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

THE UNIQUE AND THE UNIVERSAL

INTEGRAL VISION OF VEDIC SEERS*

अग्निर्होता कविक्रतुः

सत्यश्चित्र श्रवस्तमः ।

देवो देवेभिरा गमत् ॥१॥

1. Agni is the first priest (*hotā*) of man and the revealer of the mystery of sacrifice (*kavikratu*). May he, the truthful, supremely glorious Lord, come to us surrounded by all the other gods.

Rg-Veda 1.1.5

थदङ्ग दाशुषे त्वम्

अग्ने भद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥२॥

2. O shining One! Whatever you give to your devotees becomes a blessing and truth to them.

Rg-Veda 1.1.6

उप त्वाग्ने दिवेदिवे

दोषावस्तर्धिया वयम् ।

नमो भरन्त एमसि ॥३॥

3. O dispeller of ignorance (*doṣāvasta*), we approach you day by day through meditation and worship.

Rg-Veda 1.1.7

स नः पितेव सूनवे

अग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ॥४॥

4. O Lord, be easily accessible to us as a father to his son, and be always with us for our well-being.

Rg-Veda 1.1.9

* See the introduction to this serial in *Prabuddha Bharata*, May 1979. Two great natural symbols dominated the religious life of Vedic Aryans, viz. Fire (*Agni*) and Sun (*Sūrya*, *Savitṛ*, *Pūṣan*). These symbols stood for *Prāṇa* or Life and *Cit* or Consciousness respectively—the two great divisions of Reality. The present selections on Agni are from the very first hymn of *Rg-Veda*. Life is a great sacrifice. Everyone must refund to it what he has taken from it. Agni as the mediating principle between men and gods provides a basis for sacrifice, unites the sacrificer with his goal, and thus symbolizes the basic solidarity, power, sacredness and sacrificial nature of life.

ABOUT THIS NUMBER

Last month's editorial defined spiritual life as the struggle for higher consciousness, and discussed the stages through which this struggle passes. Spiritual struggle to be successfully waged needs preparations. Most of the modern people who are beginners in spiritual life are likely to find it difficult to practise disciplines usually prescribed as preliminary by traditional schools. Their first need is for a still simple and more basic code of preliminary disciplines, a set of new attitudes; this month's EDITORIAL discusses some of these.

When Swami Vivekananda reached America in 1893, one of the earliest to befriend him and understand his greatness was Prof. John Henry Wright. At his invitation Śwamiji spent a short time in a quiet seaside resort near Boston known as Annisquam. That was before he appeared at the Parliament of Religions. A year later, when he had become world famous, Swamiji visited the place once more. Miss Elva L. Nelson brings to light some hitherto unknown details of these two visits in her article FOOTNOTES ON SWAMI VIVEKANANDA IN ANNISQUAM.

An eminent scientist and a top official in

the service of the Government of India, Dr. Sampooran Singh, M.Sc., Ph.D., D.Sc., has not allowed his official duties to hinder the flow of his creative genius. In the article SPACE-TIME, the first part of which appeared last month, he has tried to synthesize Eastern philosophy with Western science. He distinguishes between two types of reality, the Passive and the Active, and posits that what is called space-time continuum is only an extension of the latter. The present article is the summation of the author's ideas expressed in a well-documented earlier article 'Mind and Matter' published in the *Prabuddha Bharata*, July and October, 1974.

Behind the intellectual acumen and astute scholarship displayed by many Western scholars in their studies of Indian history and culture, there often lurk the prejudices of their own intolerant religious background. In HINDUISM AND ARNOLD TOYNBEE, a brilliant analysis of the observations of that great historian on the development of Indian culture, Prof. Debiprasad Bhattacharya of Jadavpur University points out where he has gone wrong in his value judgements.

PREPARATIONS FOR SPIRITUAL LIFE

(EDITORIAL)

In a thought-provoking article published in a Japanese periodical Philip Toynbee, the son of the great historian Arnold Toynbee, states: 'We explore physical space not because we are admirably adventurous and brave but because we are afraid of exploring the infinite spaces of the spirit. The only valid task of the 21st century will be to overcome this fear of the spirit and to

reject our childish ambitions to conquer to stars.'¹

According to Swami Vivekananda, each soul is potentially Divine, and religion is the unfoldment of this latent divinity. There is in all people a deep-seated urge, at

1. Philip Toynbee, 'Outer Space—the Last Frontier?', *PHP*, November 1978, p. 13.

least in a very feeble form, to outgrow their present human limitations and attain their full divine stature. The vast majority of people, however, suppress or ignore this teleological urge, or try to drown it in the din and bustle of secular activities. One of the main reasons for this neglect is ignorance of the spirit. The realm of the spirit lies beyond the senses and the empirical mind and is an unknown territory. It is this ignorance that is the cause of the 'fear of the spirit' referred to by Toynbee. The main task of religion and religious leaders is to dispel this ignorance.

