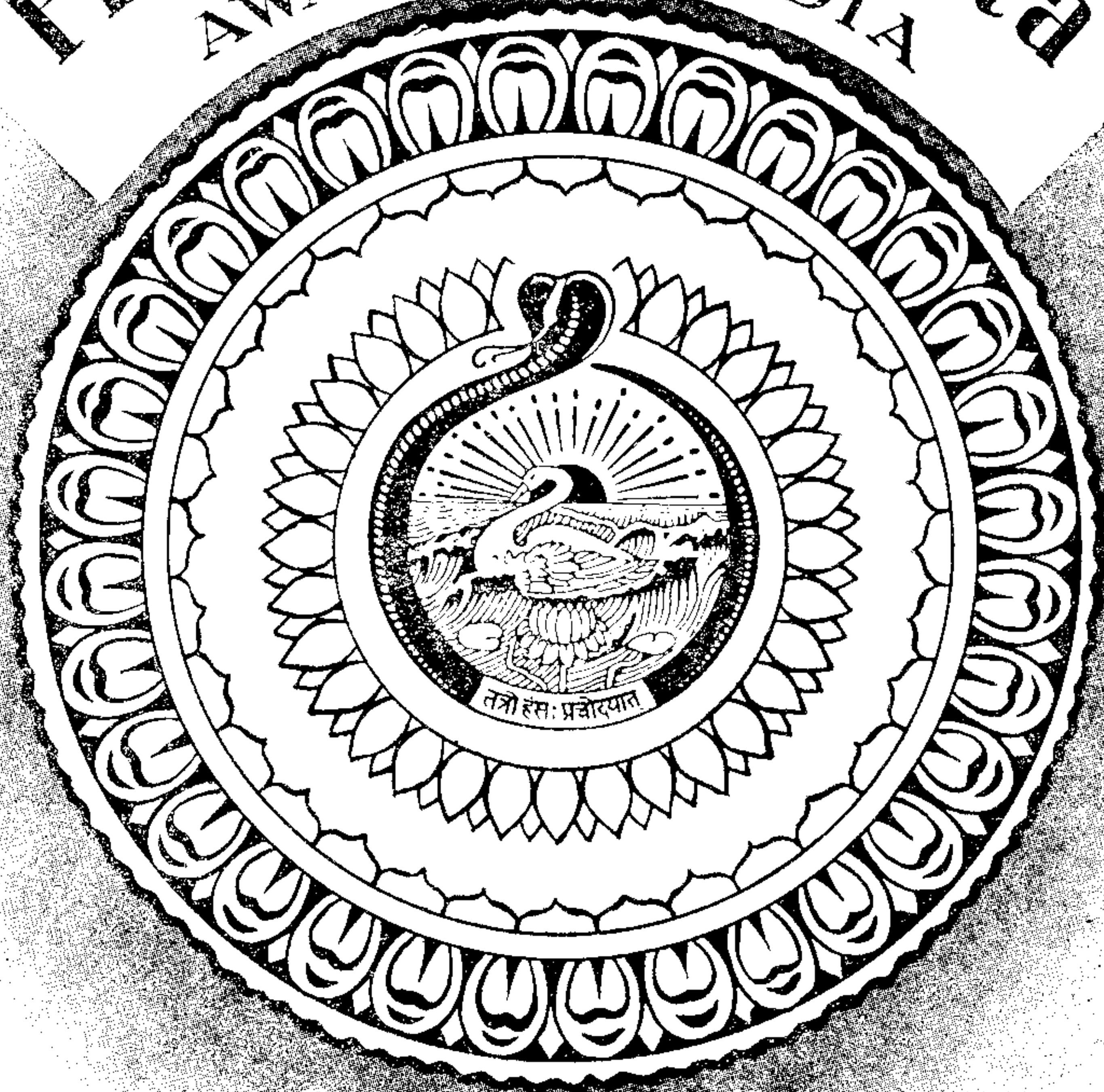


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SEPTEMBER 1987

Prabuddha Bharata

OR
AWAKENED INDIA



Belur Math



Prabuddha Bharata

Started by Swami Vivekananda in 1896

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

ETERNAL VOICE OF INDIA

Vidyayā vindate amṛtam

'Immortality is attained through Self-knowledge'

He who inhabits fire, yet is within fire, whom fire does not know, whose body fire is, and who controls fire from within—He is your Self, the Inner Controller, the Immortal.

He who inhabits the sky, yet is within the sky, whom the sky does not know, whose body the sky is, and who controls the sky from within—He is your Self, the Inner Controller, the Immortal.

He who inhabits heaven, yet is within heaven, whom heaven does not know, whose body heaven is, and who controls heaven from within—He is your Self, the Inner Controller, the Immortal.

He who inhabits the sun, yet is within the sun, whom the sun does not know, whose body the sun is, and who controls the sun from within—He is your Self, the Inner Controller, the Immortal.

He who inhabits the moon and stars, yet is within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who controls the moon and stars from within—He is your Self, the Inner Controller, the Immortal.

He who inhabits the akasa, yet is within the akasa, whom the akasa does not know, whose body the akasa is, and who controls the akasa from within—He is your Self, the Inner Controller, the Immortal.

He who inhabits darkness, yet is within darkness, whom darkness does not know, whose body darkness is, and who controls darkness from within—He is your Self, the Inner Controller, the Immortal.

He who inhabits light, yet is within light, whom light does not know, whose body light is, and who controls light from within—He is your Self, the Inner Controller, the Immortal.

Brihadaranyaka Upanishad

(3.7.5, 3.7.6, 3.7.8, 3.7.9, 3.7.11, 3.7.12, 3.7.13, 3.7.14)

ABOUT THIS ISSUE

This month's EDITORIAL is an attempt to show how today's scientists especially the new physicists, have arrived at truths or principles which are only the various aspects of the God of Advaita Vedanta, the Absolute behind all manifestations.

THE RAMAKRISHNA-VIVEKANANDA MOVEMENT AND THE ROLE OF PRIVATE CENTRES is based on an informal talk delivered by Srimat Swami Bhuteshanandaji Maharaj, Vice-President of the Ramakrishna Math and Mission, at Rourkela Ramakrishna Ashrama in 1985.

WORK AND MAN: THE EAST AND THE WEST is a comparative study of the human

motivations as organized, and developed in different ways in the two hemisphere. The whole study is put in the form of a dialogue between Krishna (representing the East) and Fredrick Herzberg, a celebrated American authority in this field today. It is written by Dr. S. K. Chakraborty, of the Indian Institute of Business Management, Calcutta.

VIVEKANANDA IN AMERICA is a poem written by Dr. M. Rama Murthy, a young scientist of distinction at Princeton University, U.S.A.

SATYAKAMA-SATYA-SAMPRADAYA is the second part of the four-scene drama.

TODAY'S SCIENTISTS SEEK THE GOD OF ADVAITA VEDANTA

(EDITORIAL)

In 1969 when man first set his foot on moon, the world rejoiced with an unprecedented delight, and a pride about the illimitable greatness of the humankind. But if some old-time Greeks could somehow be brought to watch the final landing in Television, they would have been shocked with unspeakable grief. To them moon was none but the Goddess Diana for whom the heroes of Greek mythology had offered passionate love.

With an essentially anthropomorphic imagination human beings right from early days used to see gods and goddesses in nature. Both the early Greeks and early Indians developed this myth-making faculty. Apollo or Aditya in sun, Varuna in wind and storm, Zeus or Indra, the chief of these natural gods, are some of these gods

who are as jealous and belligerent as man himself. 'But soon gods of the ancients whose delight was in the smell of burning flesh and libations of strong liquor', as Vivekananda said, seemed incongruous and not much respectable. Slowly the idea of God evolved as man developed societies and tribes. As civilizations expanded, tribes also increased. Babylonians and the Jews, for instance, got divided into many tribes, each tribe having its own god. 'The gods among the Babylonians were all called Baals, and among them Baal Merodach was the chief.'¹

1. *The Complete Works of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1976) vol. 2, p. 209-10. (Hereafter referred to as *Complete Works*).

When one tribe conquered the other, its god replaced the defeated tribal god. Thus the 'boasted monotheism' of the semitic race was created. When among the Jews the tribe of Israel slowly conquered other Judaic tribes, its God Moloch-Yahveh became the supreme one God of all these tribes. And this kind of religious conquest of nations or tribes in the name of one group or one tribal god filled history with horrible tales of bloodshed, tyranny, and brutal savagery.

In the next stage we see religions growing and thriving on the lives of great personalities, the Incarnations of God. Christianity is built upon the life of Christ, Mohammedanism on Mohammed, Buddhism on Buddha, and Jainism upon the Jinas. Obviously, followers of one religion have always been fighting against the followers of other religion. One group, often because of greater military strength, was claiming that their founder was the only begotten son of God, or their prophet was the only prophet, and their God, the only God. Whenever the historical evidences about the founders of these religion become weak, the entire edifice of the religion is threatened with a total breakdown. The Hindus or the Vedantists 'escaped this fate because our religion is not based upon persons but on principles',² says Vivekananda. 'Our religion preaches an Impersonal Personal God', he said.³

* * * * *

As the Athenian culture matured, the Greek philosophers devoted themselves to the discovery of the laws of nature. Thales of Miletus, about 600 B.C., who introduced in Greece the rational sciences from the Babylonians, was credited with the first spectacular scientific achievement—the prediction of an eclipse that took place in

505 B.C. But still the rational sciences were accepted by the Greeks as secondary or corollary to abstract thinking. Even the great engineer, Archimedes of Syracuse, refused to write down in words his own discoveries and was content to put them in pure mathematical formulae. The earth was, according to Greeks, imperfect, and Heaven the very symbol of perfection. Since they found that the circle was the perfect curve, heavenly bodies must move in circles, and earth must be stationary.

Plato turned to such questions as 'What is justice?' or 'What is virtue?' As the supreme moral and spiritual philosopher of Greece, he superceded Aristotle, the supreme natural philosopher, and was engaged in the subtler delights of philosophy. It is Plato who first brought the concept of Nou-menon (the One Reality) as the only Reality as against the Phenomenon (many realities) which, to him, appeared as shadows of that Noumenon. The last development in this Greek philosophy was an exceedingly mystical 'neo-platonism' formulated by Plotinus about 250 A.D. On the other hand, Plato's greatest disciple Aristotle was, in every way, opposite to his master. He, the supreme Greek naturalist, was thoroughly centred in the life of this world. He turned to reason for explaining everything in life including why tears flow after seeing a tragedy or how an object falls from a higher level to a lower level. With the Greeks, thus, the antagonism between moral-spiritual philosophy on the one hand, and the rational sciences on the other, first became evident. As time passed 'the ghost of Aristotle', the scientific temper for all practical purposes got ascendancy over the mysticism of Plato who was often considered 'visionary'.

When Christianity was established in Rome in 328 A.D. a new Christian culture began the Greko-Roman outlook of the

2. *Complete Works*, 1973, vol. 3, p. 185-86.

3. *Ibid.*, p. 249.

West. Christianity, with its emphasis on the nature of God and His relation to man, introduced an entirely new dimension into the subject matter of moral philosophy and increased its superiority as an intellectual pursuit over natural philosophy. From 200 A.D. to 1,200 A.D. Europeans concerned themselves almost exclusively with moral philosophy, in particular, with theology. Natural philosophy was nearly forgotten.

The Arabs, however, managed to preserve Aristotle and Ptolemy through the Middle Ages, and through them Greek natural philosophy eventually filtered back to western Europe. By 1,200 A.D. Aristotle had been rediscovered. Because the leaders of the Renaissance shifted emphasis from matters concerning God to the works of humanity; they were called 'humanists', and the study of literature, art, and history is still referred to as the 'humanities'. The Renaissance thinkers rejected miracles and mysteries, and took recourse to reason. In 1543 the Polish Astronomer Nicolaus Copernicus revolutionized the old astronomy by proposing that it is the sun, not the earth, which is the centre of the universe. Experimentation became respectable in Europe with the support of such philosophers as Roger Bacon (a contemporary of Thomas Aquinas), and Francis Bacon. Galileo began with a bang in this new cycle of scientific experiments. He invalidated Aristotle's theories of falling bodies. He climbed to the top of the Leaning Tower of Pisa and dropped a ten-pound sphere and a one-pound sphere simultaneously; "the thump of the two balls hitting the ground in the same split second killed Aristotelian physics."⁴ But

although Aristotle's axioms failed, his 'spirit of reason' continued, and this 'ghost of Aristotle' brought Modern Science and modernity as such in Western thinking.

This spirit now entered into the domain of religion also. The first was the application of Aristotle's system of logic and reason to theology. About 1,250 A.D. the Italian theologian Thomas Aquinas established the system called 'Thomism', based on Aristotelian principles, which still represents the basic theology of the Roman Catholic Church. In fact, it was the first western attempt to reconcile science and religion.

But all the Copernican and Galilean discoveries were changed by the work of Isaac Newton, who emerged as the very foundation of modern science. From the observations and conclusions of Galileo, the Danish astronomer Tycho Brahe, and the German astronomer Johannes Kepler who figured out the elliptical nature of the orbits of the planets, Newton arrived by induction at his three simple laws of motion and his great fundamental generalization—the law of universal gravitation. Along with these discoveries Newton himself was idolized, and almost deified, in his own lifetime. 'This majestic new universe, built upon a few simple assumptions, now made the Greek philosophers look like boys playing with marbles. The revolution that Galileo had initiated at the beginning of the seventeenth century was triumphantly completed by Newton at the century's end', says Asimov.⁵

By the middle of 19th Century Newtonian science, with its machine-like universe and its mechanomorphic God captured the intellect of Europe. By 1861 Charles Darwin's experiment showed that man came not from Adam and Eve, but from apes. The entire theological foundation of Christianity at once proved false. But men,

4. Isaac Asimov, *Asimov's Guide to Science, Volume 1 The Physical Sciences* (England: Penguin Books Ltd, Harmondsworth, Middlesex, 1982) p. 15.

5. *Ibid.*, p. 18,

the incorrigibly religious being, ran to Newton's God for solace. The old religions were rejected by the new scientists. In the Belfast Physicists Congress held in 1874 the physicists declared themselves as the 'new bishops' of the 'Church scientific'. Spiritual values were devalued and disrespected. The new religion of 'scientific materialism' now had a triumphant journey. Victorian age saw the great rise of technological advancement and material prosperity. Matter became God. Science slowly turned to the worship of the mammon.

But the 'ghost of Aristotle' was smiling in the background. Scientists hardly knew that matter was going to be dematerialized and 'the machine-like' moving universe would collapse soon and in its place will emerge a fundamentally unpredictable and uncertain universe. Einstein's small paper in 1905 with the great formulae $E=mc^2$ gave the first sign of the colossal earthquake. Matter was found to be a form of energy. Time was found to be another name of space. All our scientific knowledge was found to be relative only, and not Absolute. Plank brought the Quantum theory which states that sub-atomic particles move not like continuous waves, but in discontinuous ways, as discreet quanta of energy. Heisenberg brought the final and the catastrophic earthquake in science in 1927. He showed, to the dismay of scientists, that fundamental particles like electron will remain eternally unknowable to man, and that cause-and-effect relation do not simply apply in the world of New Physics. They have to deal with a world of uncertainty.

