

Prabuddha Bharata

OR

AWAKENED INDIA



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

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PRABUDDHA BHARATA

JANUARY 1965

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विवेकानन्द साहित्य

जन्मशती हिन्दी संस्करण

कुल १० खंड—डबल डिमाई १६ पेजी साइज में ; अनुक्रमणिका समेत पृष्ठ संख्या प्रति खंड लगभग ४५० ; मजबूत और आकर्षक सजिन्द प्रति खंड का मूल्य ६ रु० । पूरे सेट रेल द्वारा मैंगाने से रेल-खर्च नहीं लगेगा । पुस्तक विक्रेताओं के लिए विशेष कमीशन दिया जाता है ।

स्वामी विवेकानन्द की समग्र ग्रन्थावली 'विवेकानन्द साहित्य' नाम से दस खंडों में प्रकाशित हुई है, जो राष्ट्रभाषा हिन्दी में ऐसा प्रथम प्रकाशन है । इन ग्रन्थों में स्वामीजी के दर्शन, धर्म, राष्ट्र, समाज आदि विषयक ओजपूर्ण व्याख्यानों तथा गम्भीर लेखों का पूर्ण संकलन है । अनुवादकों में पं० सूर्यकान्त त्रिपाठी 'निराला', पं० सुमित्रानन्दन पंत, डा० प्रभाकर माचवे, श्री फनीश्वरनाथ रेणु, डा० नर्मदेश्वर प्रसाद आदि ख्यातिलब्ध साहित्यकारों के नाम उल्लेखनीय हैं ।

“निस्सन्देह किसी से स्वामी विवेकानन्द के लेखों के लिए भूमिका की अपेक्षा नहीं है । वे स्वयं ही अप्रतिहत आकर्षण हैं ।” —महात्मा गाँधी

व्यवस्थापक, अद्वैत आश्रम,

५, डिही एंटाली रोड, कलकत्ता-१४

YOUR SAVINGS BUY
NATION'S NEEDS

PRABUDDHA BHARATA

Vol. LXX

JANUARY 1965

No. 1



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:0:—

LETTERS OF SWAMI SHIVANANDA

(55)

Chilkapeta
Almora, U.P.
10 September 1915

Dear —,

I am in receipt of your letter of the 12 Bhadra 1322. However, that you have secured, by Lord's will, a job before the *Pūjā* (*Durgā-Pūjā*) is nothing but His grace. For you were greatly troubled about it.

Really, the situation in East Bengal is distressful. If the Lord, through His kindness, finds a way out, then only there is hope of retrieve; otherwise, He only knows what will happen. He is the embodiment of auspiciousness—this condition of the people is the precursor of some good; we are not able to understand it because we cannot see beyond the present. But this much is clear that, through the Lord's will, the feeling of compassion and service is awakening in many people. This is a very good sign. At the same time that the Mother Kālī is carrying on Her work of destruction with Her two hands, She is bestowing, through Her other two hands, boons and fearlessness—this is clearly seen.

Here are the answers to your doubts : 1. The feeling of pride in that you have obtained the favour of the Master and his direct disciples, you keep within yourself—this will elevate your life. Apart from that, in the ordinary vocations of life and society, you should work, as the gentle-folk do, without any pride and conceit. It is not advisable to exhibit the pride referred to above in the presence of the ordinary people. Absence of pride is the nature of devotees.

2. To ask a sincere spiritual aspirant to worship and adore the Master (Sri Ramakrishna) cannot certainly be construed as narrow-mindedness or

sectarianism. It is, of course, bigotry and sectarianism to advise a person devoted to some other form of God to give it up and worship the Master. The Master is, indeed, the teacher of the age and the embodiment of harmony—there is not the least doubt about it, and it can be preached to the intelligent devotees.

3. Those who have been initiated into *sannyāsa* from the Math are, without doubt, self-controlled and spiritually advanced, and they have reached the lower stage of *samādhi* (supernatural consciousness). But surely there is a higher stage of *samādhi*.

4. Yes, I had heard in the house in my childhood that my parents obtained me as their son after making a votive offering to Tārakeśvara Śiva and observing vows on Mondays.

Worship the Master. Wherever you may be, the Master will be merciful to you. He is the incarnation of God; you have taken refuge in him. Wherever he may place you and in whatever mood, knowing that it is his wish, remain entirely resigned to the Mother like the kitten. 'Lord, be merciful, be merciful'—always think of this, always say this. He will take you again to the shade of a tree when he feels like it. He will be kind to you wherever you may be.

What more shall I write? Accept my heartfelt blessings and love. My health is after a fashion by the Lord's will. Hari Maharaj also is not bad.

Your well-wisher,
Shivananda

(56)

Chilkapeta
Almora, U.P.
19 September 1915

Most Beloved Baburam Maharaj (Premananda),

What! Has the flow of love towards this side been dammed up? Is not the current of *prema* (love) of Premananda able to rise up the lofty Himalayas? But then, the Gaṅgā and the host of rivers flow down the tall, hard, rocky Himalayas; consequently, how long can we, their devotees, remain silent? Therefore I could not keep away from writing the letter today. I thought you had returned from Puri and this time I will get a letter. But many days have elapsed since then. Anyway, how is your health? After you left, I had no letters from the Math. Had you been to Bhadrak to see Maharaj?

Most of the boys have gone to serve the famine-stricken people, I hear. I had heard — has fallen sick; have you got the news of how he is? It would be better if, during this season, you stay more in Calcutta than at the Math.

Here Hari Maharaj is much better than before. His general health has improved much, but he is still suffering from diabetes. It does not appear that he will be altogether cured of it. But then, because of the salubrious climate

of this place and careful dieting, he is much better. ... Frank is fairly all right; I am also getting on after a fashion—sometimes good, sometimes bad. Accept our loving embraces and salutations and convey to all the boys our heartfelt love and blessings and write for all the news of the Math.

What was the maximum rise in the level of the Mother Gaṅgā during the rainy season this time? Are all the cows well? How is Prabhakar Thakore? Convey my heartfelt blessings to him also. How is 'yes, sir' this time? Heard things had not turned out very comfortable for him? Have your mother and elder sisters returned from Puri? The cold has set in here—the rainy season is almost over. ...

Servant—Tarak

(57)

Chilkapeta
Almora, U.P.
25 September 1915

Dear Ji— and N—,

I am duly in receipt of your letter of the 10th ultimo. I am late in replying; hope, through Lord's grace, you are all keeping well. You have written that the severity of the famine in East Bengal appears to have somewhat abated, but I don't see it; rather I feel that it has increased. Further, I hear that severe famine has broken out in Bankura. Lord alone knows what His intention is this time. May He be kind—what else can I say? We only wish to see His merciful form. He who wishes to see His acts of creation, preservation, and destruction, let him see it; we always like to see His merciful form. He is the Lord of compassion and love as far as we are concerned.

I was extremely happy to learn that you are all keeping well by the Lord's grace. May the Lord keep you all well in every respect—this is our earnest prayer. When I recollect your spirit of love, service, and devotion, I naturally feel that the Lord's grace is on all of you to a special degree. The grace of the Holy Mother is a living demonstration of it. It would be very nice if, now and then—at least once in a week—all the devotees gather together and carry on some study and discussion about the Master and sing his glories.

Hari Maharaj is much better than before. His general health is very much improved, but then he is a chronic patient of diabetes; so he is still suffering from it. Because of the salubrious climate here and the careful diet and regular walking both in the evening and morning, his general condition is much better and the diabetic trouble is not so very acute.

Sometime back, I had a letter from Deven from Uttar Kashi. He is feeling very happy there, by Lord's grace. Convey Hari Maharaj's and mine heartfelt love and blessings to all and accept them yourself. Now and then write for the welfare of you all.

Your well-wisher,
Shivananda

THE NEED FOR GOD IN AN AGNOSTIC WORLD

[EDITORIAL]

Since first reaction against religion and religious beliefs set in during the last century in the wake of modern science, the face of science itself has changed. In the course of the last few decades, there is a shift in the outlook of the great scientists with regard to the verities of religious experience. But the rank and file among the scientists and the common mass still fondly cling to the outworn view that it is the sign of an advanced culture and civilization to disavow belief in religion. As a result, we notice everywhere a general apathy towards religion. A good many of even those who attend the church, say the mass, pay the tithes to the priests, and go through the round of prescribed formulae do so more out of the fear of the unknown than out of a deep conviction in the efficacy of what they do or out of a real understanding of it. The truly religious, those to whom religion and God are the very breath of life, are of course few in every age and clime, but they are the salt of the earth, and a country without them is the poorer for it. They, however, cannot breed in an atmosphere of antipathy, distrust, and hostility towards religion and God. But the modern generation is not bothered because of it. It does not feel the need of such men of God. 'What use are they?', the modern sceptic asks, 'Do they help us to get a better standard of living here? Do they bring us material prosperity and the pleasures of this world? If not, peace be with them: we are better off without them.' Even the devout often judge the spirituality of a person in terms of the material gains he can help them to acquire.

If this indifferent and hostile attitude to religion has its origin in the rise of the

scientific outlook, it reaches its climax in the communistic ideology. Both science and communism pin their faith on the visible world of men and matter and regard with suspicion the intimations of religion, which appear to go against the grain of their objectives and philosophy. This suspicion is the result of a wrong reading of religion and its aims, for which the exponents of religion are as much to blame as its opponents. The usual accusation that religion is a reactionary force that thwarts all progress and is opposed to reception of new ideas may be true in regard to religion as it is preached and practised by the church and the doctrinaire theologians, but does not hold water with regard to real religion as is lived and exemplified by the saints and mystics, who alone in the last analysis have the authority to speak of it and whose alone is the last word on it. Religion as a way of life and an experience is not opposed to the scientific spirit, nor to the communistic principle which aims at doing away with the disparity between the rich and the poor. The highest ideal of religion, as the Vedānta asserts, is the seeing of the self in all, though expressed differently by different religious sects, and the various forms of religion are but the steps leading to this highest ideal. Religion is born in response to the deeper urges of man, as much as, if not more than, the scientific spirit and the communistic movement. It does not behove us to reject its claims without examining. 'Christianity', to borrow the words of Bernard Shaw, deserves to be given a trial—'Christianity' in the broadest sense of the word, standing for the spiritual aspirations of the entire humanity, and not for the narrow sec-

tarian religion that goes by that name. Religion has never in the past been given a fair trial in the affairs of the world as a whole.

Often in the past, even in India where spirituality and religion have throughout been the keynote of national life, sporadic attempts have been made to build up a society on the principle that this world is all and we must rest content with it, but never has such a doctrine been preached on a world-wide scale and with such vigour and force as at the present moment and never has such success attended these attempts as in our age. Past civilizations which succeeded in building up the superstructure of their society on materialistic foundations have vanished from off the face of the earth. But our age appears to have met with unprecedented success in its attempt in a similar direction. And with what result! Scientific temper, a secular view of life, and at the farthest end a humanistic outlook are the chief characteristics of our age, whether in the communistic or capitalistic states. But, in spite of the tremendous progress made through science and technology, in spite of the increase of material wealth and standards of living, in spite of our intellectual superiority over our ancestors in the matter of mastery over external nature, man is unhappy. Modern man finds himself in the same predicament as Nārada in the *Chāndogya Upaniṣad*, who confesses to his teacher Sanatkumāra: 'I know the *Rg-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, and the *Atharvaṇa* . . . , the *Itihāsa-Purāṇa* . . . , grammar, the rules for the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts—all this I know. . . . (But

with all that knowledge) I am in such a state of grief.' (*Ch. U.*, VII. i. 2-3) With all the modern man's boasting about progress, he is full of tension and discord. He is torn between conflicting ideals. He has lost faith in the traditional values of life, but has not found anything stable to fill its place, which can give meaning and content to his life's activities. There is a void and looseness in his thinking. He is not sure of the purpose of his strivings or the final end of it all. Uncertain of the object of his search, he is drifting aimlessly, carried by the current of passing ideals and attractive slogans, the meaning of which he barely understands or tries to understand. The dictum 'If ignorance is bliss, it is folly to be wise' is no doubt not a very commendable principle to go by, but knowledge that does not bring with it wisdom, a higher vision of life, and joy unto mankind is not desirable either.

Agnosticism is the prevailing trend of the age, and it has brought to modern man only extreme uneasiness and restlessness as its reward. There is universal dissatisfaction with the existing state of affairs, but no easy way of escape. The poor are bitter against the rich, as always, and there is a gnawing emptiness of the soul in the hearts of the rich. Behind the ostentatious life of many, there is deep discontent with themselves and with the pursuits that absorb their attention and consume their energy. So much so that while they are busy garnering the pleasures of life, they have lost the true joy of pure living.

This individual discontent and dissatisfaction has its repercussion in the national and international fields also. While science and technology have linked the world physically into a common unit, interdependent politically and economically, the hearts of people and nations have not become one; emotionally they are as

far apart as ever, nay, the gulf between them has only widened. It is no more possible for any nation to live in isolation; the days of exclusiveness are over. Every thought and action in any part of the world finds its immediate echo in the other parts. There is a frequent interaction of currents and cross-currents in the ideological world of today, and there is the greatest opportunity for the ancient Indian ideal of a world community (*jagad-ekakutumbam*), living in peace and amity, to become a reality. Yet we find the cleavage between nations and nations getting wider and wider. In ancient times, the distance, the inaccessibility, the lack of swift means of transport and communication, and the limited destructive power of the weapons of war, confined the area and influence of the conflict between nations to smaller circles and the damage to respectable proportions. Whereas now the position is just the reverse: conflict in one corner of the globe upsets the balance of power in other parts and there is ever the possibility of wholesale destruction, what with the nuclear weapons and atom bombs of unpredictable range of power. There is an awakening to this fact among the leaders of nations, but not the will-power and strength to follow the obvious right course, and they act as they do, egged on by their natural impulses. Nations are suspicious of nations, and while talking of peace, prepare for war. In the imperfect state of the world in which we find ourselves, it may not be possible to altogether dispense with force, but nationalism, in the name of which it is used, is a power that can be put to ill use as much as to good use, by laying too much stress on it. Nationalism is a convenient stimulant to rouse the country out of its lethargy and make it work for its progress. But can we not love our own country without hating others? Left to himself, man feels his kinship with the

whole universe, as is evidenced by the fact that disasters in any part of the world evoke his sympathy and acts of bravery his admiration. But the narrow spirit of nationalism creates artificial barriers of caste, creed, and race between man and man, and people do not mind perpetrating the worst of crimes in the name of the country and patriotism, crimes which are unhesitatingly condemned in private lives. Nationalism is raised to the status of a religion and God, and hundreds are sacrificed at its altar. When the state becomes the all in all, individual freedom is thoroughly curbed. The individuals are driven like cattle to work the machinery of the state, which is controlled by a few who have absolute lordship over the bodies and minds of the individuals and dictate to the minutest detail what the individuals are to do and not to do. In the process, the individuals are reduced to the state of machines, with the radiance of life completely gone from their faces. And internal dissatisfaction among the people is kept down by inculcating hatred against foreign nations. So much so that hate, force, fear, self-interest, greed, and a host of other evils are still the factors guiding the nations and individuals.

