

VOL. LXXXIII

DECEMBER 1978

PRABUDDHA BHARATA

OR

AWAKENED INDIA



**ADVAITA ASHRAMA, MAYAVATI
HIMALAYAS**



Editorial Office

P.O. Mayavati, Via Lohaghat
Dt Pithoragarh 262 524, U.P.

Publication Office

5 Dehi Entally Road
Calcutta 700 014
Phone : 44-2898



[Rates inclusive of postage]

Annual Subscription

India, Nepal &

Bangladesh	Rs. 10.00
Sri Lanka	Rs. 24.00
U.S.A. & Canada	\$ 6.00
Other Countries	£ 2.00

Life Subscription (30 years)

Rs. 180 \$ 140 £ 40

Single Copy

Re. 1/- 60 cents 25 P.

*Information for contributors,
publishers, subscribers, and
advertisers overleaf*

Prabuddha Bharata

Started by Swami Vivekananda in 1896

A MONTHLY JOURNAL OF THE
RAMAKRISHNA ORDER

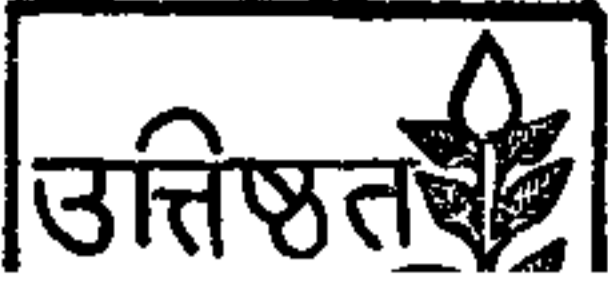
DECEMBER 1978

CONTENTS

Teachings of Sri Ramakrishna	481
Brain, Consciousness and Superconscious Experience—IV — <i>Editorial</i>	482
The Christian Faith in the Son of God — <i>Dr. David C. Scott</i>	489
Swami Vivekananda in Scutari — <i>Sankari Prasad Basu</i>	492
Nichiren Sect of Buddhism and Soka Gakkai — <i>Prof. D. C. Gupta</i>	498
The Jar in Belief and Custom — <i>Dr. Sadashiv Ambadas Dange</i>	501
Practical Vedanta as preached by Swami Vivekananda <i>Dr. Anima Sen Gupta</i>	506
Notes and Comments	510
Reviews and Notices	511
News and Reports	517

Cover : Mount Everest

By courtesy : Nepalese Consulate-General, Calcutta



Prabuddha Bharata

VOL. LXXXIII

DECEMBER 1978

No. 12

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

TEACHINGS OF SRI RAMAKRISHNA*

श्रीरामकृष्णोपदेशावलिः ।*

SWAMI RAMAKRISHNANANDA

यथा दूरतो हृदकोलाहलोऽयं
अबोध्यः सदा भाति सर्वैर्मनुष्यैः ।
समीपे तु वाणिज्यकार्योत्थ-शब्दाः
क्रयाद्यर्थमुत्थापिता भान्ति नित्यम् ॥ १ ॥

1. Just as from a distance the noise in the market-place always seems unintelligible to people, but when near it the words uttered while bargaining or selling by the businessmen and customers are always clearly understood ;

तथा सृष्टिकाण्डमनन्तं विलोक्य
ह्यनीशं स्वतन्त्रं वदन्तीह मूढाः ।
सुधीः सूक्ष्मदर्शी तु जानाति नित्यं
विधातास्य नेता प्रभुर्विश्वकर्ता ॥ २ ॥

2. In the same way, looking to this infinite creation, fools take it to be godless and self-operative ; while the wise, endowed with sharp insight, know that the Creator, Preserver and the Lord of this creation is God.

* See *Vidyodaya* (a critical Sanskrit monthly journal), Ed. Hrishikesh Sastri, Bhatpara (24-Parganas, West Bengal): The Oriental Nobility Institute, January 1897, pp. 11-16. The versified Sanskrit rendering is by Swami Ramakrishnananda, a direct disciple of Sri Ramakrishna. The English translation is ours. This is the last instalment of this series. For the information of the readers it may be mentioned here that the publication of *Vidyodaya* stopped long back.—Ed.

BRAIN, CONSCIOUSNESS AND SUPERCONSCIOUS

EXPERIENCE—IV

(EDITORIAL)

In the third instalment, some Western and Eastern views regarding consciousness were seen in brief in relation to the waking, sleeping and dreaming states of life. It was also told that the sleep and dream states involve some psycho-physiological changes in the individual. The Vedantists firmly believe that it is the Ātman which is of the nature of Existence-Consciousness-Bliss Absolute, which manifests Itself in these three states; it is the Ātman which expresses Itself in the form of various modifications of the mind, ego, intellect, etc. during the waking as well as dream states.⁶¹ It is the Ātman whose consciousness is reflected in the intellect, mind, vital forces, and the body, and makes them appear as conscious entities.⁶² What appears like a stream of consciousness in the waking state is nothing but the consciousness of the Reality reflected in the stream-like modifications of the mind. This has been termed by the Vijñānavāda Buddhists as Ālayavijñāna. The sense of continuum in the conscious experience of the waking state is due to the constant reflection of the Ātman in the mental modifications.

Vedantists believe that mind, intellect, egoism, sense-organs and the gross body are essentially material and have no consciousness of their own. Ātman associated with the mind, egoism, etc. due to ignorance, is termed Jīva (soul). In profound sleep, the Jīva, with its associates, merges in its real nature—the Paramātman (Supreme Self) which has Its citadel in the heart.⁶³

In this state all the mental modifications cease as the mind remains in a subtle seedlike form.⁶⁴ It is a matter of everyone's daily experience that so long as one is in a deep-sleep state, one experiences perfect peace and happiness; but as soon as one returns to the dream or waking states one may experience both happiness and misery, peace and disturbance. The reason is, says Śaṅkara: 'The blissful sheath has its fullest play during profound sleep, while in the dream and waking states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth.'⁶⁵

The brain, with all its ramifications, may be considered as a tree; and the soul associated with the mind, egoism and the intellect may be taken as a bird. So long as this bird is sleeping in its nest of the heart during deep sleep, it is quite happy; but as soon as it climbs the brain-tree by way of the brainstem, it experiences both joy and pain, peace and disturbance, because the brain-tree bears both bitter and sweet fruits. In the association areas of the brain are varieties of neuron circuits formed as a result of an individual's pleasurable and painful experiences; and whenever, as a result of stimulus from outside, the nerve-current flows through any of them, or when as a result of attention the consciousness is focused on any one of these areas, one may experience either joy or sorrow, peace or disturbance. This is the daily routine of every soul so long as it does not merge in the Paramāt-

61. See Acārya Śaṅkara, *Vivekacūḍāmaṇi*, (hereafter *Vivekacūḍāmaṇi*), 217.

62. See *Vivekacūḍāmaṇi*, 127.

63. See *Brahma-Sūtras*, III. ii. 8.

64. See *Vivekacūḍāmaṇi*, 121.

65. *Ibid.*, 208.

man or the Parama Śiva—located by the Tāntrikas in the Sahasrāra situated in the roof of the brain—in Nirvikalpa Samādhi. That means, if anyone wishes to stop for good eating bitter and sweet fruits in the dream and waking states, one has to strive for attaining the superconscious state or Nirvikalpa Samādhi. The bliss of the deep-sleep state is temporary, but if one attains identity with the Reality (Brahman) by performing spiritual practices and thereby bringing about the awakening of the Kuṇḍalinī, one's life becomes blessed for ever; because the nature of Brahman is Existence-Consciousness-Bliss Absolute.⁶⁶

Before entering into the details of the superconscious experience, it will be worthwhile to see how from the blissful experience of deep sleep one is roused to the waking and dream states to eat bitter and sweet fruits.

*Arousal from the State of Sleep:*⁶⁷

Michel Jouvet of the School of Medicine at Lyon discovered for the first time that three different parts of the brainstem are responsible for causing sleep, dreams and waking in the vertebrates. The activation of the reticular formation, which was discussed to some extent in the previous instalment, is responsible for waking; the raphe nuclei, or the raphe system, lying along the axis of the brainstem, behind the reticular activating system, plays part in putting an individual to sleep. It was observed that a chemical called serotonin comes into prominence in the brain of a sleeping person. For causing dreams, another region of the brainstem called locus coeruleus has a role to play. Thus has it been observed that these three systems act as switches for the waking, dreaming

and sleeping states of an individual; but the neurophysiologists have also found out that the switches are regulated by the pineal gland situated behind the brainstem. It is said that the pineal gland responds indirectly to the information received from the eyes. When darkness is caused by the closing of the eyes, it starts secreting a hormone, melatonin, which in turn influences the brain cells to produce the chemical transmitter serotonin, which causes sleep. Needless to say, the rapid eye movements (REM) and the electric rhythms of the brain must also have some part to play in the activation of the pineal gland for secreting the hormone. It is also believed that the reduction of stimulation of the reticular system by shutting the eyes, lying in a quiet environment, and relaxing the muscles help greatly in causing sleep; but any stimulation causing the activation of the reticular formation switches the individual on to the waking state. That is why M. A. Wenger and others believe that 'sustained awareness, or consciousness, depends upon the arousal mechanism.'⁶⁸ In short, this is how a sleeping person is roused to eat the sweet and bitter fruits of the waking state.

THE SUPERCONSCIOUS EXPERIENCE

The goal of all religions is to transcend the life of eating the sweet and bitter fruits and to attain the state of eternal bliss; that is, to transcend the life of conscious experience and to attain the superconscious state. According to the Vedantists, the stages of waking, dream and deep sleep are nothing but three types of dreams (*trayaḥ svapnāḥ*).⁶⁹ While Gauḍapāda says that the soul is sleeping due to the intoxicating influence of māyā, sometimes dream-

⁶⁶. See *Ibid.*, 223.

⁶⁷. See Nigel Calder, *The Mind of Man*, London: British Broadcasting Corporation, 1970, pp. 35-37.

⁶⁸. M.A. Wenger and others, *Physiological Psychology*, New York: Holt, Rinehart and Winston, 1956, p. 388.

⁶⁹. See *Aitareya Upaniṣad*, 1. iii. 12.

ing, sometimes not. Of course, Vedanta defines dream as mistaking one thing for the other (*anyathā-grahaṇam*); and sleep as ignorance about the Reality (*tattva-apratibodha*). That is why Yama says to Naciketā: 'Arise, awake, and learn by approaching the wise ones [the science of attaining the superconscious experience].'⁷⁰ The superconscious experience is not natural to the common man. He will have to struggle hard if he wants to reach that state. In this connection, Ācārya Śaṅkara says in his commentary on the *Māṇḍukya Kārikā*:

This one, the transmigrating individual soul that is asleep; while seeing in both the (waking and dream) states such dreams as 'This is my father,' 'This is my son,' 'This is my grandson,' 'This is my field,' 'These are my animals,' 'I am their master,' 'I am happy, miserable,' 'I am despoiled by this one, and I have gained through this one,' and so on, under the influence of sleep that is but *māyā* whose activity had no beginning and which has the two facets of non-perception of Reality, the causal state, and false perception of Reality. When by a most gracious teacher who has realized the truth that forms the purport of the Upaniṣads, he (the individual soul) is awakened through the teaching, 'Thou art not a bundle of causes and effects, but "thou art That",' then that individual ... realizes the birthless, non-dual Turīya as his Self [in the superconscious state or Nirvikalpa Samādhi].⁷¹

It is, of course, not easy to comprehend that the waking state which is so real to us is as false as a dream. So long as a person is dreaming, he feels that all the dream happenings are real; but it is only when he gets up that he realizes that they were false. In the same way, Śaṅkara says: 'The world, filled with attachments and aversions and the rest, is like a dream: it

appears to be real as long as one is ignorant, but becomes unreal when one is spiritually awakened.'⁷² That means, when a person gets the superconscious experience, he comes to know that his waking state is nothing but a dream. Thus is a soul always sleeping—dreaming in the so-called waking and dream states, and not dreaming in the deep-sleep state; but in all these three states, he is ignorant about his own real nature (*tattva-apratibodha*), which means sleep according to Vedanta.

In the *Rāmāyaṇa*, there is a character called Kumbhakarna, Rāvaṇa's brother who had procured a boon from Brahma-deva that he should get sleep for six months and remain awake for another six months of the year. During the sleeping months nobody dared disturb him; but when Rāma was to attack Rāvaṇa, the latter sent the demons with many eatables, drums, trumpets and so on to wake him up. When beating of drums and blowing of trumpets could not awaken Kumbhakarna, the demons started beating him with clubs, pulled his long hair, poured cold water over his body, bit his ears, made ten thousand elephants walk over his body, and so on. After great efforts and blows, Kumbhakarna woke up.⁷³

The story is interesting no doubt, but Śaṅkara is of the opinion that we are even worse than Kumbhakarna who at least awoke after getting so many blows, but 'this individual soul [meaning ourselves] sleeps deeply for long through natural ignorance, and does not wake up, though experiencing the blows of sorrow that arise from the concurrence of many hundreds of thousands of calamities and fall like the thumps of a heavy club.'⁷⁴

72. Ācārya Śaṅkara, *Atmabodha*, 6.

73. For details see *Rāmāyaṇa* of Vālmiki, *Yudha-Kāṇḍa*, 60.

74. Ācārya Śaṅkara's commentary on *Aitareya Upaniṣad*, I. iii. 12.

70. *Katha Upaniṣad*, I. iii. 14.

71. *Māṇḍukya Kārikā*, I. 16.

Arousal from the Beginningless Sleep (Yoga-nidrā):

The Yogīs believe that there is a potent spiritual power called Kuṇḍalinī in every individual, which lies coiled like a sleeping serpent in the nerve-centre known as Mūlādhāra. The long Kumbhakarna-like sleep of the individual soul is due to the sleeping of the Kuṇḍalinī. So the first task of a practitioner of Yoga is to awaken the Kuṇḍalinī by hook or by crook. That is why the Yogīs have invented various types of Prāṇāyāmas, Āsanas, Mudrās, Bandhas, and so on, to awaken this sleeping power. The main principle underlying all these practices is to stop the flow of the nerve-current in its usual channels and to force it through the Suṣumnā. Besides controlling the physical and vital forces by Prāṇāyāma, Āsanas, etc., Yogīs also try to bring about the awakening of the Kuṇḍalinī by Mantra-Yoga: An aspirant is initiated with a sacred name of a Deity, and is asked to repeat it for a fixed number of times with mind concentrated on the Deity. This is said to bring about the waking of the Kuṇḍalinī.

When the Kuṇḍalinī is roused, it starts its ascent from (1) the Mūlādhāra, its abode at the base of the spine, where it was sleeping for such a long time, and gradually goes upwards to the Sahasrāra situated in the roof of the brain, crossing on the way: (2) Svādhiṣṭhāna, (3) Maṇipūra, (4) Anāhata, (5) Viśuddha, and (6) Ājñā Cakras.

Swami Vivekananda's Interpretation of the Kuṇḍalinī :

In his famous treatise on Rāja-Yoga Swamiji describes the Kuṇḍalinī in the light of Western physiology as follows:

According to the Yogīs, there are two nerve-currents in the spinal column, called Piṅgalā and Iḍā, and a hollow canal called Suṣumnā running through

the spinal cord. At the lower end of the hollow canal is what the Yogīs call the 'Lotus of the Kuṇḍalinī.' They describe it as triangular in form in which, in the symbolical language of the Yogīs, there is a power called the Kuṇḍalinī, coiled up. When that Kuṇḍalinī awakes, it tries to force a passage through this hollow canal, and as it rises step by step, as it were, layer after layer of the mind becomes open and all the different visions and wonderful powers come to the Yogī. When it reaches the brain, the Yogī is perfectly detached from the body and mind; the soul finds itself free... The canal is closed at the lower end, which is situated near what is called the sacral plexus, which, according to modern physiology, is triangular in form. The different plexuses that have their centres in the spinal canal can very well stand for the different 'lotuses' of the Yogī.

The Yogī conceives of several centres, beginning with the Mūlādhāra, the basic, and ending with the Sahasrāra, the thousand-petalled lotus in the brain. So if we take these different plexuses as representing these lotuses, the idea of the Yogī can be understood very easily in the language of modern physiology.⁷⁵

The rousing of the Kuṇḍalinī is the one and only way to attaining Divine Wisdom, superconscious perception, realization of the spirit. The rousing may come in various ways, through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher.⁷⁶

On another occasion Swamiji described the approximate location of the six lotuses in the human body as follows:

In the language of the Yogī, the Suṣumnā has its ends in two lotuses, the lower lotus surrounding the triangle of the Kuṇḍalinī and the top one in the brain surrounding the pineal gland;

^{75.} *The Complete Works of Swami Vivekananda*, Mayavati: Advaita Ashrama, (hereafter *Complete Works*), I, 1970, pp. 160-61.

^{76.} *Ibid.*, p. 165.

between these two are four other lotuses, stages on the way:

- 6th Pineal Gland.
- 5th Between the Eyes.
- 4th Bottom of the Throat.
- 3rd Level with the Heart.
- 2nd Opposite the Navel.
- 1st Base of Spine.