* * * * *

When Newtonian God, the mechanical ruler of machine-like universe, moving like an unfailing clock, failed to satisfy the New physicists, many of them became interested in the deeper philosophical implications of

Quantum Physics. when Max Plank's book *Where is Science Going?* was published in 1933, Einstein wrote in the introduction of the book that Plank is inspired by 'a hunger of the soul.'⁶ *Observer* commented on the book: 'Professor Plank is so great a scientist that he can transcend the limits of his own scientific work, and enquire into its philosophical implications.'⁷

Like the most of Quantum physicists like Heisenberg, Niel's Bohr and others, Max Plank also was obviously concerned with the demolition of causality after Heisenberg's discovery of the Uncertainty Principle in 1927. Until 1927 scientists and philosophers took their stand on the axiom *ex nihilo nihil fit*, that nothing comes from nothing. This universe which is an effect must have a cause behind. The rationalist school obviously established, as a logical necessity, the existence of a Supreme Cause behind the universe. This Supreme Cause was the God of Aristotle and subsequently of the Newtonian scientists.

But this Aristotelian God was a God of strict causality. This God of the mechanomorphic universe of Newton collapsed when Heisenberg experimentally proved that things do happen without any cause. Causality was broken. Quantum physics established non-causality as a truth. Plank came forward to defend this new breakthrough. Even the rationalists, says Plank, had to admit of mysteries and miracles which do happen without any causal relationship. He wrote, 'though the order of nature is admitted as inevitably predetermined by the Supreme Cause, yet the causal chain in the world itself may at any time be interrupted by the intervention of a supernatural power.'⁸

6. Max Plank, *Where is Science Going?* (London: George Allen & Unwin 1933) p. 13.

7. Ibid., The book cover

8. Ibid., p. 118.

According to Descartes which was the leading philosophy behind Newtonian physics, God made all the laws of nature and all the laws which human thought is unable to penetrate to their full meaning. According to Plank even 'in Cartesian philosophy the possibility of miracles is by no means excluded. Moreover, the logical consequence of the inscrutability of God's design in the world is that we must admit the possibility of events the understanding of which lies entirely outside of the range of the human intellect.'⁹ he says.

Plank's words echo Niels Bohr's defence of 'a God who plays dice' in this universe. This method of Quantum physics, says Plank, 'already had to be applied in biology', and that 'biological rules have always been of a statistical character.'¹⁰ Things *happen* both in physics and biology according to Quantum logic of uncertainty. Cause-and-effect relations are not found there. Such happenings, says Plank, 'may be called mysteries rather than miracles in the scholastic sense of the latter term. In other words, as our minds are not capable of encompassing the laws which guide the universe, we must be content to treat certain happenings as beyond all our power of explanation and referable only to the mysterious ways of Divine Providence.'¹¹ To understand this 'Divine Providence' man needs a faith. 'Yes, we are always being brought face to face with the irrational', wrote Plank, 'Else we couldn't have faith. And if we did not have faith but could solve every puzzle in life by an application of the human reason what an unbearable burden life would be.'¹² Faith is a must. Reason is not enough. We remember the words of

Vivekananda, 'Faith is not reason. It is a grasp on the ultimate.'

Plank dreamt of new discoveries, 'a greater enlargement' of the formula (of Indeterminacy) and 'a refinement of it,'¹³ so as to meet modern discoveries. His dream virtually became true. Bell's Theorem discovered in 1965, and verified by David Bohm in 1972, today clearly points to a fundamental Unity in the universe, where a *super-determinism* works in which even non-causal or irrational happenings seem to be a pre-determined work in a holistic universe.

Plank finally raises a more fundamental question like the seers of the Upanishads: 'Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are part of nature and therefore part of the mystery that we are trying to solve.'¹⁴ How can the knower know himself? asks the Upanishads. Ramakrishna tells us that we are like 'the salt doll who went to plumb the ocean'. These words of Plank sound like the subjective idealism of Berkeley who used to think that the universe exists in our mind only. James Jeans echoes the same idea in the conclusion of his book, *The Background of New Science*: 'Our last impression of nature', as offered by the classical physics 'was an ocean of mechanism surrounding us on all sides. As we gradually discard old physics we see mechanical concepts continually giving place to mental. If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone.'¹⁵ 'Every advance in

9. Ibid., p. 119.

10. Ibid., p. 209.

11. Ibid., p. 119.

12. Ibid., p. 218.

13. Ibid., p. 221.

14. Ibid., p. 217.

15. James Jeans, *The New Background of Science* (London: Cambridge University Press, 1933) p. 297-98.

knowledge', says Plank, 'brings us face to face with the mystery of our own being'.¹⁶ 'All great scientific discoveries is backed by', says Plank, 'a definite Drang or fundamental urge which seems to characterize the advance of physical science. In these cases the movement has undoubtedly been from the relative to the Absolute.'¹⁷ And the way to the Absolute is not just a rational way. It requires a strange courage to sail to the uncharted seas. 'Once the scientist has begun by taking his leap into the transcendental he never discusses the leap itself nor worries about it', Plank tells us.¹⁸

Einstein could not accept Uncertainty as he believed in the God of Baruch Spinoza who is a God of harmony and order, whose nature so interpenetrates all creation that the universal causal relation is itself divine and therefore absolutely perfect and permitting of no exceptions. But even Einstein's own relativity, says Plank: 'is based on a more fundamental absolute than the erroneously assumed absolute which it has supplanted.' Plank concludes his book with this hope: 'We are always struggling from the relative to the Absolute.'¹⁹

Arthur Eddington takes a further step in his interpretations of the new physics. In fact among the physicists his view is known as 'subjective idealism'. According to him not only our sense perceptions are inadequate, but also the so called matter obviously point towards a non-material ground—the mind stuff. He says, 'But now we realize that science has nothing to say as to the intrinsic nature of the atom. The physical atom is, like everything else in physics, a schedule of pointer readings.

The schedule is, we agree, attached to some unknown background. Why not then attach it to something of spiritual nature of which a prominent characteristic is *thought*'?²⁰ Eddington anticipates opposition from the scientists who might laugh at the rejection of causality as 'supernaturalism'. He argues that the scientist 'admits consciousness as a fact and he is aware that but for knowledge by consciousness, scientific investigation could not begin. Does he regard consciousness as supernatural? Then it is he who is admitting the supernatural.'²¹ He also adds that 'all knowledge of our environment from which the world of physics is constructed, has entered in the form of messages transmitted along the nerves to the seat of consciousness.' 'As a palaeontologist reconstructs an extinct monster from its footprint', Plank argues, 'so also does a scientist construct his ideas from the messages from consciousness.'²² Even for 'the matter-of-fact physicist' argues Eddington, mind is the first and most direct thing in our experience, and all else is remote inference—inference either intuitive or deliberate. This 'unknown background' behind matter, which manifests through all matter inspires Eddington to think of the Ultimate Background, the fundamental substratum of all life as what we call 'God'. 'We are uneasy that there should be an apparently self-contained world in which God becomes an unnecessary hypothesis. We acknowledge that the ways of God are inscrutable'.²³ Eddington rejects both Newton's and Einstein's God boldly: 'We should suspect an intention to reduce God to a system of differential equations, like the

16. *Where is Science Going?* op. cit., p. 169.

17. *Ibid.*, p. 192-93.

18. *Ibid.*, p. 119.

19. *Ibid.*, p. 194.

20. A.S. Eddington, *The Nature of the Physical World* (London: Cambridge University Press, 1929) p. 259.

21. *Ibid.*, p. 347-48.

22. *Ibid.*, p. 277-78.

23. *Ibid.*, p. 281.

other agents which at various times have been introduced to restore order in the physical scheme.²⁴ 'Experience—that is to say, the self-cum-environment comprises more than can be embraced in the physical world, restricted as it is to a complex of metrical symbols', says Eddington.²⁵ He finally concludes, 'To put the conclusion crudely—the stuff of the world is mind-stuff'. This is *Mahat* or the *Cosmic Mind* behind the universe, according to Sankhya. The Ultimate Reality or God is 'the Unknown background', according to Eddington. 'We can grasp the tune but not the player....This is the tune of our catch, played by the picture of Nobody', says Eddington.²⁶ Our 'consciousness or an Inner Light proceeding from a greater power than ours', says Eddington, 'beckons' us ahead 'in the intellectual pursuit of science.'²⁷ 'In this sense, perhaps, the God within creates the God in Nature. But no complete view can be obtained so long as we separate our consciousness from the world of which it is a part.'²⁸ 'The idea of universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory; at least it is in harmony with it.' asserts Eddington.²⁹ He, in fact, echoes the idea of the *Cosmic Mind* of Sankhya Philosophy.

Stephen Hawking, the wonder among physicists today, is supposed to be the next great brain in physics after Einstein. His contribution to the study of Blackholes and Early Universe has already created history. Hawking lives in the immensity of a space where magnitudes of 10^{25} are common. He painstakingly calculated the details, showing that there could be many

tiny black holes, lasting about 10 billion years, minuscule in size (10^{-13} cm, or roughly equivalent to the size of a proton) yet weighing a billion tons more than a proton, about as much as the highest mountain on earth, Mt. Everest. He termed them mini-black holes.³⁰

Despite Hawking's intellectual brilliance in astrophysics, he is averse to philosophy. Renee Weber who interviewed him recently feels 'let down by the philosophical limits which Hawking—by contrast to Einstein, Heisenberg, Schrodinger, or Bohm—deliberately imposes on his work. Something is missing in Hawking which these other figures possess—a broader philosophical dimension that seeks to explore the meaning and implications of their discoveries for human beings.'³¹ Yet Hawking invokes God in his own way.

Hawking's primary field of study today is the edge of the universe. Hawking does not need any God for his theories. Yet he feels that this study 'obviously matters because if there is an edge, somebody has to decide what should happen at the edge. You would really have to invoke God.' Obviously Hawking seeks an extra-cosmic God and feels that physicists 'could define God as the edge of the universe, as the agent who was responsible for setting all this into motion.' He feels that a knowledge of the edge would give complete theory, 'otherwise we cannot solve the equations'.

Yet Hawking's God is only a logical and causal principle having nothing to do with ethics. 'There would not be a connection with morality' he points out. Hawking wishes to have a godless universe, if only he could prove that there is no edge to the universe. But he admits that 'It's

24. Ibid., p. 282.

25. Ibid., p. 288.

26. Ibid., p. 292.

27. Ibid., p. 327-28.

28. Ibid., p. 330.

29. Ibid., p. 338.

30. Renee Weber. *Dialogues with Scientists and Sages* (The Search for Unity), (New York: Routledge and Kegan Paul, 1986) p. 206.

31. Ibid.

very difficult to prove that there isn't any edge'.³²

Hawking does not approve of mysticism and thinks it is a kind of weakness for scientists. Nevertheless Hawking is deeply concerned to have One consistent theory explaining the universe. He even speculates of something beyond the concrete. 'We are after something beyond practical application but I wouldn't have said it was beyond physical principles.' But unity or consistency, says Vedanta, is never possible on the physical plane. It is possible only on the spiritual plane. Creation or manifestation is only the breaking of unity or breaking of symmetry, as today's physicists say.

Hawking lives in vast mystic spheres and dreams of a Spinozic world of complete, self-contained harmony. In fact he himself speaks like a mystic when he says, 'I think that time and space and everything else are really in us. They're just mathematical models that we've made to describe the universe.'³³

Ilya Prigogine, winner of Nobel prize in Chemistry, is today preoccupied with 'time' as an evolutionary, and creative factor inside all matter. Prigogine complains that 'classical science has forgotten nature's interiority'. 'Within each particle of being there is a history—time, change, interactions with other particles—that has caused irreversible changes.' Matter also evolves, according to Prigogine, as animals evolve during millenniums. From the explosion of the minuscule blackhole has emerged this universe of ours. This evolution which has taken some 13 billion years, suggests time as a factor which brings evolution of matter, from its condense form to its present form. Today's physics, especially particles physics is the present stronghold

of reversibility. Physicists treat particle-interactions and find that they can be run forwards or backwards in time. 'And this idea', says Prigogine, 'tends to disregard this qualitative aspect.'³⁴ Particle physics shows that matter can in certain cases, move backward in time. Prigogine opposes this reversibility of time, which only brings retrogression or 'involution' as Vivekananda put it. 'These notions of time and evolution and creativity' says Prigogine, 'are built inside everything. Classical, and quantum physics ignored this'.³⁵

Prigogine is prompted to think that creativity and potentiality of evolution are inherent in matter itself. No external God is required to help man evolve to superman. 'I personally feel that we come at present to the insight that we are embedded in the world as a whole. We begin to find a link without appealing to some kind of external, extraneous mysticism. How you interpret this link between man and nature is open to everybody. In classical physics you really had no choice'.³⁶ Classical science was born in a culture dominated by a god who according to Prigogine, is 'the rational and intelligible legislator, the sovereign architect' who is eternally separate from man and the universe.

Prigogine questions equally the 'uncertainty' of Quantum Physics. 'What could be the meaning of uncertainty in the spirit of God?' he puts it.³⁷ Prigogine ignores the fact that God, or the Almighty power who is above all human reasoning and intellect, cannot be dictated by us. God can make things move backward also, if we think of God as almighty.

Prigogine's idea of the eternally forward

32. Ibid., p. 209-211.

33. Ibid., p. 213.

34. Ibid., p. 184.

35. Ibid., p. 191.

36. Ibid., p. 186-87.

37. Ibid., p. 191.

movement of time as an evolutionary factor is interesting. Equally interesting is his idea that today science does not need any 'extraneous mysticism' or an eternal God to help us evolve into more evolved beings. That 'God' is within the heart of every matter' he says. Vedanta calls that creative potential in all things as 'Brahman'. But Vedanta, while admitting the evolution of matter to the stage of ultimate perfection also accepts the view of involution. It is Infinity which is involved in finite matter. Just as man's good actions help him to evolve to angel, similarly his bad actions force him to involve to lower beings. Such things do happen in human life. Human experience corroborates it.

Teilhard De Chardin in his book *The Phenomenon of Man* calls this evolutionary potential inherent in all life as the 'thing within'. This is evolving as the 'thing without', 'the alpha point' of matter evolving to its final 'omega point', the amoeba evolving to Christ. This is what he calls 'Christogenesis'. Both Chardin and Prigogine echo the age-old Vedantic idea of evolution. Prigogine fails to accept the involutory aspects of life and matter. Vivekananda clarified the entire truth which Prigogine might arrive at in the days to come.