What is the cause of this malady that is affecting the world and what is the way out? The modern attempts to answer the question and prescribe a remedy suffer from a common defect: they do not go to the root of the matter. They all look at the problem as being one of defect in our political, economic, and social system. The communists blame the capitalist system and the capitalists fight shy of the communist system and so on. It is the existing political, economic, and social structure that is the cause of all the trouble; when that is changed, peace and happiness would reign on earth. This analysis of the problem loses sight of an important fact. It

concentrates its attention on merely trimming the branches and twigs. This world is like a house collapsing, because the foundation has become shaky. Unless the foundation is made strong and secure, patching up the house in one place will only result in the house's collapsing elsewhere. Moreover, politics, economics, and society are not fixed and final in any way; they are but phases in man's progress towards the ideal existence that is his goal and destiny. To view the phenomenon of history only in terms of the series of political upheavals, economic struggles, and social changes is to miss an important facet of the whole phenomenon and divest it of any ultimate meaning and purpose.

Man is not a mere political, or economic, or social being, or a biological entity. There is in him a spiritual element, transcending the limitations of his temporal existence, but covered up by it and lost to his view in the distractions of everyday life. He is, as it were, cut off from this spiritual essence, which is his real nature, and he is struggling to get back to it. This struggle, which is really internal in nature, expresses itself, in the case of the ordinary man, in outward conflict on various levels—political, economic, and social. There is a schism in man's soul, often unnoticed and unrecognized during his external preoccupations, between the call of the eternal and the attractions of the temporal. And this internal schism manifests itself as the external struggle. 'From whence come wars and fightings among you?', the Bible raises the question, and answers: 'Even of your lusts that war in your members.' (James iv. 1) 'It is lust, it is wrath, born of the *rajoguna*', says Kṛṣṇa in answer to the question of Arjuna: 'What impels man to sin even against his will, as though by force compelled?' (*Gītā*, III. 36, 37) As long as this struggle within man ceases not, as long as he does not find his resting-place within,

the struggles outside will not cease. Hate, malice, fear, selfishness, and wickedness are in man's heart; so also love of beauty, goodness, truth, fellow feeling, respect for man and brotherhood, and a passion for the realization of the higher values of life. Both these forces are warring within him to gain control. And so long as man does not, by the exercise of his will, conquer the former by the latter and gain complete mastery over his lower nature, tension, conflict, aggression, cruelty, sorrow, and misery are bound to continue. The root cause of the malady that the modern civilization is suffering from is that it fails to recognize this fact and has discarded the spiritual element and is drifting farther and farther away from it as days pass by.

If the saying 'We are that which we think ourselves to be' is true of the individual, it is much more true of nations and states and civilizations. A civilization is what its members make it, and what its members make it depends on the philosophy of life they cherish. A false philosophy cannot but lead to dangerous consequences. It is often asked, If God is real, why all this evil and misery and oppression? The question, of course, betrays utter ignorance regarding the idea of God, but more so about the realities of this world itself. The nature of this world is a mixture of good and evil; that is what constitutes the world. An entirely good world, an entirely perfect world, would cease to be this world; that state of perfect existence where there is no evil, no misery, no suffering belongs to God alone, nay, is God Himself. And we have to reach that state by changing our inner nature. Religion is the process by which we attain to that stage. If, instead of religion and spirituality, we make material wealth, comfort, and pleasures of the senses the ideal and basis of our civilization, and blame an imaginary

God for all the ensuing struggle, competition, envy, hatred, jealousy, and violence—which are the inevitable concomitants of such a view of life—confusion and misery can be the only result. Unfortunately, that is what the modern man is doing.

Modern man, in the pride of success that has come through science and technology, has assumed for himself the position of the all-powerful god. We are not gods yet, we are to be. A high state of civilization means that; real religion means that: to help us to attain the state of godhead, which is an internal process of conversion. Religion is not an opiate to delude the masses into submission by playing upon their credulousness, though often it has been abused for that purpose. Religion in its pure form is a constitutional necessity of man. Man is not satisfied by bread alone. With all the material and intellectual attainments, man feels a sense of incompleteness within him. Often he is not able to explain or understand his want. All the same it is there: an irrepressible longing for freedom, unalloyed bliss, and a faith to live by, the longing for the eternal. It is an instinct which cannot be destroyed, try as we may. We may keep it suppressed for a time, but it is bound to break free from its bonds and come to the surface again. So long as the mystery of this universe remains, so long as this mystery of life remains, we cannot help asking the question: 'What is the cause? (Is it) Brahman? Whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery?' (*Śvetāśvatara Upaniṣad*, I. 1) 'This doubt that arises, consequent on the death of a man—some say, "It exists", while others say, "It does not exist"—I would know this, being instructed by you. ... O Death! Tell us of that thing about which people entertain doubt in the con-

text of the next world and whose knowledge leads to a great result.' (*Kaṭha Upaniṣad*, I. i. 20, 29)

These are the fundamental questions that ever haunt the conscience of man. These questions still arise, even today, and man is not satisfied until he has found answers to them. It is also the object of search of modern science. Science is trying to find out the truth behind this universe. It is this thirst for knowledge and truth that prompts him to venture into outer space and into the Antarctic and the Arctic. That is what all the religions also try to find out and explain. Only the sciences seek for this truth in the external, through the mind and intellect. Religions point out that it is an impossible task to find the ultimate truth in the external world or arrive at it through the mind and intellect. It is possible only by diving deep within, into the inner recesses of our consciousness. We have to turn our gaze inside, make our mind, intellect, and emotions pure and stainless, so that they will reflect the truth. 'He is hidden in all beings; and hence He does not appear as the Self (of all). But by the seers of subtle things, He is seen through a pointed and fine intellect. ... The self-existent Lord destroyed the outgoing senses. Therefore one sees the outer things and not the inner Self. A rare discriminating man, desiring for immortality, turns his eyes away and then sees the indwelling Self.' (*ibid.*, I. iii. 12, II. i. 1)

Reason cannot explain all the facts of this life; it works within the region of the intellect. But man is not merely the intellect; he is also a creature full of emotions. It is this emotional side of man that transports him into the higher regions of the spirit. But these emotions, in our ordinary state, are clouded by the lower impulses, and we have to purify them with the help of the intellect and reason.

The joy that we experience in our workaday world through the medium of the senses and the mind is vitiated, because our emotions are not pure and are swayed by the appearances. That is why they bring in their train exhaustion and melancholy. All the same, these joys are but the reflections of the infinite bliss that is our true nature and which we experience when our emotions are purified by spiritual disciplines. In these little joys of life, we have but a glimpse of that eternal bliss, and religions call upon us to see that fountainhead of bliss, giving up the ephemeral joys. For 'Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space (within the heart)?' (*Taittirīya Upaniṣad*, II. 7)

This is true religion, the process by which our nature is changed and the divinity that is within is manifested in its pristine glory. It is not theology, nor scholarship in scriptures, nor going to temples and churches and observing some ritualistic practices, nor dogmas and doctrines, though all these have a place in it and are part of it. It is the restoring of the eternal relationship between the individual and the supreme Spirit, our own eternal Self, our true being. This experience of the supreme Spirit is not an exclusive thing, as some of the organized religions lead us to believe, but a universal experience. It is not confined to time and place. It can be had by anybody who has the patience and the will to go through the necessary disciplines, just as a scientific experiment in a laboratory. It is not a selfish quest either, as it is made out to be often. When man realizes the divinity within himself, he becomes one with the whole universe. In fact, it is only then that he can really find unity with his fellow men and really love and serve them. The rest of humanity are only making a show of service and love.

For it is only in the state of realization that the barriers between man and man cease to exist and that man feels identification with everyone. Because the man of realization is self-satisfied with that experience, nothing disturbs his tranquillity and he is free from greed, lust, and other evil passions and can never be an instrument of injury to anybody. Whom to hate and whom to love when everything has become one's own self? All competitions and struggles cease. The more such men are there in a country, the more we have peace on earth. As a famous Sanskrit verse says : 'Through the birth of one whose consciousness is absorbed in the supreme Spirit, the infinite ocean of wisdom and bliss, the family becomes pure, the mother is of fulfilled desire, and the earth gets sanctified.'

'Man', says Blake in an oft-repeated quotation of his, 'must and will have some religion. If he has not the religion of Jesus, he will have the religion of Satan, and will erect the synagogue of Satan, calling the Prince of this world God and destroying all who do not worship Satan under the name of God.' We are seeing the truth of the statement in our own times. This is the tragedy of our times : With the greatest opportunity we ever had for a happy, joyous living, we are making ourselves and others unhappy and miserable. The need of the hour is to give man true religion and true God, instead of these false gods of the state, materialism, and crude secularism, and save our civilization from the chaos and confusion in which it has landed itself. For it is religion and a spiritual outlook alone that can provide a rational basis to our endeavours in the economic and social fields—religion in the true sense of the term and not the spurious stuff that is purveyed in its garb by the traders in religion.

MILITANT MYSTIC

DR. FELIX MARTI-IBANEZ

Seventy years ago, a young athletic Hindu monk rose to speak before an audience in Chicago, and with his first words, he ignited a flame of mysticism, godliness, and devotion to mankind that still burns brightly today, forging a spiritual bond between all the religions of mankind.

His monastic name was Vivekananda, and he was 30 years old when he first flashed across the western skies; until his death nine years later, he devoted all his enormous energy to teaching men how to develop their most noble qualities, to find spiritual joy in helping suffering fellow humans, to work for the development of a universal religion that would embrace all men, from the savage to the intellectual, regardless of colour or social class.

BEGINNINGS

When Narendranath (familiarily Naren) Datta was born on January 12, 1863, the eldest son of a prominent Calcutta attorney, India had been exactly a century under British rule. Five years before, the country had been swept by a wave of rebellion against the abuses of the East India Company (Indian Mutiny or Sepoy Rebellion); authority was then taken over directly by the Crown and numerous political and social reforms were introduced, including the first definite steps toward self-government.

The Datta family belonged to the second highest caste, the Kṣatriyas, traditionally contributing warriors and administrators. Naren's grandfather, after founding a family and a fortune, abandoned both to become a monk. Contrariwise, Naren's father was a man of the world, a generous carefree agnostic who lived luxuriously and

extravagantly. The mother was a beautiful and stately Hindu woman of the old school, gently and profoundly devout, with an unusually retentive memory which Naren inherited.

As a boy, Naren was a natural leader, a brilliant scholar, and a fine athlete in swimming, wrestling, boxing. He could sing, dance, play several musical instruments; he organized a theatrical company, learned to cook, took up model making, was welcomed everywhere for his charm, sparkling conversation, unconventional manners.

As a student at the University of Calcutta, his favourite subject was history; his intellectual mentors were John Stuart Mill and Herbert Spencer. He was a strict vegetarian, often slept on the floor with never more than one blanket, vowed to remain celibate. Said the university's Professor W. W. Hastie: 'Narendranath is really a genius. I have travelled far and wide but I have never come across a lad of his talents and possibilities, even in the German universities, amongst philosophical students.'

He and some fellow students practised meditation, following the instructions of Devendranath Tagore. When Tagore became the leader of the Brahmo Samaj religious reform society, Naren joined him, felt uplifted by the prayers and devotional singing. He one day asked Tagore: 'Sir, have you seen God?' When the leader gave him an evasive answer he felt disappointed, longed for a personal spiritual experience.

The most famous spiritual leader in India at that time was a monk named Ramakrishna (1836-86), vowed to the worship of the benevolently maternal aspect of the

goddess Kālī.* He was a childlike simple and unlettered man who propounded basic truths in homely parables. He preached the doctrine that the gods of different religions were merely different ways of seeking the ultimate reality; all religions led to the same spiritual goal. Many leaders of varying religions went to Ramakrishna for spiritual guidance, and the Kālī temple at Dakshineswar, a few miles outside Calcutta, had become a place for pilgrimage. He was a mystic who talked freely of his experiences while he was in a trance, including visions of Kṛṣṇa, Christ, Mother Kālī.

CONVERSION

During a lecture at the university, Professor Hastie had talked of William Wordsworth's mystic experience described in *The Excursion*. Said he: 'Such an experience is the result of purity of mind and concentration on some particular object, and it is rare, indeed, specially in these days. I have seen only one person who has experienced that blessed state of mind, and he is Ramakrishna of Dakshineswar. You can understand if you go there and see for yourself.'

On a night in November 1881, when Naren was eighteen, he went to the house of a friend who had asked him to play and sing for his guests. One of the guests was Ramakrishna, who was instantly impressed by the youth, closely questioned his hosts about him, studied his face intently as if looking for signs that he was destined to be a disciple.

Some weeks later, Naren and a few friends went to visit Ramakrishna at the temple of Dakshineswar. Naren was asked to sing, and one of his songs in Bengali said:

Oh mind, let us go home,
Why do you roam the world, that foreign
land,
And wear its alien garb?

Ramakrishna reported later that Naren sang these verses with his whole soul, as if he were deep in meditation. The effect on the monk was so powerful that he went into *samādhi*, one of his frequent ecstatic trances.

By Naren's own account, the monk led him to a veranda, caught him by the hand, and, while shedding tears of joy, cried: 'You've come so late! Was that right? Couldn't you have guessed how I've been waiting for you?' Folding his palms together in the Hindu gesture of respectful greeting, he said: 'I know who you are, my lord. You are Nara, the ancient sage, the incarnation of Nārāyaṇa. You have come back to earth to take away the sufferings and sorrows of mankind.'