We must awaken the Kuṇḍalinī, then slowly raise it from one lotus to another till the brain is reached. Each stage corresponds to a new layer of the mind.⁷⁷

Woodroffe's View:

Thus has Swamiji given a new interpretation to the Kuṇḍalinī of the Yogīs. Later on, scholars like Sir John Woodroffe, Dr. V.G. Rele, a physician, and many others have studied Kuṇḍalinī in the light of Western physiology and various classical treatises like *Haṭha-Yoga Pradīpikā*, *Śiva Saṁhitā*, *Sat-Cakra-Nirūpanam* and so on. Some scholars are of the opinion that human physiology as described in the Sanskrit treatises on Yoga is not clear, and does not tally much with Western physiology. Woodroffe is of the opinion that the Nāḍis (nerves) described in the Yoga books do not correspond to the nerves of the physiologists. He writes: 'These Nāḍis are not those which are known to the Vaidya of Medical Śāstras. The latter are gross physical nerves. But the former here spoken of are called Yoga-Nāḍis and are subtle channels (Vivara) along which the Prāṇik currents flow.'⁷⁸ According to Woodroffe:

The six centres are the Mūlādhāra or root-support situated at the base of the spinal column in a position midway in the perineum between the root of the genitals and the anus. Above it, in the

region of the genitals, abdomen, heart, chest or throat and in the forehead between the two eyes (*bhrūmadhye*) are the Svādhiṣṭhāna, Maṇipūra, Anāhata, Viśuddha, and Ājñā Cakras or lotuses (Padmas) respectively.... The seventh region beyond the Cakras is the upper brain, the highest centre of manifestation of Consciousness in the body and therefore the abode of the supreme Śiva-Śakti.⁷⁹

According to him, the Kuṇḍalinī is in itself the Consciousness, and when it is roused and taken to the upper cerebral centre, namely, the Sahasrāra, it becomes the giver of true knowledge, 'which is the Supreme Consciousness.'⁸⁰ He rightly points out: 'When Kuṇḍali Śakti *sleeps* in the Mūlādhāra, man is *awake* to the world; when she *awakes* to unite, and does unite, with supreme static Consciousness which is Śiva, then consciousness is *asleep* to the world and is one with the Light of all things.'⁸¹

Dr. Rele's Findings:

Dr. V. G. Rele studied Kuṇḍalinī Yoga in the light of Western anatomy and physiology as well as various treatises available on Yoga. His findings, which he has published in his book *The Mysterious Kuṇḍalinī*, differ from those of Swami Vivekananda and Sir John Woodroffe to a great extent. He relates Kuṇḍalinī to the autonomic nervous system rather than to the spinal cord, and specifies it as the right vagus nerve. The reason for doing this is perhaps the location of the Cakras given in the Yoga books. He says that as the Mūlādhāra Cakra is situated at the Mūla-sthāna, that is, the perineum, it 'is the Pelvic plexus of the sympathetic system,'

79. *Ibid.*, p. 682.

80. Arthur Avalon (Sir John Woodroffe), *The Serpent Power*, Madras: Ganesh & Co., 1924, p. 235.

81. *Shakti*, p. 702.

77. *Complete Works*, VIII, 1971, p. 52.

78. Sir John Woodroffe, *Shakti and Shakta*, Madras: Ganesh & Co., 1951, (hereafter *Shakti*), p. 686.

and Idā and Piṅgalā 'are nothing but the gangliated cords of the sympathetic system,' which are situated on both sides of the spinal cord. In relation to this, the Svādhiṣṭhāna Cakra, situated in the pelvic region just on a level with the root of the penis, is the Hypogastric plexus. Maṇipūra Cakra, located in the region of the navel, is the Coeliac-axis plexus. Anāhata, located in the region of the heart, is the Cardiac plexus. The Viśuddha Cakra, situated in the region of the throat near Pomum Adami is the pharyngeal plexus. Ājñā Cakra situated between the two eyebrows, is the naso-ciliary extension of the cavernous plexus. Kuṇḍalinī, passing through all these Cakras, ultimately joins the Paraśiva in the Sahasrāra situated in the cerebrum.⁸² Dr. Rele writes: 'To my mind, Kuṇḍalinī or the serpent power, as it is called, is the Vagus nerve of modern times which supplies and controls all the important vital organs through different plexuses of the sympathetic portion of the autonomic system. . . . The mention of Kuṇḍalinī in the singular in the Yogic literature makes us believe that it must be the right Vagus nerve only and not the left.'⁸³

But Woodroffe does not seem to endorse such a view. He says: 'This statement may involve an erroneous view of what Cakras really are, and is likely to produce wrong notions concerning them in others. The six Cakras themselves are vital centres *within* the spinal column in the white and grey matter there.'⁸⁴

Regarding awakening of the Kuṇḍalinī, Dr. Rele's view is interesting. He writes:

How the rhythmic action of Prāṇāyāma stimulates the vagal centre in the medulla is already explained while

mentioning the process of Prāṇāyāma. During Kumbhaka state (retaining of breath) of Prāṇāyāma, when the inhaling of outside energy with oxygen is stopped and the exhaling of carbolic acid gas is prevented, the venosity of the blood is increased and this increased venosity of the blood has a powerful effect in stimulating the very origin of the Kuṇḍalinī (vagal-centre on the medulla) to action. The longer you retain the breath, the more powerful is its effect on the Kuṇḍalinī. By this process, the current generated proceeds through the whole length of the Kuṇḍalinī, till it arborises in Maṇipūra Cakra which is indirectly connected with the Svādhiṣṭhāna (hypogastric) and Mūlādhāra (pelvic) Cakra.⁸⁵

Swami Saradananda's Views:

Whatever be the views of the scholars and the physicians, it will be worthwhile to see what Swami Saradananda, a brother-disciple of Swami Vivekananda, has written in the life of his Master on this subject. The Swami was not only a medical student in his premonastic days, but was a great authority on the Tantra literature which deals with Kuṇḍalinī. He wrote:

Those two kinds [good and bad] of ideas do not stop with merely impressing two kinds of marks in the brain, but they get transformed into subtle powers of impulsion and abide eternally in the sacral plexus called the basic centre (Mūlādhāra) situated at the lower end of the spinal cord from where they urge you to do good or bad deeds again in future. It is this centre which is the repository of these powers of impulsion accumulated in past lives.⁸⁶

The Yogī says that the supreme Self or the divine Lord who is indivisible Existence-Consciousness-Bliss resides in Its own nature of pure consciousness in the space or the ether existing in the aperture in the crown of the head.

82. See V. G. Rele, *The Mysterious Kundalini*, Bombay: D. B. Taraporevala Sons & Co., 1927, (hereafter *Mysterious*), pp. 35, 48-51.

83. *Ibid.*, pp. 57, 65.

84. *Shakti*, p. 684.

85. *Mysterious*, pp. 81-82.

86. Swami Saradananda, *Sri Ramakrishna: The Great Master*, trans. Swami Jagadananda, Madras: Sri Ramakrishna Math, 1970, p. 361.

The coiled power has great attraction for It, or to put in another way, the divine Lord is continually attracting it. But as it is not awake, the coiled power does not feel that attraction. The moment it is awakened it will feel the attraction of the divine Lord and approach Him.⁸⁷

Swami Saradananda writes in the same biography that when Sri Ramakrishna performed spiritual practices according to the Tantra tradition, he 'saw during this period that the Kuṇḍalinī was awakened, and it proceeded upwards to the head. All the lotuses from the Mūlādhāra, the basic centre, to the thousand-petalled Sahasrāra in the head, turned upwards and opened fully. As soon as they did so one after another, he got strange and wonderful experiences. He saw for example that a celestial luminous male figure went through the Suṣumnā, the Canal Centralis, to those lotuses, now turning upwards, and made them open by touching them with his tongue.'⁸⁸

Sri Ramakrishna was Yoga personified. During the course of conversation with his devotees, recorded in the *Gospel of Sri Ramakrishna* by his lay disciple Mahendra Nath Gupta or 'M' for short, he told his wonderful experiences about the Kuṇḍalinī. He being God incarnate, entering into the superconscious or Turīya state was very natural for him. Many people saw him going into and coming down from that fourth state called Nirvikalpa Samādhi, at ease.

About this state it is said in the *Māṇḍukya Upaniṣad*: 'They consider the fourth (Turīya or superconscious state) to be that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor a mass of consciousness [as experienced in the

deep-sleep state], nor simple consciousness, nor unconsciousness; which is unseen, beyond empirical dealings, beyond the grasp (of the organs of action), unferrable, unthinkable, indescribable; whose valid proof consists in the single belief in the Self; in which all phenomena cease; and which is unchanging, auspicious, and non-dual. That is the Self (Ātman), and that is to be known.'⁸⁹ The Upaniṣad hereby proclaims that attainment of the superconscious experience is the sole aim of every spiritual aspirant. It is in this state that one realizes one's real nature according to the Vedic dictum 'I am Brahman.'

Conclusion:

Although scholars, physicians and saints differ in their physiological interpretation of the Kuṇḍalinī, it is beyond doubt that some psycho-physiological changes do take place when an aspirant practices spiritual disciplines. For instance it was observed that during meditation oxygen consumption, respiratory rate, blood pressure, etc. are much reduced.⁹⁰ It is expected that if science and religion come closer, many facts will be revealed, better interpretations put forth, and it will be for the betterment of both science and religion.

From this discussion, it is clear that the brain—or better said, the whole nervous system—has a definite role to play in the spiritual development of an aspirant. Secondly, what we call the conscious experience is nothing but Yoga-Nidrā, that is, sleep according to the Yogīs. Thirdly, what is known as the awakening of the Kuṇḍalinī and the superconscious experience by the Yogīs is the real awakening, and when it takes place man's life becomes blessed. It is from this point of view that

⁸⁹. *Māṇḍukya Upaniṣad*, 7.

⁹⁰. See *The Nature of Human Consciousness*, ed. R.E. Ornstein, San Francisco: W.H. Freeman and Company, 1973, pp. 255-68.

⁸⁷. *Ibid.*, p. 363.

⁸⁸. *Ibid.*, p. 200.

Lord Kṛṣṇa has said in the *Gītā*: 'That which is night to all beings, in that the self-controlled man awakes. That in which all beings awake, is night to the Self-seeing sage.'⁹¹ It is meet, therefore, for all

thinking men and women to leave their Kumbhakarna nature and strive for spiritual awakening. Rightly has Swamiji said: 'Arise, awake, and stop not till the goal is reached.'

⁹¹. *Śrīmad-Bhagavad Gītā*, II. 69.

(Concluded)

THE CHRISTIAN'S FAITH IN THE SON OF GOD

DR. DAVID C. SCOTT

Whenever men make statements about divine things they speak in human images. Even the Christian Church's creed, which declares that Jesus the Christ is 'the only-begotten Son of God' is a human manner of speaking, for nobody thinks that there is any relation of sexual origin between Jesus the Son and God the Father. Nobody believes that now there are two gods in heaven, the old one and a young one. Rather, the familiar image of personal relationship between father and son is employed in order to describe the primal image of this personal relation, the close intrinsic union between Jesus the Christ and his divine Lord and Father. The Bible uses a great many images to illustrate this relationship which are no less effective and valid. Perhaps it may help in understanding if we try to illustrate the Christian Church's confession of Jesus the Christ with a few of the images and conceptions which are employed in the New Testament.

In the first chapter of the fourth Gospel, John the evangelist uses the Greek term *logos* or 'word' to describe the divine nature of Jesus. A word reveals what is in a person. If it is a genuine word, it communicates to us the nature and attitude of a person. So John says in the first place that Jesus is to God what a genuine

word is to one who has spoken it. Jesus was so inseparably united to God Himself that in Jesus' words God Himself meets men and women. Indeed, it is not only Christ's words that are God's message to us; to a far greater degree his life of obedience and love is a revelation of the true nature and the real attitude of our Creator.

Paul is saying the same thing when he uses another phrase to describe the nature of Jesus. He calls Jesus 'the likeness of God' (II Corinthians 4:4). In another passage he calls him 'the image of the invisible God, the first-born of all creation' (Colossians 1:15). This description of the nature of Jesus harks back to the biblical account of creation where it is said that 'God created man in His own image, in the image of God He created him' (Genesis 1:27). Here man is compared with a mirror into which one may look and through which another person can see our face. This happens when a mirror catches the rays of an image in such a way that the image is clearly and purely reflected. In itself the mirror is not divine. Man is created from earthly material, but he is nevertheless ordained to be God's image. What is divine is what shines through him when he is fully oriented toward his primal image and receives and reflects that

image with spotless purity. The Christian faith does not recognize any kind of genealogical descent of man from God. And Jesus himself is no exception to this. But Jesus does say of himself, according to John's Gospel: 'The words that I say to you I do not speak on my own authority; but the Father who dwells in me does His works' (John 14:10).

This makes it clear what is meant by the image of God; it is not the face of God but rather the mystery of the person of God that is reflected in Christ. This is why it is immaterial for faith to know what Christ looked like and what his physical appearance was. When Christianity meets Christ it faces only the One whose person looks upon us and meets us through Christ. As Paul writes: 'From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold the new has come' (II Corinthians 5:16-17).

The same faith is expressed in still another figure, in which Jesus is compared with an unimpeachable witness. Thus in the Book of Revelation a message of the exalted Christ to the church in Laodicea begins with this statement: 'The words of the Amen, the faithful and true witness, the beginning of God's creation' (Revelation 3:14). When a wife whose husband has vanished into a prison camp receives after many years a visit from a messenger who has returned from there, it makes a critical difference to her whether that messenger is a faithful and true witness who does not get things mixed up or give way to his imagination. He is dependable only if he simply repeats what has been committed to him. A faithful witness is like a clear window through which one can see the nature of God. Sinful man, who wants by

his own power to be as God (Genesis 3:5), is like a coloured window that draws all the light to itself with all its colourful brilliance to the spectator. Christ desires to be nothing more than a witness who humbly receives and communicates what is given to him by God. Again, Jesus says of himself, 'My teaching is not mine, but His who sent me. . . . He who speaks on his own authority seeks his own glory; but he who seeks the glory of him who sent him is true, and in him there is no falsehood' (John 7:16, 18). Here is no second God or a man seating himself in God's anteroom to monopolize access to God by issuing arbitrary statements about God. Here, rather, a man's own will is so unconditionally surrendered to God that God Himself shines through him. And Christians believe this is precisely what is the peculiar and unique thing about Jesus.

In the first centuries after Christ the Church absolutely refused to be robbed of this gladsome experience—that here in the history of the world a man of flesh and blood remained utterly and completely transparent to God, so that God Himself shone through him. This is why the whole late Roman Empire was shaken by controversy over a single letter, as Athanasius defended against Arius the doctrine that Christ is of 'one substance' (Greek *homoousios*) with God and not merely of 'like substance' (Greek *homoiousios*). In the true man Jesus, Christians believe, we meet not a godlike man, but the one, true God Himself. What was at stake was the question whether Jesus appeared as a deified man, who became like God, or as a *real* man, through whom, however, the mystery of the person of God addresses mankind.

Strangely enough, therefore, Christianity defended the faith in the true divinity of Christ by the very act of declaring that Jesus was truly human and not merely seemingly human. In the accounts of Jesus' life

from his birth to his death very critical importance is repeatedly attached to the fact that he was a real human being. At the beginning a child lies wrapped in swaddling clothes in a manger. At the close we find a man in the garden of Gethsemane shaken by all the terrors of body and soul, and a corpse from which there flowed blood and water.

Jesus himself preferred to call himself the 'Son of Man'. And when he used this term, Jesus was calling himself a man and yet at the same time the bringer of the kingdom of God, which the Old Testament prophet Daniel associated with this term (Daniel 7:13-14). Paul wrote to the Philippians that the unique thing about Jesus was that, unlike Adam, he did not try to seize hold of likeness to God but took the form of a servant and became like other men. The unique thing about him was this very fact that he humbled himself and was willing to render ultimate obedience. He did not, like the rest of us, make himself independent of God, put himself in the centre of things, and try to assert his godlikeness and set himself up alongside of God (Philippians 2:6-8). Just because he totally accepted and affirmed the fact that before God he was only a man and a creature who lived solely by the love and grace of God, Christians believe he is the revelation of God.

Having canvassed this variety of New Testament witness, it should be more clear what the Church is confessing and what it is not confessing when it states its faith in the 'Son of God'. It is not professing faith in two gods, or even in three including the Holy Spirit. It is not denying that Jesus was a man of flesh and blood, just as we are. It is not asserting that Jesus walked this earth as an omniscient God and only seemingly possessed a human form. In defiance of all such legendary retouchings of the picture of Jesus, the

Church clung to the faith that Jesus was a man, not an omniscient God. Even in his religious life he was a man, not an omniscient God. He did not know, any more than any other man, the day and the hour that God has set for the end of the world and the final judgement (Matthew 24:36).

Just like any other human being, Jesus was 'one who in every respect has been tempted as we are, yet without sinning,' (Hebrews 4:15). But it is precisely these words, 'yet without sinning', that show why the Church declares its faith in the full humanity of Jesus and at the same time holds fast just as unconditionally to the confession of his divinity. Jesus maintained intact the absolute dependence on God which the powers of darkness sought by every means to break down. Before his public ministry, Jesus was tempted in the wilderness for forty days. When the tempter said to him, 'If you are the Son of God, command these stones to become loaves of bread,' he answered, 'It is written, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God."' And when on the very tip of the temple the tempter said to him a second time, 'If you are the Son of God, throw yourself down; for it is written, "He will give His angels charge of you," and "On their hands they will bear you up lest you strike your foot against a stone,"' Jesus replied, 'Again it is written, "You shall not tempt the Lord your God"' (Matthew 4:3-7).

All of these passages together indicate what the Church is confessing when it calls Jesus the Son of God. He is the one who remained totally subject to God when he was tempted to put himself on a level with God. He is the one who proclaimed God's sovereignty when he was tempted to display his own lordship with the means that God had given to him. From childhood Jesus remained involved with the

things of his Father (Luke 2:49). So when Christians employ the human image of 'son' and 'father' to express the relationship between Jesus and God they are pointing to the innermost personal identity of being between the man Jesus and his God. This identity of being was not achieved by Jesus himself; it was given to and implanted in him by God from the very beginning of his life. He held on to it in faith, love and obedience through the utmost extremes of temptation.