What is the most evolved notion that man has of this universe? It is intelligence, the adjustment of part to part, the display of intelligence, of which the ancient design theory was an attempt at expression. The beginning was, therefore, intelligence. At the beginning that intelligence becomes involved, and in the end that intelligence gets evolved. The sum total of the intelligence displayed in the universe must, therefore, be the involved universal intelligence unfolding itself. This universal intelligence is what we call God. Call it by any other name, it is absolutely certain that in the beginning there is that Infinite cosmic intelligence. This cosmic intelligence gets involved, and it manifests, evolves itself, until it becomes the perfect man, the 'Christ-man', the 'Buddha-man'. Then it goes

back to its own source. That is why all the scriptures say, 'In Him we live and move and have our being'. That is why all the scriptures preach that we come from God and go back to God.³⁸

* * * * *

But probably as the greatest scientist of modern times it was Einstein who was deeply preoccupied with bringing a correlation between science and God. Einstein's refusal of quantum physics is deeply rooted in his own conviction that the external world of matter has an independent existence apart from the observer. 'Science searches for relations which are thought to exist independently of the searching individual. This includes the case where man himself is the subject.'³⁹

And this is what exactly Quantum Physics denies at the very outset. Quantum physics, by the very findings of their experiments, have found consciousness or the subjective element of the scientist as no more a detached observer but a participator in the very processes of observing the sub-atomic phenomenon. And this is in fact, the most revolutionary explosion of modern physics. Einstein continues, 'He (the scientist) keeps away from everything voluntaristic or emotional. Incidentally this trait is the result of a slow development, peculiar to western thought.'⁴⁰

Even in scientific matters Einstein's thoughts was very well grounded in the fundamental of the Judeo-Christian religious thinking of which Einstein was both staunch believer and an ardent advocate. He wrote, 'The highest principles for our aspirations and judgements are given to us in the Jewish Christian religious tradition.'⁴¹ Yet, Einstein, paradoxically, was

38. *Complete Works*, 1976 vol. 2, p. 209-10.

39. Albert Einstein, *My Views* (Edited and compiled by Sailesh Kumar Bandopadhyaya) (Calcutta: Rupa & Co., 1967) p. 75.

40. *Ibid.*

41. *Ibid.*, p. 65.

acutely aware that it was, the personal-God cult (Thou shalt worship no other God than me—Jehovah) which was the rootcause of modern science-religion conflicts. He writes: 'The main source of the present day conflicts between the spheres of religion and science lies in this concept of a Personal God. To be sure the doctrine of a personal God interfering with natural events could never be *refuted*, in the real sense by science.'⁴² The Jewish monotheism, by second millennium B.C. had firmly established *Yahweh* as the only 'Thou facing man and dispensing justice.' As a result *Yahweh* drastically devalued both man and nature,⁴³ robbing them of that inherent divinity and intrinsic connection with the all-pervading reality, which is the central theme of Vedanta. But Einstein's own incapacity to totally transcend from this Judeo-Christian Personal God cult left him unable to arrive at any common philosophical ground from which religion, science and ethics could be viewed with reason and without any conflict. In the epilogue of Heisenberg's celebrated book *Physics and Philosophy*, Ruth Nanda Anshen wrote 'our Judeo-Christian and Greko-Roman heritage, our Hellenic tradition has compelled us to think in exclusive categories. But our experience challenges us to recognize a totality richer and far more complete than the average observer could have suspected, a totality which compels us to think, in ways which logic of dichotomies denies.'⁴⁴

Einstein envisaged that scientists must be thoroughly imbued with the aspiration toward truth and understanding.⁴⁵

Quest for truth is an endless process and

whenever scientific thinking is limited or straight-jacketed by any preconceived notion or creed or religious beliefs, it ends in failure. Vivekananda encouraged the seekers of Truth to be bold, Follow truth wherever it may lead you ; carry ideas to their utmost logical conclusions.'⁴⁶

Einstein dreamt of 'some fundamental ethical propositions' which will be discovered with the 'further spiritual evolution' of mankind and which will be based on 'true religiosity' and which man will realize not through the fear of life, 'and the fear of death, and blind faith, but through a striving after rational knowledge.'⁴⁷ 'The genuine scientist', says Einstein, 'is not moved by praise or blame, nor does he preach. He unveils the universe and people come eagerly, without being pushed, to behold a new revelation: the order, the harmony, the magnificence of creation!'⁴⁸

Giordino Bruno, an original thinker, said to his religious henchmen: 'It is with far greater fear that you pronounce this sentence to be burned, than I receive it.' Bruno was a religious thinker who had the unique experience, as Einstein said, 'that what man perceives of this world depends on his position in space and time.' The dogmas of the medieval Church were contrary to Bruno's thinking. Dogmas, like theories rise and fall, but truths persist. Like Galileo and Kepler, Bruno was considered a heretic. He was burnt at the stake by the Church. Einstein thought that some centuries ago he would have been burned or hanged for his own relativity theory.⁴⁹

Einstein could not help react to Hitler's most horrible persecution of the Jews.

42. Ibid., p. 69.

43. Amaury De Reinourt, *The Eye of Shiva* (New York: William Marrow & Co. 1981) p. 53.

44. Werner Heisenberg, *Physics and Philosophy* (New York: Harper & Row, 1962) pp. 256-57.

45. *My Views.*, op. cit., p. 68.

46. *Complete Works*, 1972, vol. 6, p. 121.

47. *My Views*, op. cit., p. 75.

48. William Hermanns, *Einstein and the Poet* (Brookline Village M.A.: Branden Press, Inc. 1983). p. 66.

49. Ibid.

The shock of the persecution became extreme when he learnt of the Concordat which Hitler signed with the Roman Catholic Church on 20 July 1933. Einstein said 'Pope Pius XI then asked God to bless the Reich, and this after Hitler instituted the boycott of Jewish shops with the declaration: "I believe that I act today in unison with the Almighty Creator's intention. By fighting the Jews, I battle for the Lord." ... "Conscience is a Jewish invention"', Hitler declared. And that reaction led, most unfortunately, to the darkest chapter of modern science when science inaugurated the possibility of a total global disaster. In order to contain the Germans, Einstein helped America make the Atom Bomb which brought the first havoc of science on mankind. His regrets for the Hiroshima explosion were endless. This is one of the most painful ironies of history. Out of intense regret, Einstein sought afterwards for an ideal scientist-humanist, a 'cosmic man', in all scientists including himself. He was on the way to those great masters like Galileo and Socrates.

Einstein hoped that scientists will create the new religion, the Cosmic Religion, the Universal Religion.

Perhaps those impulses must come from scientists in the tradition of Galileo, Kepler and Newton. In spite of failures and persecutions, these men devoted their lives to proving that the universe is a single entity, in which, I believe a humanized God has no place... And as man becomes conscious of the stupendous laws that govern the universe in perfect harmony, he begins to realize how small he is. He sees the pettiness of human existence, with its ambitions and intrigues, its 'I am better than thou' creed. This is the beginning of cosmic religion within him; fellowship and humane service become his moral code. And without such moral foundations we are hopelessly doomed.⁵⁰

50. Ibid., p. 66.

In an international physicists' symposium on the 70th birthday of Paul Dirac, Lord C.P. Snow said in the presence of nobel-physicists like Eugene Wigner, Heisenberg, Paul Dirac and others, how the English Mathematician Hardy used to say, 'The excellence of a religion is inversely proportional to its number of Gods.' C.P. Snow's comment: 'This was usually directed at his Anglican or Catholic friends at Trinity—Catholics have four Gods, Churchmen having three Gods, Monotheists having only one God, and that was better, and you can take this obviously through to the end.'⁵¹ Sir C.P. Snow did not see the end of this journey. Advaita or non-dualistic Vedanta or monism has in fact, no such God. Schrodinger's acceptance of the One All-pervading consciousness of Advaita Vedanta as the only solution to the problems of science, is too well known. He said, 'In all the world there is no kind of framework within which we can find consciousness in the plural, this is something we construct because of the temporal plurality of the individuals, but it is a false construction... The only solution for this conflict, in so far as any is available to us at all, lies in the ancient wisdom of the Upanishads.'⁵²

Einstein wrote, 'I cannot conceive of a genuine scientist without that profound faith. The situation may be expressed by an image; science without religion is lame, religion without science is blind.'⁵³ The 'science' and 'the fundamental ethical propositions', without which religion is blind or science lame, was and is being sought

51. Jagdish Mehra (ed.) *The Physicist's Conception of Nature* (Holland/Boston, U.S.A.: Riedel Publishing Company, Dordrecht, 1973) p. 812.

52. Erwin Schrodinger, *My View of the World* (London: Cambridge University Press,) Chapter IV.

53. *My Views.*, op. cit., p. 68.

after by many physicists today. Einstein's contemporary nobel-prize winning Physicist Schrodinger accepted the Vedantic teaching of Oneness as the only answer to this mind-matter dichotomy, and this multiplicity of our sense experiences. Amuary De ReinCourt in his book *The Eye of Shiva* (Eastern Mysticism and Science), quotes two passages—One of them is from Sri Ramakrishna's teaching which illustrates the unitary base of life.

Sri Ramakrishna gives us a pungent pictorial image of the problem as seen from the Eastern standpoint: 'Think of a vast ocean filled with waters on all sides. A jar is immersed in it. There is water both inside and outside the jar but the water does not become one unless the jar is broken. What is the jar? It is I-consciousness (ego). When I disappears what is remains.

The other quotation is from Schrodinger affirming the monism. 'The multiplicity (of the phenomenal universe) is only apparent. This is the doctrine of the *Upanishads* and not of the *Upanishads* only. The mystical experience of the union with God regularly leads to this view, unless strong prejudices stand in the way, and therefore more easily in the East than in the West.⁵⁴

Einstein dreamt of it. But he could neither fully accept such a view nor could arrive at it scientifically. Was it because he ultimately failed to rise above the strong prejudices of Judaic thinking? Is it because of his straight-jacketed thinking that Einstein failed to complete this unified field theory? History will answer. Was it because he was unacquainted with Vedanta philosophy which his co-physicist Schrodinger accepted totally? At times like a great Rishi he could certainly rise above all barriers of religion, and take great mystic flights. For instance, he wrote,

The most beautiful emotion we can experience is the mystical. It is the power of all true art

54. *The Eye of Shiva*, op. cit., p. 75-78.

and science. He to whom this emotion is a stranger is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the centre of true religiousness. In this sense and in this sense only I belong to the ranks of devoutly religious men....

A human being is a part of the whole...He experiences himself, his thoughts and feelings as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us... Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures, and the whole (of) nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is, in itself, a part of the liberation and a foundation for inner security.⁵⁵

'God is a mystery, but a comprehensible mystery', Einstein would say.⁵⁶ The Vedanta thinks otherwise. It says, "How is it possible to comprehend God, the Infinite with our finite intellect, and still more finite sense knowledge?" The Vedanta calls the 'Ultimate Reality' as *avang-manasa-gocaram*, incomprehensible either by ordinary mind, or words. 'Who can know the Knower?' asks the *Kena Upanishad*. When Einstein insisted that God does not play dice, (which means there cannot be any uncertainty anywhere in our knowledge of the world which is ruled, according to Einstein, by Spinoza's God of harmony), Niels Bohr gave him the celebrated reply, 'Nor is it our business to prescribe to God how he should run the world'.⁵⁷ At the same time Vedanta admits that man's pure intelligence, devoid of all desires and dualities, can apprehend it. Ramakrishna used to say

55. *Dialogues with Scientists and Sages*, op. cit., p. 203.

56. *Einstein and the Poet*, op. cit., p. 60.

57. Werner Heisenberg, *Physics and Beyond* (New York: Harper & Row, 1971). p. 81.

that pure mind, pure intelligence and the pure Atman (the Ultimate Transcendent Reality) are one. Probably this is what Einstein himself, too, realized. And that is why he said, 'In a certain sense, therefore, I hold that pure thought can grasp reality as the ancients dreamed.' And the ultimate knowledge of Reality is beyond words. If God is everything, is He not also the Knower itself? Is not, in the ultimate analysis, the Knower, the object of knowledge, and knowledge itself one? As Ramakrishna used to say, 'A salt doll went to plumb the depth of the ocean. It could not report back. It melted in the ocean itself.'

* * *

Vivekananda was only too aware of the eternal human desire to worship a personal God despite all the cartloads of scientific reason. Human imagination is essentially anthropomorphic. Man wants to worship the Infinite Knowledge, Existence, Bliss, as divinized human beings, or 'creative genius as saviours', as Toynbee puts it. Here comes the saving philosophy of Vedanta. The Hindus have worshipped Rama, Krishna, Shiva, Kali, and the hosts of gods and goddesses not as warring gods fighting for their sole authority and supremacy, or as the 'only begotten' representative of Ultimate Reality. The *Yogavasista Ramayana* worships Rama, only as a human symbol of the impersonal principle of Vedanta. So is the worship of Krishna in the *Bhagavatam*. Vivekananda was perhaps the most ardent worshipper of his personal God, Ramakrishna, Yet when he composed the vesper song on Ramakrishna, nowhere Vivekananda mentions his name. From the first word to the last, it was only the Knowledge, Existence, Bliss Absolute that Vivekananda was praising and worshipping in a most perfect life ever lived by a human being. It is because of this essential Vedantic background that Hindus had learnt to worship

all personal Gods as various manifestations of the one Ultimate Reality.

* * * *

The God of Advaita Vedanta is not the extracosmic God sitting above the clouds in an extra-terrestrial heaven whom Blake painted as a great master of geometry. Neither it is a Personal God who could be propitiated by rituals or prayers. Nor is it a Clannish God whose followers are the chosen ones to rule over others. The God of Vedanta is the Absolute beyond all relativity, all space, time and causation. It is the "superconscious" which 'transcends reason but contradicts it never,' as Vivekananda said.⁵⁸

It is the Absolute existence, Absolute Consciousness which peeps through the relativistic words of today's physics. Since it is Absolute, its dimensions are also infinite. It is the Absolute, the eternal existence beyond space-time relativity which Einstein and Plank dreamt of. It is, as Heisenberg, Niels Bohr and others thought, the 'God which does play dice' in the universe. This is what Vedanta terms as the inscrutable power of Maya. Maya is *aghatana ghatana patiyasi*, which can make the same hibiscus tree blossom forth both white and red flowers on the same branch, as Sri Ramakrishna saw. It is endowed with the power of unpredictability and uncertainty which Heisenberg discovered at the heart of every sub-atomic phenomenon. It is the great mystery which transcends human reason. Yet it becomes comprehensible only by pure intuition, transcendental, and supersensuous perception. The God of Vedanta is the ONE all-pervading consciousness which Schrodinger arrived at by the logic of quantum physics. It is the all-

58. Eastern and Western Admirers, *Reminiscences of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1961) p. 174.

pervading consciousness which permeates and interpenetrates the entire world even of so-called dead matter with an organic consciousness, which Feynman discovered in the experimental verification of Max-born's idea of probability-wave. It is the ONE inner consciousness which lends reality to the outer world, as Schrodinger's equation suggested. It is the universe-destroying, and universe-creating potentiality which Stephen Hawking found lurking behind the micro-cosmic blackhole on the verge of 'event horizon' where even space and time cease to exist. It is the 'thing within', 'the Omega Point' 'the Christ-man' of Teilhard De Chardin. It is the 'creative evolutionary potential' embedded in the heart of all matter, as Ilya Prigogine understood. It is the 'all-pervading unity' and the 'implicate order' which David Bohm discovered in the experimental verification of Bell's Theorem. It interconnects and interpenetrates not only all the layers of matter, but also all layers of our consciousness like the thread connecting various gems to a single necklace, as Sri Krishna says in the Gita. It is the God which gives in the minutest sub-atomic particle the potentiality of the entire universe, a discovery of today's particle physics which Fritjof Capra could describe only through the Upanishadic dictum, 'Atman is Brahman, Brahman is Atman'. It is the God of Universal Religion, the Cosmic Religion which is the same to all irrespective of creed, religion, or nationality. It is the God in which science, religion and life meet without any conflict. It is the God of the atheists who seek pure reason behind everything. It is the God of the theists who find therein all the dimensions of the Almighty Lord.