Naren thought the monk was completely insane, but when later he heard him speak rationally and poetically about his relationship with God, he decided that it must be a pure kind of insanity, worthy of reverence.

On his second visit, Naren walked the six miles to the temple, found Ramakrishna alone and in meditation. He made Naren sit on the bed, then placed his right foot on his body. Here is Naren's account: 'Immediately, I had a wonderful experience. My eyes were wide open, and I saw that everything in the room, including the walls themselves, was whirling rapidly around and receding, and, at the same time, it seemed to me that my consciousness of self seemed to me to be the same thing as death.'

He cried out to Ramakrishna: 'Ah, what are you doing to me? Don't you know I have my parents at home?' At which the monk laughed loudly, touched Naren on

* Reprinted from *MD*, the medical newsmagazine, November 1968, Vol. 7, No. 11, through the courtesy of Dr. Félix Martí-Ibáñez, M.D., Editor-in-Chief.

the chest, and brought him instantly back to normal. Utterly bewildered, the youth suspected that he had in some way been hypnotized.

On his next visit to the temple, Naren was determined to be on his guard against any attempt to mesmerize him. Ramakrishna took him aside to a garden house, and there went into one of his trances. He then touched Naren as before, and the youth, in spite of a strong will to resist, became completely unconscious. When he came to, Ramakrishna was passing his hand over his chest and smiling.

The monk later told some disciples that while Naren was in his trance, he had asked him many questions: who he really was, where he had come from, how long he would stay in the world. Said he: 'I made him able to enter into his innermost being and find the answers to my questions there.' He predicted that when Naren found out who he really was, he would depart from the world by his own effort of will.

After this experience, Naren became a frequent visitor at Dakshineswar, but while other disciples followed Ramakrishna with blind faith, Naren criticized and censured him, trying to prove that his power could be rationally explained. He took a course in medicine, giving particular attention to the nervous system, in an attempt to uncover the secret of Ramakrishna's trances.

In 1884, Naren's father died of a heart attack, leaving his family heavily in debt. As the oldest male member of the family, Naren was obligated by custom to support his kin. He trudged through Calcutta looking for work, stopped going to Dakshineswar, and made violent speeches against a God who permitted people to suffer. Rumours spread that he was consorting with disreputable people and frequenting brothels.

One evening, as he was returning from a

round of job hunting, Naren collapsed on the veranda of a house and partially lost consciousness. In this state, he felt that screens were being lifted from his mind, that he now understood the harmony between God's justice and His mercy, and why evil existed within a benign creation.

He returned home in a new state of inner peace, convinced that he was not born for family life or for worldly enjoyments. He decided to become a wandering monk, but Ramakrishna persuaded him to continue to look for work and to pursue his religious exercises. He obtained employment in an attorney's office, translated some books, supported his family in uncertain poverty.

During his membership in the Brahmo Samaj Society, Naren had learned to believe in an impersonal deity totally divorced from the thousands of deities in Hinduism, a God without form; much of his conflict with Ramakrishna revolved around this theologic point. One night at Dakshineswar, he was overwhelmed by a feeling of intoxication, entered the temple of Kālī, and surrendered himself to the Divine Mother. Cried he: 'Mother, grant me discrimination, grant me detachment, grant me divine knowledge and devotion, grant me that I may see you without obstruction, always.' This acceptance of worship of God with form was the turning-point in Naren's spiritual life, his final devotion to his *guru*, Ramakrishna.

One day, Naren asked Ramakrishna: 'Have you seen God?' Ramakrishna replied: 'Yes, I have seen God. I have seen Him more tangibly than I see you. I have talked to Him more intimately than I have talked to you.' Said Naren later: 'For the first time, I found a man who dared to say that he had seen God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world.'

DISCIPLE

In the beautiful, jasmine-scented gardens of Dakshineswar, Ramakrishna educated his disciples in the essentials of Hinduism, showed them that religion does not consist of dogmas or creeds, but is an inner experience that respects all faiths, a vision that transcends, while it includes the physical world of time and space.

He gave Naren special exercises in study, concentration, self-discipline. Years later, Naren wrote: 'His faith and love bound me to him for ever. The Master was the only one who knew how to love and who really loved. Worldly people only feign love to gratify their own self-interest.'

In 1885, Ramakrishna suffered a haemorrhage in the throat: physicians diagnosed cancer. Against their advice, he continued to address crowds of pilgrims and instruct his disciples; as his body wasted away, he laughed and sang, told homely jokes. In the following year, he died.

His disciples resolved to enter monastic life: they had little money and few friends, and their first monastery was a dilapidated old house (midway between Calcutta and Dakshineswar) with cobras under the floor, which they rented cheaply, because it was supposed to be haunted.

Sometimes they had no food, at other times they ate boiled rice, salt, and bitter herbs. They lived in meditation and ecstasy, and visitors marvelled at their joy. So vivid was their awareness of Ramakrishna's presence that they joked about him; once Naren mimicked the *guru* going into *samādhi*, while the others roared with laughter.

THE JOURNEY

When his family began receiving assistance from his maternal grandmother, Naren, then aged 28, finally achieved his long-suppressed desire to become an itinerant monk. With staff and begging bowl, he

and his fellow disciples wandered throughout the vast subcontinent, visiting shrines and places of pilgrimage, preaching, helping the sick, passing months of meditation in lonely huts. Sometimes they were entertained by wealthy devotees; more often they shared the rice and hard bread of the very poor.

During the three years of his wandering (1890-93), Naren acquired a true picture of India's hunger and wisdom, its economic misery and deep spirituality. After traversing the country from the snows of the Himalayas to its southern tip of Cape Comorin, Naren was convinced that India could be a force for the spiritual regeneration of the world if its own social conditions were radically improved. He had a vision of himself rousing the country, raising funds for schools and hospitals, recruiting and organizing thousands of teachers and workers.

AMERICA

In conjunction with the World's Columbian Exposition held in Chicago in 1893, there was organized a Parliament of Religions to bring together delegates from all the leading religions of the world. Naren heard about this, although he was vague about the date and the conditions for admission.

The Maharajah of Khetri provided him with a silk ochre robe and turban, quite unsuited for the American climate, paid his passage,* and gave him the monastic name of Vivekananda, meaning 'bliss of discrimination'.

He arrived in Chicago in the middle of July, discovered that the parliament was not being held until September, that the time for registering delegates had passed, and that no applications could be enter-

* With regard to this point and the next, please refer to *Prabuddha Bharata*, December 1963, p. 593ff.—Ed.

tained without official references from some established religious body.

He wandered around Chicago, dazzled by the immensity of the buildings and the technologic marvels. Instead of hoarding his dwindling fund of money, he decided to go to Boston, which he had heard was a centre of American culture. On the train, he was befriended by a rich woman, who introduced him to Professor J. H. Wright, professor of Greek at Harvard. He wrote to the president of the parliament's delegates' committee, obtained Vivekananda's representation as a delegate for Hinduism, paid his return fare to Chicago.

Back in that city, Vivekananda was as bewildered as ever, spent the night sleeping in a packing case in the station. He wandered from house to house, attempting to beg as a monk does in India, had doors slammed in his face. Penniless and without food, he finally slumped on a pavement, resigned to the will of God. A woman in a house opposite surmised that he might be a delegate to the Parliament of Religions, gave him breakfast, and set him on the right track. At the parliament, people were awed by Vivekananda's vast forehead, strong jaw, huge penetrating black eyes, lion-like grace and dignity of bearing; many thought he was an Asian prince.

He was scheduled to speak in the first morning's session, but postponed his turn until the end of the day. (He later confessed that he had stage fright.) His first words, 'Sisters and Brothers of America', released a curious burst of enthusiasm: people stood up and cheered for several minutes. The music of his rich deep voice (compared to a cello) enthralled the vast audience. Where other delegates spoke of their particular sect, Vivekananda spoke of all gods, including them in the universal Being. Speaking of India and missionary work there, he declaimed: 'It is an insult to a starving people to offer them religion;

it is an insult to a starving man to teach him metaphysics.'

He became the parliament's outstanding personality: newspapers headlined him, a lecture bureau signed him up for a tour. Like others in those days, Vivekananda had to face the rough-and-tumble of indiscreet publicity, well-meant but merciless curiosity, reckless slander, crude hospitality, foolish questions.

The main theme of his lectures was the universality of religious truth, a concept that appeared to be blasphemous to those who clung to Christian fundamentalism; such people were appalled by his doctrine of the oneness of each individual and nature with God. Said he: 'Look at the ocean and not at the wave; see no difference between ant and angel. Every worm is the brother of the Nazarene. ... Obey the Scriptures until you are strong enough to do without them. ... Every man in Christian countries has a huge cathedral on his head, and on top of that a book. ... The range of idols is from wood and stone to Jesus and Buddha....'

Once a group of Texas cowboys decided to test his publicized equanimity; as he spoke, they fired bullets past his head. Vivekananda went on imperturbably: 'I am divine; you are divine.'

He seldom spoke of his own personal cult of Kālī, or even mentioned Ramakrishna, whom he regarded as a divine incarnation. He was sophisticated enough to perceive that the concept of Kālī was too exotic for most westerners to grasp, and that the principles rather than the personality of Ramakrishna should be emphasized.

Vivekananda spent nearly two years lecturing in the United States, appearing chiefly in Chicago, Detroit, Boston, New York. By the spring of 1895, he was exhausted and in poor health: the diabetes which was to kill him in a few years had begun its insidious course.

He broke away from the lecture circuit, began teaching small groups of people; with a dozen disciples, he retired for two months to the home of a devotee in Thousand Island Park on the St. Lawrence River, where he taught informally in beautiful surroundings.

He compiled four books (based on his lectures) describing in crystal-clear terms the principles of Vedānta philosophy and the disciplines used by Hindus to attain salvation. These books received respectful attention in intellectual circles: author William James and inventor Nicola Tesla were particularly impressed.

In 1896, he founded in New York the first of the Vedanta Societies of America; shortly thereafter, Harvard offered him the chair of oriental philosophy; Columbia offered the chair of Sanskrit, both of which were declined.

Vivekananda next visited England, on the first stage of his journey back to India. From England, he took with him several of his most faithful and energetic disciples, all of whom devoted the rest of their lives to carrying out his social and educational projects in India.

Most notable was Margaret Noble, headmistress of a school in London, deeply interested in social, educational, and religious questions. She was immediately captivated by Vivekananda's charm, energy, and dedication, but for a long time struggled against her feelings. Like Naren many years earlier, battling against Ramakrishna, she argued and resisted until, at 28, she was conquered and agreed to come to India.

Vivekananda was especially harsh with her, because he realized that she worshipped him: he forced her to Hinduize her thoughts, conceptions, habits, to forget the memory of her own past. She gradually adopted the food, clothes, language, and general outlook on life of India, at last

accepted the fact that Vivekananda had destroyed a personal relationship to bestow on her an impersonal vision.

She took monastic vows and the name of Sister Nivedita (the first western woman to be received into an Indian monastic order), devoted the rest of her life to the education of Indian women and the cause of India's independence.

Among Vivekananda's numerous American disciples were Miss Josephine MacLeod, of Los Angeles, and Miss Christine Greenstidel (later, Sister Christine), of Detroit; these women were important in helping to popularize Vedānta in the United States.

HOME COMING

Vivekananda landed in Ceylon in the middle of January 1897, and his journey to Calcutta was that of a returning hero. Thousands fell on the ground to touch his feet; groups of notables met him, led him through triumphal arches constructed in his honour. His countrymen had followed the accounts of his American lectures in the newspapers; they regarded his visit to the West as a symbolic victory far exceeding in its proportions the relatively small amount of money he had collected for his cause, or the number of disciples he had made.

No Hindu before Vivekananda had ever made Americans and Englishmen accept him on terms of a sincere well-wisher and friend, equally ready to teach and to learn, to ask for and to offer help.

To Americans and Englishmen, he had preached India's religious tolerance, her freedom of spiritual investigation, an ideal of total dedication to the search for God.

To Indians, he spoke severely of their sloth, their timid conservatism in manners and customs, held up for their imitation the efficiency of the American and the Englishman's energy and tenacity. Said he:

'You have not the capacity to manufacture a needle and you dare to criticize the English ! Fools ! Sit at their feet and learn their arts and industries.'

When some orthodox Hindus accused him of eating beef and other forbidden food, he replied : 'Do you mean to say that I am born to live and die as one of those caste-ridden, superstitious, merciless, hypocritical cowards that you only find among the educated Hindus ? I hate cowardice. I belong to the world as much as to India.'

His call to the nation was : 'O India ! Forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, and the sweeper are your flesh and blood. Without them, the whole country would stop functioning.' Famous phrase *Daridra Nārāyaṇa* (the Divine in the form of the poor) fired many Indians with faith and hope.

In 1897, he integrated the educational, social service, and religious activities of the scattered devotees of Ramakrishna into the Ramakrishna Mission, the disciples of which took an active part in famine and plague relief, founded hospitals and schools.

He also founded the Belur Math (monastery), a short distance downriver from the Dakshineswar temple, where monks of the Ramakrishna Order might in suitable surroundings learn to pray and meditate, teach and preach ; he also established smaller monasteries in different parts of the country.

Vivekananda returned to America two years later : his second visit was less spectacular than his first, concerned chiefly with the development of small groups and the training of devotees. He returned to India by way of England and Europe at the end of 1900, exhausted and seriously ill.

Hydropexis caused him to swell from the waist down ; parts of his body became so hypersensitive that he could not sleep. His physician forbade him to drink a drop of

water for as long as possible : he held out for 21 days.

He was now weary of responsibility and longed for the peace of meditation. To a friend he wrote this revealing letter :

'I am glad I was born, glad I suffered so, glad I did make big blunders, glad to enter peace. Whether this body will fall and release me or I enter into freedom in the body, the old man is gone, gone for ever. Behind my work was ambition, behind my love was personality, behind my purity was fear, behind my guidance the thirst for power. Now they are vanishing and I drift.'