Of course, this confession of Jesus as the Son of God gave rise to all kind of misunderstandings. Nevertheless, of all the

New Testament pictures it shows most clearly what, according to Jesus' disciples and the Church, constitutes the unique relationship of Jesus to God—a personal, inseparable bond of love between son and father. Through Jesus God brings men and women into the personal fellowship of father and children. In union with Jesus the Christ, therefore, Christianity found the heart of God. And therefore, for Christianity the confession of Jesus the Christ as the Son of God became the foundation of knowledge of God and man, the very source of divine revelation.

SWAMI VIVEKANANDA IN SCUTARI*

SANKARI PRASAD BASU

From the *Life of Swami Vivekananda* we learn that Swamiji, after his three months' stay in France, left Paris for the Near East by the luxury train *Orient Express* on 24 October 1900, with some of his Western disciples and friends. Swamiji's companions were Monsieur and Madame Loyson, Monsieur Jules Bois, Madame Calvé and Miss Josephine MacLeod. The party reached Constantinople on the 30th after a break-journey of three days at Vienna. On 31 October 'together with Miss MacLeod, he [Swamiji] went for a trip on the Bosphorus by boat. It was extremely cold and windy; therefore they alighted at the

first station and decided to visit Scutari, which lies across the strip of water that separates Europe from Asia Minor, and see Père Hyacinthe who was staying there on his way to Palestine. . . . There [at Scutari] the Swami visited Père Hyacinthe, with whom he held a long and interesting conversation.'¹

In the *Life*, we get no information as to whether Swamiji delivered any lecture at Scutari or not. There is just a hint that 'the Swamiji visited the bazaars in this place and conversed in English with a number of Turkish students.'² There is, however, a mention of his having given some parlour talks at Constantinople. The *Life* reads: 'As Père Hyacinthe was not permitted to speak publicly in Constantinople, the Swami also could not do so.

* After reading Swami Vidyatmananda's article 'Vivekananda in the Near East, 1900' in the March and April 1977 issues of the *Prabuddha Bharata*, Sri Sankari Prasad Basu of Calcutta wrote this article in Bengali with a view to supply some more information about Swamiji's visit to Scutari in Turkey. The article was translated into English by Sri Dulal Chandra Chakravarty of Calcutta at our request.—Ed.

1. Eastern and Western Disciples, *The Life of Swami Vivekananda*, Mayavati: Advaita Ashrama, III, 1915, (hereafter *Life*), p. 413.

2. *Life*, p. 413.

Several private conversaciones and drawing-room lectures were, however, arranged for him, at which he spoke on the religion of Vedanta to select audiences, who were most interested.³

We do not get any reference regarding Swamiji's lecture at Scutari even in the published reminiscences of those who had accompanied Swamiji on the journey. In Miss MacLeod's reminiscences she simply mentions that 'we started out via Vienna for two days, Constantinople for nine days...'⁴ Jules Bois also did not mention any details. He merely writes: 'We visited Constantinople, Greece and Egypt.'⁵ Even Mme Emma Calvé, the most popular French opera-singer of the time and the host of Swamiji on the journey, did not mention anything in her autobiography (*My Life*) about Swamiji's lecture at Scutari, although she narrated many other events relating to their travel.

We, however, get ample information in the learned article of Swami Vidyatmananda published in the *Prabuddha Bharata* of March 1971 under the caption 'Swami Vivekananda and Père Hyacinthe Loyson'.⁶ In this article it is mentioned for the first time that Swamiji spoke at Scutari on 2 November 1900. Swami Vidyatmananda has partly quoted Mary Mills Patrick's *A Bosphorus Adventure* (1934), which tells about Père Hyacinthe and his wife's stay at the American College for Girls at Scutari, and Swamiji's visit to this place. There is, however, no mention of Swamiji's having delivered a lecture there. That we find in

Père Hyacinthe's Diary quoted by Swami Vidyatmananda, which reads :

November 2, 1900: ... We came back to Scutari in the company of the Swami, who gave in the chapel a lecture on the religion of the Hindus. Mlle Calvé, actress, M. Jules Bois.⁷

To Swami Vidyatmananda, a keen researcher on Swamiji's life, this information seems to be of importance ; he writes: 'Thus we learn that Swami Vivekananda gave a lecture in the chapel of the American College for Girls at Scutari on Friday, November 2, 1900, his subject having to do with Hinduism.'⁸

As a supplement to Swami Vidyatmananda's valuable finding quoted above, we would like to present here some more facts about the above-mentioned lecture of Swamiji's, and also something about Père Hyacinthe's speech delivered at Scutari. Before that, however, it is necessary to give the proper background.

To the readers of Swamiji's *Life* and works the name of Père Hyacinthe, the famous French preacher, is well known. Swamiji has sketched a beautiful pen-picture of him in his Bengali book *Parivrājak (Memoirs of European Travel)*.⁹ From this we learn that Swamiji travelled with Père Hyacinthe up to some distance, and had conversations on spiritual subjects. Mme Calvé, who listened to their talks, was deeply impressed by seeing Swamiji's command over Christian theology. In her autobiography she writes :

With the Swami and some of his friends and followers I went upon a most remarkable trip through Turkey, Egypt

3. *Life*, p. 414.

4. Eastern and Western Admirers, *Reminiscences of Swami Vivekananda*, Mayavati: Advaita Ashrama, 1964, (hereafter *Reminiscences*), p. 247.

5. Jules Bois, 'A French Critic on the Vedanta Movement', *Prabuddha Bharata*, May 1927, p. 223.

6. See also Swami Vidyatmananda, 'Vivekananda in the Near East, 1900', *Prabuddha Bharata*, March and April 1977.

7. *Prabuddha Bharata*, March 1971, p. 124.

8. *Ibid.*

9. See *The Complete Works of Swami Vivekananda*, Mayavati: Advaita Ashrama, VII, 1972, pp. 376ff.

and Greece. Our party included the Swami; Father Hyacinthe Loyson; his wife, a Bostonian; Miss MacLeod of Chicago, an ardent Swamist and charming, enthusiastic woman; and myself, the song bird of the troupe.

What a pilgrimage it was! Science, philosophy and history had no secrets from the Swami. I listened with all my ears to the wise and learned discourse that went on around me. I did not attempt to join in their arguments, but I sang on all occasions, as is my custom. The Swami would discuss all sorts of questions with Father Loyson, who was a scholar and a theologian of repute. It was interesting to see that the Swami was able to give the exact text of a document, the date of a Church Council, when Father Loyson himself was not certain.¹⁰

Swami Vidyatmananda's article describes the 'remarkable career' of Père Hyacinthe. He was born in 1827. At first he chose the life of an austere Catholic monk, and became immensely popular for his eloquence while preaching at the Notre Dame Cathedral in Paris. At this time he bitterly criticized the Roman Catholic Church for its misuse of power; and as a result he had a conflict with the Establishment. Meanwhile in 1868, he became acquainted with Mrs. Emilie Meriman, an American widow, and developed deep intimacy with her. Due to the influence of this lady and also due to his own independent ideas, his friction with the Roman Catholic Church intensified and it ultimately resulted in his excommunication. Later in 1872, he married Emilie Meriman, who was to become a 'prophetess' in his life; and in 1873, a son was born to them. Père Hyacinthe became highly renowned as a liberal preacher, although, as expected by his wife, he could not become a 'real force in the renewal of Catholicism' in spite of his untiring efforts. In 1900, when he was seventy-three, he proceeded towards Constantino-

ple and Jerusalem to propagate his spiritual mission; and during this time, he became a companion of Swamiji. In this connection, Swami Vidyatmananda writes:

The Loysons proposed to go only as far as Constantinople at this time, then on to Jerusalem later. This was the second voyage for them to the Near East. The first trip had taken place in 1895-96. On that occasion Père Hyacinthe had preached all through the area, calling for a *rapprochement* of Christians, Jews and Moslems. He had been listened to enthusiastically. Now Mme Loyson was anxious that they should go again. She felt that she had received a divine command to do so. She wanted to found in Jerusalem a school for young women, where Jews and Moslems could learn to live and worship together. She also felt it to be the will of God that 'during the first year of the twentieth century' Père Hyacinthe should proclaim in Jerusalem the coming synthesis of the three Semitic religions.¹¹

Thus we see that Père Hyacinthe was a well-known personality in and around Constantinople and—it must be emphasized—that he took initiative to create a common platform for unification of the three religions—Christianity, Judaism and Islam. Therefore it can be assumed that he used such language and reason as would be convincing to the people of these three religions. From Mary Mills Patrick's book mentioned before, we get an idea of the stir created in this part of Turkey by the advent of Père Hyacinthe. The narration reads:

In the year 1900-1901 we had an inspiring visit from Père Hyacinthe Loyson and his wife. Père Hyacinthe was at that time a figure of world interest... one of the few clericals at that time

10. *Reminiscences*, p. 266.

11. *Prabuddha Bharata*, March 1971, p. 116.

to fraternize consistently with all religious creeds and to become a pioneer in religious freedom.

From the moment of his arrival at the college people from all parts of the city came up the walk of our front entrance in crowds to visit him. The Turks, the Jews, and representatives from all different forms of religion felt that this remarkable man belonged to them....

During their visit, the Swami Vivekananda... called to see our international guests.¹²

With this background, it would be interesting to quote here an eye-witness account of Swamiji's lecture at the American College for Girls in Scutari. It also refers to Père Hyacinthe's lecture and to some extent makes a comparison between the two. The writer is Halide Edib, who later 'became a renowned writer of Turkey and was one of the pioneers in the national movement for freedom...whose life was full of events of suffering and self-sacrifice.'¹³ She writes:

The visits of two interesting and famous speakers to the College and the coming of Salih Zeki Bey into my life as my professor of Mathematics blur the home and college events of 1900 for me entirely.

The first was the coming of Père Hyacinthe and his stay as a guest in the College. He was a famous French priest, who had started a Universal religion which could unite the followers of every other creed, a Christian parallel to Baháism. His sincerity, intellect, and brilliance of speaking had gained him a considerable number of followers. The Vatican was furious and watched him suspiciously. It was through the representative of the Pope that an irade was issued forbidding his speaking publicly in Turkey.

He spoke only to the students of the College, and it was a privilege to hear

him. Strange to say, I, who in those days could hardly speak freely before even a few persons, already took an immense interest in public speakers and the psychology of their performance. P. H. [Père Hyacinthe] was a short stout person with a round jovial face, small benevolent eyes, and curly white hair, whom one could hardly imagine as an imposing figure in the pulpit. Yet the power of his soul, the sincerity of his thought, the artistic triumph of his language made him a living figure in my memory. Perhaps his mouth too is 'stopped with dust' now like those so many other great speakers, but the echo of his voice will be with me to my grave.

Swami V. [Vivekananda], a celebrated Brahmanist, also visited the College and gave one of his famous speeches, which had the reputation of hypnotizing the audience. The dark slender man was clad in a loose robe, the thin hands moving with a life which seemed distinct from the rest of the body; the expressiveness of his graceful physique, and the mystic charm of Asia's voice, these were evident in him.

I was captivated by his artistic manner, but even at that age I could feel that he had a certain quality of make-up and that he appealed to one's senses rather than to one's head and heart—the opposite of all that was so evident in P. H.'s [Père Hyacinthe's] address.¹⁴

Halide Edib's comment on Swamiji's lecture needs some explanation. That she highly praised Père Hyacinthe's lecture was done for a worthy person no doubt. For elsewhere we have already mentioned about Père Hyacinthe's fame as an orator. Swamiji too spoke of his 'scholarship and extraordinary eloquence'. Moreover, he was already a well-known and sensational personality in France, Italy and the neighbouring areas for years. This was not all; just five years earlier, in 1895-96, he had travelled all over Constantinople, lectured

12. Quoted in *ibid.* p. 122.

13. *Prabasi* (Bengali), Calcutta: Prabasi Press, B.S. 1341.

14. *Memoirs of Halide Edib*, London: John Murray, p. 201.

extensively, and was acclaimed as a great religious preacher. Furthermore, he was trying to establish mutual understanding among the Christians, Jews and Muslims, for which the liberal sections of these religions respected him much.

On the other hand, Swami Vivekananda, in spite of his world-wide fame, was certainly not as familiar in Turkey as Père Hyacinthe. Moreover, till then the Swami had not done anything in particular which could draw the sympathetic attention of the local people, and Swamiji's religious terminology was quite unknown to them. The Semitic religions no doubt have differences amongst them, but they have some resemblances as well, which are totally lacking in Hinduism. To them, the doctrines of Hinduism were not only strange and mysterious but also unpleasant and objectionable. In Swami Vidyatmananda's article we find that a well-known theologian like Père Hyacinthe could not follow Swamiji's Advaita Vedanta even after a long discourse. It is observed that people who nurture only dualistic philosophy cannot generally comprehend the principles of Advaita. From Swamiji's letters we learn how he expressed his despair at the Hale sisters' queer notions about Advaita Philosophy, though he talked constantly to them on this subject. M. Jules Bois, one of Swamiji's companions during this travel and his admirer, later on revolted against his non-dualistic philosophy. This is evident from his article 'A French Critic on the Vedanta Movement' published in the *Prabuddha Bharata* of May 1927. In this article he wrote: 'In his [Vivekananda's] company for months I enjoyed the unique privilege of having met in one man something of Marcus Aurelius, Epictetus, and perhaps of Buddha himself.' Although M. Jules Bois wrote this, he considered Swamiji's teaching as the 'first step on the road to dechristianization'. The reason

for making such a comment is certainly his incapability of understanding Vedanta. When a person like Jules Bois made such a mistake, it is no wonder that Swamiji's lecture appealed neither to the 'head' nor to the 'heart' of a college-girl like Halide Edib, who had not even the slightest acquaintance with the subtle Hindu thought. Perhaps she reacted unfavourably because Swamiji did not discuss any dualistic doctrine familiar to her, during the course of his lecture.

It is, however, difficult to guess what Mme Edib meant by 'a certain quality of make-up' in Swamiji. Another ambiguous statement of hers is: 'he appealed to one's senses.' But after a little reflection we can guess what must have actually happened. We learn from eye-witness accounts that Swami Vivekananda was not the same person before and during his lectures. Swamiji, who cut jokes and freely talked like a common man before a lecture, would become possessed by some superhuman power when he stood on the platform, and would appear a completely different man. Perhaps this changed appearance in Mme Edib's estimation was 'a certain quality of make-up'. Moreover, during his lecture Swamiji used to influence his audience more by elevating them to a higher plane of consciousness than by the subject-matter of his lecture. The intense ecstatic feeling which Swamiji must have created during the course of his lecture, must have appeared to Mme Edib as 'appeal to the senses', which as a matter of fact was nothing but elevating the minds of the listeners to a supersensuous plane. Mme Edib actually admitted this fact when she wrote, without comprehending the matter, of 'the thin hands moving with a life which seemed distinct from the rest of the body.'¹⁵

What Mme Edib wrote about Swamiji

15. *Ibid.*

through misunderstanding can be well understood from Miss Müller's account of his speech delivered at Almora in the year 1897. This account, which was published in the *Brahmavadin* of 15 September 1897, reads: 'For sometime it seemed as though the Teacher, his words, his audience, and the Spirit pervading them all, were ONE. No longer there was any consciousness of "I" and "THOU" or "THIS" or "THAT". The different units collected there were for the time being lost and merged into the Spiritual radiance which emanated so powerfully from the Great Teacher, and held all more than spell bound.'¹⁶

The point will be further clarified from the following writing of Mahendranath Datta, in which he beautifully narrates the transformation in Swamiji's personality during the course of his lectures delivered in London. The eye-witness account of the author reads:

While delivering a lecture, especially when speaking on Advaita philosophy, Swamiji used to enter into a state of conscious trance. His gaze, his facial expressions, everything would change; and from his mouth would fall an unbroken flow of wonderful and unheard of thoughts. Because of this, nobody could remember the details and reasonings of his lecture, nor could anyone pay any attention to them... On such

occasions, Swamiji's mood, voice and glance used to appear extremely fascinating... At such times Swamiji would invariably declare, 'I am a voice without form. I have attained the Truth and realized It. I am the Truth.' And when he used to say 'I am a voice without form,' it would come as a grave and deeply resounding sound from his throat.'¹⁷

Again:

Swamiji would begin softly by raising a topic, and gradually his mood would change and ideas would rise higher and higher; and his voice, soft countenance and affectionate looks would be transformed and he would appear standing upright like a straight pillar... His meditative mood would deepen further, and a rhythmic and musical voice would go on pouring forth as from some perennial source... It would appear that a vibration was created in the infinite ethereal sphere, and that formed into resounding waves. The sound penetrated into the ears, bones and marrow, as well as the mind and soul of all. Everyone felt as if they were losing their body-consciousness and sense of time and space. Neither were they aware of who was speaking or who was listening.'¹⁸

Thus, Halide Edib's statement can be better understood from what Miss Müller and Mahendranath Datta have written about Swamiji.

16. *Vivekananda in Indian Newspapers: 1893-1902*, ed. Sankari Prasad Basu and Sunil Bihari Ghosh, Calcutta: Basu Bhattacharyya and Co., 1969, p. 576.

17. Sankari Prasad Basu, *Vivekānanda O Samakālin Bhāratavarṣa* (Bengali), Calcutta: Mandal Book House, II, B.S. 1383, p. 112.

18. *Ibid.*

NICHIREN SECT OF BUDDHISM AND SOKA GAKKAI

PROF. D. C. GUPTA

Buddhism was officially introduced into Japan from Chosen (Korea) in A.D. 552, when the king of Kudara (one of the three major parts of Chosen) presented to the Emperor Kimmei (539-72) a bronze image of Śākyamuni together with the Sūtras and religious objects. But according to the historians, it is possible that some of the immigrants from the Asiatic continent who had settled prior to the above date were Buddhists, and that their religion was making progress among the people.