To this Absolute of the Advaita Vedanta, today's world of science is slowly moving, and this Advaita Vedanta was interpreted for modern times by Vivekananda in a

hundred different ways so that the scientific temper of today's scientists can feel satisfied. Nearly three decades before Plank, Einstein, or Heisenberg appeared on the world scene, Vivekananda re-interpreted this Advaita to the western rationalists.

...the modern physical researches are tending more and more to demonstrate that what is real is but the finer; the gross is simply appearance. However that may be, we have seen that if any theory of religion can stand the test of modern reasoning, it is the Advaita.⁵⁹

What does the Advaitist declare? He says, if there is a God, that God must be both material and the efficient cause of the universe. Not only is He the creator, but He is also the created. He Himself is this universe.⁶⁰

... What does the Advaitist preach? He dethrones all the gods that ever existed, or ever will exist in the universe and places on that throne the Self of man, the Atman, higher than the sun and the moon, higher than the heavens, greater than this great universe itself.... 'I worship my Self', says the Advaitist.⁶¹

Today the Indian scientists are slowly awakening to appreciate these new parallels between science and Vedanta. Dr. Raja Ramanna, the outstanding Indian scientist, declared in 1974, 'What should be an Indian scientist's attitude towards religion and things mystical? Our background goes deep both in time and quality in pointing out that whatever be the truth component of religion or, using a more modern phraseology, the spiritual aspect of man—it is an inescapable part of our structure ...' Dr. Ramanna feels 'that even as India is entering a period of involved scientific thinking and technological advance, the Vedas and the work of the Acharyas will satisfy religious needs if only we can divest ourselves

59. *Complete Works.*, vol. 1, p. 376.

60. *Complete Works*, 1971, vol. 2, p. 248-49.

61. *Ibid.*, p. 50.

of the ritualistic aspects of religious experience.⁶² This is the religion of Advaita Vedanta which stands on the foundations of universal principles, far above rituals or creeds. And this religion of Advaita, Vivekananda preached in the West as the only religion for the rationalists. Dr. Raja Ramanna says:

Swami Vivekananda insisted that Vedantic thought was not inconsistent with science and the two should go hand in hand. Swami Vivekananda belonged to the last century and since then science and scientific thoughts have progressed enormously and taken very different directions. The discovery of quantum mechanics and relativity have shaken the very foundations of epistemology. In spite of these violent changes, it is only Vedanta which seems to be

in a position to absorb the tremendous impact of the new sciences.⁶³

The 'ghost of Aristotle', the spirit of reason, brought modernity and science in the West. But right from the days of Greeks, and moral philosophy and rational philosophy took two divergent paths. Judeo-Christian and other dualistic religions tried to bring a reconciliation between the two but failed. In the Advaita Vedanta alone, as interpreted by Vivekananda, the dichotomy of God and man, good and bad, and faith and reason finally cease to exist. Physics shakes hands with philosophy. Today's scientists are seeking this very God, the Ultimate Substratum behind both matter and mind. This is the God of Advaita Vedanta.

62. Dr. Raja Ramanna, 'Philosophical Motivations of a Scientist' *Bhavan's Journal*, (Bombay: Bharatiya Vidya Bhavan) 26 May 1974. p. 32-37.

63. See, Swami Jitatmananda, *Modern Physics and Vedanta* ('Foreword' by Dr. Raja Ramanna) (Bombay: Bharatiya Vidya Bhavan, 1986).

RAMAKRISHNA-VIVEKANANDA MOVEMENT AND THE ROLE OF PRIVATE CENTRES

SWAMI BHUTESHANANDA*

I am extremely thankful to the management of this Ashrama for inviting me here and giving me an opportunity of meeting you all. I had to just deny this privilege to myself on two occasions previously. This is the third time and I am grateful to Sri Ramakrishna that He so desired that I could be here. It is an opportunity to be in the company of the devotees who are inspired by the spirit of Ramakrishna-Vivekananda, which is the source of our spiritual nourishment.

The subject for the talk of this evening is Ramakrishna-Vivekananda Movement and the Role of Private Centres in this connection. First of all, let us try to

understand what we mean by the Ramakrishna-Vivekananda Movement. The word 'Movement' is a misnomer. There are so many kinds of movements. Nowadays we are tired of hearing about this or that movement. Mostly we hear about political movements, but we have nothing to do with politics. We do not involve ourselves in politics. Our movement is for the dissemination of the ideas of Ramakrishna-Vivekananda. This is the

* Srimat Swami Bhuteshanandaji Maharaj, Vice-President of the Ramakrishna Math and Ramakrishna Mission delivered the above lecture at the Rourkela Ramakrishna Ashrama, Orissa on 7.11.1985.

main thing. First, we have to give the ideas, and then put our effort in translating those ideas into practice. This is what we understand by the word 'movement'. Ramakrishna-Vivekananda, this twin personalities have been put together with the idea that they are not entirely different personalities. Sri Ramakrishna, we can understand, is a spiritual leader. People gave Him different names, and different titles. Some say He is a saint. Some say He is a realized soul. Some say He is a Yugavatar, and so forth. Sri Ramakrishna is now well understood as having given a unique contribution to the world of spiritual thought which is the force that is slowly shaping mankind into a specially evolved society. The source of Sri Ramakrishna's ideas is entirely spiritual, but not spiritual in a limited sense. His spirituality does not consist of merely the observance of certain rituals. It is not merely having a few dogmas that we are to believe in. It is a divine power which helps us manifest the different facets of the higher aspects of our personality. It creates a better man, and through that, a better society. Sri Ramakrishna has been elaborately explained by Swami Vivekananda through his vast literature. Swami Vivekananda's speeches, and his writings are now the nourishing source of the whole of India, nay, the whole of world. Sri Ramakrishna came not merely for this country. He came to show to the world a new way of life, which would change the purpose of our modern life from rank materialism to the search of God within and without. It would raise humanity to the status of divinity. That was what Sri Ramakrishna stood for. Sri Ramakrishna, as he had mentioned expressly, had no other idea but the realization of God. His conception of God did not remain limited to the worship of some idols, or some deities, or rituals with limited outlook. Sri Ramakrishna meant

by God that all-absorbing existence, which comprises the whole of universe that we understand, and the universe beyond our understanding as well. Sri Ramakrishna meant that what we call God comprises everything. His ideas were subsequently elaborated and disseminated by his foremost disciple, Swami Vivekananda, and later on, the other monks of the Ramakrishna Order. This Order is commonly known as the Ramakrishna Math or the Ramakrishna Mission. But Sri Ramakrishna's ideas are not limited to this Order only, because not only monks but countless lay people also are following his ideas. There are householders as well who are equally gifted, equally inspired, and dedicated to the cause of Sri Ramakrishna's ideas everywhere. That is how the movement is spreading without any kind of preconceived idea. Today it has gradually evolved itself, as it were, and become a great force for creating a better type of humanity. It will not be presumptuous to think like this. Swami Vivekananda said that his idea for establishing the Ramakrishna Order was to conquer the whole of the world by the epoch-making ideas of Sri Ramakrishna. These ideas should be spread throughout the world without any reservation, without any limitation anywhere. We all believe that Sri Ramakrishna came for the whole world, and that his idea should be disseminated everywhere. It is with a view to having an organization which will be the torch bearer of these ideas that Swamiji started this movement.

Swami Vivekananda organized this monastic order in the name of Sri Ramakrishna. In fact, it was not Swami Vivekananda who established it, but Sri Ramakrishna Himself who did it during the last years of his life. A few years towards the end of his life, he just brought together souls who were capable of receiving the new ideas born of his own historic

life of renunciation and God-intoxication. They were given the charge of disseminating those ideas for the amelioration of mankind. That is how the organization came into being gradually. In those early days none of these boys had the thought of an organization in view. These young men came, and surrendered at the feet of Sri Ramakrishna. They thought that their only aim was to realize God, to develop their spiritual life, and thus get what we call liberation or enlightenment. That was the beginning. But gradually the latent ideas evolved, and it took the shape of a world force, which did not end only in a thought world, or in mere speculation, but which shaped lives of people. It was not merely speculating and thinking of certain dogmas or certain philosophical systems. The objective was man-making or making god out of man. That was the beginning. Then gradually these young disciples of Sri Ramakrishna came to realize that they were not for their own spiritual enlightenment only. They had also shared from their Master Sri Ramakrishna the burden of spreading those ideas so that people all over the world would get enlightened, and solve their material as well as spiritual problems. That was how the organization evolved step by step.

When the disciples of Sri Ramakrishna lived in the monastery of Baranagore, they were just a band of young men full of the burning spirit of renunciation. They did not have enough to eat and virtually nothing to put on. In a dilapidated house they somehow managed to live. And because there was not enough food, many of them went out as wandering monks. This way they started the life of wandering monks. Some of them were consumed by an urge to go to the Himalayas, or some sacred places, and live a life of contemplation. That was how they began their monastic lives. But gradually the idea

dawned in the minds of Swami Vivekananda, that Sri Ramakrishna did not want them to be satisfied with that much only. To keep spiritual wealth only for oneself is a sort of miserliness. It is small-heartedness to think that way. Whatever wealth one has, it has to be spread so that people everywhere can partake of it. Thus their own ideas gradually changed. Once when Swami Vivekananda was wandering in the Western India, accidentally he met Swami Turiyananda, another disciple of Sri Ramakrishna. Swamiji told him, 'Hari Bhai (Swami Turiyananda's previous name was Hari) I do not know what your so-called religion is. But I feel my heart has become much wider, it can embrace now the whole of humanity. It feels for the whole of humanity'. That is what Sri Ramakrishna wanted him to be. Sri Ramakrishna told his dear disciple Narendranath that his life was not meant for himself alone, not for his own spiritual enlightenment alone. Once when Sri Ramakrishna asked him, 'what is your aim in life?', young Narendra answered, 'I want to remain immersed in Samadhi, and only at times when I come down to the level of external consciousness, I may eat a little so that the body may be kept alive, and again go deep into Samadhi.' Sri Ramakrishna at once scolded him severely, saying, 'I thought you would be a greater personality spiritually. You would be like a banyan tree which would spread its branches and cast its shade everywhere. Weary travellers should come, take shelter there, and find rest and peace in the shade. Instead of that you are thinking of only your own joy, your own satisfaction. There is a greater life than one's own satisfaction, even spiritual satisfaction.' So, that is how Sri Ramakrishna moulded the character of Narendranath, and then made him grow into a big banyan tree, so that people from various places, who are world-weary, would come and find shelter there. It was

that spirit of Sri Ramakrishna which was working through the body of Narendranath who emerged later on as Swami Vivekananda. This idea gradually developed as the organization and became a powerful instrument for helping mankind in every respect, spiritually as well as materially. In the life of Sri Ramakrishna, the distinction between the material and the spiritual was gone. He saw God everywhere, and God's will in every action. He understood the whole thing as one entity. All his life his soul was seeking union with the cosmic soul. God realization became the only goal, but it was a realization of that God who is in everything and everywhere, even in the sinners, in sufferings, in death, and in all actions of life.

That is how the movement started. Gradually the organization grew. Then it found that service to mankind does not mean merely preaching some good and noble ideas. We have to be sympathetic towards them. We have to understand the difficulties that men are passing through, and help them grow and solve their problems in every way. That is a broad-based idea of development, spiritual as well as material. Swami Vivekananda understood it that way, and then tried to serve mankind in every walk of life. That is how the organization started serving mankind. As a wandering monk, Swamiji travelled from one end of the country to the other, from north to south, from east to west. He got involved in the lives of all people, especially the sufferings of the downtrodden millions. He understood the difficulties, felt the pain and miseries that they had been suffering from. And this personal experience of human suffering urged him to dedicate himself for their well-being in all respects. The epoch-making ideas of Sri Ramakrishna, verified by the personal experiences and realizations of Swami Vivekananda, are today the basis of this

new movement. Today its activities consist of not merely spiritual preaching or spiritual ideas, but also helping mankind in every other way. As for instance, you find in this private Ashrama also that they have got schools, and dispensary. They are trying to improve the lot of the villagers. And yet one should remember that it is not merely a social service organization. A social service organization has got the idea of improving the lot of the people only economically or materially or at the best by improving their intellect. That is not enough. Unless a man is established in the infinite spiritual strength within, his problems will not be solved. Problems will crop up in one form. He will try to solve that. Then it will again grow in another form. It is only the evolution of the whole being, the spiritualization of the whole individuality, that can find ultimate solution to our problems. Swami Vivekananda, and the organization that later on developed through his leadership, began working in that way.

The idea is that the way to solve our problems must be shown practically. People should be shown how they could get rid of their miseries, and become evolved into a being full of life, full of light, full of happiness. That is how the organization is going on working. To translate these ideas into practice, a well-knit organization is needed, without which the ideas will not take root and will not be carried on with so much of faithfulness. But we must always remember that the ideals and the ideas must not be diluted. There must not be any kind of mixture, any kind of ideas getting deteriorated into something which was not originally meant by Sri Ramakrishna. We must remain faithful and loyal to the high ideal set before us. That is why the organization had to be very careful, and watchful,

especially about the life and activities of its members.