Some devotees say that Vivekananda's death on July 4, 1902, at the Belur Math was premeditated : for several months previously, he had released himself from responsibilities, trained successors. He ate his midday meal with relish, talked philosophy with his disciples, and went for a two-mile walk. In the evening, he passed into a deep trance, and thence imperceptibly into death, diagnosed as a heart attack. He was 39 years old.

PHILOSOPHY

Like all the great teachers of India, Vivekananda did not profess to be the formulator of a new doctrine ; he merely interpreted India's religious consciousness as expressed in the Vedas some thirty centuries before Christ's birth. The spirit of India gave him the vision of a universal religion which would have no location in place or time, and would be infinite.

From Vivekananda sprang the inspiration that moved through Gandhi and Nehru into the present rebirth of India. Strong and valiant, he preached unity among all religions, which he pictured as the spokes of a wheel running to the common hub that is truth and liberty. His passionate mysticism was founded on man's faith in his immortal soul and on cultivat-

ing courage and unselfishness as man's cardinal virtues.

Vivekananda worshipped the God who he believed existed in every human being. Said he : 'Never forget the glory of human nature. We are the greatest god that ever existed or will ever exist. Christs and Buddhas are but ripples on the infinite ocean that is I.' Revolutionary was his insistence that the poor were also divine and should be helped to realize their divinity.

For him, the spatio-temporal world was a lower order of reality, what the Hindus called *Māyā*, the relative. Contrary to traditional Vedānta doctrine that *Māyā* is pure illusion, which led to passivity among Indians and unconcern with social injustice, Vivekananda insisted that since the world is an aspect of God, ethical behaviour is important and the human condition meaningful.

Most widely read of his works in the West are the four books he wrote on *yoga* ; they teach the techniques of the spiritual life, give insights into the nature of spiritual experience and an understanding of the Hindu religion and philosophy. Based on the lectures he gave in the United States, they provide a mixture of staggering profundity, serio-comic style, down-to-earth practicality.

The four 'royal highroads' of Vedānta are *karma-yoga* or work, *bhakti-yoga* or love, *jñāna-yoga* or knowledge, aided by *rāja-yoga*, or the science of inner mastery of the spirit. Vivekananda taught that through these *yogas*, man could attain freedom and the one and universal truth.

He summed up his work on *yoga* thus : 'Each soul is potentially divine. The goal is to manifest this divine within by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy, by one or more or all of these, and be free. This is the

whole of religion. Doctrines or dogmas or rituals or temples or forms are but secondary details.'

THE LEGACY

Vivekananda's work continues in the more than 100 centres that bear his name in different parts of India and neighbouring Asian lands, particularly Burma and Ceylon. The Ramakrishna-Vivekananda Mission has its own hospitals and dispensaries, disaster relief apparatus, colleges and high schools, industrial and agricultural schools, libraries and publishing houses.

Monuments of Vivekananda's concern for the regeneration of women and the poverty-stricken masses include dozens of institutes for general and technical education ; nurses training schools ; maternity clinics ; homes for invalid women ; women's welfare centres ; night schools for workers. There is no segregation by caste in the Mission schools ; as Vivekananda envisioned, children of different communities learn to live together in mutuality of regard and affection.

Vivekananda's gospel has penetrated deep into South-East Asian life : uncounted millions have been influenced by his re-interpretation of ancient teachings focused on human brotherhood, energy in coping with daily life, courage and enterprise in dealing with rapid change, concern for the underprivileged.

Western interest in Hindu philosophy has been rising since the turn of the century : Tolstoy read and praised *rāja-yoga* ; French author Romain Rolland wrote numerous books and articles on Vedānta, including full-length biographies of Ramakrishna and Vivekananda ; the late Dr. Carl Gustav Jung explored Hindu metaphysics and symbolism.

Centres established by Vivekananda led the way for members of the Ramakrishna

Order to disseminate Vedānta abroad; most famous of 13 such centres in the United States is the Vedanta Temple established in Los Angeles in 1938. Supporters include such literary figures as Aldous Huxley, Christopher Isherwood, Gerald Heard, John van Druten, John Yale, Henry Miller.

Appreciation by U. Thant, Secretary-

General of the United Nations and until recently an active worker in the Ramakrishna-Vivekananda movement of Burma: 'Swami Vivekananda was the greatest spiritual ambassador in the history of Asia. In personality and mission, he synthesized West and East, action and contemplation.'

VIVEKANANDA'S MEANING FOR WOMEN

MRS. JOSEPHINE MILLER

The students of Vedānta will surely wish to retain something of the noble and generous spirit of Swami Vivekananda that seemed to unite us during the observance of his birth centenary. In this present time of moral chaos, his teachings have more significance now than ever before, especially his message for women. And, because women, of the East or the West, have a particular duty to nurture and harmonize the values of spiritual life, one facet of the great monk's genius could be most useful to them, today, tomorrow, and for the years ahead.

That he was a mystic, musician, poet, and much more has been affirmed by all who knew him. He was born Narendra Nath Dutta, the son of an attorney in Calcutta, India, on January 12, 1863. His schooling included western logic and philosophy, and he was not immune to a youthful period of agnosticism. Naren's awareness of his own magnificent endowments was complicated and confused until he had found and tested his Master, Sri Ramakrishna. Then, from the age of eighteen until his death at thirty-nine, his was the total involvement demanded by a great mission. From his tender solicitude for his widowed mother

and the women of India to his stirring praise for American women, he never wavered as the greatest champion women have ever had. Swamiji alone among the religious teachers of his time or prior had the opportunity and the gift to meet and know well many women in many different parts of the world. As he flashed like a meteor through the last decade of the nineteenth century, he met famous artists, social leaders, and unknown housewives in Europe and the United States; among the famous, Emma Calvé and Sarah Bernhardt paid him homage, while the women who became great through knowing him are almost too numerous to count. As no other man is known to have done, he understood their strength, their passivity in the face of tyranny, their emotional sensitivity to the afflictions of others.

With his gift of prophecy, Swami Vivekananda doubtless knew how the sacrificial nature of their lives would increase as modern men became ever more engrossed in the financial pressures of an industrial age. His warnings to Europe and America of the looming storm-clouds to be encountered in their pursuit of materialism went unheeded by most of his listeners.

Only women responded, for they perceived his reverence for God, life, and themselves. He was aware of the decreasing companionship between men and women, and foresaw that ambition and social demands would rule family life until men would literally drop dead in the race for gold or power. (Only shallow and indolent thinking insists that 'pampered' women demand such sacrifices, when the result is a span of lonely years for themselves. They are not guilty of such cruelty any more than they create wars and the machines with which to make wars.)

Always, Swami Vivekananda's great compassion led him to try to make the lives of women and the lives around them better: to consider the qualities that elevate them instead of the things that debase them. In a universal spirit, peculiarly his, he did this for all women. He thundered his disapproval of early marriage in India, demanding the emancipation of women and an end to their oppression. His awareness of the high position women occupied in Aryan society, as well as the matriarchal system among the ancient Dravidians, gave force to his words when he wrote admiringly of the strength of the Tibetan women of his time. In his words, 'Liberty is the sole condition of spiritual progress'. (His keen discernment led him to 'discover in Swiss peasant life and its manners and customs, resemblances to the mountaineers of Northern India'. [Romain Rolland: *Prophets of the New India*] It is interesting to note that, more than half a century later, Tibetans driven from their own country have, at the present time, made an excellent adjustment in Switzerland.)

American women, in their struggle for freedom, had unknowingly aided in the preparation of the atmosphere in which Swamiji was to speak to educated people in this country. In the early nineteenth century, a deep gulf existed between the

mass culture of an immature country and a small group called 'The Transcendentalists'. Stifled by the materialistic pressures of industry and the Calvinistic tradition of New England, these young men and women sought and found new treasures in European and oriental literature. Led by Emerson and Thoreau, they were ready for the liberating thought of the Vedas in 1830, and soon after Thoreau proposed a joint 'Bible' of western and eastern teachings. Margaret Fuller, an amazing woman in any period, who was called a 'prodigy of erudition' by those who knew her, edited *The Dial* in 1840-42. There, Ellen and Caroline Sturgis expressed their denials of materialism in their poems, and translations from the oriental languages were published. Margaret Fuller was inspired to give a Vedāntic explanation of God before a group of women; the explanation ended with the words: 'I accept the Universe!' Possibly, stranger words had never been heard in the New England of her day, but in a few years Swami Vivekananda was to come to tell his students, 'Learn to recognize the Mother in evil, terror, sorrow, denial, as well as in sweetness and in joy'.

Those brave pioneer women were the recipients of condescension, admonishment, and criticism, as are the women of the West today. The so-called 'Image of Woman' is the target for writers and commentators in all areas of communication. Should she work at a job or stay at home? Does she use her new freedom of self-expression well, or is she too aggressive, becoming an Amazon avenging past subjection? Is she a good wife and mother, or should she accept the blame for an increasing divorce rate as well as the shocking increase in juvenile delinquency? Does she permit a male-dominated fashion business to dictate her dress and appearance, forcing her to buy more than she needs in an economy based on advertising and sales, and in its

extremes, causing her to look ridiculous and unwomanly? Or, should she defy fashion and thereby injure industry and the economy?

These are some of the questions woman must answer, however confused and unaware of what is really expected of her sex. Frustrated by abuse or hollow praise, she often feels that she pleases no-one, old masters or new. She knows that, in many cases, she must work for a living; in other circumstances, she must work for fulfilment; and she also knows that she must work twice as hard for half the money paid a man. She is unsure of her own values in a rapidly changing world, and if well-informed, is apt to envy her sisters of the East who have the advantage of less devastating and rapid changes in behaviour and manner of living. They have not, to her extent, become the competitors of men in employment, thereby incurring hostility and rivalry, since one-third of America's forty million married women are now in the labour force. In the West, her numbers increase in mental institutions, just as her counterparts during the Middle Ages in Europe fled to nunneries. Modern devices of escapism are also numerous: they include alcohol, drugs, and a frantic search for youth and pleasure. Frequently, she shows no desire for rehabilitation and return to a man-made time of anxiety, a time of war and weapons.

Swami Vivekananda's words could give all women new hope as well as the courage to become their true selves: 'Women have suffered for aeons, and that has given her infinite patience and infinite perseverance. She holds on to an idea. It is this which makes her the support of even superstitious religions and of the priests in every land, and it is this that will free her; we have to become Vedāntists and live this grand thought; the masses must get it, and only in free America can this be done. In

India, these ideas were brought out by individuals like Buddha, Śaṅkara, and others, but the masses did not retain them. The new cycle must see the masses living Vedānta, and this will have to come through women.'

He often spoke and wrote at white heat as he fulfilled his years of service; regarding other comments of his, it is safe to conclude that the present time is the new cycle. And if it is, changes and trends are manifestly bringing the masses toward a knowledge of the unity of being, the spiritual truth taught in the Vedas. America is no longer as free as it was when some of its citizens sought to undermine the Constitution and even the Bill of Rights, but women still have the opportunity to fulfil the destiny of which he spoke. And while doing this, they might remember that many cultures of the past have crumbled and disappeared when women allowed false gods and shoddy values to blind them to their real vocation: the preservation of moral and spiritual ideals. They would not strive alone, but rather with his help, for he said before his death: 'It may be that I shall find it good to get outside my body—to cast it off like a worn-out garment. But I shall not cease to work! I shall inspire men everywhere until the world shall know that it is one with God!'

Swamiji stated that Jesus and Buddha, bound by their times and customs, did not give woman a place equal to man. It is a matter of record that *he alone* gave equality to women in his work, for he knew that all things balance in the cosmic order; that only vanity causes either sex to assert superiority, because the relationship is—or should be—a complementary one. The further development of mankind must restore this long-lost truth in order that the sexes may dwell in harmony and truth and trust,

The women in the past who responded to Swamiji's call became genuine women, so strong and inspired that they live on in their contributions after more than half a century has gone by. Sister Nivedita, Sister Christine, Sister Haridasi, the Mead sisters, Josephine MacLeod, and many others, with their various talents, shared a common ability to recognize the luminous quality of the great mystic. In their services to him and humanity, they became heroines who attained peace and freedom, having been born to comprehend, as Sister Nivedita put it, that 'The many and the One are the same Reality, perceived by the mind at different times and in different attitudes'. We may well remember the Mead sisters in California, of whom he wrote: 'Lord bless their hearts, the three sisters are three angels, are they not? Seeing such souls here and there repays for all the nonsense of this life.' And there was the beautiful tribute he paid them before he left their house in South Pasadena, the house which is today a memorial to him. 'You sisters have become a part of my mind for ever.' As one who knew Sister Lalita briefly in 1947, less than two years before her death, I am pleased to testify that the rare qualities he remarked were still evident. Even in extreme old age, she possessed great distinction of face, mind, and spirit with a gracious acceptance of life and living rather than the apathy one might expect of the nonagenarian.

Swami Vivekananda's praise of women was in keeping with his belief that 'love never denounces, only ambition does that'.

He also believed that women could become 'lions instead of foxes, when no longer oppressed'. His suggestions and observations were so unobtrusively and gently given, they could almost go unremarked: such as the advice to balance spiritual aspirations through the intellect in order to avoid mere sentimentality; or to discover the relationship between the worker and the instrument in order not to identify with the latter. What could be more applicable to today's mechanized living, to avoid being shaped to the conformity of the machine? These ideas are as timely as though uttered last week, and so it is with his other comments.

The revelation of woman's spiritual and intellectual freedom continues today because such freedom is necessary to accomplish her own and man's regeneration. With the guidance of the revered and dedicated swamis of the Ramakrishna Order, founded by Vivekananda, selfless women at the Vedanta Centres in America today continue to serve with humility and charity in the tradition of the past. They have learned that 'Life is short, the vanities of the world are transient, but they alone live who live for others'.

All women, whether of the East or the West, when disillusioned with modern vulgarity, misunderstanding, and indifference, may attain a restored faith in life's meaning and purpose by reading the letters of Swami Vivekananda, and especially those burning words: 'I am glad I was born, glad I suffered so, glad I did make big blunders, glad to enter peace.'

The mother's heart, in the women of the dawning age, must be conjoined with the hero's will. The fire on the Vedic altar, out of which arose Sāvitrī, with her sacred calm and freedom, was ever the ideal background. But with this woman must unite a softness and sweetness, as of the south winds themselves.