About fifty years after the official introduction of Buddhism Prince Shotoku Taishi (574-622), whose name is never to be forgotten in the history of Japanese Buddhism and culture, became a regent to the Empress Suiko (reigning 592-628), his aunt; and it was owing to his patronage and devotion that Buddhism struck firm root in the Japanese soil. He built many fine temples in Nara and vicinity, among which is Horyuji Temple, still in existence. He was a great scholar, and wrote commentaries on the three important Buddhist Sūtras: the *Puṇḍarīka* (*Hokekyo* in Japanese), *Śrīmala* (*Shomangyo*), and *Vimalakīrti* (*Yuimankyo*). In those days Buddhism meant progress. In fact, Japan without Buddhism would probably never have reached its present stage of enlightenment. Japanese Buddhism belongs to the Mahāyāna school, and as it has developed in this country for more than a thousand years entirely independent of Hīnayāna influence, it presents in various ways quite a different form of Buddhism from that persisting in Ceylon, Thailand and Burma.

Mahāyāna and Hīnayāna Schools of Buddhism:

An Arhat, the ideal person of the Hīnayāna, thinks that each individual has to look

after his own salvation, and that all one can do for others is to persuade or exhort; beyond that, nothing can be done. An Arhat is a rigid upholder of spiritual individualism, hence the name Hīnayāna—'Smaller Vehicle'. The Bodhisattva is the ideal person of the Mahāyāna. He starts his religious career with the desire to save all his fellow beings, including everything that exists; and with this object he will work to the end of his life, even going through many rebirths, if that is necessary.

If a religion intends, the Mahāyānists think, to benefit us spiritually, the benefit must have a universal character. Buddha's idea was to save all beings by teaching them the truth which was discovered by him and which is also discoverable by all who would follow him. Householders ought to be able to attain enlightenment just as well as monks, if only they have an intuitive understanding of the truth. Religious merit ought to be universally spread among all beings. This is the way we feel towards our fellow-beings. In Mahāyāna, therefore, all-inclusive and all-penetrating love comes out, in great contrast with the Hīnayānists' unequivocal tendency towards intellectual and moral isolationism.

Nichiren-Shu (Nichiren Sect of Buddhism):

Saint Nichiren (Nichiren Shonin, 1222-1282), who first proclaimed the sect's teaching in 1253, is its founder. The son of a humble fisherman, he was born, as it were, to change the history of Buddhism, and to make it a religion of the people. His teaching is heir to the essential Buddhism that flows from Śākyamuni. He took as his starting point the secret, ultimate wisdom that all outstanding Buddhists since the time of Śākyamuni have acquired as a part of the

final enlightenment, but had been unable to expound because the time was not yet ripe. On that basis, he sought to secure the fundamental happiness of the masses and to create a peaceful, culturally rich society.

Buddhism as taught by St. Nichiren may be summed up in the phrase 'namu Myoho rengo-kyo'¹ which means, 'I devote myself to the inexpressibly profound and wonderful truth—the philosophy of life—expounded in the *Lotus Sūtra*,² which embodies the loftiest teachings of Buddha.' In different words, the phrase signifies dedicating oneself

1. There are eleven sects of Buddhism in Japan at present. All but the Nichiren Sect have 'namu Amida Butsu—I surrender myself to Amida Butsu (Amitābha Buddha)' as their invocation.

2. One of the many parables found in the *Lotus Sūtra (Saddharma Puṇḍarīka Sūtra)*, the most important of all Buddhist works, relates the following story:

After having been separated from his father's house in early childhood by chance, the son of a wealthy man lived a life of poverty and wandering for many years. One day, the father accidentally came upon his now adult son and, in order to provide his house with an heir, took him home. But the opulence of his father's home inspired the young man with nothing but fear, and he found it impossible to believe that some day all of the riches he saw would be his. Looking to his awe and fear, the father adopted the following policy: At first, he employed his son as a servant and thereby familiarized him with the wealthy way of life. Later he told the young man that he must be the heir to the family's fortune, and finally entrusted all of the possessions to him.

The Buddha employed this parable in order to clarify the contents of the *Lotus Sūtra* to his disciples, because it makes the truth of the *Sūtra* easy to understand. The wealthy father stands for the Buddha, and the son for humanity in general. The Buddhahood taught by Buddhism is a state of absolute existence in which the truth of the basic nature of the universe has been revealed to the individual. The absolute element of Buddhahood is Law. Anyone who perceives the full meaning of this Law can attain Buddhahood.

to the ultimate Reality of life, to the life that is omnipresent in the universe. Nichiren Shonin held that only when man becomes one with the life of the universe does he achieve absolute, unshakable happiness (the Buddha realm).

According to the Buddhism of Nichiren Daishonin (Great Saint Nichiren), since a person trusts himself entirely to 'namu Myoho rengo-kyo', the power of universal life suddenly wells up in him, and he begins to live in unity with life of the universe. Śākyamuni meditated on the inner self in order to devote himself to the truth expressed in the *Lotus Sūtra*. The achievement of enlightenment through introspection was not appropriate for the masses. To give the ordinary people a graphic central object of reverence, Nichiren Daishonin created the Gohonzon, 'entrusted to each believer in Nichiren Daishonin and his true teachings. As a central object for veneration for all people everywhere, he inscribed the great Dai-Gohonzon, which is now housed in the Sho-Hondo main hall of the Daiseki-ji, the main temple of Nichiren Shoshu. Whoever has faith in the Dai-Gohonzon and recites 'namu Myoho rengo-kyo' to it, will feel his individual life combined with the essential life of the universe. The *Lotus Sūtra* is not merely something expounded in the distant past in India by Śākyamuni; it is a living reality representing the truth in the

Like the son in the parable, who was born rich, mankind innately inherits the Buddha nature. Man does not become a Buddha by being enlightened about the meaning of the Law, because in the depths of the life-force itself is the power to become a Buddha, if a human being will but recall and recognize it. The *Lotus Sūtra*, in relating how the historical Buddha achieved Buddhahood, teaches the way for human beings to manifest the supreme dignity of the Buddha nature inherent in their own being. By relating his own experiences, the Buddha clearly explains how to manifest the dignity of life on the practical plane.

present moment. If a person faithfully repeats this Japa (invocation), 'namu Myoho rengo-kyo', he will become one with the essential life! that is, he will attain Buddhahood. It must be remembered, however, that reciting 'namu Myoho rengo-kyo' is not mere recitation: it involves prayers and deeds as well.

There is, however, one other important element: the theory of the Kaidan. Historically, the Kaidan is a Buddhist hall in which novitiate priests take religious vows. But it means much more in the Buddhism of Nichiren Daishonin, where the Kaidan is a central place of worship in which all men can declare their determination to change their lives for the betterment of themselves and of all mankind and to purge themselves of their unhappy state through the immense power of the Dai-Gohonzon.

What is Soka Gakkai? It is like old wine in a new bottle: an offshoot from Nichiren Sect of Buddhism, reformed to appeal to the young people of the present generation. Soka Gakkai (Society for the Study of Value Creation) is a lay organization of followers of Nichiren Shoshu—the orthodox school of Nichiren Buddhism. It is devoted to faithfully following and practising the Buddhist philosophy of Nichiren Daishonin. Thereby each and every member reforms his inner self, a process known as human revolution, and daily promotes specific activities to create human values in actual society. The goal is to eliminate all unhappiness from the earth and build a peaceful society through Kosen-rufu. The meaning of Kosen-rufu is to bring happiness and peace to society based on respect for human life.

The five fundamental principles of the Soka Gakkai are as follows:

1. That the Soka Gakkai shall forever stand on the side of the people.
2. That the Soka Gakkai shall devote itself to carrying out the movement for the human revolution.
3. That the Soka Gakkai shall forever walk the great Middle Way of Buddhism.
4. That the social aim of the Soka Gakkai shall be to preserve peace and work for the advancement of true human culture.
5. That the Soka Gakkai shall guard to the death the freedom of the human spirit and in particular the principle of religious freedom.

In short, the Soka Gakkai finds the noblest thought and philosophy in the individual life, the aggregate of which becomes the basis for a new and better society. The individual human revolution starts with the true Buddhism; it then moves outward to infuse politics, economics, literature, art, education, and all phases of life with new value and intensified creativity. The human revolution and the propagation of faith must obviously extend to all people everywhere since, according to Buddhist philosophy, the law of the universal life-force applies to all races.

The Komeito Political Party:

Based on the five principles and true spirit of the Soka Gakkai, a political party was formed about two decades back, supported by the believers of Nichiren-shu. At every election it has gained substantial momentum and is now the second opposition party, second to the J. S. P. (Japan Socialist Party), the party in power being the L. D. P. (Liberal Democratic Party).

THE JAR IN BELIEF AND CUSTOM

DR. SADASHIV AMBADAS DANGE

The symbolism of the auspicious jar is quite common in folk-tradition ; and among the Hindus the jar (*ghaṭa*) has become a symbol for the human body, as is clear from many casual sayings, the most common among these being the line of Kabir, '*Ghaṭa ghaṭa hai antaryāmī*—In every jar [body] is the residence of the Lord.' It is on the basis of this belief that the customs of 'breaking' the jar and 'placing' the jar get their proper perspective. It is common to break the jar (*ghaṭa*) after the death of a person ; and the term *ghaṭa-sphota* is used for the breakage of the matrimonial relationship. In the present article we shall deal with some such beliefs and customs or rituals connected with the jar.

There is a slight difference between the *ghaṭa* and the *kalaśa* types of jar, but the ritual significance for both is the same. The *kalaśa* is a sort of jar that is a bit conic towards the top and the bottom, and the *ghaṭa* is generally the one that has a roundish bottom ; but this difference is not so minutely observed in common rituals ; and it is a common experience to hear people calling the one for the other. For example, in Maharashtra, at the annual ritual of the manes in Vaiśākha-bright-half¹ on the *akṣaya tṛtīyā* day (as an alternative for the *amāvāsyā* day in the month of Caitra) it is usual to give a '*kalsā* (*kalaś*)' to the invitee who impersonates the ancestor, after treating him with special meals ; the *kalsā* is meant for water for the whole year.

The earliest reference to the *kalaśa* is to be found in the *R̥g-Veda* ; and there too it has a clear ritual context. Indra is to be offered Soma, his favourite drink ; and this

is to be said, '*Āpūrṇo asya kalaśah svāhā*—His *kalaśa* is filled ; hail' (*R̥g-Veda*, III. 32.15). The verse is practically at the end of the hymn, when the whole ritual of Soma has been alluded to. The word 'hail' (*Svāhā*) is indicative of the last offering and the close of the ritual. This marks a very important detail and suggests the custom of offering the 'filled jar' for auspicious occasions, which continued in the course of time. This is, no doubt, the earliest reference to the later custom of offering the *pūrṇa-pātra* on the occasions of joy to the person who first brings a happy news. The filled jar is a mark of prosperity and happiness ; and it is usual to see married women with husbands alive carrying jars filled with water on their heads in a marriage-procession or some other auspicious procession. Often from the mouth of such jars are seen leaves of the mango-tree or the betel-leaves, which is the symbol of fresh generation of vegetation and progeny. The Hindu eye is quite used to this spectacle, but the tradition is very old ; and we have seen a reference from the *R̥g-Veda*.

In the Hindu tradition of customs, as reflected from the Purāṇas, it was auspicious to see or to glance at a *pūrṇa-kumbha* ('the filled jar') while going out for the daily business (*Skanda Purāṇa*, II.2.11.56) ; and it is also enjoined that a householder should touch a jar-of-water (filled with water) as he goes out for any work, whereby the work gets success (*Vāmana Purāṇa*, I.14.36). We have referred to the ritual custom of giving a water-jar to the person who is invited at the yearly ritual in the month of Vaiśākha (or Caitra Amāvāsyā). The same motif is to be marked in the ancient custom of giving a jar known as *galantikā*, which is indicated to be and equated with

1. The bright lunar fortnight of the Hindu month of Vaiśākha.

the digging of a well²; this gift was to be given in the month of Vaiśākha, which is the severe summer month. The *galantikā* type of jar is 'a small pitcher' or 'a water-jar with a hole in the bottom from which water drops upon the *liṅga*' (which is the meaning given by the *Practical Sanskrit-English Dictionary* by V. S. Apte). This sight is common in Śiva temples.

Various types of jars are mentioned in rituals; and their numbers also vary. The single jar is mentioned as early as the Vedic period. For the Vedic sacrifice it was necessary to first keep a jar of water ready alongside of the sacrificial fire. The water to be placed in this jar was collected on the previous day when the sun was still shining, or if it had already set, a gold-piece was held so as to touch the water; the gold-piece here indicated the sun by a well-established symbolism.³ The water-jar and the Fire were kept side by side, and were considered to be a ritual couple, the water-jar being the woman and Fire the man. The whole idea was the gain of progeny.⁴ The Purāṇas are replete with references to the jar; and we have many interesting details regarding its use with various beliefs. In a rite called '*hiranya-garbha-dāna*—the gift of the golden foetus.' it is enjoined that a jar (*kumbha*) should be of the height of

seventy-two fingers (*aṅgula*); in it should be placed primarily clay and gold. Among other things mentioned to be placed in it are a gem (*ratna*), scissors or a knife (*dātrī*) and a needle (*sūci*). By the side of the jar is placed a golden staff (*daṇḍa*) and a small pitcher (*kamaṇḍalu*). This arrangement is to be done in the precincts of the altar. Then, on this jar the rites of *garbhādhāna* (conception) and others including the birth-ritual (*jātakarma*) are to be performed, indicating the birth of Hiraṇya-garbha. At the end of these rites the 'Hiraṇya-garbha' is to be donated to the brahmin (*Matsya-Purāṇa*, 274.4-18). This is a unique case of the jar being identified with the god; and the concept is further based on the belief that the body is the *ghaṭa* (jar), perhaps that of a human or a god. This will be supported from the variants of this ritual, which shall be presently seen. But let us see more of the gift of a jar.

At the *kalyāṇa-saptamī vrata*⁵ it is enjoined that a jar of water, a vessel full of clarified butter (ghee), and gold are to be donated (*ibid.*, 73.14). At the (end of another vow, which is to continue as said above for one year, a jar filled with gold and lotuses is to be donated (*ibid.*, 74.9). This vow (*vrata*) is called '*viśoka-saptamī*—the Seventh-of-the-freedom-from-sorrow'. A jar (*kalaśa*) filled with sugar, along with lotus-petals prepared of gold, is enjoined to be given at another vow called *śarkarā-saptamī*, (*ibid.*, 75.9); and in the event of the vow called *mandāra-saptamī*, it is enjoined that the observer of the vow should donate a jar of water upon which a miniature figure of a man of gold is placed, along with cows (*ibid.*, 78.8). The golden man is the symbol of the sun, and this ritual compares with the *hiranya-garbha-dāna*. Gold is the sun-

2. '*Prapā kārya ca vaisakhe deve deya galantikā*'; *Skanda Purāṇa* III.2.7.74.

3. The sun is said to be 'the golden swing' in *Rg-Veda*, VII.87.5; in VI.56.3 the sun is 'the golden wheel' etc. At the Horse-sacrifice the queen and the sacrificially killed horse were placed on a golden piece round in shape, to represent the sun; for details see Dange, *Vedic Concept of 'Field' and the Divine Fructification*, Bombay University Publication, 1971, (hereafter *Vedic Concept*), p. 44ff; cf. *Isāvāsya Upaniṣad*, 15, where the sun is called *hiraṇmaya pātra*.

4. See *Satapatha Brāhmaṇa*, I.1.1.8; also Dange, 'The Vedic Mithuna', *Journal of the Oriental Institute*, Baroda, Silver Jubilee Issue, XXV.3, 4, March-June 1976.

5. The vow of the seventh day of the lunar fortnight known as *kalyāṇa-saptamī*.

metal. In the ancient ritual of Agnicayana (piling-of-the-cosmic-fire) it was customary to place a golden figure of man and also a living tortoise at the base of the altar.⁶ Both were symbols of the Sun and Prajāpati in their creative aspects of Hiraṇya-garbha (*hiraṇya* is gold). If we note carefully, we can see that the main concept behind the jar is that of a water-jar; and then, to it are added the other things such as gold, flowers, the creeper itself that is seen to come out of the water of the jar (a well defined motif in coins and sculpture). The jar, then, is the symbol of the creative waters that are seen as being in the bowl of the earth. This will be clear from what we shall see further. Here we may refer to some other instances where the jar is associated with the idols of deities placed in it, or upon it.

Like the Hiraṇya-garbha motif about the jar, noted above, the *Agni Purāṇa* (34. 14-15) states that, in the ritual of the *dīkṣā* (consecration for religious rites), Hari (Viṣṇu) should be worshipped inside the jar in which five gems are placed and which is covered with new cloth. This makes the jar a real personality that has the god as soul! To the left side of this jar, it is said, another small pitcher should be placed; and in this second pitcher (the word used is *vardhanī*, which indicates the pitcher and also a broom) a small weapon made of gold is placed and worshipped. In this pitcher also, first a piece of gold is enjoined to be kept. (These two objects form the ritual pair, or better, a couple indicative of the birth of many auspicious events to come.) The *Matsya Purāṇa* similarly mentions the gift of a jar or a vessel, with the golden image of the Supreme Man (Puruṣottama) placed over it. (54.21-22). The same Purāṇa mentions at another place that, in the *kr̥ṣṇāṣṭamī-vrata* (to be prac-

tised on the eighth day of the dark fortnight of a month), a jar is to be filled with milk; on it a plate made of bell-metal (*kāṅsya*) filled with rice is to be placed; and upon it the images of the moon-god (Candra) and Rohiṇī are to be placed as a couple; the whole is to be given to a brahmin (57.20).