The Ramakrishna Math emphasizes the spiritual side, and the Ramakrishna Mission emphasizes public activities also without being dissociated from the spiritual striving for perfection in life. Some of the Math centres also do public activity, welfare work. Mission centres of course do the same. But Mission centres also seek to involve sincere and devoted people from the lay world, so that they can cooperate with the monastic workers, and spread the ideas more vigorously and more effectively to a wider section of the public. That was the idea. The monastic life in the Ramakrishna-Vivekananda tradition did not remain shut up within its shell. It became active in order to bring good to the lives of the householders also. That was the reason why Ramakrishna Mission was started, with lay devotees actively participating in it. In this way the Movement gradually grew. Ramakrishna Math and Mission appears to be a small organization when we think of the vast work that we have got to do. Our monastic members are only a few yet, say 1,400 or so. Among them there are old monks who are incapable of doing active work. There are younger people who are under training, and can be useful only after some years. The number of active workers becomes much less than a thousand. And we have got so many centres. Nearly 140 centres are there in India and abroad, for which our number is extremely insufficient. Sometimes we cannot work as effectively and as extensively as we like to do. That is why we feel that more private centres like this Ashrama, Rourkela Ramakrishna Ashrama, should grow up. They have to come to our aid, and be imbued with the same ideas that we have. They should work in different areas where the Math and Mission centres could not be established, so that the move-

ment can be more and more spread everywhere. Thus a small stream which flows, grows into a great river, while a current when it goes alone, remains only a small stream. I remember when I first went to Amarkantak, and saw the source of Narmada. There I found it just a small stream trickling down the valley. But gradually various streams from other sides, from all around, come and join it, and then after some distance it becomes the big river Narmada. That is how our organization started in the beginning. Only a handful of monastic workers started their lives together. Now from the original 16 disciples of Sri Ramakrishna, they have grown into a vast monastic power of 1,400. The number is bound to increase gradually and our field also will expand, more and more. That is why it is necessary that private centres have got to run on the same ideals and pattern as ours, and should join hands with us so that we can become a much greater force for the good of the world. We may think it presumptuous on our part to say that we are going to do something great and effective in the whole world. But few of us know the force of ideas. Ideas become more and more powerful as they grow, as they influence many more minds and lives. Then slowly it emerges as a great force for changing the whole world. Of course it takes time. It does not happen in a day or two. It will take perhaps centuries. But if we study closely the life of the organization from the beginning, we see with wonder what tremendous world-moving force it has already accumulated in the course of last 100 years. This encourages us. We are, indeed going to be a great epoch-making force in course of time. And that force will come not only from monks, but also from countless lay devotees like you. Monks as well as householders will contribute their best for the enrichment of this

global movement. Only the few centres of the Ramakrishna Math or Mission will not do. Private centres inspired with the same ideals will crop up everywhere, and they will carry the torch of Ramakrishna-Vivekananda in every nook and corner of the world. It will not be a boasting if we say that we feel certain that such a global movement is going to usher in. There is no parallel in the history of mankind of such a tremendous world-force which came into existence within such a short time. Buddhism did not grow in a few days or a few years. It took nearly three centuries to develop into the powerful organization of the Buddhism. When we look at the world outside we find what tremendous force Buddhism is. Without any kind of political force behind it, without any kind of governmental force joining hands with it, simply by the force of Buddha's ideas, this movement has expanded throughout the world. Even today it remains a great force. The same phenomenon is happening with the Ramakrishna-Vivekananda Movement. Only this growth is much, much faster than that of Buddhism. Today it is not limited to India alone. If you go to the world outside, you find many places in America, in Europe, even in Russia, where the Ramakrishna-Vivekananda ideas are deeply influencing people. It is growing like that. There are universities where they are engaging people in order to study these ideas. So many people are studying. Many of them are doing research work on the subject of Ramakrishna-Vivekananda Movement. Today the movement has already become a great force, and that means we have got greater responsibilities placed on our shoulders by the will of Sri Ramakrishna and Vivekananda. Since this great responsibility is lying on us, we should behave in a way that our lives and service will give an effective contribution to the

Movement. We must spread the message with wholehearted efforts. The Bible says that a candle is to be lit not merely to be kept under a bushel, but to be placed on the candlestick which sheds light everywhere. Sri Ramakrishna has chosen us, monks as well as householders, to translate his ideas, in our lives, so that millions get the benefit through us. He has chosen us to be the torch-bearers of his great movement, and it must be spread to the furthest corners of the world. Before that we have no rest. It is true that we have achieved some little success, but that is nothing compared to the far greater achievements lying ahead of us. We have to remember our great responsibility. The private centres are growing, perhaps not at a pace which is discouraging. More and more people are coming to these centres and helping them grow, as you find illustrated in this small centre. Within a few years this private centre has taken good shape, and we hope it will grow more and more, and spread its work of service in many more places. Its field of service must embrace gradually all walks of life. That is what is expected of our private centres. The ideas are there. Only they have to be given a shape, and that can be done only by people who take to these ideas not merely as a sort of speculation, but as a way of life. That is how the work will be effective. We see that already there are quite a large number of such Ashramas, or centres whom we call private centres. During our last Convention we estimated that there are about a 1,000 such centres. If you go to Europe and America you will find many such centres are growing up without our direct participation in them. They are growing because the ideas behind this movement are life-giving. People are seeking these ideas everywhere as a practical way of life, not merely for the betterment of their material life, but betterment of their

whole existence, as it were. Life cannot be divided into segments. Our whole being has got to be transformed. Sri Ramakrishna gave us that force which can transform the whole of our being. It is up to us to imbibe those ideas and translate them into our lives practically. What is necessary is a practical involvement in these ideas, and an enthusiastic struggle to realize the ideas in our lives. But this cannot be achieved by delivering lectures occasionally, or organizing celebrations once, twice, or thrice a year. We must regularly practise these ideas. They have to be given a shape in our own life. Thus we will grow to be effective instruments in the hands of Sri Ramakrishna and Swami Vivekananda. Then only we shall be worthy of calling ourselves as true devotees. Sri Ramakrishna, we firmly believe, came for the regeneration of the world. That regeneration means elevating the world from the present state of rank materialism to a better state of spiritual living. And that is what is called the divinization of humanity. This movement will grow more and more. As the torchbearers of this movement, we, too, shall be the embodiments of the spirit of Sri Ramakrishna. That is what is expected of us. This role of private centres does not mean merely just doing a few practical service activities to the people around us.

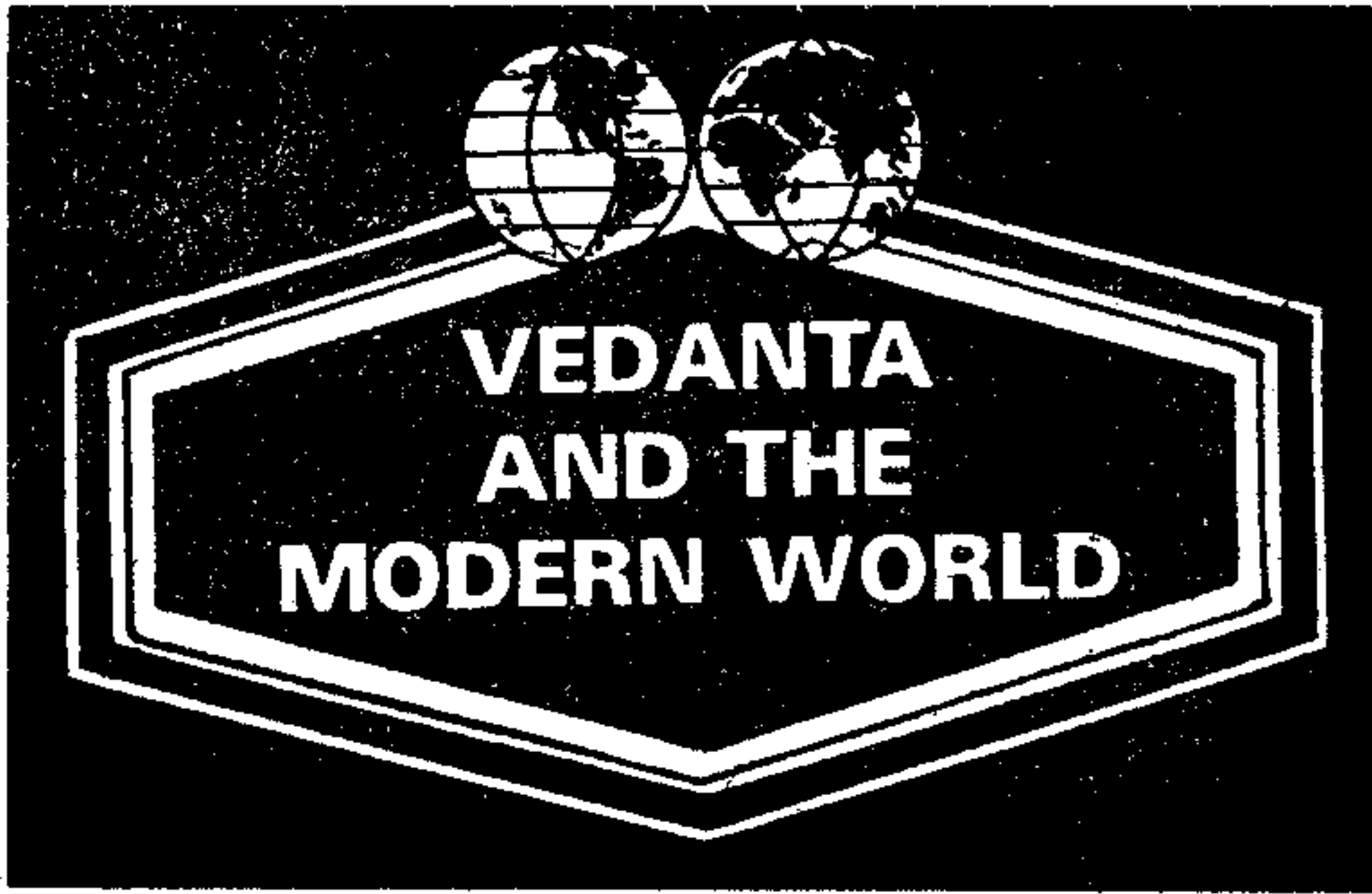
We have to show a life. The organization's life means the life of the people who are associated with it. They have to work whole-heartedly, unitedly, with perfect loyalty to the ideas so that the ideas will not get mixed up with other things. They must retain the virility as when they came from Sri Ramakrishna Himself, or Swami Vivekananda himself. That sort of a private centre, where spiritual practice goes hand in hand with service, is our goal. Even in this small private centre we have the same goal.

Let us spread everywhere so that we shall be not only doing service to ourselves, or elevating ourselves, but through an inspired life of spiritual striving and service, we shall be helpful to others. We help ourselves also by serving others. Our life will be better, and all-encompassing. In this way there will be wider development, not only of some individuals, but the society as a whole. We have to be loyal to the ideas first, and practise the same ideas with a spirit of dedication. We are here to do as much as possible. We are here to evolve ourselves as instruments in the hands of Sri Ramakrishna so that He will change our lives, and He will change the lives of people who will come in contact with us.

May His blessings be on us.

Each man has a mission in life, which is the result of all his infinite past Karma. Each of you was born with a splendid heritage, which is the whole of the infinite past life of your glorious nation. Millions of your ancestors are watching, as it were, every action of yours, so be alert.

—Swami Vivekananda



WORK AND MAN : THE EAST AND THE WEST

DR. S. K. CHAKRABORTY

[This paper is in the form of an imaginary dialogue between Lord Krishna and Fredrick Herzberg—a celebrated American authority in the field of human motivation in organizations. Its purpose is to show that most of the crucial ideas handled by Herzberg and his contemporary western colleagues were handled with greater comprehensiveness, depth and maturity in ancient Indian psycho-philosophical literature. It is hoped that those Indians who are presently engaged in the task of improving organizational effectiveness will be encouraged, after reading this piece, to evolve ways and means of institutionalizing these concepts in work organizations.]

Sri Krishna: Dear Fred, I am aware of your thoughts and writings. You deserve praise for them. But a serious problem with them is that while thinking or writing, you and many others seem to forget or just ignore the fact that the world is not the West only; there is the East too—both geographically and intellectually. Seldom do you recognize that in India, too, humankind have lived and thought, observed, and analysed the most fundamental problems of the universe and man for a much longer time than in your country.

Fred Herzberg: (Visibly upset) Come on! Who's that invisible voice speaking to me thus?

Krishna: (Softly) Don't ask me to be seen. I have been personified as Sri Krishna—a many-splendoured human—in Indian Epics and mythology. But in principle, I am the Supreme, Universal Intelligence which is the substance, the substratum of the whole cosmos.

Herzberg: That's all gibberish!

Krishna: Be not in a hurry Fred. In your 1986 keynote address at the American Management Association Conference on Human Resource (as reported in *Personnel*, September 1986) you have used the word 'spiritual'. Was it a casual utterance, a mere Freudian slip?

Herzberg: Well, well....

Krishna: You don't have to be apologetic Fred. I repeat, I hold you in esteem. In that speech of yours you have also pleaded for passion in work—for the organizational member. You're correct to say that the increasingly abstract outputs of post-industrial society are too sterile to harness the warmth and passion of the worker. But I wonder if you have heard of the *Gita*? If so, have you read it? There the entire subject matter of your book *Work and the Nature of Man* had been thoroughly expounded by me centuries ago.

Herzberg: That scripture is irrelevant to my work. I have been told that it is a

religious work which people may read after retirement from active employment.

Krishna: Hold on Fred. It is a collection of 700 verses—a compact presentation of psychological counselling—uttered to the greatest achiever and man of action of his times, Arjuna, at the most crucial hour of his life. In principle, Krishna, the counsellor there, and Arjuna, the counsellee, are respectively the Supreme Intelligence or Consciousness, and the individual intelligence or consciousness.

Herzberg: That's absurd. You mean to say a private telephone line was operating between Krishna and Arjuna!

Krishna: Fred, that's rather flippant of you. We're talking of serious matters. What your mind is now unable to grasp, to that you may only say: 'Is that so? But I don't understand. Could you help me'? Otherwise, it is like a novice rejecting, say, Einstein's theory of relativity simply because it is beyond his powers of comprehension.

Herzberg: Yes, I see your point. But I still feel all this is too metaphysical and mystical to suit the rational temper of a materially flourishing civilization.

Krishna: Fred, I see that you are almost quoting from the preface of your book. But that's precisely where scholars like you falter. You do not understand that Eastern thought, especially Indian philosophy, has never been a mere ego-centric intellectual pursuit. This may probably be true of the West. Throughout the *Gita*, for instance, the entire range of existential problems of the man-at-work in society has been handled by me with an eternally sure touch. The *Gita* springs from this unflinching concern for the man-in-predicament. It is unlike the vacuous existentialist despair, psychology and philosophy you have. It has a long history in India. It moved in matching steps all

the time, holding out a most positive view of human destiny.

Herzberg: Let me interrupt you the invisible voice for a moment. All that you speak of sound emotional, chauvinistic.

Krishna: Don't say that. Are you not yourself pleading for passion in work? Besides, what would you say if the same characteristic is no less evident in the proponents of the Western views and processes of human development? In your book when you charge the Soviet sociologists of their lack of familiarity with American literature regarding the work-ethic of American workers, may not the Indians say the same about American writers on India? And would you not make a distinction between trans-rational and irrational? Indian psychology admits of, explores, and precisely formulates the trans-rational aspects of superior understanding as well. Such understanding helps coping with the perplexing issues of individual and social life with much greater clarity and effectiveness.