SISTER NIVEDITA

TRANSCENDENCE AND IMMANENCE IN VEDĀNTA

SWAMI SMARANANANDA

‘Everything is defiled; Brahman alone remains undefiled’, said Sri Ramakrishna. Again, he perceived consciousness or *caitanya*, the characteristic of Brahman, even in a blade of grass. On the one hand, the ultimate Truth is beyond the grasp of everyone, and on the other, It pervades everything. Theology calls the former ‘transcendence’, and the latter ‘immanence’.

GOD BOTH TRANSCENDENT AND IMMANENT

To every religion, Godhead is either transcendent or immanent, or both, and saints and mystics who have trodden the path of spirituality in every age have sought the Divine in any one of these aspects. But for great prophets like Sri Ramakrishna, It is both transcendent and immanent. In Advaita Vedānta, we find that both these characteristics are attributed to Reality. In the Upaniṣads, Its description alternates between transcendence and immanence. Before we consider how this is possible, let us examine the two terms, transcendence and immanence, in some detail.

Even a rank materialist is filled with a sense of infinitude, of awe, a feeling of a ‘far-away’ something, when in front of any majestic aspect of nature—the ocean, the snow ranges of the Himalayas, etc. Every one of us, sometime or other, feels or catches a glimpse of the ‘far-away’, beyond the senses, beyond the world. This glimpse comes and vanishes so quickly that we hardly can give a second thought to it. The more intuitive among men ‘feel’ this something with greater intensity and call it God. For most of us, God is to be sought somewhere beyond, above the

clouds. This explains why many pray with their faces turned towards the sky. All these just indicate that God is transcendent, beyond the world. This represents a sort of negative attitude: to deny the world, so as to seek God, the ‘*neti, neti*’ of the Upaniṣads. This necessarily means a turning away from the created things in order to find the uncreated Source of all beings. No-one in the world believes in a God purely as a result of reasoning; reason is always supported by some amount of intuitive feeling. This fact directly brings us to the second question: Is God really far away then? If He is, then how do we have this intuitive feeling?

The idea of the immanence of Godhead can answer this question. The believer in the immanence of God will say: ‘He is here and now. Where do you seek Him beyond the clouds?’ The Upaniṣads assert in the same breath: ‘*Tad dūre, tad antike*—He is far and He is near too.’ He who believes in the immanence of God does not reject the world; only his vision of the world is a changed one. ‘The quest of the Absolute is no long journey, but a realization of something which is implicit in the self and the universe: an opening of the eyes of the soul upon the Reality in which it is bathed. For them the earth is literally “crammed with heaven”.’ (E. Underhill: *Mysticism*, Methuen & Co. Ltd., London, p. 99)

These two conceptions of Reality, transcendence and immanence, seem to be two opposite poles. Though the majority of those who seek the Divine lean to one of these approaches to Reality, there are a few who adhere to both the methods. As Sri Ramakrishna used

to say: 'The brick, lime, and brick-dust of which the stairs are made are the same brick, lime, and brick-dust of which the roof is made. The universe and its living beings exist on account of the Reality of Him who is known as Brahman.' (*The Gospel of Sri Ramakrishna*, p. 731, 1st edition)

THE CONCEPT IN THE UPANIṢADS

This fact that the Divine is both transcendent and immanent was fully realized by the Upaniṣadic seers. That is why we find the Upaniṣads full of paradoxical statements.

The early Vedic religion is pantheistic. The forces of nature are personified and given such names as Vāyu, Varuṇa, and so on. But in the Upaniṣads, there are no gods, only God, and He is the most abstract non-dualistic Brahman of the Advaitin. The process of this transformation must have been a long one. Man finds that even his surroundings defy understanding and explanation. His questions 'how' and 'why' remain unanswered. But something within him speaks of something greater, beyond the reach of the mind and the senses. That must be the cause of this universe: 'Brahman, whence these beings are born.' (*Taittirīya Upaniṣad*, III. 1) This universe of diversity must have sprung from a single source, from a single material by knowing which everything else becomes known, as by 'knowing one clod of earth, all that is made of earth is known'. But that primary material cannot be something inert. For who can mould It into this multiplicity? Therefore, the seer endows it with consciousness and a positive nature. What is the proof of this positive nature? 'Consciousness' (*caitanya*), say the Upaniṣads. When every luminous object has set, 'it is by the light of the Ātman that one sits, moves about, works and comes back'.

(*Bṛhadāraṇyaka Upaniṣad*, IV. iii. 6) This light of the Ātman is of the nature of intelligence (*prajñānam Brahma*).

We are all conscious of our own existence. We know we shall die one day; but the feeling that we shall live for ever never leaves us. It is because 'He is hidden in the cave of the little space in everybody's heart'. (*Taittirīya Upaniṣad*, II. 1) Nevertheless, when anyone tries to perceive Him through the mind or the senses—as everything is perceived in the world—He eludes his grasp. 'There the eyes do not penetrate, nor the words, nor the mind; He is other than the known and the unknown', says the *Kena Upaniṣad* (I. 3). He is known because He is our innermost Self. He is unknown because we are never aware of this fact. The veil of Māyā is very difficult to penetrate; therefore the search after a transcendent God. The Upaniṣads ask us to start this search by denying the things around us, which, though apparently substantial-looking, are really impermanent. 'Not this, not this' is the expression of the spiritual aspirant, who seeks the Truth outside of himself, outside the world around him. The *bhakta* obviously denies the worldly things to seek his God who is apart from himself. Only in the final realization does he realize his oneness with the Deity. Till then, he cannot love his *iṣṭa*, unless He is separate from himself.

The path of '*neti, neti*' need not be restricted to the *jñānin* who has to deny the things around him in search of his real nature. The *bhakta's* search after God is truly transcendental, while that of the *jñānin* has a semblance of the immanent concept even in the beginning, inasmuch as he seeks to know his real nature. Thus, the transcendence and immanence of Godhead can never be two water-tight compartments in any religion, least of all in Vedānta.

The Upaniṣads conceive of the highest Reality as having two forms: *Dve vāva Brahmano rūpe* (*Bṛhadāraṇyaka Upaniṣad*, II. iii. 1; see also Śaṅkara's commentary on *Muṇḍaka Upaniṣad*, II. i. 2). Here the Immutable that is devoid of all limiting adjuncts is describable only by such expressions as 'not this, not this', while the other immutable is Māyā, which has in itself the seed of name and form. The Highest is transcendent in Advaita Vedānta; its immanent form is its self-limited Māyā or Īśvara. '*Rūpaṁ rūpaṁ pratirūpo babhūva; tadasya rūpaṁ praticakṣanāya*—He transformed Himself in accordance with various forms; that form of His is for His revelation', says the *Bṛhadāraṇyaka Upaniṣad* (II. v. 19). In the *Gītā* (IV. 6), Śrī Kṛṣṇa says: 'Though I am unborn, of changeless nature, and Lord of beings, yet subjugating My Prakṛti, I come into being by My own Māyā.' Thus, this diffusion is self-chosen. His oneness or many-ness is within His power, *śakti*, which is called Māyā. Why this diffusion takes place cannot be explained. But that the transcendent Brahman alone is 'hidden in all beings' (*sarveṣu bhūteṣu gūḍhaḥ*—*Kaṭha Upaniṣad*, I. iii. 12) can be perceived by each soul of a 'pointed and fine intellect' (*drśyate tvagrayā buddhyā*).

The Upaniṣads emphatically repeat the need for every earnest aspirant to realize this all-pervading oneness of the transcendent God. He cannot be attained easily in His transcendent aspect, but He can be realized in His immanent aspect. 'He shining, everything shines.' 'All that is in front is but Brahman, the immortal Brahman is on the right, as well as on the left; above and below, too, is extended Brahman alone. This world is nothing but Brahman the highest.' (*Muṇḍaka Upaniṣad*, II. ii. 11) The *Śvetāśvatara Upaniṣad* (IV. 3) graphically draws our attention to the fact that He is everything: 'Thou art the

woman, Thou art the man, Thou art the youth, and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.' This Upaniṣad, particularly, emphasizes the immanent aspect of Brahman more than the transcendent: 'God who is one only is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness and He is the pure Consciousness free from the three *guṇas* of Nature.' (ibid., VI. 11)

The *Īśa Upaniṣad* begins by saying that 'All this should be covered by the Lord'. That God is inexpressible and beyond the human ken, but at the same time He is realizable here and now for the true seeker is the main theme of the Upaniṣads. Therefore it is that the *Muṇḍaka Upaniṣad* (II. ii. 7) asserts: 'When that Self, which is both transcendent and immanent, is realized, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated.'

This dual emphasis of the Upaniṣads finds a place in all the systems of Vedānta, whether Advaitic, Viśiṣṭādvaitic, or Dvaitic. Śaṅkara, who often stresses the transcendent aspect, says in a beautiful verse:

*Drṣṭim jñānamayīm kṛtvā
Paśyet Brahmamayaṁ jagat;
Sā drṣṭiḥ paramodārā
Na nāsāgrāvalokanā—*

'With one's vision cleared by knowledge and wisdom, one should perceive this world as permeated by Brahman. That alone is the most integral vision, not looking at the tip of one's nose.'

All the *ācāryas*, belonging to different schools, agree that God is not in some far-off realm, but realizable here and now through various means. The differences arise as regards the intellectual acceptance

of this dual nature of Brahman. How can He who is beyond everything be immanent in the universe? The Advaitin answers: 'As the transcendent Being beyond all distinctions and differences, beyond the dualities of good and evil, of life and death, He is Brahman. As immanent in the universe, He is Paramātmā, the supreme Self.' The Viśiṣṭādvaitin, qualified non-dualist, on the other hand, would take recourse to Parīṇāmavāda, and say that He has transformed Himself into all this variety we see around us. For the Dvaitin or dualist, the individual soul and the supreme Lord are always different. Thus, in a sense, God is always transcendent for the dualist. But a devotee who reaches *parābhakti* sees his Beloved in everything, as in the case of Pavhari Baba who declared when bitten by a snake, 'A messenger came from my Beloved!' But this attitude is not the monopoly of the Vedāntin. A Christian mystic says:

'You are seeking God, dear soul, and He is everywhere, everything cries His name to you, everything gives Him to you, He is at your side, around you, within you, and astride your path; He remains with you and you still seek Him! ... Ah! you are seeking the idea of God, while you possess His substance; you are pursuing perfection and it is there all the while in everything that comes to meet you. Your sufferings, your actions, your inclinations are, as it were, the sacramental species under which God gives Himself to you, while you are off chasing your sublime ideas. But God will not come to your house clothed in their splendour.' (Father Jean P. De Caussade, *Self-Abandonment to Divine Providence*, Burns & Oates, London, pp. 81-82)

THE MOST FITTING RELIGION FOR THE MODERN MAN

This twofold aspect of Vedānta makes

it the most fitting religion for the modern man. The critics of Vedānta, both western and eastern, level one of the two charges against it that it is world-negating or that it is pantheistic. The transcendent and immanent character of Vedānta answers both these charges. Its immanent aspect proves its pragmatic value and refutes the charge that it is world-negating. If we can learn to see the same God everywhere, how happier this world would be! And by constantly reminding us that the ultimate reality is beyond the range of the senses and mind (*naiva vācā na manasā prāptum śakyo na cakṣuṣā*), the Vedānta frees itself from the charge of its being sheer pantheism.

The Vedānta explains the sayings of Jesus, 'My kingdom is not of this world' and 'The Kingdom of Heaven is within you', better than sectarian theologies. Sri Ramakrishna and Swami Vivekananda, the prophets of our own times, have, after proving in their lives, preached that the Vedānta, if understood in its double aspect, can be made a practical religion. Sri Ramakrishna says: 'At first one discriminates, "not this, not this", and feels that God alone is real and all else is illusory. Afterwards the same person finds that it is God Himself who has become all this—the universe, *māyā*, and living beings. First negation and then affirmation.' 'One should attain Saccidānanda by negating the universe and its living beings. But after the attainment of Saccidānanda one finds that Saccidānanda itself has become the universe and the living beings. It is of one substance that the flesh and the shell and seeds are made, just like butter and buttermilk.' (*The Gospel of Sri Ramakrishna*, p. 321)

For Sri Ramakrishna, the transcendental idea of God was a lower, but necessary step to immanent vision of the Absolute. Therefore he says: 'There are three

kinds of devotees : superior, mediocre, and inferior. The inferior devotee says : "God is out there." According to him, God is different from His creation. The mediocre devotee says : "God is the *antaryāmin*, the inner Guide. God dwells in everyone's heart." The mediocre devotee sees God in the heart. But the superior devotee sees that God alone has become everything; He alone has become the twenty-four cosmic principles. He finds that everything, above and below, is filled with God.' (ibid., p. 839) This is not crude pantheism. For Sri Ramakrishna, the world in itself is not something to be hated and rejected as evil. It turns evil when we look upon it as a place for gratifying our material desires. But when looked upon as the image of God, the whole vista changes without taking away the happiness from it; rather, a man of such realization derives greater happiness from his surroundings than an addict to sense enjoyment. It is by changing our outlook to things, in 'converting our currency' in Sri Ramakrishna's words, that the practice of religion becomes easy. When a widow complained to Sri Ramakrishna that she could not take away her mind from her little nephew and place it on God, Sri Ramakrishna advised her to look upon him as the embodiment of the boy Kṛṣṇa. The woman was thoroughly transformed into a religious character by following his advice.

The modern concept of humanism becomes logical and meaningful only in the light of this teaching about the immanence of God. Sri Ramakrishna himself brought home this idea to his disciple, Swami Vivekananda, by his cryptic remarks : 'Not *dayā*, (compassion), but *sevā* (service)' and '*Śivaiñāne jīvasevā*—service of man, with the knowledge that he is God.' Indeed, it is this remark which gave the clue to Swami Vivekananda for developing

and preaching his 'practical Vedānta'.