At another place the same Purāṇa records the practice of placing the images of Śiva and Dharma on two jars filled with water (95.12-18). It was customary to worship Viṣṇu in his aspect of Vāmana on the *śrāvāṇa-dvādaśī* day, when an image of Vāmana was to be placed in the jar (*Garuda Purāṇa*, I.36.5). This Purāṇa also mentions the worship of the jar, covered with a fine cloth and filled with gems; it also mentions that the jar is to be tied at the mouth by an auspicious cord; and along with the jar the *vardhanī* is to be established. In the jar the god is to be worshipped by the preceptor, who is to wave the jar and the *vardhanī* round the head of the initiate (I.48.27-28). The *śrāvāṇa-dvādaśī vrata*, in respect of Viṣṇu-Vāmana, was popular; and the *Agni Purāṇa* also mentions it with about the same details (189.3-5). The *Agni Purāṇa* prescribes another *vrata* at the hoisting of the *śakra-dhvaja*, where Indra is said to be worshipped being placed in the jar (268.5).⁷ In the *śiva-rātrī vrata*, among the various jars to be established, mention is made of one of gold in which golden images of Śiva and Umā (Pārvatī) are to be kept and worshipped. All jars are to be covered with precious cloth. The belief appears to be that the other jars are attending the mar-

6. *Apastamba Śrauta Sūtra*, 26.25.1; *Kātyāyana Śrauta Sūtra*, 14.4.27.

7. The Śakra-dhvaja was ceremonially hoisted and worshipped from the eighth to the twelfth of the bright half of the Bhādrapada. The festival was called 'Indramaha' and is mentioned from ancient times: *Kausika Sūtra* (of the *Atharva-Veda*), 140.1ff; the *Mṛcchakatika* (Act V); *Mahābhārata*, *Adi Parvan*, 63.13-19; the *Bṛhat-samhitā* has a graphic description of this festival 42.15ff.

riage of Śiva-Pārvatī, especially so because they are arranged at the back of the two main jars meant for Śiva-Pārvatī which are placed in a circle (*Śiva Purāṇa*, IV.39.7-9). There can be no doubt that the jars in most of such rites represent the gods, as noted above. The *Varāha Purāṇa* mentions various jars representing the *loka-pālas* (guards of the quarters) and Viṣṇu, through which the ritual bath is to be given to a king for the attainment of various good fortunes (99.32-35).

What has been said above will indicate that the jar was a symbol of the various gods; it was believed to be endowed with life, to indicate which it was filled not only with water, milk or ghee but also with gold or a gem (or gems). To make the concept complete, the jar was covered with a piece of cloth, and was tied at the neck with a cord, which stood for the sacred cord; and in certain cases the sacred cord is actually tied. In some cases, a couple of jars indicated the god and the goddess.

The jars were named variously in ancient times, as indicated by the Purāṇic records: Subhadra, Vibhadra, Sunanda, Puṣpanandaka, Jaya, Vijaya and Pūrṇa. In addition to these types, we have five other types known as *nidhi-kumbha*: Padma, Mahāpadma, Śaṅkha, Makara and Samudra (*Agni Purāṇa*, 92.36; and earlier 34). These were to be placed on various occasions and at various quarters (see *Agni Purāṇa*, chaps. 57 and 102).

The jar or jars played an important part not only in personal vows, but also in socio-religious rituals, the belief being the same, namely, procreative value. The *Matsya Purāṇa* refers to a festival of trees (*vrkṣotsava*), wherein jars containing seeds and gold and covered with cloth were to be placed at the foot of more important trees (59.8ff). At the time of the royal coronation it was customary to hold before the new king a jar filled with herbs of all kinds

(*Agni Purāṇa*, 218. 27); and it is recorded that the king should be sprinkled over with various materials from the jars held on the four main quarters: from the east he was to be sprinkled by a brahmin with ghee from a golden jar; from the south with milk from a silver jar by a Kṣatriya; from the west with curds from a copper jar by a Vaiśya; and from the north with water from an earthen jar by a Śūdra (*Agni Purāṇa*, 218. 18-20). These four jars, it is indicated, represent the four oceans; for the *Varāha Purāṇa* (22.43) says that the seven oceans attended the marriage of Śiva-Pārvatī in the form of seven jars (*kalaśāḥ sapta sāgarāḥ*). The jar is also a symbol of the earth according to one concept; and it is said that Śiva gave the jar to Brahmā in the form of the earth, placing water in it to represent the oceans (*Brahma Purāṇa*, 72.26). The *Matsya Purāṇa* records a custom at the time of the eclipse in which four jars are to be placed to represent the four oceans. In them mud gathered from various places is to be placed to make the imagery complete (65.4).

The jar symbolized the cosmic womb of creation in an important aspect, as we have noted. This concept is seen transplanted in actual rituals also. Thus, the *Matsya Purāṇa* records a ritual in the case of a woman whose children die. According to it, four jars were to be placed at the four quarters, and in their midst was placed the fifth one. This fifth jar had to be consecrated with the *mantras* for the sun, and a gem was to be placed inside it with a little curds and unbroken rice-grains. The woman was then given a bath from the water from all these jars (*Matsya Purāṇa*, 66.14ff). The ritual bath in this particular case is based on the belief that associates the jar with the sun-lore, as can be noted from the mention of the *sun-mantras*.⁸

8. For a similar ritual among the Hindus of Baluchistan see R. P. Masani, *The Folk-lore of the Wells*, Bombay, 1918, p. 66; for ritual-use of

In the *Śiva Purāṇa* (IV.12.34-36) there is an interesting account which enshrines the belief in the efficacy of the jar in erecting the world column, the very support of the cosmos as the *liṅga* certainly is.⁹ It may be noted in this connection that in auspicious rituals such as the erection of a *pandal* (a shed for temporary use) for religious purposes, or at marriages, it is customary to erect, first of all, a pole and to place at its foot one or two jars filled with water.¹⁰ The jar and the pole in such rituals are indicative of the creative faculty and the harbinger of many happy events to come.

As the jar was believed to be auspicious, there are certain ill omens connected with damage to it. To see a jar filled with water was auspicious, as noted above; but to see an empty one while going out was inauspicious (*Brahmāṇḍa Purāṇa*, II.2.38.32). Likewise, it was an inauspicious sign if the jar began leaking without any perceptible reason (*Matsya Purāṇa*, 237.7; also *Agni Purāṇa*, 263.32).

It will be seen that even humans were symbolized by jars. In connection with the ritual of the dead, it is enjoined that on the twelfth day a jar filled with water should be given to a brahmin in the name of the dead. The significance is that the human

water collected in a jar, from Vedic times onwards see *Vedic Concept*, pp. 73-82. Rice-grains and curds in the present case indicate a generative couple; for this concept see Dange, 'The Vedic Mithuna' (note 4 above).

9. The earliest indication of such a column is at *Rg-Veda* I.24.7, where it is referred to as the 'stūpa of Varuṇa.'

10. In the Vidarbha region of Maharashtra the pole and the jar so arranged are called '*del-māthan*'; *del* is the pole; and *māthan* is the jar (one or two); the Marathi name for the jar is *mātha*, which is connected with *māthan*; actually, *māthan* connects with the Sanskrit word *manthana*, 'churning,' and suggests the jar used for churning. The *del-māthan* thus connects with the motif in the legend of 'Ocean-churning', which centres on the idea of creation.

body is the receptacle of bones, and these stay in the body, which is the jar; hence, by donating the jar of water, the dead gets a new body (*Garuḍa Purāṇa*, II. 27.4-8). The custom exactly tallies with the Hindi saying we referred to in the beginning of the article: '*Ghaṭa ghaṭa hai antaryāmī*—in every jar [body] is the residence of the Lord.' The motif in this practice goes back to far ancient times, when the custom was to place the bones remaining after cremation in a jar. In the case of a man, the jar was so shaped; and in the case of a woman it showed likeness to the woman. (*Āśvalāyana Gr̥hya Sūtra*, IV. 5.2).

Thus, from creation to the end of life the jar was symbolic of the receptacle of life. During life, it symbolized auspicious occasions and was used in customary rituals with this belief. It symbolized growth and prosperity; and it was with this background of belief that it was shown with a creeper shooting from it. This was the sophisticated old Hindu tradition. But let us have some glimpses of the same or similar beliefs associated with the jar from other faiths and modern Hindu tribal custom.

New birth is ritually accomplished by the Korkus of the central Indian region in the following way: When a man or a woman is guilty of some crime such as adultery, the offender is placed in a big earthen jar which is then sealed up. When taken out, the person is said to be reborn from the womb of his mother.¹¹ He is then buried in sand and taken out again. Thus he is finally reborn. The equality of the jar, womb and the earth is to be noted.

Here we have a custom from Bengal: On the full-moon day immediately following the Durgā-Pūjā festival, in the month of Āśvina

11. J.G. Frazer, *Folklore in the Old Testament*, Vol. II, London: MacMillan & Co., 1918, p. 33. We may compare the fire-ordeal of Sītā: was it in a big jar of this type placed on fire, ritually, to symbolize new birth?

(September-October), there is the worship of the goddess Lakṣmī. On this occasion, a pot made from clay is placed in a basket; and in this clay pot a tooth of a boar is kept along with fried rice (*lājās*).¹² The pot symbolizes the goddess. The idea is similar to that in the *kalāśa-sthāpanā* on the first day of the bright lunar fortnight in Āśvina known also as *ghaṭa-sthāpanā*. On this day a jar is established and is worshipped for the next nine days as the goddess Durgā; on the tenth day, which is the day of Daśarā (actually *daśa-ahar-daśar-daśarā*-‘ten-days’ or ‘tenth day’). The boar-tooth is symbolic; for the boar is the symbol of Prajāpati according to the ancient Vedic tradition; and it was also customary to give a boar-prick to the bride for fructification and gain of issues, in a ritual known as Indrāṇī-karma.¹³

Among the ancient Egyptians the clay pot was the symbol of the Mother-goddess, which was the earth, and denoted fecundity;¹⁴ and the same is the case in ancient Chinese belief.¹⁵ One of the most interesting myths in this connection is recorded from among

12. S.R. Das, *Folk-religion of Bengal*, I-i, Calcutta; 1953, p. 24.

13. *Śāṅkhāyana Grhya Sūtras*, I.12.6 and commentary.

14. D. Mackenzie, *Myths of China and Japan*, London: George and Grasham Publishing Co. Ltd., p. 16.

15. *Ibid.*

the ancient Zuni Indian peoples. It resembles the Hindu myth of the ‘Churning of the Ocean’. According to it, in ancient times, the Grand Old Mother took a terraced bowl; put water in it; upon the water she spat; and she whipped the liquid with her finger. The foam rose to the top, and she blew it. Flake after flake broke off, and she said to herself: ‘The bowl is the world; and the crust the mountains, whence the clouds shall sprinkle the world with rain.’¹⁶ The symbolism is clear. In an Aztec myth the first parents were pot-born (like the Hindu Agasti). In ancient times, according to the myth, fragments of bones were put in a pot; blood of the gods was poured upon them; and from this mixture was born a boy and also a girl; they were the parents of the human race.¹⁷ The motif of the gem or gold in the jar obtains in ancient American (Aztec) myths. In one of their myths, the human race is said to be born from the churning of a pot in which gems were placed; the gems were the souls.¹⁸

Examples can be multiplied. But from all these, the one thing that stands clear is the belief of humans that the first source of the world was the Big Jar; they gave it its proper status in their rituals.

16. D. Mackenzie, *Myths of Pre-Columbian America*, London: George and Grasham Publishing Co. Ltd., p. 175.

17. *Ibid.*, p. 186.

18. *Ibid.*, p. 208.

PRACTICAL VEDANTA AS PREACHED

BY SWAMI VIVEKANANDA

DR. ANIMA SEN GUPTA

Swami Vivekananda was a remarkable personality who was not only a religious reformer but also a great social thinker of the nineteenth century. He was a true seeker

and lover of Brahman—the Bliss Absolute. In his opinion, *lokasaṅgraha*, the magnificent social expression of Divine Love, was an excellent form of worship of the Supreme.

Vivekananda believed that through sheer selfless and disinterested humanitarian service (*niṣkāma-karma*), a person could reach the supreme goal coveted by the wise.

Selfless Work :

The life of Swami Vivekananda is indeed a sacred confluence of the ancient Indian perspective and modern Western thought. Swamiji held the view that the past glory of India could be revived in the present age only by a harmonious blending of what is best in the West with what is best in the East; to realize this grand ideal we have got to learn again the secret of Karma-Yoga as taught in the *Bhagavad-Gītā*.

While the idea of non-dual Brahman or One Spirit as All, is the basic idea of Vivekananda's teachings, it is also his unique contribution that he has tried to harmonize the path of selfless service with the path of knowledge. He has given us the idea that both spirituality and service are complementary ideals of the Vedanta and that *loka-saṅgraha* is an excellent form of worship of the Supreme.

If we reflect deeply on Karma-Yoga as interpreted by Swami Vivekananda, and also by Śrī Kṛṣṇa in the *Gītā*, we shall find that selfless action is the dynamic side of spiritual freedom, which is already an accomplished fact. It is not a fact that spiritual freedom arises as an effect from selfless service. Unless one has made his soul wholly free from the distracting influences of egoism and narrow individuality, he is not to be called a perfect Karma-Yogī. It is the sense of egoism (*ahaṁkāra* and *abhimāna*) that really constitutes the bondage of the soul. To remove this egoism, one must take recourse to Karma-Yoga, which cleanses the soul of its defilement, thereby revealing its essentially free nature.

According to the *Gītā*, no human being can live without work. To live, one has to breathe, and even that is a kind of work.

In fact, no man can enjoy anything unless he earns it by his own effort. All human achievements such as ships, railways, machines, tools, etc. are the effects of human labour. How then can our philosophy and religion teach us to give up all action? While in America, Swamiji once wrote to his brother sannyasis: 'If you want any good to come, just throw your ceremonials overboard and worship the Living God, the Man-God.'¹

Action, however, is to be understood in its proper spirit. Ordinarily we work, being prompted by selfish desires: such selfish work is not to be regarded as worship of the Life Divine. It is only that work done with a wholly unselfish motive which is good and conducive to spiritual perfection. Indeed, action in itself is neither good nor bad. It has no inherent moral qualities. It becomes good or bad, selfless or selfish only due to the purity or impurity of motive from which it springs. When the agent feels the want of some material object, desires it for his own enjoyment, and then strives to get it, such action is selfish. This type of action keeps the doer imprisoned in the ever-dark cell of his own egoism. He is working all the time to satisfy his never-ending needs; and due to his inborn short-sightedness, he fails to have a vision of his own divine heritage. He does not even feel that he is greater than his multifarious needs. Selfish *karma* is, therefore, regarded in our religion as a snare, as it is polluted by narrow self-centredness and base emotions.

Selfless service or *niṣkāma-karma*, on the other hand, is free action, as it is never fettered to any desire for personal material gain. Such action really springs from the fullness of heart which is an expression of bliss or *ānanda*. Selfless action is nothing but spiritualization of service,

1. *The Complete Works of Swami Vivekananda*, Mayavati: Advaita Ashrama, (hereafter *Complete Works*), VI, 1972, p. 264.

effected through the cultivation of disinterested devotion to the Life Eternal. In fact, the pursuit of *niṣkāma-karma* lies in shifting the motive from narrow egoism to the infinite Bliss that supports the whole world. The true human life is the life of the Spirit. It is the non-dual Atman which is manifesting itself in thousands and thousands of forms. Hence, it is a sin to remain confined only to one's own narrow egoistic shell.

A man, to be really a man, should accept 'self-sacrifice' as the principle of life. He should realize that egocentric desires are not to be cultivated and that he should always be prepared to work selflessly for the welfare of the whole world. Since there is only one Reality and the individual souls are nothing but its manifestations, there is no real difference between individual and individual. All life is one. So 'life for others' should be the motto of a follower of the Vedanta philosophy. Action performed with the attitude of humility, devotion and selfless love for the whole universe, is nothing but a form of spiritual practice (*sādhana*) which will lead us to our desired goal. In his eagerness to prove the efficacy of Karma-Yoga, Swamiji has gone to the extent of declaring: 'The Karma-Yogī need not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realizing selflessness; and he has to work it out himself.'² Swamiji further says: 'Build up your character and manifest your real nature, the Effulgent, the Resplendent, the Ever-Pure and call It up in everyone you see.'³

Swami Vivekananda has proved by his thought, word and deed that spirituality never encourages inactivity and escapism, nor is it correct to say that spirituality produces only a race of half-starved and half-

naked sannyasis, who are interested wholly in inactivity and otherworldliness. Perhaps no one was ever more concerned with the poverty and ignorance of the lower classes in this country than the great Swami Vivekananda. He has declared more than once that progress in spirituality, divorced from social consciousness and social progress, is an impossibility. He says: 'It is an insult to a starving people to offer them religion.'⁴ How can we assert then that spirituality is negation of life and activity? On the contrary, it is spirituality that makes a man conscious of his noble heritage as a result of which he can link his life with the life of God.

This gives him strength and courage to face the world. His soul being purified by spirituality, he returns to active life with a longing to do good to the whole of mankind. Such a Karma-Yogī alone sees everyone in himself and himself in everyone: he also realizes that if he gives up the habit of doing action selflessly, he will have to give up the joy of life; and giving up joy or *ānanda* means turning one's back on Brahman, the source of all Bliss.

Swamiji adds: 'Spiritual ideal is for life and this must be lived in all spheres, private, social and international.'

Indeed, the life in the world should not be neglected: we should always try to harmonize it with the Eternal. All our dealings should be grounded on such moral principles as truth, equality, love, forgiveness, self-control and self-sacrifice. The moral values should constitute the foundation-stone of the social life, because these are the values which are closely connected with the purity and perfection of human character.

Dynamic Side :

I have already mentioned that Swamiji taught selfless action (*niṣkāma-karma*) to be the dynamic side of a spiritually perfected

². *Complete Works*, I, 1972, p. 111.

³. *Complete Works*, II, 1971, p. 357.

⁴. *Complete Works*, I, p. 20.

life. Such action issues forth spontaneously from the very being of a pure soul. Just as the sun shines naturally to keep the world alive, in the same manner the pure heart, which is emptied of all egoistic desires, works spontaneously for the good of all. He is one with the whole of creation. As he has no selfish motive, he claims nothing and surrenders himself wholly to the Supreme Reality or God. He is a Karma-Yogī in the *Gītā* sense.