Herzberg: I beg your pardon. Let's get down to brass tacks. In my book you mentioned earlier, I have explained at length the six points of psychological growth—knowing more, seeing more relationships in what we know, being creative, being effective in ambiguous situations, maintaining individuality, and attaining real psychological growth. What light does your Supreme Intelligence throw on these salient aspects of psychological growth?

Krishna: That's absolutely fine and right for us to grapple with now. So far as your articulation of the growth objectives is concerned, I have no quarrel with any of them—except perhaps the last one which despite your attempted distinction between illusion and reality about one's self, doesn't seem to convey anything clearly. But the basic problem with all of them is: *how*

and by what *process* is a manager going to labour his way towards these goals? Your entire chapter on this aspect is a useful descriptive elucidation of such objectives. But after reading the whole of it the big question that looms in one's mind is: *how* do I grow along such desirable lines?

Herzberg: Supposing, for the sake of argument, I accept your assessment. But then, can you indicate to me how the much-vaunted practical Indian psycho-philosophy might try to help someone to achieve such growth objectives?

Krishna: Let's go ahead. One of your growth objectives is: 'being effective in ambiguous situations'. Now, this precisely is the existential riddle of Arjuna as revealed in the first chapter of the *Gita* called *Vishad Yoga* (or 'the phase of depression'). He recoils from his duty as a King or a *Kshatriya*—to fight a righteous war—even after exhausting every other possible means of averting bloodshed. Arjuna's mind is caught in total confusion and sunk in deep ambiguity. So, I diagnosed for him the true psychological problem, the essential existential dilemma, as that of the confounding play of dualities or opposites or *dwandwas*—of victory and defeat, of success and failure, of loss and gain, of pleasure and pain, of praise and blame and so on.

Herzberg: But surely, diagnosis is not remedy.

Krishna: Hold thy tongue, and let me speak, my dear Fred. So, then in the second chapter I began with a sharp rebuke and then counselled Arjuna to strive to grow beyond the turmoil of dualities to regain true perspective and clear vision. But I appreciated that for such growth the empirical 'body-mind-intellect-senses' quartet of his personality was a real fetter. The *nirdwandwic* (transcendent equilibrium) state requires a different kind of foundation. So, I placed before him the theory and

concept of the true Self or *Atman* which is the base, the source, the support of all our mento-intellectual faculties. I counselled him by graded steps showing *how* to drop one's inner anchor into this substratum of *Atman*—which is *poorna*, or perfect, and complete by Itself.

Herzberg: All you're talking about is amply covered in the Adam-Abraham distinction I have drawn about an individual's personality. The total man is the Abraham concept. He determines, discovers, actualizes and progresses. This is down-to-earth. Your *Atman* is all fantasy.

Krishna: When Soviet sociologists, based on scanty reading, pass wrong judgments on the American ethos, you express righteous indignation. But your ignorance of Indian thought seems to be even more abysmal.

Herzberg: That's rather harsh.

Krishna: But let me explain why I am harsh. It is not to wound your personal feelings—but to rectify some grievous miseducation about Indian thought on work and related matters amongst respected researchers like you, and your Indian followers. The pity for India is that, because Indian intellectuals choose to accept as gospel truths what people like you say about her ethos, your mis—or non-understanding of our psycho-philosophy is causing them to neglect or even despise utterly the immense source of strength we should have been tapping for our all-round regeneration.

Herzberg: That's sad indeed—by any measure. But tell me what is my misunderstanding about the nature of man as interpreted in the book under reference.

Krishna: Yes, I may now deal briefly with that. I would'nt say it is quite misunderstanding. Truly it is a half-understanding—a pathetic half-understanding.

Herzberg: (Sadness gleams through his eyes) Why?

Krishna: In chapter 3 of your book you conclude that the industry concept of man is 'instrumental man' who finds happiness in being an unattached expert, and then add the example of Adolf Eichmann to exemplify your argument. In these couple of sentences of yours you produce a most poignant instance of being so near—yet so far—from the truth.

Herzberg: Why?

Krishna: The principle of 'instrumental man' is precisely the refrain of my *Gita* counselling session e.g., '*nimitta matram bhava savyasachin*', '*yogastha kuru karmani*', '*tasmaat sarveshu kaleshu mamananusmara yuddha cha*', and so on. And I also have uttered to Arjuna—who symbolizes the man-at-work—the eternal imperative of psychic energy conservation: try to perform your duty without attachment or aversion to its results for you. This is *samadarshita* or *samatwa* (or equivision)—one of the cardinal elements of psychological growth for any individual anywhere. This truly is an intrinsic achievement motivation of the highest order. You may not be conscious of it. But that is exactly what you truly need to live well.

Herzberg: But what's wrong with what I've said?

Krishna: Reflect deeply, Fred. For one thing, despite your grand vision of man-the-Abraham, this 'instrumental man' of yours is a creature of the demands of industry and social Darwinism and the like. This may be a defacto reality. But why equate this with the ideal? The ideal for man is as I never tire of impressing via *Gita*—to gradually become an instrument of the infallible, supportive, creative, and governing Will of the Supreme Intelligence. Only then roles played in industry can elevate both industry and man. In your book you take credit for man creating many artifacts. Why do you not then accept the One Supreme Will who is behind this

creativity? Any one who knows the *Gita*, cannot help laughing at your attempt to see the acme of unattached expertness in Adolf Eichmann or the hangman!

Herzberg: Sorry, I can't simply let you go with that. I have offily talked of an idea, symbolized through a character in modern history. You too have advocated slaughter to Arjuna.

Krishna: You're confused Fred. To be unattached to the horrors and sorrows inflicted upon the most innocent ones through the most diabolical methods for the most pernicious objectives—is that what I have counselled to Arjuna? Where is your 'compassion' ((1986 AMA speech) in your chosen symbol? What was the righteous cause that Eichmann was instrumental in championing? My counsel for non-attachment is directed towards the personal, egotistic, selfish demands of the natural human mind from any work he does. When I advised Arjuna: *yogah karmasu kaushalam* for expertness in work, what I meant was the attempt to work by remaining in inner contact with the light and power of pure Supreme Consciousness i.e., (*yoga*) is the true skill.

Herzberg: Can you prove these assertions of yours? What is all this Supreme Consciousness, Intelligence, *Atman* and what not, you mention every now and then?

Krishna: Yes, I was anticipating this stock question. You know, it is both simple and difficult to answer your question because I find, despite Einstein's pertinent warning that 'one should certainly take care not to make intellect one's God', you are prone to this tendency. If I say 'Cow's milk is sweet', and you ask, 'Can you prove it?', then my simple and only answer has to be: 'Come on, take a sip from this cup, taste it, and know it to be sweet'. That is, *you* have to prove it to *yourself* through subjective experience. I *cannot* prove it for you. This is exactly

the process of proving *Atman*, pure Consciousness, and the like—to oneself. To ask statistical techniques and questionnaire data to prove them is tantamount to backing up the wrong tree. Pure consciousness can be realized only by a calm, and serene mind free from all inner tensions which disturbs us due to our instinctive drives.

Herzberg: Can you give any idea of this 'other process' you have in mind?

Krishna: Yes, to put it in a few words, the process consists of a planned and disciplined sequence of exercises by the individual for sometime each day, during which the core lies in the firm aspiration, to de-intellectualize one's being as it were. By this the tangled consciousness is unwound and some room is made for the Supreme Consciousness or intelligence to do its cleaning and lighting up operations within the person concerned. Of course, the mind requires preparation for this *bhavana* or mood to flourish—in the same way the farmer prepares the soil before scattering the seeds.

Herzberg: Can that be of any help in the psychological growth objectives I have elaborated in my book?

Krishna: Yes. More knowing, discovering unknown inter-relationships amongst scattered pieces of knowledge, creativity—all these happen spontaneously, and integrally when the mind and brain have become quiescent and reached the 'ground state' by disciplined effort in the waking condition, without any external aid.

Herzberg: Perhaps that's worth trying. Our transpersonal and humanistic psychologists have been producing some consistent evidence about the positive results of such inner processes. But may be it's too late for me.

Krishna: I would like to point out another aspect of your book—the chapter on the 'basic needs of man'. It is universal

amongst modern psychologists to handle the nature of man via *needs*—whether 'Adam needs'* or 'Abraham needs',* or any other taxonomy adopted by others. So, even the ultimate, potential growth, which adds to his/her existence as you say, is couched in terms of needs. But my model of the nature of man, to explain which I took so much pains in the *Gita*, is: a needless, hungerless, complete, whole, *poorna* being which is the true inherent nature of man, but remains masked for him through primal ignorance.

Herzberg: Sorry, I cannot understand that. How can a man have no needs? The very idea baulks me.

Krishna: I agree. Man has *a* need, but *one* supreme need only, truly speaking—to be unceasingly peaceful and happy. But the empirical self, striving for either Adam or Abraham needs, is never destined to fulfil this need. To remain stuck with them is the undoing of man. Your ideas about job-enrichment (both in 1966 and 1986) stand indicted on this ground.

Herzberg: That's incredible. You seem to be shaking my structure of thoughts to the roots.

Krishna: Believe me, I mean no harm to you. I have no conventional personal stakes (of name, fame etc.) in what I am saying because I am the Voice of Principle, not of the individual, talking to you. I wish to help you to clear some of the cobwebs around your good work on the nature of man.

In job-enrichment/enlargement the focus is on improving and manipulating the contents of the job. But this is still 'external' in the sense that the mind of the doer is taken as given. In practice, millions and millions of different jobs cannot simply be enriched in any perceptible degree—one or two islands of experimental success

* 'Hygiene' and 'Motivator' needs respectively

notwithstanding. So, I advocated to Arjuna the principle of 'mind-enrichment'. By this one can enrich any job that comes one's way. Richness is within the mind, not out in the job—this is the crux.

Herzberg: What was the exact counsel you had transmitted to Arjuna ?

Krishna: I repeatedly asked him to cultivate the attitude of offering all he did as a loving sacrifice unto Me—his unfailing source of inner light, power and purity. By such effort man can transform even the most menial work to a missionary endeavour, an elevating labour. For, sacrifice is the supreme psychological law of all work, labour and effort. The entire cosmos is an act of loving sacrifice by Me. Man is My creation. So, the same intrinsic principle, in turn, applies to him as well.

Herzberg: All this is too mystical for me to comprehend or digest.

Krishna: I can sympathize with you. But then, that deep, mystic psychological insight is not at fault. Your mind has not yet outgrown its rigid intellectualism which erroneously, and often arrogantly, debars from entry whatever its narrow limits cannot enfold. *Anubhuti* or personal realization is required ; intellectual prowess, by itself is doomed to futility. Anyone can acquire such *anubhuti*—and you too even at this age. I didn't spare even Arjuna—the greatest achiever and hero of his times—of this insistence on ground rules.

Herzberg: In chapter 9 of my book I have stated that the highest level of psychological growth is to acquire a sense of individuality without doing so at the expense of others. What do you think of that ?

Krishna: At its own level I do not dispute it. But the basic contradiction is that, with the backing of social Darwinism the pursuit of *both* Adam and Abraham *needs* is bound to make someone grow at

the expense of another or others. This is a daily fact of life—notwithstanding the number of successful experiments which you cite as proving your theory. For example, when you speak about 'recognition for achievement' or 'opportunity for creativity in the job situation', you are still espousing an external dependency syndrome for motivation. In practical life, in any organization, the countless permutations and combinations of such subtle needs of 100's and 1000's employees cannot be met even marginally. So, the theory I expounded in the *Gita* is: cultivate the true art of work—any work that happens to come your way—as a sacrifice, a loving offering unto Me—the eternal ground on which you and all that is mutable rest and are sustained. By regular inner practice the doer's mind is thus enriched. He becomes more and more independent of external support—which may or may not come. He elevates the work he handles. Your theory is a product of 'exteriorized psychology', whereas mine is one of 'interiorized psychology'. That is why you dismiss man's need for Me as the mere seeking of solace in metaphysical mysteries. But remember, the despondent, crestfallen confused Arjuna was quickened to righteous action and duty with the help of the serene light of trans-empirical wisdom I bestowed on him. It was not the solace for a defeated imbecile which Arjuna received from me.

Herzberg: Do you suggest that everybody should pursue a spiritual path in secular work ? Isn't that a great contradiction ?

Krishna: Yes, to the Western mind it is so. But in my psychology there is no distinction at all between secular and spiritual works. Every work is spiritual. This is the essence of *Karma Yoga*. I taught Arjuna—with great patience and love. And why do you forget your 1986 address ?

Herzberg: In my interview with Levine

(same issue of *Personnel*) I have stressed the need for psychological, emotional unwinding after mental labour, and said that constant thinking is dangerous. How do you judge all this?

Krishna: All this impresses me most. I congratulate you for approaching towards Indian thought. But merely saying: 'unwind psychologically or emotionally' doesn't lead to the actual result. Yet this truly is the crux of the whole matter. You have identified the problem correctly. But about the actual process you seem to have no idea.

Herzberg: Why not? Isn't psycho-analytic therapy the relevant recipe?

Krishna: No. Firstly, such therapy is not needed for all. The unwinding you suggest is essential for all. Secondly, psycho-analysis, as the phrase suggests, only analyzes. But the imperative is psycho-synthesis. Western psychology has really nothing to offer in this respect.

Herzberg: What is your answer?

Krishna: Experiential yoga-psychology is the perfect process for unwinding—and much more—by steps. Broadly speaking, it requires a moderate lifestyle—neither too hectic, nor slothful. This I have instructed to Arjuna very emphatically in the *Gita*. Then there are graded varieties of systematic breathing exercise to reorganize our scattered vital energy. Thereafter one tries to empty and loosen, as it were, the taut and stuffed-up brain. This can be followed by internal suggestions to separate one's inner being from the din and bustle of exteriorized action. Finally, one can concentrate on something luminous, serene, and pure within the heart.

Herzberg: Isn't all this again highly taxing? Isn't this self-hypnosis?

Krishna: Never. Try it, you will know. All these stages need to be built into one's daily life cycle—a cycle of 'compose-decompose-re-compose'. 'De-composing' is

the incessant projection of our inner being in a thousand and one events and interactions during the working hours. To hold such runaway psychic mutation in check, the day ought to begin by 'composing'—preferably at dawn. Sleep is not the answer. And the day must necessarily end by 're-composing'. It is 'composing' and 're-composing' which the various stages mentioned by me a moment ago serve to accomplish through self-discipline. They lead to a balance between centrifugality and centripetality.

Herzberg: What about self-hypnosis?

Krishna: Yoga-psychology is not self-hypnosis either. On the contrary, it helps one to de-hypnotize oneself from the confounding spell of centrifugal involvement in work (for the vast majority), and returning to the steady, centripetal fulcrum within, at planned intervals each day. You might like to study Patanjali's *Yogasutras* on this subject.

Herzberg: I have said in my 1986 AMA address that we are today living in an increasingly 'passionless society'. Work is turning more and more cerebral, and less and less concrete. This is causing feeling and quality of experience to be side-tracked in one's job. So passion in work needs to be restored. I would like to listen to your views on this plea of mine.