Swami Vivekananda's 'practical Vedānta' accepts this transcendent-immanent nature of Godhead. It is this which makes it the most suitable form of religion. 'The Vedānta system begins with tremendous pessimism, and ends with real optimism. We deny the sense-optimism, but assert the real optimism of the Supersensuous. That real happiness is not in the senses, but above the senses; 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.' (*The Complete Works of Swami Vivekananda*, Vol. V, p. 283, 7th edition) And the Vedānta mainly emphasizes immanence : 'The theme of the Vedānta is to see the Lord in everything, to see things in their real nature, not as they appear to be.' (ibid., Vol. II, p. 312, 10th edition)

In a world where distance has been conquered to a great extent and the happenings in one corner of the globe cannot but affect the rest of the world, the preaching of the unity of all existence may not remain any more a remote metaphysical doctrine. At the political, social, and economic levels, the need is being felt more and more today to realize this 'oneness' of the world and to appreciate the 'other man's point of view'. At the same time, it is being acknowledged more widely that a better standard of living alone cannot open the gates to a better way of living. For this, a recognition of the inner spirit of man, which binds all humanity by a single bond, is an inevitable necessity. Man can no longer remain an isolated speck in a corner of the earth, unaffected by what happens to his neighbour. In such a world, what shape the unquenchable thirst for religion, which springs up again and again in most men, will take is a question that can best be answered only in the words of Swami Vivekananda : 'If there is ever to be a universal religion, it must be one which

will have no location in place or time, which will be infinite like the God it will preach, . . . which in its catholicity will embrace in its infinite arms, and find a place for, every human being from the lowest grovelling savage not far removed from the brute to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature, . . . which will have no place for persecution

or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force will be centred in aiding humanity to realize its own true, divine nature.' (ibid., Vol. I, p. 19, 11th edition)

The answer is a religion which has to be simultaneously transcendent and immanent. And in Vedānta we have such a religion under whose banner the whole of humanity can unite.

PROLOGOMENA TO A THEORY OF REALITY

DR. (MRS.) SARASVATI CHENNAKESAVAN

SCIENCE AND PHILOSOPHY

The present widening gulf between philosophy and the rapidly advancing sciences is very often deplored by thinking men. It is unhesitatingly affirmed that such a drift constitutes a grave danger to all civilization. Considering the state of philosophy in our country, I am afraid we are well on the way to a state of affairs which would bring about a collapse of all that is worthy in our philosophical tradition. The reasons are many and various. But here I shall concentrate on one aspect of the situation.

There can be no two opinions on the subject that philosophy and science are interconnected disciplines. A scientific enquiry will be of no use unless it stems from fundamental postulates. Similarly, we can no more talk of philosophical truths without taking into account the vast accumulation of knowledge of the empirical world provided by the sciences. Thus a true philosophy, in the academic sense, cannot afford to fly in the face of scientific evidence, nor can science produce illogical theories and be indifferent to philosophical values,

The philosopher in the West is very much aware of such interrelation between philosophy and science, as the history of philosophy down the ages shows. The ramifications of both modern philosophy and modern science bear ample witness to this fact. I am not so much interested here in the manner in which such a relation has become manifested. I am only interested in the fact that a *relation* exists. On the other hand, modern philosophy has not bothered much about providing a correlation between its ancient foundations and modern scientific developments. The reason, perhaps, is not far to seek. Traditional Indian philosophy is very much based on authority. The modern academic philosopher in India is, for most of the time, taken up with examining the related tasks of expounding authority and establishing his own particular point of view. The much more urgent problem of relating these ancient ideals with the more practical and technological problems of the day is overlooked. This naturally causes a rift in life. The common man, unable to reconcile the rapidly advancing scientific

knowledge with the traditional philosophic ideas, puts them each in a separate compartment and leads a dual life. He is naturally more interested in that which gives him security, comfort, and pleasure in this life, here and now. Since traditional philosophy does not even make an attempt to vouchsafe for this, the young man of today fights shy of philosophy, and philosophy, thus, is becoming increasingly relegated to the few odd, old, and leisurely class of people. Whatever we may say to the contrary from platforms, the modern Indian is as much materialistic and technologically minded as his western counterpart. To satisfy such a restless mind and to re-lay the Indian philosophical foundations on a more up-to-date ground is, I believe, the most urgent task of the academic Indian philosopher of today. I believe that this can best be done by correlating Indian philosophic thinking with scientific theories of fundamental postulates. If it is maintained that Indian philosophy is idealistic, then we have to show how modern science, as exemplified in physics, tends towards an idealistic interpretation of matter.

It is not my contention that our traditional philosophy is contradictory to scientific knowledge of those times. Since there is no sure way of judging the worth of scientific knowledge of those dim past eras, we cannot correspondingly make any evaluation about the exact correlation between scientific theories of those days and our philosophical foundations. However, this much is certain: Indian philosophy is not rigid, although certain schools of thought would like to make it so. The development of the history of Indian philosophic thought shows that with the advent of the *nāstika darśana*, Indian philosophy blossomed out into a *pramāṇa śāstra*. Just so, with the advent of the atomic age, it is necessary for Indian philosophy to use

scientific conclusions as a new *pramāṇa* to establish its conceptually thought out ontological theories. In a very small and inadequate manner, I intend doing this in the following pages.

THE NATURE OF PHYSICAL REALITY ACCORDING TO THE PHYSICIST

The scientist calls himself the spectator of the given. His field of work and observation is the immediately 'given'. As soon as this claim of the 'spectator' is made by the scientist, his problems begin. An analysis of the terms 'immediately given' show that their meaning is deeply involved with the meaning of the terms like 'memory', 'thought', etc. The sensation that is remembered, and has consequently become a part of our thought process, is that which is observed by the scientist. This makes it almost impossible to draw a dividing line between sensation and memory, thus making a definition of the 'immediately given' all the more difficult to arrive at. However, it cannot be denied that the boundary between the 'external' and the 'internal' in sensation is so thin as to make it almost a continuous experience. In other words, the scientist as the knowing subject and what he immediately observes are to a large extent inseparable. The sensations are as much objective from the point of view of the knowing subject as the object itself. That is why the scientist, when pressed to define what is objective, slowly surrenders his territory starting from the sense-organs, finally being compelled, by the logic of the process, to give up as *subjective* all that he hitherto considered as objective. What then remains for him is what the western philosopher would call as the *ego-sense* and what the Indian philosopher would designate as *aham*. It is a combination of the evidence of various sciences that has made the scientist arrive at this con-

clusion. The most important of them is physics. We shall see how this has come to be.

Till the end of the nineteenth century, the mechanistic view of matter helped the scientist to style himself as the objective experimentator. Newtonian physics gives us a world of masses and forces which move in absolute space and time and which the scientist presumably witnesses with his instruments. This majestic repose of ultimate matter made the movement of particles within it, which are being pushed and pulled, all the more enchanting and impressive by contrast, to the scientist. Laws of force and gravity became, anthropomorphically, gods controlling the motion of matter. Like gods, these laws, too, were supposed to be eternal, inviolable, and immutable.

The efficacy of the Newtonian mechanical laws in practical life is not doubted. But modern physics has travelled far beyond these laws and the metaphysical implications of this new set-up is of interest to us here. When later scientific discoveries proved the atom not to be a 'solid' mass, but a system of 'particles', of electrical charge, moving within a system at extraordinary velocities, the emphasis shifted from the indestructibility of matter in the solid form to the necessity of the force moving the 'particles'. In comparison with the size of the particle and the system within which it moves, the particles are said to be far apart from each other. That is, there is space in between these particles, although they exert an influence on each other. It is this characteristic of the spatial internal arrangement of the atom that raised the further problem of forces acting from a distance and apparently through vacuum. It is with this question that the mechanistic interpretation of the universe started to have its troubles.

A galaxy of brilliant physicists like Einstein, Bohr, and Heisenberg revolutionized the concept of mechanical matter and said that matter, in the last resort, is electromagnetic energy. A 'field' theory of inter-particle space was developed, thus building a basic picture of reality as a space-time continuum. A number of writers, both scientific and otherwise, have claimed that this theory of reality is not a physical theory of reality, but a metaphysical theory put forward to explain certain new physical concepts. This opinion is based, perhaps, on the fact that Einstein explained the world of forces, time, and space not in terms of simple externalities, but in terms of the knowing mind. Time and space are shown to be no more absolute entities, but factors intertwined with the mentality of the knower. Thus, the three absolutes of science, viz matter, time, and space, became dependent on the knowing mind, almost ringing the death knell of the mechanical materialism of the Newtonian era. A lifting hand is evidently forthcoming to an idealism of sorts as a philosophical theory. Edmund W. Sinnott, in his *Two Roads to Truth*, makes out a clear case for this statement. The following arguments support my contention that materialism, scientifically speaking, was and is a dying philosophy.

1. Materialistic science, till 1900, assumed that matter is three-dimensional and the sole reality. That which does not come within the scope of these three dimensions, viz mind and spirit, are not realities. Einstein's theory maintains that this clumsy brutish matter is really four-dimensional, which does not obey the laws of Euclidean geometry. The three-dimensional matter is the appearance of the much more subtle indefinable four-dimensional curved entity.

2. Secondly, events in such a four-dimensional, curved space-time continuum

can only be understood in terms of a 'system of reference'. Such a system of reference is accepted to be the knowing mind. There is no more the unique 'present instant', as it was accepted by traditional physicists. This 'present instant' is a result of 'force' and/or 'field', which are neither 'things' nor 'matter'. Modern science accepts these as positive and *mental*. If individual scientists and those who follow them are reluctant to accept this conclusion, it is because of their tradition-bound training that a proper scientist must be a tough-minded empiricist.

3. If we use matter to mean something that has filled this universe since eternity to eternity, then relativism points out that matter is not conserved in this manner. Conservation of matter can be verified only if the principle of indestructibility of matter is verifiable. Modern physics tells of an effect known as 'packing effect'. This establishes the fact that the mass of an element actually decreases by tightening the structure of their atoms. Experimental evidence shows that there is a loss of mass when hydrogen atoms are transformed into a helium atom. When two hydrogen nuclei and two neutrons are packed tightly, the resultant helium nucleus is smaller in mass than its constituents. This loss of mass goes to show that there is a corresponding loss of matter. Thus, the bulwark of materialism that matter in the concrete state is indestructible has been disproved. With this, the principle of conservation of mass also receives a set-back.

4. It was believed that the motion of a material body was caused by forces which always act in a straight line. One of the tests provided to test the materiality of a body was to find out whether it was subject to such forces. Einstein's theory shows that the motion of bodies, specially the heavenly bodies, is not caused by gravitational forces, but by the very curva-

ture of the intervening space, which is a non-material property. This non-material property is also described as a property of thinking-*cum*-space-time continuum. This is a logical mental state. Hence, our knowledge of things becomes the knowledge of mental states.

I have stated above that the system of reference is a mental state. We have to explain this. It must be remembered that all mental activity is based, in the first instance, on sense-impressions. These sense-impressions get a meaning and a content only when organized by a mind. It is in this sense that the system of reference is mental. It is really gratifying to a philosopher to find the scientist agreeing with him on the importance of the mental organization of sense-impressions to a knowledge of reality.

Such importance of the 'mental', in our knowledge of reality, is supported in a more effective manner by recent physics. Atomic physics tells us that the object is not a solid mass of matter, comfortable to the sensations, but mad whirling, pushing, and pulling units of energy, somehow held together to form an atom. The sub-units of the atom such as protons, neutrons, mesons, etc. are all energy-packed units moving at a very rapid rate. Even while making this statement, the physicists tell us that they are not absolutely correct, and find that they have no right to make this statement. Because, the movement of any particle can be judged only when the light reflected by it at different positions is perceived and interpreted by the seeing person. That is, the rate at which the particle moves must be very much less than the rate at which the rays of light reflected from the object can move, even when we use precision instruments. But when the rate at which the particle moves happens to be greater than the rate at which light waves move, then it is impossible to per-

ceive the particle in motion. This is the position of the atomic movement. Hence, the only evidence we have for the existence of the particle itself is the trace of such movement left on X-ray films and the consequent deductions. Thus we are landed in a contradiction similar to the one formulated by Zeno. The evidence for the existence of the particle itself goes to show that it cannot be the evidence for the existence of the particle. 'Yet our minds can visualize such motions as easily as they picture a whirling stone. In spite of this freedom of our imagination, we could never see the electron. If it were to be seen, it would have to reflect or emit light and it takes time for light to be emitted or reflected. . . . In this time the electron would have performed a million revolutions and the best which light could tell us is that the electronic position is a circular smear.' (H. Margenau: *The Nature of Physical Reality*, p. 41)

True to their nature, the scientists have tried various ways of explaining this contradiction in the very heart of the atomic structure. Some have said that these particles are not particles, but waves. Some have said that they are both waves and particles. Such speculations do not solve the problem of perception. It only transfers the difficulty elsewhere.

One important development in the attempts to solve this problem is the idea of the 'construct'. It is a truism that our knowledge of external objects is made up of both sensations and rationality. Although it is impossible to draw a demarcation between these two factually, yet it is quite possible to draw from our experience a conceptual distinction between that which is the result of sense-perceptions and that which is the result of reasoning. From the point of view of the physicist, we have seen how that which we experience as an external object is not really the same as

that which we experience with our sensations. Philosophers like Bosanquet have said that the process of cognizing a tree as a tree involves sense-perceptions and a rational integration of such perceived sensations with remembered ideas. However this explanation may be, all these do not constitute the 'given' tree. Hence, mere 'integration' of data does not constitute a 'knowledge' of the object. The scientist tells us, in answer to this question, that the given is 'constructed', in accordance with certain rules. It is this sort of regulation that leads to the 'objectivity' of the object. This is what is called 'reification' of the object. In spite of such an explanation, the 'objectivity' of the 'object' is not really explained. On the other hand, what we have done is to indicate that when objectivity arises in experience, it is due to the nature of the passage from the immediately given to the *mental* concepts or ideas. Such a passage provides us with the 'constructs'. (ibid., chapter 4) The scientist maintains that there is a difference between 'constructs' and 'concepts'. The use of the word 'concept' gives rise to a dualism between my concept of an external object and the object. But the word 'construct' does not do this. The 'construct' is the 'object'. It is a unitary experience, and refers to the genesis of a knowledge of a tree in us. The main function of the construct is reification of sense-experience.