Two Stages :

To practise Karma-Yoga, one has to pass through two stages. In the first stage *niṣkāma-karma* constitutes the preliminary step to spiritual perfection. Here, the Karma-Yogī is just a traveller who has taken the first step in his long journey to a higher and newer level of existence. He is required to make conscious efforts to sublimate his selfish motives. In this stage, humanitarian services proceed generally from the warm feelings of love and sympathy fed by the milk of human kindness. Of course, such action, though humanitarian, is not *niṣkāma* in the strict sense, because here the doer aims at getting satisfaction from the performance of benevolent actions. He does his action from the sense of duty. Therefore, he is still in the grip of compulsion and is not wholly free.

The second kind of *niṣkāma-karma* does not aim even at personal satisfaction, and can be performed only by an enlightened soul or Jīvanmukta-puruṣa—one who has crossed the plane of mundane morality. Here, the enlightened soul transcends both the idea of reward for the work and the sense of duty. The person who works only from the sense of duty falls under the first category, because he works under the force of obligation. The enlightened soul, on the other hand, is a completely free soul. He works spontaneously without attachment and without any feeling of obligation. He has

no sense of the ownership of action and consequently has no feeling of separation between himself and his action. He is divine : his action is divine and there is nothing for him but Divinity manifesting Itself through sights and sounds, love and hate, knowledge and services of the world. This seems to be the type of *niṣkāma-karma* which Swamiji has described as work for work's sake. The freed soul becomes the master of his actions and thus shines as a guiding star on the dark horizon of this sorrow-stricken world.

Swamiji has said, 'Śaṅkara has kept his Advaita confined to those sannyasis only who have decided to live out of the world, i.e. in caves and mountains. The principal duty and mission of my life is to sow the seeds of oneness of soul even in the soil of the life of the worldly people by teaching and preaching to them the secret of Karma-Yoga.' Swamiji has always asked us to remember the ideal of work as enunciated in the *Gītā*, that is, 'to work you have the right, but not to the fruits of action.'⁵ If the fruits of action become more important than the action itself, then the doer can never do his action in the best possible manner. This is because the mind of the doer in such a case remains occupied all the time with his future satisfaction. On the other hand any humanitarian service done in a spirit of detachment is nothing but the spontaneous fulfilment of the divine purpose through a perfected personality. In fact, service in a detached spirit is the outer side of spirituality and knowledge is the inner side. When action is spiritualized, it ceases to be action in the narrow sense and can very well be synthesized with knowledge.

Hence in the opinion of Swami Vivekananda, one who is able to realize the *advaita-tattva* (principle of non-duality), feels an urge to make sincere endeavour

5. *Śrīmad-Bhagavad-Gītā*, II.47.

with a view to awakening that realization in others. It is only when a person enters into the worldly stage equipped with *brahma-jñāna* and *karma-sādhanā* that he gets full scope for realizing his oneness with the whole world. When the whole world is completely encompassed by his own being, he feels an intense urge to work for the welfare of all (just as in the bound state, one feels an intense longing for doing such actions as are conducive to one's own good). To realize the oneness of all souls through disinterested service to humanity is what Swamiji has called Practical Vedanta. This Practical Vedanta, indeed, is the only form in which the

teachings of Śaṅkara can be moulded without contradiction, so as to become a world-religion for ages to come.

World of Nations :

We are dreaming today of the vision of a world of nations living together in peaceful co-existence and exchanging their thoughts and views in an atmosphere of friendliness. May the inspiring teachings of Vivekananda (which will sustain India for centuries) serve as a beacon-light to us in our long and difficult way and may his immortal spirit give us strength enough to lay the foundation of a new heaven and a new earth.

NOTES AND COMMENTS

Brain, Consciousness and Superconscious Experience—IV (Editorial) : In the last two editorials 'consciousness' and its various aspects were discussed to some extent in the light of Western and Hindu views. In this concluding part, the 'superconscious experience' has been dealt with. Like the 'conscious experience', the superconscious experience has a psycho-physiological basis. Just as the reticular formation in the brain-stem plays a part in the arousal of an individual from sleep to conscious experience, similarly the arousal of the Kuṇḍalinī leads a spiritual aspirant to the superconscious experience. The Kuṇḍalinī has been interpreted variously by Hindu and Western thinkers in the light of Western physiology. Although the views are different, it is possible that their study will lead to some more comprehensive view in future.

The Christian's Faith in the Son of God : In this short but learned article, Dr. David C. Scott, Professor of History of Religions, Leonard Theological College, Jabalpur, M.P., has very beautifully discussed the Christian

belief in Jesus Christ as the 'Son of God'. He has profusely quoted from the Christian scripture to clarify the real meaning of the terms 'Son of God' and 'Son of Man'. Whenever great men like Jesus Christ are born in this mortal world, men see in them both human and divine characteristics. Men of grosser intellect consider them as human beings, while those with purified intellect realize the divine in them in a deeper and deeper sense. That is why one comes across in the Bible varied statements about the divinity of Jesus Christ. The author has referred to these statements while deliberating on this subject.

Swami Vivekananda in Scutari : In this research article, Sri Sankari Prasad Basu, Reader, Bengali Dept., Calcutta University, Calcutta, and a deep student of and writer on Swami Vivekananda, has narrated a hitherto untold story regarding Swamiji's visit to Scutari. Mme Halide Edib, the well-known Turkish nationalist and writer, was one of the college girls who had heard Swami Vivekananda and Père Hyacinthe

Loyson at her college in the November of 1900, and had noted down her impressions about both the speakers in her memoirs. From her remarks, it appears that she could not properly understand Swamiji's personality. The author explains the cause of the same in the light of what Miss Müller and Mahendranath Datta have written about Swamiji. The article was originally written in Bengali and translated into English at our request by Sri Dulal Chandra Chakravarty of the Advaita Ashrama, Calcutta.

Nichiren Sect of Buddhism and Soka Gakkai : In this article, Prof. D. C. Gupta of the Osaka University of Foreign Affairs, Osaka, Japan, has very lucidly and briefly put before the readers how Buddhism was first introduced on the Japanese soil, and how it developed there. He has dealt mainly with the Nichiren Sect of Buddhism founded by St. Nichiren Shonin (1222-82), and its further development into the present Soka Gakkai Sect.

The Jar in Belief and Custom : In this learned article, Dr. S. A. Dange, Reader, Dept. of Post-graduate Studies in Sanskrit, University of Bombay, Bombay, has very beautifully narrated the importance of the 'jar' for the Hindus in particular and for

other races in general. The mention of a jar is found in Vedic as well as Purāṇic literature. It is used as a symbol of various gods, as an auspicious omen, and as a symbolic receptacle of life in Hindu rituals. The author points out that even amongst the Egyptians, American Indians and Chinese the jar has been similarly used symbolically.

Practical Vedanta as Preached by Swami Vivekananda : Dr. Anima Sen Gupta, the author of this article, is a professor of philosophy at the Patna University, Bihar, India, and is well known for her writings on philosophical subjects. She is also a deep student and admirer of Swami Vivekananda. It is but natural that her understanding of Swamiji's thought should be quite different from that of general readers. In this short article, she places her views regarding Swamiji's Practical Vedanta before the readers. To her mind, 'to realize the oneness of all souls through disinterested service to humanity is what Swamiji has called Practical Vedanta. This Practical Vedanta, indeed, is the only form in which the teachings of Śaṅkara can be moulded without contradiction, so as to become a world-religion for ages to come.' Her ideas expressed in this article are no doubt thought-provoking.

REVIEWS AND NOTICES

SRIMAD BHAGAVATA: CONDENSED BY S. S. COHEN, Publishers: Sri Ramanasramam, P. O. Tiruvannamalai 606-603, 1977 (second edition), pp. xvi+359, Price: Rs. 10/-.

This is the second edition of a condensed English version of the original *Srimad Bhagavata*, the chief among the more well-known eighteen Puranas. *Srimad Bhagavata* ranks high among our scriptures, both with regard to its content and diction, and it has been continuously

influencing our culture throughout the ages. The Puranas were composed to make the supreme truth of the Vedas more lucid. It has been well said that the Vedas should be eulogised and enlarged with Itihāsa and Puranas (*itihāsa-purāṇābhyam vedam samupabṛhmayet*). *Srimad Bhagavata* is a faithful exposition of the supreme Reality and it propounds the highest Advaitic philosophy with a breath-taking subtlety. Those who cannot approach the Vedas or the Upanishads, on account of their archaic and abstruse

style, are often advised to follow the *Bhagavata*. It is most potent in arousing the spirituality of those who are of a devotional bent of mind.

Bhagavata is also a touchstone of learning and devotion (*vidyāvatām bhāgavate parīkṣā*). The author has indeed shown his skill in the preparation of the present volume. He has successfully placed before the English readers the entire contents of the *Bhagavata* in the short span of 359 pages. This too, without any loss of the original freshness. The chapter headings are in accordance with the original arrangement, and the important couplets are indicated in italics. The dialogues in the original, which are fountainheads of wisdom, have been treated with great care and translated *in extenso*. Such an arrangement has added to the utility of this work. Thus an inquisitive reader can often refer to the original for a closer understanding of the narration. The language of the book is dignified and chaste. The Index of words and names at the end of the book will also prove useful. The second edition has come out after twelve years, possibly in an improved form, as can be guessed from the excellent printing and a pleasant get-up.

DR. NARENDRANATH B. PARTIL, PH.D.
Deputy Director of Languages, Bombay

ISAVASYA—AN INVITATION TO INFINITE LIVING: BY K. B. RAMAKRISHNA RAO, Publisher: the Author, 10 Professor's Quarters, Manasagangotri, Mysore-570 006, 1977, pp. 17, Rs. 1.25.

The *Ishavasyopanishad*, having only eighteen verses, is the briefest and, according to some, the best of the Upanishads. In reviewing such books, the reviewer's chief and most difficult task is to evaluate the translation as objectively as possible. With so many translations of the Upanishad, there is bound to be some unevenness, but the style of this translation still possesses a uniformity of modern idiom. Unfortunately, the author, while translating the Upanishadic verses, has distorted the original meaning, and the *mula-vakyas* do not carry the meaning given in the translation. For instance, what is the meaning of 'enliven'? Is it a translation of the word '*ishavasya*'? For '*shanti*', 'tranquillity' is not the right word; for '*kasyavid dhanam*', there is no scope for such a translation as 'whose is the wealth to be appropriated'. 'Institutes the original laws of life and functions', is not the correct translation of verse eight. Thus there are many oddities of language in his translation. The author ought to have been more

careful while translating the verses from the original Sanskrit. Translations of such important works have to be undertaken only by scholars well versed in the two languages, Sanskrit and English, while presenting them to the English-reading public, and should not damage the contents of the original.

The get-up of the book is good and even dramatic in appearance, with the title 'An Invitation to Infinite Living'.

PROF. K. S. RAMAKRISHNA RAO
Head, Dept. of Philosophy
Government College for Women, Mandya,
Karnataka

THE MOTHER: BY PREMA NANDAKUMAR, Publishers: National Book Trust, A-5 Green Park, New Delhi-110 016, pp. x + 136, Price: Rs. 5.50.

This is perhaps the first connected account of the life and message of the Mother—collaborator of Sri Aurobindo—to appear in English. It is an adequate introduction to a crowded life of ninety-five years which have marked a historic transition of the human spirit from the mental to the more spiritual levels of consciousness. For the Mother envisaged long ago, as the author records, the sure advent of a new age for humanity, and she worked for it.

She spelt out her programme as early as 1912: 'The general aim to be attained is the advent of a progressing universal harmony. The means for attaining this aim, in regard to the earth, is the realization of human unity through the awakening in all and the manifestation by all of the inner Divinity which is one. In other words, to create unity by founding the Kingdom of God which is within us all.'

Dr. Nandakumar traces the development of this Flame of missioned Consciousness from her birth in 1878 in Paris. Her unusual childhood, with her becoming conscious of the constant presence of a divine Light above her head ever since she was five, her conscious entry into the inner life of the spirit, under the guidance of Teachers who shaped her career during hours of her body's sleep—one of whom she was to meet later in her life in India in the person of Sri Aurobindo—, her training in spiritual occultism under adepts in Algeria, are some of the highlights in this interesting narrative. Mirra—that was the name of the Mother—records gratefully the immense help she derived from the *Bhagavad-Gita* at a crucial stage in her inner development. She also mentions the help she

received from Swami Vivekananda's talks on Raja Yoga (p. 6).

The Mother was a spiritual Teacher in her own right before she sailed for India in 1914 and met Sri Aurobindo to find a deep identity between their approaches and goals. To establish and spread this spiritual philosophy and the means to realize it in life, they started the monthly *Arya* in which was enunciated the gospel of *Life Divine*. Alongside was developed the *Synthesis of Yoga* as the practical aspect of the Teaching. The social and collective aspects of the movement were outlined in the *Ideal of Human Unity* and the *Psychology of Social Development* (later issued as *The Human Cycle*). How far the ancient Indian scriptures supported and testified to this positive affirmation of the possibility—even certainty—of a divine life for man was examined in series of articles under the heads: *Secret of the Veda, Isha and Kena Upanishads* and the *Essays on the Gita*.

The Mother had to return to Europe consequent on the outbreak of the First World War. Her subsequent stay for four years in Japan, her insights into the aesthetic soul of the people there and her work in that country are described in a separate chapter. Among the notable personalities she met in Japan was Rabindranath Tagore, who invited her to join him and take charge of Shantiniketan. But she knew where her work lay and she declined. She returned to India in 1920 and stayed here for the rest of her physical life—fifty-three years, during which she founded and nourished the Sri Aurobindo Ashrama as a kind of laboratory for the spiritual efflorescence of man with all his diversity of nature. She also founded the Sri Aurobindo International Centre of Education as she considered *education* the best means of developing young minds in the mould of the characteristic values of the Divine Consciousness. She worked on herself and in others for the scaling of the higher levels of Consciousness above the mind, for the discovery and dynamization of the divine centre at the core of the being as the central lever for the divinization of man; and in all ways she promoted what may be called an intensive spiritual pragmatism in day-to-day life. The writer devotes a chapter to the founding of *Auroville*, a planetary city near Pondicherry, to function as a nursery for the future humanity embracing both spirit and matter in a reconciling harmony.

And there is more. There is an analysis of the various writings and talks of the Mother. No topic is excluded for, in the Mother's vision,

all is divine, essentially divine, and all has a claim on the attention of man. This is a book written with restraint, with a fine balance between mind and heart.

M. P. PANDIT

Sri Aurobindo Ashrama, Pondicherry

SAINTS OF INDIA: By 'ANNA', Publishers : Sri Ramakrishna Math, 11 Ramakrishna Math Road, Madras-600-004, 1977, pp. 117, Price : Ordinary Rs. 3/-, Superior Rs. 6/-.

A book on saints by a saint. 'Anna' is both a pen-name and a term of endearment used for a man of God in Madras who has won the hearts of many, young and old—Sri Subramania Iyer. The present generation in our country is fast forgetting even the names of the builders of our civilization and shapers of our culture, and a book like this on some of the major spiritual figures of India is doubly welcome for the service it can render in educating the youth in a significant line of our history.

Here are brief accounts of the lives of fourteen saints, beginning with Gautama Buddha and ending with Holy Mother Sri Sarada Devi. The writer is no hagiographer; he shifts history from legend and presents elegant accounts of Buddha, Shankaracharya, Ramanujacharya, Madhvacarya, Tirujnana Sambandar, Appar, Nammalwar, Andal, Samarth Ramadas, Guru Govind Singh, Mira Bai, Sri Ramakrishna, Swami Vivekananda, Sri Sarada Devi. He highlights the main transmuting features of each life.

Among the notable incidents in the life of the Buddha, he narrates how a foolish man once tried to provoke him into anger by throwing vile abuse at him. The great one merely asked him: 'Son, if a man declined to accept a present made to him, to whom would it belong?' The wretch answered: 'To the man who offered it.' The Buddha added: 'My son, I decline to accept your abuse.' A lesson even to the man of today who feels it cowardice not to repay the evil-doer in his own coin.

The author quotes Dr. Wright of Harvard University in Cambridge telling Swami Vivekananda, who did not have the required organizational backing to participate in the World Conference of Religions: 'To ask you, Swami, for credentials is like asking the sun about its right to shine.'

M. P. PANDIT

GUIDE TO INDIAN PERIODICAL LITERATURE : EDITED BY VIJAY KUMAR JAIN,

Publishers : Indian Documentation Service, Gurgaon, Haryana-122 001, Vol. 14, No. 1, January-March 1977, pp. 233, Subscription: Combined Service Rs. 300, Quarterly Parts Only Rs. 175.

This compilation is an author-subject index to writings published during January-March 1977 in 300 different journals in India. The subjects are largely those that relate to social sciences and humanities. The arrangement is in dictionary form and is helpful for reference purposes. The publication is a quarterly.

M. P. PANDIT

BENGALI

AVATARA VARISHTHAYA, BY SRI VIVEKARANJAN BHATTACHARYA, Publishers : General Printers & Publishers (Pvt.) Ltd., 199 Lenin Sarani, Calcutta-700 013, B.S. 1385, pp. 347, Price : Rs. 18/-.

This is the revised and renamed edition of the author's book *Kalitirtha Kamarpukur*. Its Hindi translation published by Jnanapith under the name *Avatara Varishthaya* gained much popularity. The book centres on the life and teachings of Sri Ramakrishna, the Avatara Varishtha ('greatest of the Incarnations'). The author has touched all the important events in the lives of Sri Ramakrishna, Holy Mother and Swamiji, and mentioned the lives of most of the direct disciples and admirers of Sri Ramakrishna, in a unique way. He has taken up the life of Swami Adbhutananda (Latu Maharaj) in one of the chapters, presenting his life in a simple manner to show how, without any so-called education, he rose to a great spiritual height simply by associating with a holy man like Sri Ramakrishna.