Krishna: Once again I say that your fingers are on the right pulse. But let me offer you some deeper and richer insights.

Firstly, you have suggested certain steps for bringing passion back to work e.g., more knowledge about company products and clients, jobs to entail more personal client contact, restructuring skills, better work environment, awareness about the emotional history and needs of workers. I don't question any of them—as they are. But the entire package rests on features external to the worker. Supposing, personal client contacts cannot be increased; or it

is costly and time-consuming to restructure skills for vast numbers—then what? These features do not restore the true inner psychological autonomy of the worker. His dependency on changing, non-controllable externals is not attenuated. Hence the true basis for emotional commitment and enrichment you expect via passion in work will be missing.

I also completely fail to understand how one can be 'trained for compassion' as you suggest. Is compassion a skill for which you can offer neat training packages? Or is it a profound value, to be cultivated and sustained through inner transformation?

Secondly, in the *Gita* I have dwelt at length on the theory of *guna* dynamics (*guna* is substance-attribute, not merely attribute or quality). The triune *guna*-mix, which forms the basis of human personality, consists of *sattva* or illumination, poise and purity; *rajas* or strong likes and dislikes, incessant action for desires, high dependence on external dualities like successes and failures; and *tamas*, or indolence and sloth.

Now, one of the most apt English renderings of *rajas* is 'passion'. In my *guna* theory feelings and emotions can spring from any one of the three *guna* sources, depending upon which of them is dominant in an individual. If they flow from *sattva*, then they will be wholesome for himself, his team and his organization. But if they originate mainly from the dominant *guna* of *rajas* or passion, then teamwork, trust, cooperation, openness—all such cherished attributes of humane quality of work-life will suffer erosion. Finally, while through the play of *rajas* work will go on, activity will be stimulated, although with plenty of psychological costs all around; *tamas* will not trigger even the threshold level of activity for a person or a system to survive.

Herzberg: I am sorry. I can't appreciate the connection between what you have said just now and what I wanted to communicate.

Krishna: Listen to me Fred, carefully. My theory of work asks: 'Why work?', and answers: 'for *Chittashuddhi*' (i.e., purifying the emotions). 'Why *Chittashuddhi*?'. 'Because this leads to the realization of my Higher or *Poorna* Self (which is quite above self-actualization)'. 'Why to aspire for this realization?'. 'Because man's true existential urge is for unceasing peace and happiness. And this lies imbedded in the *Poorna* Self already within'. Now, the *dharana* or appreciation of this thinking process is possible only when *sattva* *guna* is active and can temper the passion of *rajas*.

Herzberg: Will such an individual have passion for any work at all?

Krishna: Yes, he will—but minus the constant pressures and tricks of the lower self or lower ego. He will then have passion for all work with true compassion, with uncalculating love for others. In other words, if passion and feeling in and for work is for self-satisfaction in conventional terms only (including self-actualization), then there will be little real psychological growth for the individual. The basis of my approach is self-transcendence (and Viktor Frankl has got it right—partly). But I also led Arjuna from self-transcendence to Self-ascension. Passion for this ultimate goal is dependent upon *sattva* *guna*. Ultimately this aim has to become the guiding light for all work in secular organizations as well. Your 1986 address echoes some soft hints about this need. Wish you Godspeed.

Herzberg: I must say, all this still seems fanciful dreaming.

Krishna: Dear Fred, be patient and try to understand. All your sense-related realities are products of imagination and

dreaming. Things and humans are thoughts. more introspective, he realizes it better. I This world outside is also a creation of hope you too will do it one day. Wish you your mind and thoughts. As man grows Godspeed once again.

VIVEKANANDA IN AMERICA

DR. M. RAMA MURTHY

The Light of Asia, clad in ochre robes,
A warrior monk, majestic, pure,
Arose to speak his words divine,
Words that were destined to endure.

“You are children of immortal bliss.
I have found that Sage, the Ancient Sun—
Knowing Him, we shall be free
For we are heirs of that Holy One.”

The assembled hall, its seated throng
Arose to give a frenzied cheer.
This was the message they longed to hear,
The music of the celestial song.

No longer an unknown sanyasin,
The doors of mansions were open to him.
The wealthy, the learned, all flocked to his feet,
To hear his words of the Atman within.

“O Mother Divine, what have you done ?
While my countrymen have no place to rest,
This servile world with laurels adorns
Me, are not laurels, but a crown of thorns.”

His lotus eyes were full of tender tears
As he gazed out into the twilit space.
“Who will raise the people there
Sunk in poverty, from their hungry days.

O Mother Divine, show the way
For the sleeping race to become awake.”
He cried all night, there on the floor.
He would give his life for India's sake.

Whirling then from coast to coast,
He gave all the knowledge he had to give.
He spoke of fire within the heart,
And the Fire that makes the knowledge live.

“History is the story of a few
Giants who had that faith within.
They became one with the Infinite,
Dropping all sense of guilt and sin.”

And thus he gave his perennial message.
He now was eager, at last to come home.
But what is home for a child of the Divine,
For the whole universe is his to roam.

And yet, he thought within himself:
“How I long to stand alone, once more
To hear the evening’s silent sounds,
The music of waves against the shore,

The cries of herdsmen wending home,
At dusk along the village way,
The evensong of temple bells,
Laughter of children at their play.

Fading voices in the twilight air,
The rhythm of rain and the rolling sea,
The solitude of the forest trees,
Mighty Ganga roaring free.

How I long to be unknown
Hidden from the cheering crowd,
For I know who and what I am,
For I have touched the feet of God.”

“SATYAKAMA-SATYA-SAMPRADEYA”

SWAMI SASTRANANDA

(Continued from the previous issue)

Samasrava: Very recently she once approached the Acharya, and expressing appreciation of you and your virtues told him, “Holy Sir, with what dedication and dexterity has this Brahmacharin Upakosala been attending to the holy fires! And that for years! Yet, even after all these years, since he has not received your benediction and graduation, he has become very much grieved. This is not right. You must give

him the benediction. Else, the sacred fires themselves, whom the boy has tended so carefully and so long, may blame you!”

So you see, that is how things stand.

Upakosala: (With a grateful countenance, yet only half-satisfied) Yes, that is true. Blessed is that lady. She looks after me even more than my own mother. As a consequence of my agitated mind, when I sit for meals, I don’t feel like eating at all.

And at that time, with how much affection she tries to console me, saying, "My child, don't you worry so much. I shall explain everything to the Acharya. Everything will turn out all right in due time. But don't you emaciate yourself out of needless grief and worry. Now eat, my child." True, this side of life is an exception to my otherwise miserable existence!

Even so, I am unable to make out the Acharya's own reaction to it. Even though he fully heard all that she told him thus, yet he kept quiet as though he had not heard anything, and now he is going away on a journey somewhere! If such is the case, what will happen to me? For me, this sorrow has become unbearable. And when such a sorrow has become deep-rooted, how can one have any desire to eat? Nor do I have any desire! And eat I shall not, so long as the Guru doesn't extend me his grace. Tending the holy fires has been the duty he has specially entrusted to me. Very good, I shall just sit down before those very fires, without taking any food!

Samasrava: Wait, wait, Upakosala—don't rush!...

[Sound at a distance, of some one approaching. Looks and listens.]

Look, look there! The Acharya himself is coming in this direction. Yes—there he is; he has come.

[As Satyakama comes, Upakosala and Samasrava approach him and salute appropriately. The Acharya blesses them both, and looking at both their faces, says:]

Satyakama: May good betide you! Swasti! Swasti! Swasti! Samasrava; what is this—you here? Upakosala—why is your face looking so much crestfallen? Are you not feeling well? Can you let me know what the matter is?

Upakosala: Holy Sir! What shall I say? As you yourself know, several years have passed since I came to you to learn. Yet due to some reason, I have not received your final benediction. Several persons have been so blessed; but I have remained without its benefit.

(Becoming slightly excited) Bhagavan! Is there no end at all to my learning!

Satyakama: (Unexcited, calm & serene) My child! Truly there is no end at all to learning. Not only for you, but for all. Even for me. As far as I am concerned, I have been continuing to learn, even to this day. Not **only that**, I shall still continue to learn, as long as I breathe—and happily too! There is no limit or end to knowledge, while there is an end to the span of human life. So learning has to go on all one's life time. And whoever thinks, "only this much is Knowledge, thus far only is education. Now I have finished learning. Hereafter I am only a teacher, a guru—no more a student!", and refuses to learn more, is as good as dead though physically living. I don't know who are more unfortunate than such.

Upakosala: (With sorrow and a little defiance within, yet speaking respectfully):

Even so, you are my guru... the great teacher. If even you do not have mercy on such an ignorant person as myself, and do not impart the required knowledge, to whom else shall I go? **As long as you**, after your return from this journey, will not impart to me your teaching, 'Upadesha' about Brahman, till then I have no desire to touch food. In fact I won't touch. I shall remain without food, I shall fast and just seat myself down before the holy fires, even as you have directed me to do so far. The rest is up to you. Either you save me, or allow me to drown—as you please. On my own, I don't want to say any more. I shall just act according to your directions.

Satyakama: (With the same calm and

serene face, and a firm voice) Upakosala! So you wish to undertake a fast?... All right, do it. It is also good. But do it in the right way. Fasting, i.e., 'Upa-vasa' really indicates abstaining from other things and drawing near, dwelling near Brahman, or the Divine who is the very embodiment of Truth. And Fire or 'Agni' is but the symbol of Brahman or God, whose nature is Truth. With this attitude approach and sit near 'Agni'. Attend on 'Agni', the holy Fire. Serve Him, adore Him. That would be the right 'Upa-vasa' or 'fasting'. And moreover, He is 'Jataveda'!

Samasrava: 'Jata-veda'! Sir you said 'Jata-veda'. What is the real meaning of that term, its significance? It would be a blessing if you explain to us the term, even as you did in regard to 'Upa-vasa'.

Satyakama: 'Jata-veda' may mean, 'One who knows all that is born, that is—the omniscient.' It may also be understood as the very personification of the Vedas, which are the great storehouse of holy Knowledge and Wisdom. Both the meanings may also be integrated. But the integrated meaning refers only to the One Radiant Lord, Isvara, the very embodiment of Knowledge, the Omniscient—not to anyone else, any created being. And 'Agni'—the Fire-God, is the external form of such a Lord.

Upakosala! You now worship and adore this 'Jata-veda', this Agni with faith, reverence and concentration. Perhaps your heart's cherished desire may be fulfilled through Agni Himself. This is my hint to you, my advice—it is also my command! You will do so, will you?

Upakosala: Bhagavan! Do you really have this much of faith and confidence in me and in my worth? Unfortunate! It is because of my stupidity that you withheld 'Upadesha' from me all these days. It is because of my foolishness that you are perhaps indifferent towards me. Holy

Sir! Be gracious and explain the matter clearly so that the cruel doubt gnawing at my heart may be completely removed.

Satyakama: My child! It is not an easy matter for me to explain to you all that is in my mind, in a few words; it is just not possible. But I shall reveal everything to you at the right time, on the proper occasion. For the present, I shall say this much. I am your real well-wisher. I have deep love for you, deep faith in you, and in your future. It may not be wrong to add that my feelings are hidden, not expressed. Time alone will reveal to you why I am conducting myself with you in this way—a way which may not appeal to you, which you may not be pleased with. But have faith in my words, in me. This will only be for your good. You will certainly not stand to lose!

Now I am going out on an important errand. After my return, I shall explain myself. If, during my absence, you get into any difficulty, inform Samasrava. He will look after everything, in my absence. But, so far as you are concerned, remember this much full well: The holy fire you tend is not to be considered as just one of the physical elements. Look upon it as the manifest form of the Supreme Being, Brahman, of the Divine Power; adore it as 'Jata-veda'. Without unduly becoming anxious about your gaining Knowledge or receiving 'Upadesha'—holy teaching—from me, worship this Fire-God with all mental concentration and whole-heartedness. Adoration or 'Upasana' also connotes 'sitting near'. So real 'Upa-vasa' and 'Upasana', abstention and adoration, mean mentally approaching the Supreme Being, and to become truly established in His Presence. Do it that way. That way you grasp the 'truth.' But let there be no 'anger' in the name of truth. I am sure that this way your heart's aspiration will be fulfilled—without doubt.

Samasrava: Sir, even then, are not the direct teaching and blessings of a live guru indispensable for the fructification of education and study?

Satyakama: Samasrava! Now I have to leave. Yet, I shall give a few hints before going. True education or gaining of Knowledge, is not something that happens from without, but from within the person. Education or Knowledge is not something to be thrust in from without. It is but the manifesting, the bringing out of the already present, latent powers, the hidden light within. It is helping in the process of the manifestation of the perfection already within. All that the external teacher has to do is to help in the process of wearing away or removal of the obstructions intervening, the screen that covers. All else is the glory and the work of the Guru within. The secret of true learning, education or knowledge, is thus to provide all possible environment, occasion and motivation to the student so that the Guru within will carry on His own work of manifesting out, shining out.

Well, we shall meet again. Now I *must* leave.

[Exits quickly. Curtain]
END OF SCENE I

SCENE II

[Curtain 2 parts and action takes place on stage II also behind the curtain 2—a slightly elevated platform. Upakosala is sitting before holy fires, with half-closed eyes, a dignified serenity playing on his countenance. Acharya Satyakama enters in stage I, followed by Samasrava, and remarks to him]

A. Satyakama: The purpose of my journey was fulfilled. Further, my mind was concerned with Upakosala and so I came back rather soon, within only three days. Now, how is Upakosala? Ah! There, there he is!... Upakosala! Upakosala!

[Upakosala rises immediately and approaching his guru, bows down with special enthusiasm and reverence. Reciprocating this attitude and looking at the blooming countenance of the disciple, Satyakama begins to question him. Meanwhile curtain 2 closes and all action takes place in stage I]

A. Satyakama: Arise, arise, Upakosala! All good betide you. All blessings! Svasti! Svasti! What is this—your face is shining like that of one who has realized Brahman, who has seen God! Since when this transformation? By whose grace did it happen? How?

Upakosala: (with folded hands)—By whose grace! whose grace! where is the need for me to speak? Don't you know who made this possible?

A. Satyakama: Whatever that may be, you tell me now how all this has come to pass. Describe in detail all that took place. I am very eager to hear.

Upakosala: Holy Sir! Even as you had directed, I approached Agni Deva, the Fire God, with a concentrated mind and whole hearted devotion. I was praying for knowledge of Brahman, the Supreme Being. I took up my seat in front of Him, with faith and entered into meditation. After that I do not know how time passed—and whether it was day or night. I did not seem to have external consciousness. But within, a little of my anxiety and grief for not having been granted the knowledge of the Divine, so dear to my heart, still persisted. Externally, like a puppet, I was carrying out the tending and worship of the Fire.