Whatever the scientist might say about the constructs, from the philosophical point of view, they must be logically feasible. In other words, their logical feasibility must be expressed in their capacity to be either subjects or predicates of logical propositions. This is very essential, since our knowledge is of constructs and the expression of knowledge is in language. Yet another metaphysical requirement for a construct is stability. If it

were not so, then we may have to refer to a construct as a tree today and as something else tomorrow. Surely, we may not arbitrarily adjust theories to fit experience or vice versa. Thus, speaking from a physicist's point of view, a luminous sensation cannot be equated with an electromagnetic wave in one case and the quantum particle in another instance. But such a stability cannot be an absolute stability. Hence, by stability we mean that the integrity of the meaning of a construct should not be violated in differing applications. Consistency and non-contradiction at varying levels of understanding must form an essential part of the formation of a construct.

Our problem, then, seems to centre round the problem of constructs. The 'tree' as well as the 'atoms' are the rational termini of an analysis of sense-impressions. These are constructs, but constructs which are empirically verifiable by their consistency and applicability. Hence the scientist calls them as 'verifacts'. These verifacts are reality, the stuff of the universe. They are real, inasmuch as they have been found to work in experience.

While making the above statement, the scientist is very careful to point out that there is nothing in the nature of the construct itself *per se* which makes it valid or invalid. Nor is it true that the construct is a medium for revealing the already externally existing object. This dilemma brings us back to the original question: 'What is it that is immediately given?' We have now arrived at the cross-roads between materialism in the sense of realism and idealism, as far as science is concerned. If it is maintained that the data for the immediately given are the sense perceptions having their source in something that is out there, then it is a realism of sorts. The scientist is still not sure. More often than not, he would like to lean on this

slender prop to keep his enquiries at the material level and show his tough-mindedness. This, he considers, is very essential for his existence. On the other hand, he has to contend with the harsh truth that the objects are no more external and it involves the knowing mind to a considerably large extent. Since sensations have neither stability nor objectivity, they can no more guarantee the externality of reality to the scientist.

IMPLICATIONS OF THE PHYSICIST'S THEORY OF REALITY

1. In the light of the foregoing analysis, the real world consists of constructs and that which stands in 'epistemic correlation' to it. The so-called concrete physical object is only a construct of the mind's reasoning capacity. If we were to stop here, we would be Berkeleyan subjectivists. So it becomes imperative to acknowledge the existence of entities in the atomic realm. These are supposed to be imperceptible, unknowable, problematic, statistical entities, which are some kind of energy. But what is this energy? Is it a particle or a wave? It is neither and it is both. We come to know of its existence through such contradictions, yet we are forced, by the very nature of our enquiries, to have the faith that, in itself, this something is far from contradictory. While we talk of the existence of such an atomic energy, we should constantly bear in mind that we cannot even assign a definite verifiable position to it at any given time. Evaluating all such evidence, we have to say that there is a reality, however it may be designated, which cannot be known by the ordinary means of knowledge possessed by man up to date.

2. At the same time, it is essential not to forget that the world of reality is not completely external, in the sense of 'out there', to the experiencing human person-

ality. The coercion of the sense-data is not confined to the external, since such coercion is the felt coercion and deals with all aspects of man's life. We have already explained how the space-time-matter complex, of which man was supposedly a spectator, has become a probability for perception involving the spectator himself. Thus, the immediacy of perceptual experience is more internal than external. The 'given' is within experience. Experience always belongs to a person and, to that extent, is independent of physical location. That is, it is unnecessary, for purposes of evaluation, to say *where* experience is, as long as we are prepared to accept that experience *is*. While making this statement, I am aware that externality is involved to a large extent in experience. But the word 'external' is gratuitous, for what we mean by it is the objectivity, which, though apparently real, is not in fact so, since such objectivity is reducible to a series of formulae at the atomic level. The point I am endeavouring to make is that the significance of any experience is determined by its own inner structure. An experience to be true and significant must be characterized by consistency and non-contradiction. As we have already seen, these are the characteristics of verifacts as well. Thus the nature of reality is closely bound up with human experience, and what man experiences is the *appearance*, a *verifact* and a *construct*, but *not the real*.

3. This leads us to the most important conclusion of all. The nature of atomic reality is such that it is by itself neither true nor false. The statement that 'the electron is at position A' cannot be made, and if it is made, it is neither true nor false. It is not true since, as explained earlier, it cannot be verified. It is not false, as otherwise there can be no experimental evidence at all of its existence. The existence of the core of the atom is one of the impondera-

bles and inexplicables of physical science. Yet, the appellations of 'true' or 'false' do have meaning and significance when we come down to the level of constructs.

All this goes to show that there are levels of understanding. One level is the indescribable, indefinable, unknowable atomic reality, and the other level is of appearances, constructs which are either true or false and which are the consequence of the nature and structure of the knowing mind.

4. It follows next that such a reality which is the cause of our constructs is monistic. If all the various elements of nature are reducible to one fundamental basic structural atomic pattern, then, indeed, we do have an ideal monistic interpretation of the universe. To add to this, scientists have agreed that the sum total of such energy is constant and that it can neither be created nor destroyed, although as appearances, it seems to be quantitatively increasing or decreasing.

5. Now arises the most important philosophical question. Why does this fundamental difference exist between that which is ultimately real and that which is the cause of the present, viz immediate experience. The scientist grants the difference, but maintains that the question 'why' does not come within the proper sphere of scientific enquiry. The world as it appears to us is not the same as it really is. Why it is so cannot be explained by ordinary human thought processes. This is the state of modern physics today.

CONCLUSION

The above enquiry was undertaken with a view to assessing where the metaphysical theories of Indian philosophy stand with reference to the scientific theory of reality. I am here going to draw some parallels between these two, with special reference to the Advaita school of thought. To some of these parallels, I am sure, traditional

Advaitins would not give their approval. It is believed that since Indian philosophy is a *darśana*, its only aim and purpose is to direct the attention of the seeker towards the path of achievement of *mokṣa*. This is no doubt quite a necessary activity, yet the purpose of philosophizing is also to provide ways and means of understanding the nature of this world in which we have to live. I believe that our ancient Indian philosophers did make an attempt to provide man with the tools of rational thinking and conceptual theories of reality. They believed that an evaluatory understanding of the nature of reality is very essential for man before he could even begin to think of *mokṣa*. Conceptional theories of reality are there even today. But such theories have to be supported, to a greater or lesser degree, by scientific sanctions. In this context, it is necessary to examine if our ancient theories of physical reality could be supported by modern theories which have scientific sanction. The significant parallels are drawn below.

1. Both the physicist and Śaṅkara believe that the world as it strikes our sensations is not the ultimate Reality. (Radhakrishnan : *The Brahma Sūtra*, p. 235)

2. Both believe that the nature of final Reality is indescribable, indeterminate, and cannot be characterized as either true or false. The physicist maintains that the problem of verification arises only with reference to the constructs and verifacts and not applicable to the realm of nuclear reality. Similarly, Śaṅkara also says that Brahman, the ultimate Reality, simply *is*. It is in our knowledge that we refer this or that characteristic to it: 'The Real is neither true nor false.' (Radhakrishnan : *Indian Philosophy*, Vol. II. p. 505 ; also *Vedānta-paribhāṣā*, chapter I) It is only our experience of things that is either true or false.

3. It is interesting to note that both

the physicist and Śaṅkara do not directly answer the question why such an indeterminate, unqualifiable, ultimate something appears as the determinate, qualified plurality of our empirical experience. 'Being part of experience, physical reality cannot function as the why of experience. Before it, the fact of experience remains an unfathomed mystery. . . . Reality can have *no cause* in the physical sense of the word. This invalidates our phrasing of the question, but not its meaning.' (H. Margenau in *The Nature of Physical Reality*, p. 458. Compare the above with what Śaṅkara says in *Brahma-Sūtra-bhāṣya*, II. i. 14 ; II. iii. 30, 36 ; and II. i. 24-26) That such a duality exists in experience is not denied by either, but both maintain that using the canons of normal reasoning, an explanation of this duality cannot be reached. People have been known to make the remark that according to Śaṅkara the world of experience is non-existent. But I think all that Śaṅkara was interested in showing was that the empirical world, as experienced by us, was not the final answer to our quest of the nature of Reality. Later Advaitins have shown that the principles of non-contradiction and non-sublation are the means by which one can recognize the ultimate in Reality. (*Vedānta-paribhāṣā*)

4. The most important affirmation, from the point of view of Advaita, made by the scientist is the importance of the knowing self in the knowledge process. Starting from Einstein, a scientific explanation of the nature of physical reality centres round the nature of the self either as an integral part of the methodology of acquiring knowledge or as the point of reference and the agent of reification of sensations. In a similar manner, the Advaitins maintain the importance of the self in the knowing processes. They say that even if the world of empirical objects is considered to be independent of individual conscious-

ness, still their meaning for existence and value as an existent is entirely dependent on the knowing person. The individual self is not only the active agent of activity, it is also the witnessing Self. (*Brahma-Sūtra-bhāṣya*, I. i. 4) If the processes of gaining knowledge were to be correlated to purely mental and physiological brain processes, then it would be confining knowledge to mere formal consistency. But knowledge or *jñāna* is not only such formal consistency, as there is the discriminating, co-ordinating, evaluating self as the source of all knowledge. It is this point that we find repeatedly emphasized in many Advaita writings.

5. I would not be doing justice either to Advaita or to modern science if I do not indicate that in the field of concepts of empirical usage like time, cause, and probability, there is quite a striking parallelism between these two. Both maintain the utilitarian aspect of such concepts. But when it comes to the nature of their ultimate reality, both withdraw their support. The scientist maintains that in the heart of nuclear existence, the import of these concepts change so much that they almost become self-contradictory principles. The scientist, because of the empirical nature of his approach, is willing to live with such contradictories, using each in its own sphere of application. But the Advaitin maintains that this very contradiction in-

volved in these concepts makes them unfit to be ultimately real.

K. C. Bhattacharya maintains that, unlike a scientific hypothesis, a philosophic hypothesis cannot be verified. He goes on to say that 'the romantic philosophy that has sprung up round the physico-mathematical theory of relativity' is an instance of the 'confusion of science with philosophy'. (Quoted by D. M. Datta in his *Contemporary Philosophy*, pp. 127-8, 2nd edition) This is true when philosophy tries to give counter hypothesis to scientific hypothesis about the nature of reality. My contention is that even if the field of philosophy is metaphysical in the real sense of the term, still it can scarcely afford to go contrary to scientific truths. It may be said there is no such thing as a final scientific truth, and philosophy has nothing to do with such a half-way house. Such a contention would be suicidal to philosophy. Philosophical truths have to be ratified at the bar of reason. This can be done when philosophical, deductive, and intuitive hypotheses are examined in the light of logical and scientific hypotheses. The whole burden of my paper has been this: I have tried to show how the great intuitive truths revealed by Advaita seers are not in contradiction with scientific hypotheses when they are juxtaposed. I fervently hope that I have succeeded, at least in certain measure, in my attempt.

Reality is one in this sense that it has a positive nature exclusive of discord, a nature which must hold throughout everything that is to be real. Its diversity can be diverse only so far as not to clash, and what seems anywhere cannot be real. Appearance must belong to reality, and it must be concordant and other than it seems. The bewildering mass of phenomenal diversity must somehow be at unity and self-consistent; for it cannot be elsewhere than in reality, and reality excludes discord.

F. H. BRADLEY

NOTES AND COMMENTS

IN THIS NUMBER

With this number, *Prabuddha Bharata* enters the seventieth year of its publication. On the advent of the New Year, we offer our cordial greetings to our readers, contributors, sympathizers, and all those who have obliged us by their help and co-operation.

'Militant Mystic' is an appreciative study of Swami Vivekananda by Dr. Félix Martí-Ibáñez, M.D., Publisher and Editor-in-Chief of MD Publications, Inc., New York, and is reproduced here from the November 1963 issue of *MD*, through the courtesy of Dr. Ibáñez. We are deeply grateful to him for granting us the necessary permission. Dr. Ibáñez is a man with wide interests. Besides being an outstanding physician, he is an erudite scholar, a prolific writer, and an author of distinction, and has to his credit a number of literary productions—short stories, novels, travelogues, and essays on a variety of subjects. Medicohistorical papers by him have been published in journals throughout the world, and he is now writing a tetralogy on the history of medicine. The first two books in this series, *Centaur: Essays on the History of Medical Ideas and Men, Molds, and History*, were published in 1958. The other two volumes, *The Future Fabric of Medicine* and *A Prelude to Medical History*, are forthcoming. *MD*, the medical newsmagazine, which he founded, has a circulation of about a quarter of a million among physicians, and more than a million readers. Explaining the circumstances that prompted him to prepare the present article on Swami Vivekananda, Dr. Ibáñez says in one of his letters to us: 'Swami Vivekananda has been a spiritual guide and inspiration to me throughout my life. I have written about this great man extensively,

and I also lectured on him many times in Spain several years ago. I am pleased to enclose a copy of one of my recent essays, "My Great Companions", in which I explain my reasons for revering Vivekananda as I do, I had planned to include an article on Swami Vivekananda in *MD* for some time, as I deeply wish to bring his inspirational life to the attention of our readers. ... It is my hope that our readers will benefit from our article on Swami Vivekananda and that perhaps through us others will be introduced to him for the first time and become interested in his teachings.'

In her article on 'Vivekananda's Meaning for Women', Mrs. Josephine Miller, of Warwick Blvd., Kansas City, Missouri, U.S.A., points out how Swami Vivekananda's words could give all women new hope and courage to realize their true selves.

In his article on 'Transcendence and Immanence in Vedānta', Swami Smarananda, of the Ramakrishna Order, makes an attempt to resolve the contradiction involved in describing God as being transcendent and immanent at the same time.

Dr. (Mrs.) Sarasvati Chennakesavan, M.A., Ph.D., Reader in Philosophy, Sri Venkateswara University, Tirupati, Andhra Pradesh, presided over the History of Philosophy Section of the Indian Philosophical Congress at its thirty-seventh session, held at Chandigarh in December 1963. 'Prologomena to a Theory of Reality' is the text of her presidential address on the occasion. In her scholarly paper, she attempts to show how philosophy and science find a meeting-point in the doctrine of Advaita Vedānta and in the realization of the truth enunciated by it.

REVIEWS AND NOTICES

SIKH MYSTICISM: THE SEVENFOLD YOGA OF SIKHISM. By DR. MOHAN SINGH UBEROI DIWANA, M.A., Ph.D., D.Litt., Retired Head of the Panjabi Department, Panjab University, P.O. Khalsa College, Amritsar. 1964. Pages 72. Price not mentioned.