The learned author has written this book in a wonderful style, retaining his own intellectual and spiritual individuality. It appears that, while writing, he was imbued and overpowered by spiritual fervour all through; for he has presented the subject matter in such a beautiful way that when one starts reading the book, one's mind also is raised to such a spiritual height that one cannot but complete it in one breath. It is certain that anyone reading this book will derive immense spiritual benefit, specially those who are sincere seekers of divine nectar.

The get-up is handsome and there are hardly any printing mistakes. The learned author deserves hearty congratulations for presenting in

such a befitting way the life of Avatara Varishtha.

SWAMI SRIVATSANANDA
Advaita Ashrama, Mayavati

KANNADA

URMILA DARSHANA : SEETASUTA KACHIGERE SIDDEGOWDA, Publishers : Karnataka Co-operative Publishing House Ltd., Bangalore-560-018, 1977, pp. viii+256, Price : Rs. 12/-.

Sri Aurobindo Ghose says in respect of the *Ramayana*, 'Not all perhaps can enter at once into the spirit of this master-piece, but those who have once done so, will never admit any poem in the world its superior.' This immortal poem of Valmiki is the greatest epic in the world. In its verses, beats the real heart of India's eternal wisdom.

Inspired by this great epic several poets have composed fine pieces of poetry and masterpieces of literature, but few poets mention the name of 'Urmila' in their compositions. It was probably Rabindranath Tagore who first scented the injustice done to Urmila by Maharshi Valmiki in his *Ramayana*, raised several serious criticisms, and tried to portray Urmila as a Virahini (woman separated from her beloved ones) who suffered seriously by being separated from her husband Lakshmana while he was away in the forest. Then the Kavya of Maithili Sarana Gupta, a noted poet in Hindi, describes Urmila as a 'Virahini' in his 'Saketha'.

Of late Sri Seetasuta has written *Urmila Darshana* which is really a magnificent work. The author has very elaborately narrated the ideals of womanhood in *Urmila Darshana* in fifteen prefaces, in addition to describing Urmila's ability as an administrator of the affairs of Ayodhya when both Sri Rama and Sri Bharata were away. She has been sketched as a perfect peacemaker at Ayodhya, indubitably intelligent. She is depicted as a great thinker and as an ideal 'Viceroy' at Ayodhya who shouldered full responsibility to maintain the social and economic affairs. She was indispensable at Ayodhya. She was a refined politician, she knew what to do and what not to do and she was an ardent worshipper of Rama, anxiously waiting for the memorable moment of his coronation after his return to Ayodhya. In fact, she was all in all—an efficient commander and entrepreneur of all affairs from cooking, gardening and painting to state administration.

The author's characterization of Urmila is of

a very high order. He denies her to be a Virahini as sketched by Rabindranath Tagore and Maithili Sarana Gupta. He refutes that she was a mere Tapasvini at Sarayutira as sketched by Rastrakavi Kuvempu. He portrays Urmila as a queen without crown at Ayodhya. Seethasuta is to be congratulated for such a brilliant character-sketch. What Maharshi Valmiki silently did, has been commendably commented upon by the author, bringing full justice to the character of Urmila.

The author has added some Anubandhas to this book. In the second Anubandha, distractingly and indiscriminately, the author takes Urmila to such a low level, unworthy of a princess and Aurasapntri of the saintly king Janaka. There is character assassination of his own beautifully carved figure of Urmila in his own book; she is disfigured, degraded, degenerated and distorted to an extent which is unthinkable. It cannot be understood how the same author who embellished Urmila and elevated her character so high could dislodge and dismantle her, describing her as the meanest of mean women. The reviewer feels the inclusion of such an Anubandha an untoward action by the author; certain aspects of this Anubandha are highly abhorring and contrary to Hindu culture. Here the author completely fails in his purpose of writing a beautiful book on Urmila. On the whole, however, his exposition of Urmila is good.

PROF. K. S. RAMAKRISHNA RAO

THE DHAMMAPADA : TRANSLATED BY ANTHONY ELENJIMITTAM, Publishers : Aquinas Publications, Sadhana Hall, Monnt Mary, Bandra, Bombay-400-050, 1975, pp. 77, Price : Rs. 3/-.

The *Dhammapada* is a highly esteemed Buddhist scripture in the Pali language containing the teachings of Buddha on how to live a life of goodness and cultivate moral power to the highest extent. There are several English translations by different authors of this inspiring classic.

This is a new English translation by Anthony Elenjittam of the Institute of Inter-Religious Understanding. The author was introduced to the *Dhammapada* by a friend in 1943 when he was facing a spiritual crisis, and the book proved to be a beacon light for him, groping as he was in the jungle of scientific rationalism without ethical moorings. So he has translated it into simple English from the original Pali to help all those who may be similarly facing spiritual crisis in their lives. He has done this particularly to help the youths of all countries, who are passing through an unprecedented period of tension, turmoil and unrest.

This is a book which can lead to the discovery of ethics and awaken the moral nature of man. Handy in size, it can become a daily companion to all those who want spiritual inspiration for facing the problems of life. Its daily reading and meditation will enable the reader to experience inward peace. It is a book of unlimited usefulness.

PREM H. JOSHI
Ahmedabad

HINDI

YUGAPURUSH VIVEKANANDA : BY RAJENDRA KUMAR SINHA, DR. NARENDRA DEY VARMA AND DR. M. N. PANSE, Publishers : Vivekananda Jnana Mandir, Betul, M.P., 1976, pp. xii+124, Price : Rs. 2.50.

(a) The historians and the youth of Bengal have put Swami Vivekananda's head in the clouds for no reason.

(b) If analysed with proper care, it becomes evident that Vivekananda's contribution to the country and society is mainly negative.

(c) The encomiums that Vivekananda earned from eminent Hindus of his times were highly exaggerated, and his role in the development of modern India and his impact on Indian politics are often depicted wrongly.

The foregoing are some of the salient points made in an article 'Vivekanand: Ek Punarmulyankan' (Vivekananda : A Reappraisal), by Srimati Prabha Dixit, published in *Dinaman*, a Hindi weekly of Delhi, in its issue of 12-18 September 1976. In his editorial comments the editor invited discussion by the readers on that article, provided the arguments were based on logic and facts. The article was written by a student of history. The Yoga or Vedanta as preached by Swamiji, again, was not a point of debate. The editor later fixed a date for sending opinions and comments. The authors of *Yugapurush Vivekananda* sent their articles in time; they were not, however, published in *Dinaman* on some plea or the other. The contributors thereupon decided to publish this book, so as to reach a larger audience and to make the reading public aware of their views. This slender volume contains 'Yugapurush Swami Vivekananda' (Man of the Age) by Rajendra Kumar sinha, 'Vivekananda : Adhunik Bharata Ke Masiha' (Mesiah of Modern India) by Dr. Narendra Dev Varma, and 'Vivekananda : Rashtriya Chetana Ke Unnak' (Propagator of National Consciousness) by Dr. M. N. Panse.

Smt. Dixit's contentions are that Swami Vivekananda indulged only in political escapism and that he did not contribute anything to Indian

politics and culture, that each and every Indian intellectual has an imperialist mentality, and further that Vivekananda was always surrounded by rich patrons. Sri Sinha has refuted these points very creditably with extensive quotations from the writings of intellectuals and politicians of India and abroad.

The second contributor, Dr. Varma, has proved beyond even a shadow of doubt that modern India owes much to Vivekananda and that Swamiji's mission to America could not be dismissed off-hand as 'negligible' or 'so-called'. Dr. Varma has also shown how some of the epistles of Swamiji have been distorted by Smt. Dixit, conveying a false idea of Swamiji. He has also explained the 'Panchashil' (five qualities of character) enumerated by Vivekananda to arouse the self-confidence of the Indian people. He concludes his article with a telling quotation from Ramdhari Singh 'Dinkar', the celebrated Hindi author : 'Vivekananda, the visionary poet of India, dreamt a dream in his day and Gandhi and Jawaharlal [Nehru] became engineers to give it a concrete shape.'

The third contributor, Dr. M. N. Panse, has very forcefully repudiated the remark of Smt. Dixit that Vivekananda supported the slavery under the British masters. Dr. Panse has also quoted extensively from the writings of Swamiji to substantiate his stand.

All the three contributors are well-versed in the literature of Vivekananda. Though their respect for Swamiji almost borders on devotion, their arguments are always based on reason and logic. They have the courage of their convictions to stand against falsehood and motivated propaganda. The authors deserve our congratulations for their cogent and convincing contributions. It would have been in the fitness of things if Smt. Dixit's article, which set the ball rolling, could have been appended for the ready reference of the readers.

SUNIL BIHARI GHOSH
National Bibliography Dept.
National Library, Calcutta

SAPARSHAD SARADA-RAMAKRISHNA
VANDANA : BY SWAMI CHANDIKANANDA, Publishers : Swami Gauriswarananda, Sri Sri Matri-mandir, Jayrambati, Bankura, W.B., 722 141, 1975, pp. xvi+108, Price : Rs. 4.50.

This book of hymns, with musical notations of a few, will certainly receive a pleasant and enthusiastic welcome from the devotees of Sri Ramakrishna. I had the privilege of hearing a few songs published herein sung by the author

himself, who also taught me singing. A similar book named *Sarada-Ramakrishna-Vivekananda Giti* written by Swami Chandikananda was published earlier. The characteristic feature of the book under review lies in the inclusion of musical notations of some elevating songs, which can therefore be learned with ease. Besides, the explanation of musical notations is very helpful. Beginners or persons having a little knowledge of musical mode, time and melody can learn these hymns with the help of those explanations.

The songs are based on traditional and simple *ragas*, so the songs which are not followed by notations can easily be sung remembering the respective *raga* mentioned therein. As the metre (*tal*), with the exception of a few, is very simple, they can be sung in chorus also.

Sri Ramakrishna said that music is helpful to God-realization. From that point of view, this book is undoubtedly an invaluable treasure. It would however, have been better had explanations of musical measures (*tal*) and quantity in metre (*matra*) been added.

SRI DURGA DAS MUKHERJEE
Entally, Calcutta

SANSKRIT

NARAYANEYAM : BY M. NARAYANA BHATTATIRI, TRANSLATED BY SWAMI TAPASYANANDA, Publishers : Sri Ramakrishna Math, 11 Ramakrishna Math Road, Madras-600 004, 1976, pp. xlv+363, Price : Board Rs. 15/-, Calico Rs. 25/-.

Narayaneeyam is a composition of 1,036 lucid verses purporting to be a condensation of the *Bhagavata Purana*. The author Meppathur Narayana Bhattatiri, a learned pundit of Guruvayoor, Kerala, lived in the latter part of the sixteenth century. He is credited with forty works in Sanskrit on varied subjects. The present work, though a condensation of the *Bhagavata*, is not its abridgement, for the verses are so original that they form an entirely new *Kavya* on the theme of the *Bhagavata*. The work comprises 100 cantos arranged in five sections : (1) the Prelude ; (2) Creation and Dissolution ; (3) Accounts of Incarnations and Devotees ; (4) Sri Krishna, the Perfect Incarnation ; and (5) Devotion as the Synthesis of Yogas. This arrangement is helpful in ushering a novice into the realm of devotion and in setting him rightly on the path of knowledge.

According to Bhattatiri, Bhagavan has six *Bhagas* or aspects : Aisvarya (omnipotence), Virya (potency of goodness), Yasas (sanctifying

excellences), Sri (beauty), Jnāna (omniscience), and Vairāgyam (dispassion). He has put this idea into a beautiful verse : *Aisvāryam sankara-disvaravinayamanam visvatejoharanam, etc.* (see I.10). There are many more such verses which bring before our mental eye the truly abstract ideas in which the *Bhagavata* abounds.

The various metres have been skilfully employed throughout, rendering the entire work sonorous and musically recitable. That is why it ranks high among the *stotra* literature and is supposed to have the power of a *mantra*. Bhattatiri attained longevity, health and happiness through this composition.

The Sanskrit text has been carefully and lucidly translated by Swami Tapasyananda. The

translation clearly brings home the beautiful imagery and also the occasional overtones so well hidden in the text. The Introduction of over forty pages is a treatise by itself, dealing with the theory and practice of the cult of Bhakti. The notes at the end will help not only a serious student of the text but also a casual reader in having a thorough understanding of this Kavya. The two appendices, the one on the temple of Guruvayoor and the other concerning the anecdotes about Bhattatiri, give a comprehensive background about the poet and his work. Devotees will find it worthwhile to have this volume as an addition to their personal libraries.

DR. NARENDRANATH B. PATIL, PH.D.

NEWS AND REPORTS

THE GENERAL REPORT OF THE RAMAKRISHNA MATH AND THE RAMAKRISHNA MISSION

FROM APRIL 1976—MARCH 1977

[We are presenting here a brief summary of the latest report of the Ramakrishna Math and the Ramakrishna Mission, which will give our readers some information about the activities of these twin organizations. The report was issued by the General Secretary in September 1978.—Ed.]

Though the Ramakrishna Mission and the Ramakrishna Math, with their respective branches, are distinct legal entities, they are closely related, inasmuch as the Governing Body of the Mission is made up of the Trustees of the Math; the administrative work of the Mission is mostly in the hands of the monks of Ramakrishna Math; and both have their Headquarters at Belur Math. The Math organization is constituted under a Trust with well-defined rules of procedure. The Mission is a registered society. Though both the organizations take up charitable and philanthropic activities, the former lays emphasis on religion and preaching, while the latter is wedded mainly to welfare service of various kinds. This distinction should be borne in mind, though 'Ramakrishna Mission' is loosely associated by people with Math activities also. It is necessary, moreover, to point out that the appropriation of the name of Sri Ramakrishna or Swami Vivekananda by any institution does not necessarily imply that it is affiliated either to the Ramakrishna Math or to the Ramakrishna Mission.

The Math and the Mission own separate funds and keep separate accounts of them. Though both the Math and the Mission receive grants from the Central and State Governments and public bodies for their social welfare activities, the other activities of the Math are financed from offerings, publications, etc., and the Mission is supported by fees from students, public donations, etc. Both the Math and the Mission funds are annually audited by qualified auditors.

SUMMARY OF ACTIVITIES

Though much spectacular and conspicuous development did not take place, the year under report was important from the standpoint of integration and consolidation. The Mission's branch centre at Rangoon was constituted into a separate Trust in accordance with the new law of the country. A sub-centre of the Colombo branch of the Mission situated at Kataragama was taken over by the Sri Lanka Government.

During the year under review a Guest House was opened at Belgharia Students' Home and a

new Temple of Sri Ramakrishna was consecrated in Mauritius. The ground floor of the Dispensary Annexe at Belur Math was put to use. Foundations were laid for a Library building at Bombay and a Primary School at Thyagarayanagar in Madras. At the Seva Pratishtan in Calcutta, a 5-storey annexe to the northern block of the hospital building was built. A new Sri Ramakrishna Temple was dedicated at the Math centre at Kalady.

The effort to purchase Swamiji's ancestral home was continued as before with Government help.

CENTRES

Excluding the Headquarters at Belur, there were in March, 1977, 118 branch centres in all, of which 54 were Mission centres, 23 combined Math and Mission centres, and 43 Math centres. These were regionally distributed as follows: two Mission centres, five combined Math and Mission centres, and three Math centres in Bangladesh; one Mission centre each in Burma, Sri Lanka, Singapore, Fiji, Mauritius and France; one Math centre each in Switzerland, England and Argentina; 12 Math centres in the United States of America; and the remaining 46 Mission centres, 16 combined Math and Mission centres and 25 Math centres (87 in all) in India. The Indian centres were distributed as follows: 28 in West Bengal, 11 in Uttar Pradesh, 12 in Tamil Nadu, seven in Bihar, five in Kerala, four in Karnataka, three each in Orissa, Andhra Pradesh and Assam, two each in Maharashtra, Meghalaya and Arunachal Pradesh, and one each in Gujarat, Rajasthan, Delhi, Madhya Pradesh and Chandigarh. Moreover, attached to the branch centres there were over twenty-centres where monastic workers resided more or less permanently.

TYPES OF WORK

Medical Service: The Math and the Mission institutions under this head served the public in general, irrespective of creed, colour or nationality. Prominent among these are the indoor hospitals in Calcutta, Varanasi, Vrindaban, Lucknow, Kankhal, Trivandrum and Ranchi. In 1976-77 there were altogether 13 Indoor Hospitals with 1,631 beds which accommodated 42,523 patients and 77 Outdoor Dispensaries which treated 42,18,753 cases including the old ones. Besides, some centres had provision for emergency or observation indoor wards attached to their dispensaries. The Veterinary section of the

Shyamala Tal Sevashrama treated 121 cases. The Sanatorium at Ranchi and the Clinic at New Delhi treated T.B. cases alone, while large sections of Seva Pratishtan, Calcutta, and the hospital at Trivandrum were devoted to maternity and child-welfare work. At Trivandrum there was also a department of Psychiatry. Research on different branches of medical science as also Post-graduate training in degree and diploma courses were conducted at Seva Pratishtan, Calcutta.