Holy Sir! Yes, the 'inside' was fully occupied with the attainment of that Knowledge. And then, as if to console me, who was passing through that state, that very Fire seemed to take a living form and call out to me 'Upakosala-a-a!'. It was a voice familiar to me. I listened to it and responded. It struck me that it could be

the very voice of Sri Guru or a Divine Personage, and so I replied, 'Yes, Bhagavan!' Then that voice of Agni spoke: 'We, the sacred Fires have now decided to teach you knowledge regarding the Divine, Brahman.' In that dream-like state, I replied, 'O Divine one! Be gracious. I am ready'.

Whether that voice, those words and ideas, emanated from within, or came from without, I cannot say. Thereafter, from different parts of that very fire I was tending, I seemed to receive, one after the other, teachings, messages and aspects of knowledge. As this teaching process progressed, the whole setting became clearer and clearer, and I began to feel that all that was happening was not just a dream; it was as real as the waking state, nay, it was even more real than our world of waking state itself! The world I was then in, became to me a world of reality. Then the different parts of the Fire taught me four aspects of each of the four quarters of Brahman—in all sixteen aspects.

A. Satyakama: Can you give me a gist of the teachings you imbibed?

Upakosala: Holy Sir, this is what I learnt: 'Brahman is Life, Brahman is Bliss; He is limitless like space and Luminous and Radiant. And for those who realize this truth, their here and hereafter would be permeated with Infinite Life, Light and Bliss'.

And then, Holy Sir, another strange thing! Ever since I heard those messages, those very truths have not only taken deep roots in my mind, but a corresponding experience also is occurring in relation to the external world as well. May be, it was due to that you noticed the joy and light on my face and remarked, 'Son! Your face shines like that of a Knower of Brahman!' Whatever that be, all this is due to your grace only. Be pleased to continue the same grace and forgive the

discontent and irritation I displayed out of ignorance. Never should the stream of your grace and blessings on me dry up.

[Touches the Acharya's feet with very special humility and devotion, and continues.]

Sir, you said, 'Your face shines like that of a Knower of the Divine.' How did you come to know of it? How could you recognize it, and that too so instantly? This, to me, is a mystery. On my part, I have not revealed anything of what has happened so far, to any other single soul, no, not a bit!

A. Satyakama: Son! All these may be a new experience to you; but they are things with which I am already familiar. Because I too had such an experience earlier, only much more vast and pervasive. And the setting and details also varied.

Samasrava: Bhagavan! What did you say? All this is a big mystery—at least to me! This Upakosala, until a couple of days ago, was a dispirited, agitated, dried up person; but now he is shining with serenity and satisfaction. And you Sir, you were away from this place all the while; yet the moment you came, you instantly recognized what he would have experienced and declared, 'All this is not unfamiliar to me!' I am unable to comprehend anything of this. Would you be kind enough to explain this mystery?

A. Satyakama: (Becomes introspective for a brief while and then speaks) All right, I shall explain. But to do that, I will have to relate much from my earlier life. I will. It would not also be wrong to relate such things to you both, who are such intimate and good souls. It may be for your good only. I shall describe it in detail. Both of you, hear it with full attention. Experience it as if it all took place right in your presence. Let it be like a drama being enacted on the stage of your own minds.

Upakosala, if you listen to my narration carefully, you may even discover that some of my experiences may be your own too.

[Even as A. Satyakama is speaking thus, curtain 2 parts and another setting appears on stage II. The outer precincts of a small village, half-wooded. As the curtain slides apart, a background chant goes on in clear, slow and majestic accents: 'Om Purnamadah purnamidam purnat purnamudacyate'. A boy, about twelve years of age, is gently moving about with his gaze at the sky, absorbed in his own thoughts and speaking to himself. Time—late evening to early night.]

[STAGE II]

Boy Satyakama: 'That is Purna, full and perfect. This also is Purna. Everything is indeed full, Paripurna. But a deep discontent and even a sense of emptiness is what struck my own life, my inside. Deep questions continually arise within, but no answers are forthcoming, and the resulting discontent has been haunting me—'Why did that happen? Why is this happening in this way? Why should it *not* have happened in some other fashion? I must understand that, I must learn about this'—such questions and issues strike me within, even as the endless waves of an ocean, and have robbed me of my peace.

For all this, I have heard that the answer is education; that only education can provide the right answers for these questions and for that education one has to seek refuge under a Guru and undertake residential life in a Gurukula. So they say. But how is that possible for a boy like me in my own adverse circumstances?

[Enter Bhargava, a childhood companion of Satyakama]

Bhargava: Dear friend! You are standing alone here..., and look so thoughtful. Why? Seems as if you are immersed in some serious thought! Tell me, What is that.

Boy Satyakama: Yes, Bhargava. It is true. There is some deep agitation in my mind—some deep discontent. Time and again, questions go on arising, to which no answers are available: 'Who am I? Why am I here? From where have I come? And, where shall I go from here? What is going to be my future?'—Questions like these!

Many a night, as I see the stars sparkling amidst the very clear, black sky, I feel a thrill in my heart. Sometimes I think these stars are messengers of light in the midst of a vast, dark expanse of baffling questions, seeking to bring me knowledge. Again I feel that the starry clusters are my real home, that I do not belong here, to this place—and that I have just strayed off from my real abode and landed here—an alien! All this is so strange! Who can tell me what is true, clear my doubts, and set my mind at rest?

Bhargava, you are now residing in the Gurukula, are you not? The teacher of yours there—what kind of a person is he?

Bhargava: Yes—I am staying there since the past two or three years; and will have to be there for quite some years. Our Acharya there is the revered Haridrumata Gautama, a person of great knowledge and wisdom. He imparts education to us and helps us to get knowledge in various ways.

Boy Satyakama: Bhargava! I too feel a great desire to come to your Gurukula, stay with your teacher and learn. Probably he may also answer my questions and remove my doubts. What is to be done if I have to come and join your Gurukula?

Bhargava: The parents of a boy, who is to join, must bring him to the Guru, answer properly the questions he may ask and give him all the information needed. As a result, if our Guru agrees, they may leave the boy with him. Arrangements will then be made for such a boy to live there. For some eight to ten years, the

Gurukula itself becomes our own 'home'.

Boy Satyakama: What for should one stay there that long? What are the things one is to do, when one resides there?

Bhargava: The teacher and his wife become our 'parents' there; so we have to render them loving and respectful service. The allotted duties for the running of the Gurukula must be carried out. The holy fires must be tended. And along with all this, there is the most important task—the learning and study of the Vedas which takes a long time, many years. In this way several years pass. After satisfactorily completing Vedic studies, to those who have become proficient, the teacher imparts his special instruction and blessings, conducts the graduation or *samavartana* ceremony, and permits the student to go back to his own home. Such a graduate is called *snataka*. He can, thereafter marry and live a householder's life. Or, he can remain unmarried, a life-long celibate, and devote all his life to more Vedic study, worshipping the holy fires, and the like. If capable, he can himself become a teacher, an Acharya and conduct his own Gurukula or school.

Boy Satyakama: (reflecting) Ah! what a beautiful, what a glorious life is this!

A deep urge is rising within, for myself to lead such a life of a celibate student, a *brahmacharin*. But then, am I destined for such a thing? (Reflects a little) Bhargava! Can you please take me also with you to your Guru? I would like so much to have his *darshan* and receive his blessings... and I may also request him, if possible, to admit me to the Gurukula, and impart knowledge to me! But then... he is a respected elder, and I, a mere stripling. Can a person like me go to him all by myself and tell him what thoughts arise in my mind? Is that ever possible?

Bhargava: I shall take you with me most gladly. Come with me. There is no need to fear at all. Our Acharya is a most compassionate person. He will tell you only what is good for you, and also does likewise. I am fully confident of that. So, do come, without the least hesitation

Boy Satyakama: If that is so, I shall come. Let us go... and see... how my luck will turn out to be!

[Curtain 2 closes and then curtain 1]

END OF SCENE II

(To be continued)

NOTES AND OBSERVATIONS

An Indian Scientist brings wider Agriculture at 10,000 ft height

Sitoli is a forested spot on the small mountain range opposite to the Almora town. Sitting there in a small make-shift building we were talking to one of the least-known scientists of our country who has been making, for the last quarter of a century, an outstanding contribution to Agriculture in high altitude. He is Sri M. C. Joshi, Director, Agricultural Research Laboratory, Ministry of Defence, Almora.

In reply to some queries put by the representative of *Prabuddha Bharata*, he told

how Indian Jawans today were producing popcorn, cabbage, maize, tomatoes and other vegetables at Leh, at a height of 10,000 ft where for most part of the year the stony soil remains covered with ice, and temperature runs several degrees below the freezing point. This was a breakthrough not just for the frontier soldiers protecting India, but for Indians in those remote areas. Before 1960 no one could dream of growing vegetables in Leh. Today 75% of Leh's vegetables are grown by local people themselves. The technical know-how and regular guidance, of course, come from the army jawans who are reaping the fruits of long seven years of hard

labour and intensive research done by this lone Indian Agro-Scientist Sri M. C. Joshi. Today Joshi's field of pioneering work includes use of solar energy, wind-energy, and water-energy for bringing light, heat and other modern facilities in the last few human habitations in the Himalayan snow-range.

A graduate from Agra Agricultural College, Mr. Joshi is an extremely dynamic gentleman gifted with a rare 'futuristic' vision as he loves to call them. In fact all the achievements of Mr. Joshi are only based on the futuristic visions he first nourished in 1960s, under the inspiring guidance of his teacher, guide, and mentor, Prof. Boshi Sen, the founder-Director of India's well-known botanical research laboratory, the Vivekananda Laboratory of Almora.

The history of Sitoli Agricultural Research Unit goes back to 1960. After surveying the barren and frozen icy regions of Ladakh, Pandit Nehru, the then Prime Minister of India, requested his friend Prof. Boshi Sen if he could make some research-work for growing vegetables for the jawans stationed in these regions. This was conceived in order to assure the supply of food to jawans when due to heavy snowfall these areas remained virtually cut off from the mainland. Even the minimum commodities had to be airlifted from the nearest airforce base in lesser heights. The veteran scientist Boshi Sen agreed to the request of the Prime Minister. He selected Joshi, then in his early thirties, for this pioneering job. Accordingly, a scheme was made by Joshi. It was immediately approved by the government. The first funds came from Indian Council of Agricultural Research. Joshi was bundled off to Leh which became his living place for the next six years.

Joshi's dogged persistence brought immediate results. By 1962, the project, by now appearing viable, was taken up by the Research and Development organization of the Ministry of Defence. Under the guidance of Boshi Sen two small cells were made for this research work. One was at Sitoli in Almora, and the other at Leh, in Ladakh. From 1967, the Sitoli unit became independent with Joshi as its Director. Today it is an expanding unit with unmistakably high potentialities.

Joshi's main field of activities today are centred around agriculture, animal husbandry and non-conventional sources of energy, like sunlight, wind, and mountain streams. The

latest break-through that he is making is in the cultivation of medicinal plants in this high altitude, from which mosquito repellent, aromatic and other medicinal effects may be available. In fact, some success has already come. Joshi's enthusiasm is contagious. He has around him a small group of dedicated research assistants. They love and respect him, not just because of his pioneering work, but for his humanitarian approach to life. A disciple of Boshi Sen who was an outstanding Vivekanandist, Joshi has been influenced by Swamiji's passion for service. "He is either on the wheels or in the fields. Rarely we found him sitting on the chair. He has now arranged a cheap canteen for all his colleagues including the daily workers, where within two rupees good vegetable dishes are available. Mostly unconscious about his position, Joshi meets anyone and everyone in the fields. 'Did you visit any foreign country for your research work?', he was asked. 'No. Fortunately not. My teacher Prof. Sen used to tell me, "Degree is the licence to forget all knowledge"'. Joshi answered smilingly. Did J.C. Bose get his knowledge from foreign universities? Is he not a great pioneer in Botany and Physics even today?"

It was raining heavily outside in the deep forest of pines. There was no electricity in the entire Almora for the last one day and a half because of severe hailstorm which uprooted many trees and disrupted power supply in the whole area. Yet Joshi's establishment with a canteen, a full-fledged small office building, a small guest room was having light and heat. Huge solar cells designed and fitted by Joshi made it possible.

It was in Sitoli, said Joshi, that the Britishers frustrated the last resistance of the Almora kings. Sitoli is thus historically important, said the scientist. We felt the new importance of Sitoli—a cell of pioneering work for helping our jawans in the Himalayan height, and the poor Indians who are populating the distant ranges of Indian territory, and thus assuring the integrity of Indian border line.

With us Joshi took a simple packet of lunch. He served us drinking water and tea. By the time we were leaving, Joshi was again in the field in the midst of rain. We wished India would produce a few dozen of such dedicated and inspired scientists and revolutionize the living condition of the Indian masses.

'He who knows the Supreme attains the highest.'—Tait. Upa II.1.1

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IS VEDANTA PESSIMISTIC ?

By

Swami Vivekananda

In reply to this question put to him at the Harvard University, the Swami said, "All the criticism against the Vedanta philosophy can be summed up in this:—that it does not conduce to sense enjoyments: and we are glad to admit that...."

"The Vedanta system begins with tremendous pessimism and ends with real optimism. We deny the sense-optimism, but assert the real optimism of the supersensuous. Real happiness is not in the senses, but above the sense; and it is in every man. The sort of optimism which we see in the world is what will lead to ruin through the senses.

"Abnegation has the greatest importance in our philosophy. Negation implies affirmation of the real self. Vedanta is pessimistic so far as it negates the world of the senses, but it is optimistic in its assertion of the real world."

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KUMAUN—IN THE HIMALAYAS

An ocean of solid earth lashed into fury, as it were, by some primeval cyclone, and held in suspense ever afterwards, rigid, petrified and unyielding, so far as the eyes extend; on all sides tier after tier—in silent eternal competition vying to outreach one another, till towards the North they burst forth triumphant, cloud-belted, snow-armoured, their heads touching the very vault of heaven, masses and masses of solid shining silver except near the edges where the sunrise and sunset bring out the brightest gold. Here, in the midst of this icy vast, where not a blade of grass can grow, not an animal live, enshrined in the heart of this complete and almost frightening silence—Siva lives—He whose outstretched matted-hair is the sky, in which even the milky way gets lost as drop in an ocean—the snow-bodied, who is the *Sthambha*, the pillar that upholds the heaven and earth, whose fittest and *anadi* (eternal) emblem (*lingam*) is the heaven-supporting Himalaya—the great renouncer—the great *yogi*, wrapped in eternal *samadhi*—*Apta-kama*, having no desires for himself; He lives for *Jagaddhitaya*—for the good of the world absorbed in meditation. With Him also lives—part of his body and soul—the golden Uma—the Ishani—the ruler of the Universe—the embodiment of the active energy of the silent King of Yogis—the daughter of King Himalaya, whose sight gave Indrahood to Indra, whose shadow paints upon the colorless white Siva the panorama of the Universe, the Kali, the eternal time, the Ambica, the Universal Mother.