Despite the non-attractive get-up, any number of printing mistakes, coinage of uncalled-for words, and the sketchy treatment, the booklet is a good treatise on Sikh mysticism. The value is enhanced by parallel citations of relevant passages from the works on mysticism by H. C. Warren, Billy Graham, Prof. A. Schimmel, Christmas Humphreys, Edward Conze, N. D. Lewis, etc.

Transcending the prohibitions of orthodoxy, if any, we have here for the first time the essence of the *Ādi-Grantha* and the songful mystic experiences and ethical exhortations of Sikh Gurus like Nānak, Arjundev, Amardas and so on, which are quite Advaitic in trend and approach the Ultimate, firstly, in the form of the Guru, and next, as the Absolute in *sāti-pati bhāva*. These are ecstatic even in their English garb. In Sikhism, as in *Viśvasāra Tantra*, the *guru* and the Lord are one and the same.

The goal of Sikh *yoga* has been defined as an identification with the Lord Viṣṇu (and His manifestations) and His creation, through a sevenfold *yoga* of identity with 'guru' (preceptor), 'life' (world), 'naturalness' (*sahajātva*), 'nature' (*prakṛti*), 'order' (divine will and *ṛta*), 'nāma-japa' (repetition of Lord's names), and 'saṅkīrtana' (*bhajana* on Lord's qualities), and 'dhyāna' (meditation) on the 'Word' (Lord's commands).

P. SAMA RAO

DEVĪ PŪJĀ. By SRI T. V. KAPALI SASTRY. 1962. Pages 80. Price Re. 1.

JAPA. By SRI M. P. PANDIT. 1961. Pages 41. Price Rs. 2.

Sri Aurobindo Ashram, Pondicherry.

The authors of the above two books are both eminent *sādhakas* of Sri Aurobindo Ashram, Pondicherry. The author of the *Devī Pūjā*, a learned Tāntric *sādhaka*, has in his tiny booklet elucidated, with iconographical details, on *Devī-māhātmyam* in the triune manifestations as Mahākālī, Mahālakṣmī, and Mahāsarasvatī; and in this connexion, has explained the why and wherefore of the adoration of the Devī during *Dasarā*.

The second book, though tiny, deals with all the aspects of *japa* in brief, and is full of practical

wisdom. It is a must to every *sādhaka*, though the cost is prohibitive.

P. SAMA RAO

THE GITA AND INDIAN CULTURE. By H. H. SRI JAYA CHAMARAJA WADIYAR. Orient Longmans Ltd., 17 Chittaranjan Avenue, Calcutta 13. 1963. Pages 68. Price Rs. 3.

The booklet under review contains two essays from the pen of the scholar-statesman Sri Jaya Chamaraja Wadiyar, the ex-Maharaja of Mysore. His theme is that Indian culture has a spiritual basis which is its strength and rallying point. The *Bhagavad-Gītā*, as the epitome of the great spiritual and cultural heritage of India, offers within a short compass a whole philosophy of life which has directly or indirectly influenced Indian thinking through the ages. The author feels that this rich treasure of wisdom as propounded by the *Gītā* is the palliative for the dividing forces of materialism that are at work in the modern world. The *Gītā* offers a unity which is the inner core of every man and the focus of all human endeavour. We hope that its 'message of hope and peace' will be heeded by a 'distracted and materialistic world'.

S. S.

RESURGENT INDIA. By SISIR KUMAR MITRA. Allied Publishers Private Ltd., 17 Chittaranjan Avenue, Calcutta 13. 1963. Pages 432. Price Rs. 26.

The darkest period in India's history came to an end in the nineteenth century when, with the impact of the West, the sleeping leviathan began to rise. But this awakening started in a humble way and began with religion, as it had always happened in the past in India's history. With Raja Ram Mohun Roy, we find the sprouting of this resurgence, but it is the spiritual impetus that was given by Sri Ramakrishna and Swami Vivekananda that set in motion a many-sided flowering of the national genius.

The author of this monograph, an ardent follower of Sri Aurobindo, makes a 'brief survey of the main lines of India's historic evolution' through the biographic medium. And nineteenth-century India provides him with ample material to work upon. The life and work of each one of the personalities he describes can fill a huge volume. But he admirably tells the story of these pioneers of India's modern resurgence, and shows how each contributed to the awakening in one aspect of India's life or the other.

The author considers that the finale of this resurgence was reached in Sri Aurobindo, and describes

his life and work in some detail. While everyone would join with him in his homage to the great seer of Pondicherry, it is presumptuous on his part to consider Sri Aurobindo the 'last of the *rsis*'. No-one can deny the rightful place due to Sri Aurobindo in the political and spiritual awakening of this country. But to say that his life is the final 'coming of the Kingdom' is to be blind in one's admiration. Nor are the reasons adduced by the author (Preface, p. iii) for ignoring altogether persons like Mahatma Gandhi, who appeared on the Indian scene almost at the same time as or immediately after Sri Aurobindo, justifiable. At least a bare mention of them should have been made.

The book is written in a vigorous style, and will be useful to everyone interested in the modern spiritual and cultural history of India.

S. S.

THE SACRED BOOKS OF CHINA: THE TEXTS OF TAOISM (IN TWO PARTS). TRANSLATED BY JAMES LEGGE. Dover Publications Inc., 180 Varvick Street, New York 14, N. Y., U. S. A. Pages 396 and 336. Price each volume \$ 2.

Among the three major religions of China, Taoism is considered the oldest. It existed even earlier than its great philosopher Lao-Tze, about whose existence and work, *Tao-Te-Ching*, scholars have always disputed. Nevertheless, it is an important and influential book of perennial interest. Its message can appeal to us today, as it did when it was written 3,000 years ago. 'Its ideas are among the most fascinating in the history of thought', says Will Durant, the famous historian.

Therefore, the republication from plates of the valuable translation of *Tao-Te-Ching* of Lao-Tze and the writings of his follower Chuang Tze by James Legge is a welcome one. The series of translations of 'The Sacred Books of the East' which the great Max Müller gave to the world have remained out of print for quite a long time. Messrs Dover Publications deserve our congratulations for making these available to the world again in a much cheaper, yet durable and beautiful edition.

S. S.

SANSKRIT

VEDAMŪRTI ŚRĪRĀMAKRṢṆAH. BY SWAMI APURVANANDA. General Secretary, Swami Vivekananda Centenary, 163 Lower Circular Road, Calcutta 14. 1963. Pages 299. Price Rs. 3.

The book contains full-length biographies of Sri Ramakrishna as well as Sri Sarada Devi, the Holy Mother, written in lucid Sanskrit. This is the first time that the biographies of these two great personal-

ities have been published in Sanskrit, and the author deserves the gratitude of all lovers of Sanskrit for this pioneering effort of his.

BR. MEDHACHATTANYA

HINDI

BHĀRATĪYA MANOVIJÑĀNA. 1963. Pages 148. Price Rs. 9.

NṚTATTVA TATHĀ SAMĀJADARŚANA I. 1963. Pages 178. Price Rs. 8.

Akhila Bharatiya Darshan Parishad, Faridkot, Punjab.

Continuing their commendable efforts towards the dissemination of modern philosophical thought among the Hindi reading public, the Akhila Bharatiya Darshan Parishad have brought out these two volumes of select contributions from competent writers in the field.

The *Bhāratīya Manovijñāna* deals with Indian psychology and contains weighty articles on the nature of mind according to *Yoga-vāsiṣṭha* by Dr. B. L. Atreya; *Antahkaraṇa* and its functions in the *Mahābhārata* by Professor Bedekar; the place of *pratyakṣa* in Indian psychology by Professor Pandya, etc. Papers on psychology in Indian Ayurveda, Yoga-darśana, and Tantra are some of the articles of interest. Professor Dravid's survey of the development of psychology in the Indian tradition is informative.

The second book has a wider range, and contains papers from Indian and foreign writers (rendered in Hindi) bearing on sociology, economics, history, Toynbee's theories of civilizations, etc. Sri Indra Deva writes interestingly on the subject of the influence of modern social developments on Indian folk-songs.

M. P. PANDIT

SANSKRIT-ENGLISH

PRATYABHIJÑĀHRDAYAM. SANSKRIT TEXT WITH ENGLISH TRANSLATION AND NOTES. BY MR. JAIDEVA SINGH. Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi 6. 1963. Pages 170. Price Rs. 10.

Pratyabhijñā or self-awareness is a basic principle of the Kashmiri Śivādvaita philosophy. This school enables the individual to recognize his true nature as Śiva and to make him aware of his reality. This is done by prescribing a certain discipline, and the school is known as the Pratyabhijñā school. The source book is known as the *Ādhāra-kārikā*, the

verses of an Advaitic character being recast by Abhinavagupta to suit the new philosophical and theological terminology. A compendium of the school was later made in the tenth century A.D. by an Andhra called Kṣemarāja; and his text is *Pratyabhijñāhṛdayam*.

Mr. Jaideva Singh has edited the text with an introduction, translation, and notes. In the introduction, we are told of the Advaita Śaiva philosophy of Kashmir. Originally, the Tantras, on which this philosophy was based, were not Advaitic, but dualistic. They were largely recast and rewritten under Advaitic influences. The new Śivādvaita philosophy was never forgotten in our country, since it continues to be practised till this day in South India.

Kṣemarāja's work is non-polemical. It is a kind of valuable digest, and it occupies a place similar to Sadānanda's *Vedāntasāra*. The important tenets of the school are given clearly and unambiguously. The text is a useful introduction to the philosophy of Kashmiri Śaivism. The introduction of Mr. Singh offers a brief but clear outline of this school.

The translation is not happily done. *Citiḥ svatantra* is rendered as absolute *citi*, for the word 'svatantra' is taken as adjective, which it is not. It should be 'consciousness which is free'. *Citiḥ* is merely consciousness. If we are to rely on other texts, it may mean self-consciousness, but not universal consciousness. Such, again, is the faulty derivation of *bindu* from the root *vid*. The philosophers of the Pratyabhijñā have been great grammarians, rhetoricians, and critics. We should therefore desist from such derivations.

Mr. Singh's book needs a careful revision. It would provide the incentive for a more authentic rendering. Till then, we welcome it as a good addition which ought to be used cautiously.

DR. P. S. SASTRI

MARATHI-BENGALI

ŚRĪŚRĪRĀMAKṚṢṆAKATHĀMṚTA. BY SWAMI VISWAKARMA. Sri Ramakrishna Advaita Ashrama, Varanasi 1. 1964. Pages 224. Price Rs. 2.25 P.

Śrī Rāmakṛṣṇa Kathāmṛta, an intimate record of the day-to-day talks of Sri Ramakrishna Paramahansa with devotees and disciples by M. (Sri Mahendranath Gupta) in Bengali, has deservedly come to occupy the front rank in the spiritual literature of the world. It has been translated from the original in Bengali in several languages, but understandably the full savour of the original is bound to

be missed in the translations. It is in order to reach this to the Marathi reading public that Swami Viswakarmananda has brought out this volume, reproducing the Bengali text in Devanagari script and giving, in the footnotes, Marathi equivalents to such Bengali terms as are unlikely to be understood by the Marathi readers. It is an interesting experiment tried on the basis of Sanskrit being the common base of both the languages. For the first two sections, the writer has given close Marathi translations, sentence by sentence, and for the rest he has supplied notes in Marathi and English.

While welcoming the attempt, I am constrained to observe, however, that the scheme is somewhat complicated and does not conduce to smooth reading. It would have been better to give the Bengali text and a full Marathi translation side by side, on the opposite pages. That would have enhanced the value of the book by helping the reader to both grasp the subject and learn the languages.

The book covers the talks from February 26, 1882 to November 26, 1883. The author has added helpful notes reproducing passages from the scriptures referred to in the talks.

M. P. PANDIT

BENGALI

NARENDRANĀTH HOYTE VIVEKĀNANDA. BY SWAMI SHRADDHANANDA. Sri Ramakrishna Kutir, Chilkapeta, Almora, U.P. 1963. Pages 198. Price Rs. 4.80.

The greatest work of Sri Ramakrishna was to transform the erstwhile Narendranath into Swami Vivekananda, who was to accomplish his work in the world. The author presents the story of this transformation in a lucid and interesting manner. The various phases in the development of the character and personality of Swami Vivekananda and his contribution in the reawakening of India are graphically dealt with. Vivekananda waged an incessant struggle against the evils of caste system, economic dependence and seclusion of women, and the poverty of the masses. In a people whose spirit was broken under the crushing weight of political tutelage, he inspired a new hope and faith, and prophesied a great future for India. The prophet of this new hope and promise was the God-intoxicated simple villager, Sri Ramakrishna, and his handiwork was Vivekananda, whose life and character is of historic significance. The author deserves our hearty congratulations for bringing out this work.

DR. P. N. MUKHERJEE

NEWS AND REPORTS

OBITUARY

We are sorry to announce the passing away at S. S. K. M. Hospital in Calcutta, on the 15th December night last, of Swami Vimuktananda, the Founder-Secretary of the Ramakrishna Mission Saradapitha, Belur. His body was cremated at the Belur Math premises on the bank of the Gaṅgā next day noon. He was 64.

The Swami was a disciple of Srimat Swami Shivanandaji Maharaj and joined the Ramakrishna Order in 1922. He worked at different centres of the Ramakrishna Mission, viz Vrindaban Sevashram, Mayavati Advaita Ashrama and its Calcutta Branch where he was its manager for a few years. At the instance of the Mission authorities, he organized the Saradapitha at Belur which has since developed with its ramifications into a monumental educational institution. The Saradapitha is now running a three-year Degree College, a B. T. College, a Polytechnic, and a Junior Technical School among other institutions. These institutions bear eloquent testimony to the service and sacrifice of this Swami in the cause of the country. He was a Trustee of the Belur Math and a member of the Governing Body of the Ramakrishna Mission. He was also a Trustee of the Advaita Ashrama. In his death the Math and the Mission have suffered an irreparable loss. May his soul rest in peace!

SWAMI VIVEKANANDA'S BIRTHDAY

The 103rd birthday of Swami Vivekananda falls on Saturday, the 23rd January 1965.