Educational Work: The twin organizations ran, during the period, five Degree Colleges of general education at Madras, Rahara (24 Parganas), Coimbatore, Belur (Howrah), and Narendrapur (24 Parganas), with 5,053 students on their rolls. The last two were wholly residential and the colleges at Madras and Coimbatore had attached hostels for residing students. In addition, there were three B.Ed. Colleges at Belur, Coimbatore and Mysore with 339 students; one Basic Training School at Coimbatore with 27 students; one Postgraduate Basic Training College at Rahara with 97 students; four Junior Basic Training Institutes at Rahara, Sarisha and Sargachhi with 316 students; a College for Physical Education, another for Rural Higher Education, an Institute of Commerce and a School of Agriculture with 97, 32, 15 and 89 students respectively at Coimbatore; four Polytechnics at Belur, Belgharia, Madras and Coimbatore with 1,231 students; 8 Junior Technical and Industrial Schools with 555 boys and 14 girls; six Vocational Training Centres with 257 students; 95 Students' Homes or Hostels, including some orphanages, with 9,687 boys and 688 girls; 40 Higher Secondary, Secondary and High Schools with 18,692 boys and 10,184 girls; 32 Senior Basic and M.E. Schools with 5,446 boys and 3,932 girls; 52 Junior Basic, U.P., and Elementary Schools with 8,611 boys and 5,446 girls; and 104 L.P. and other grades of Schools with 9,128 boys and 2,756 girls. Besides conducting an Institute of Medical Sciences with 15 students, the Seva Pratishtan of Calcutta and also the Math Hospital at Trivandrum, trained nurses and midwives, the total number of trainees being 244. The Institute of Culture in Calcutta conducted a School of Languages for teaching different Indian and foreign languages and a School of World Religions, with 1,909 and 52 students respectively. The Ashrama at Narendrapur conducted a Blind Boys' Academy, an Institute of Commerce and a Village Level Workers' Training Centre with 106, 46 and 58 students respectively. The centre at Ranchi (Morabadi) ran a training

centre in farming (Divyayan) with 304 students. The centre at Rahara conducted a Rural Librarianship Training Centre (residential) with 23 students. Thus there were altogether 61,141 boys and 24,350 girls in all the educational institutions run by the Math and the Mission in India, Bangladesh, Sri Lanka, Singapore, Fiji and Mauritius.

Recreational activities : Some of the Math and the Mission centres have been providing scope for recreational, cultural and spiritual activities to youngsters at stated periods outside their school hours. The *Vivekananda Balaka Sangha* of the Bangalore Ashrama has a fine building of its own. At the Mysore Ashrama also a number of boys take advantage of the various kinds of facilities provided for them, and the youth section of the *Janashiksha Mandir*, Belur, is engaged in similar activities.

Work for Women : The organization has ever been conscious of its duties to the women of India. Typical of the work done for them are the Maternity Sections of the Seva Pratishtan, Calcutta, and the Hospital at Trivandrum; the Domiciliary and Maternity Clinics at Jalpaiguri and Khetri; the women's sections of the Hospitals at Varanasi and Vrindaban; the attached Invalid Women's Home at Varanasi; the Sarada Vidyalaya at Madras; the Girls' High Schools at Jamshedpur; the Sarada Mandir at Sarisha and the two Training Schools for nurses in Trivandrum and Calcutta. Moreover, there are special arrangements for women in other hospitals, dispensaries and schools; and some institutions are conducted especially for them. The Madras Math also conducts a High School and a Primary School for girls.

Rural Uplift and Work among the Labouring and Backward Classes : The twin organizations have all along tried their best to serve the unfortunate countrymen who have fallen back culturally or otherwise. In addition to the more prominent village Ashramas like those at Cherrapunji, Raipur, Sarisha, Ramharipur, Manasadwip, Jayrambati, Kamarpukur, Sargachhi, Along, Narottam Nagar, Coimbatore, Kalaya, Trichur and Nattarampalli, a number of rural sub-centres—both permanent and semi-permanent—are run under the branch centres at Belur, Rahara, Sarisha, Tiruvalla, Kankurgachhi (Calcutta), Malda, Ranchi, Narendrapur and Cherrapunji. Of these, special mention may be made of the numerous village sub-centres started for educating the hill tribes in Meghalaya and a farming centre at Ranchi, specially meant for Adivasis and Scheduled Castes. Welfare work

of various kinds was done among the Kukis and Mizos by the Silchar Ashrama. Our educational and cultural activities in Arunachal Pradesh are also proving very useful and popular. During the year, the organization ran in the rural and backward areas 13 Secondary or High Schools, 50 Senior Basic, Junior Basic, M.E. and U.P. Schools, 45 Primary Schools, 42 night Schools for adults, six Vocational Training Centres, a Rural Librarianship Training Centre, a Village-Level Workers' Training Centre, a School of Agriculture, a College of Rural Higher Education and an institute for training village youths in farming—with a total of 19,062 students. The organization also conducted 22 Outdoor Dispensaries treating 3,99,112 patients and six Mobile Dispensaries serving 1,04,414 patients, besides running 136 Milk-distribution centres and a number of libraries with three mobile units—all located in the rural and backward areas. In addition to such varied activities, preaching and educative tours with magic lanterns, movie-films and such other means were also undertaken frequently. For the labouring classes in the industrial areas, the Mission conducted several night schools, community centres, etc.

Mass Contact : From the foregoing account it will be evident that the organization's activities are not concentrated in urban areas alone; they are spread over other fields as well. The message of Ramakrishna-Vivekananda is steadily spreading in all parts of India, which is evident from the participation of innumerable people during the annual celebrations. The Ashramas and temples also draw thousands of people throughout the year. Over and above these, there are a number of medical institutions where lakhs of people get free medicines, and thousands are treated in the indoor departments. In the educational institutions also a considerable number of poor students get free education, board, or lodging. The organization is also running a good number of free libraries in the rural areas. The publication centres sometimes sell booklets at nominal price to suit the pocket of the masses.

Spiritual and Cultural Work : Both the Math and the Mission centres laid emphasis on the dissemination of the spiritual and cultural ideals of India, and through various types of activity tried to give a practical shape to the teachings of Sri Ramakrishna that all religions are true. The centres established real points of contact among people of different faiths through public celebrations, meetings, classes, publications, etc. More than 115 Libraries containing a vast num-

ber of books and journals were conducted by them. Attached to the libraries, Reading Rooms were maintained in many places. One Sanskrit Chatuspathi too was run. At least ten centres published books on religious subjects and 12 journals in different languages. The Math centres at Mayavati, Baghbazar (Calcutta), Madras, Nagpur, Mysore, Rajkot, Trichur and Bhubaneswar, in particular, have to their credit a considerable number of useful publications. Some of our foreign centres too are publishing valuable books. Special mention should be made of the Institute of Culture, Calcutta, which has been trying to bring together eminent men and women of India and other lands in cultural fellowship. It may not be out of place to tell here of the continuous preaching of Vedanta through classes and lectures for quite a few years now, being carried on by Swami Nihreysananda in South Africa (Rhodesia) and East Africa, with Salisbury (35, Rhodes Avenue) as his centre.

Relief and Rehabilitation Work: As usual the Mission undertook relief and rehabilitation work either directly through the Headquarters or in conjunction with some branch centres. Some works were also conducted by the branch centres themselves.

The *Bangladesh Relief and Rehabilitation* was carried on through the branch centres at Dacca, Narayanganj, Bagerhat, Dinajpur, Barisal and Sylhet.

The following relief works were conducted in India :

A. Flood Relief—(1) at Silchar by Silchar Sevashrama, (2) at Karimganj by Karimganj Seva Samiti, (3) at Dharmanagar, Kailasahar and Kamalpur in Tripura by the Headquarters, (4) at Itahar in West Dinajpur by Rahara Boys' Home, (5) at Patna by Patna Ashrama, and (6) in Baroda by the Math centre at Rajkot.

B. Cyclone Relief—(1) at Patharpratima in 24-Parganas (South) by the Ashramas at Narendrapur and Manasadwip, (2) in Bhavnagar by the Math centre at Rajkot.

C. Medical Relief—(1) at Purna Kumbha

Mela at Allahabad by Allahabad Sevashrama, (2) at Karimganj and Silchar by the respective centres, with help from Seva Pratishtan of Calcutta, and (3) at Sagar Mela in 24-Parganas (South) by Seva Pratishtan and Manasadwip Ashrama.

D. Rehabilitation Work—The construction work of 225 pucca houses, taken up in the previous year at Maner Block of Patna district, was completed in the year of report. Moreover, construction of 40 pucca houses was started at Panisagar in Tripura in the said year. These works were undertaken by the Headquarters.

Annual Celebrations: Most of the Math and the Mission centres ceremonially observe the days sanctified by the advent of great saints and prophets. The general features of the celebrations of the birthdays of Sri Ramakrishna, Sri Sarada Devi (the Holy Mother) and Swami Vivekananda are : Special worship, *Homa* (making offerings in the sacred fire), chanting of scriptural texts, *Bhajan* and *Sankirtan* (often in chorus), distribution of *Prasad* (sacramental food) to the devotees, feeding of the poor in large numbers, and lectures by eminent speakers, including the Swamis of the Order. Thus the message of Sri Ramakrishna and his direct associates is steadily spreading, and many young and ardent souls are coming into closer touch with the ideals of the Math and the Mission. In co-operation with the local public, some centres celebrate the more popular Hindu festivals, accounts for these being maintained separately.

Donations: It is hoped, the generous public all over India and abroad, will continue to help the Math and the Mission to respond to the cry of distress, from whichever quarter it may come. All donations to Ramakrishna Math and Ramakrishna Mission are exempt from Income-tax. Remittances may be addressed to : The General Secretary, Ramakrishna Math, P.O. Belur Math, Dist. Howrah, West Bengal 711 202, India; and cheques may be drawn in favour of either 'Ramakrishna Math' or 'Ramakrishna Mission', Belur.

HOLY MOTHER'S BIRTHDAY

The Birthday of Sri Sarada Devi, the Holy Mother, falls on Friday,
22 December 1978.

Prabuddha Bharata

OR

AWAKENED INDIA

VOLUME LXXXIII

JANUARY—DECEMBER 1978



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

EDITORIAL OFFICE

P.O. MAYAVATI, VIA LOHAGHAT
DIST. PITIHORAGARH 262 524, U.P.

PUBLICATION OFFICE

5 DEHI ENTALLY ROAD
CALCUTTA 700 014

Annual Subscription: India, Nepal, Bangladesh: Rupees Ten, Sri Lanka: Rupees Twenty-four
Foreign: Two Pounds, U.S.A.: Six Dollars
Single Copy: Inland: One Rupee.

INDEX

TO

PRABUDDHA BHARATA

VOLUME LXXXIII: JANUARY—DECEMBER 1978

Adbhutananda, Swami, First Meetings with Sri Ramakrishna :	
—By Swami Prabhananda	48
Aesthetic and the Religious in Hindu Spirituality, The,	
—By Dr. Gerald James Larson	131
Aghoramani Devi, First Meetings with Sri Ramakrishna :	
—By Swami Prabhananda	329
Aging and Evolution—By Swami Vidyatmananda	335
Akhandananda, Swami, Whose Heart Bled for the Indian Masses (An Unpublished Letter)	424
Art of Vedantic Writing in the West, The,	
—By Swami Nityabodhananda	94
As I Knew Her—By Mrs. Gertrude Emerson Sen	123
Atman Alone Abides (A Review Article)	
—By Pravrajika Anandaprana	431
Bose, Subhas Chandra, Swami Vivekananda's Influence on,	
—By Nanda Mookerjee	22
Brain, Consciousness and Superconscious Experience,	362,402,443,483
By-Ways and Ways to God, The,—Editorial	202,242
Chardin, Pierre Teilhard de, Profiles in Greatness,	
—By Dr. Beatrice Bruteau	98
Christian Beliefs about Life after Death (A Review Article)	
—By Dr. David C. Scott	472
Christian's Faith in the Son of God, The,	
—By Dr. David C. Scott	489
Company of God, In the,—By Swami Asaktananda	168
Compassionate Return, The,—By Dr. Wilbur M. Fridell	219
Dakshinamurti, Acharya Shankara and the Concept of,	
—By Swami Mukhyananda	406
Dirghatamas : The Vedic Philosopher	
—By Dr. Sadashiv Ambadas Dange	343
Dynamic Message of Swami Vivekananda—By Swami Gambhirananda	56
Early Days at Shanti Ashrama—By Gargi	7,65,208,250
Eternal Bride, The,—By H. P. Ganguly	309

Gift to Humanity, A,—By <i>Sri Surendra Nath Chakravarty</i>	
—Translated by <i>H. P. Ganguly</i>	391
God-loving and God-beloved Mind, A,— <i>Editorial</i>	82
Gold in Domestic Ritual—By <i>Dr. Smt. Sindhu S. Dange</i>	421
Gospel of Sri Ramakrishna, The,—By <i>Swami Chetanananda</i>	376
Great Lie, The,—By <i>Swami Ashokananda</i>	86,174
Happiness, On,— <i>Editorial</i>	2,43
Human Trends :	
Harmony in Chaos—By <i>Barbara Foxe</i>	384
Human Development in India and the Problems of Our Working Class	
—By <i>Swami Ranganathananda</i>	144,184
Indian Philosophy, What is Living and What is Dead in,	
(A Review Article)—By <i>S. S. Raghavachar</i>	226
Jar in Belief and Custom, The,—By <i>Dr. Sadashiv Ambadas Dange</i>	501
Jnaneswar, Sri, : The Saint of Maharashtra	
—By <i>Srimati Savitribai Khanolkar</i>	349
Letters :	
Romain Rolland to Mme Emma Calvé	195
Swami Akhandananda, Whose Heart Bled for the Indian Masses	424
Unpublished Letters of Swami Vivekananda	
... ..	28,69,193,230,268,312,354,429,467
Lost Jewels, The Baul Songs of Bengal	
—By <i>Navaniharan Mukhopadhyaya</i>	411
Message of Ramakrishna-Vivekananda, The,	
—By <i>Srimat Swami Vireswaranandaji Maharaj</i>	289
News and Reports	39,80,158,198,239,278,320,359,400,438,479,517
Nichiren Sect of Buddhism and Soka Gakki—By <i>Prof. D. C. Gupta</i>	498
Nivedita, Vivekananda, and Tata's Research Scheme	
—By <i>Sankari Prasad Basu</i>	413,449
Notes and Comments :	35,76,153,195,236,274,314,355,395,433,474,510
Parliament of Religions, The,—1893 ; Some New Findings	
—By <i>Swami Balaramananda</i>	107,180
Practical Vedanta as Preached by Swami Vivekananda	
—By <i>Anima Sen Gupta</i>	506
Practice of Religion	
—By <i>Srimat Swami Vireswaranandaji Maharaj</i>	368
Present-Day Problems and the Upanishads—By <i>Swami Bhavyananda</i>	291
Profiles in Greatness : Pierre Teilhard de Chardin	
—By <i>Dr. Beatrice Bruteau</i>	98
Ramakrishna Paramahansa, Jnanin or Bhakta—By <i>Arvind Sharma</i>	426
Ramakrishna, Sri, Teachings of,	
—By <i>Swami Ramakrishnananda</i> 1,41,81,161,201, 241,281,321,361,401,441,481	
Ramakrishna, Sri, The Gospel of,—By <i>Swami Chetanananda</i>	376
Ramakrishna-Vivekananda, The Message of,	
—By <i>Srimat Swami Vireswaranandaji Maharaj</i>	289

Ramakrishna's Naren and Naren's Ramakrishna	
—By <i>Swami Budhananda</i>	17,59,213,257
Religion that Can Satisfy the Modern Seeker, A,	
—By <i>Swami Bhashyananda</i>	295
Reminiscence of Swami Turiyananda, A,	
—By <i>Swami Prabhavananda</i>	55
Reminiscences of Swami Vivekananda—By <i>Sister Christine</i>	136
Reviews and Notices :	37,78,156,197,237,275,315,356,396,434,475,511
Rolland, Romain, to Mme Emma Calvé (A Letter)	195
Saints and the Modern Age—By <i>Dr. Prakash Chandra</i>	371
Sarada Devi, Sri, : The Divine Consort of Sri Ramakrishna	
—By <i>Swami Mukhyananda</i>	13
Shankara, Acharya, and the Concept of Dakshinamurti	
—By <i>Swami Mukhyananda</i>	406
Shankara, Acharya, through His Gita-Commentary— <i>Editorial</i> ...	283,322
Shanti Ashrama, Early Days at,—By <i>Gargi</i>	7,65,208,250
Tata's Research Scheme, Vivekananda, Nivedita, and,	
—By <i>Sankari Prasad Basu</i>	413,449
Teachings of Sri Ramakrishna	
—By <i>Swami Ramakrishnananda</i> 1,41,81,161,201,241,281, 321,361,401,441,481	
To Our Readers	37
Tradition, Culture and Civilization—By <i>B. B. Kundu</i>	299
Turiyananda, Swami, A Reminiscence of,—By <i>Swami Prabhavananda</i> ...	55
Two Gems of the Eternal Religion—By <i>S. Krishna Bhatta</i>	307
Unpublished Letters of Swami Vivekananda 28,69,193,230,268,312,354,429,467	
Vedanta and Religious Harmony—By <i>Leta Jane Lewis</i>	458
Vivekananda, Nivedita, and Tata's Research Scheme	
—By <i>Sankari Prasad Basu</i> ,	413,449
Vivekananda, Swami, Dynamic Message of,	
—By <i>Swami Gambhirananda</i>	56
Vivekananda, Swami, in Scutari—By <i>Sankari Prasad Basu</i>	492
Vivekananda, Swami, Practical Vedanta as Preached by,	
—By <i>Anima Sen Gupta</i>	506
Vivekananda, Swami, Unpublished Letters of, 28,69,193,230,268,312,354,429,467	
Vivekananda's, Swami, Influence on Subhas Chandra Bose	
—By <i>Nanda Mookerjee</i>	22
Ways of Physicists and Mystics, The—By <i>Dr. Fritjof Capra</i>	91
What Is Living and What Is Dead in Indian Philosophy	
(A Review Article)—By <i>S. S. Raghavachar</i>	226
World, The, : An Open Prison— <i>Editorial</i>	162

EDITORS : SWAMI TADRUPANANDA (January through May)
 SWAMI VANDANANANADA (June through July)
 SWAMI ANANYANANDA (August through December)

JOINT EDITOR : SWAMI BALARAMANANDA