As a part of the historical process, a number of religious leaders and organizations have come forward in modern times to awaken the souls of men. The breakdown of faith in traditional religious beliefs and morals, and the shift in emphasis from economic prosperity to the all-round development of man, have led to a new search for meaning. In search of higher fulfilment, millions of people in all walks of life are taking to meditation, yoga, Zen and other oriental spiritual techniques. There is now a flood of popular literature on spiritual topics easily available to all. Next to politics, religion seems to be the most popular subject in all free countries at present.

The advantages of this popularization of spirituality are considerable. It has given a new hope to millions of people and a new philosophical framework to thousands of scientists, social workers, educationists and thinkers. In India where spirituality is, as Swami Vivekananda has pointed out, the very backbone of the nation, this popularization has made available to millions of people belonging to all strata of society the rich treasures of religion which would otherwise have remained beyond their reach.

But this popularization of religion is not without its drawbacks. One of these is that an oversimplification of spiritual truths creates false hopes and euphoria. Atman,

maya, samadhi, nirvana, satori and other pinnacles of spiritual life, when seen through the telescope of oversimplification, appear to be near and easily attainable. This illusion can not only take away all initiative for a serious and systematic training, but can also create autosuggestive delusions. Those who are victims of these live in an unreal world of false values.

All the immense possibilities of divine realization in the soul cannot get actualized without struggle and constant practice,² warns Swami Vivekananda. Indeed, most of the inspiring exhortations of Swamiji are meant to wake people up from their dreams, both worldly and spiritual, and help them to face the harsh realities of spiritual life. True spiritual experiences are not there for the asking. The Upanishads point out that the path to the highest Truth is as difficult to tread as the sharp edge of a razor. It demands the highest form of dedication and sacrifice.

The divinity that is in man is in a potential or dormant state. We should not mistake the potential for the actual. What is potential must be developed, what is dormant must be awakened. And this needs preparation. All the religions of the world are unanimous in stressing the need for preparation and training in spiritual life. In Hinduism every school or sect has its own code of preliminary disciplines designed to make an aspirant fit (*adhikāri*) to take up the main disciplines.

According to Advaita Vedānta, before taking up the main path of enquiry, the seeker should practise selfless action and worship (*saguṇopāsānā*) and gain proficiency in the four preliminary disciplines of discrimination, detachment, *śamādi ṣaṭka sampatti* (the sixfold 'wealth' consisting of control of senses, control of mind, restraint

2. *The Complete Works of Swami Vivekananda*, 8 vols. (Calcutta : Advaita Ashrama), 3(1973):66.

of will, forbearance, faith and concentration), and intense longing for liberation. Śrī Rāmānuja prescribes seven preliminary virtues to be acquired by the aspirant: discrimination, controlling of passions, practice, performance of sacrifices, purity, strength, and suppression of excessive joy. Patañjali gives only the seventh place for meditation in his scheme of *sādhana*, and insists that the aspirant should attain perfection in the first six preliminary disciplines before attempting it. The *Bhāgavata* places nine steps before the aspirant which he has to climb before trying to practise true Bhakti Yoga. According to Śrī Śaṅkara, the characteristics of an illumined soul repeatedly described in the *Bhagavad-Gītā* are meant to serve as preliminary virtues to be acquired by the seeker of Truth.

There is no need to lengthen the above list by enumerating the preparatory disciplines prescribed by other schools and sects. From what is given above it is clear that modern young people are likely to find most of these so-called preliminary disciplines difficult to practise. These disciplines were regarded as preliminary for the people of a bygone age when social conditions were different. In ancient India intense spiritual life was mostly restricted to an élite group, and even in their case spiritual training started at an early age. Children received a thoroughly religious education under the personal supervision of highly spiritual teachers called *ṛsis* who lived in seclusion in forests. Protected from the evil influences and distractions of secular social life, the children studied, worked, served their teachers and meditated in the hermitages. They followed the injunctions of the Karma Kāṇḍa (the ritualistic portion of the Vedas) before they were initiated into the Jñāna Kāṇḍa (the knowledge part of the Vedas known as the Upaniṣads). By the time they reached the threshold of manhood, they had gained from their teachers and

from their close study of nature a clear and comprehensive view of life and reality. If questions are an indication of a man's intellectual development, the questions that the youngsters one meets with in the Upaniṣads have framed indicate highly advanced minds in which primacy of spirit and ceaseless search for truth have left their clear imprints.

Modern youths present a different picture. The conditions under which they grow are totally different. By the time they turn the corner of explosive adolescence, they have been exposed to the sinister influences of a predominantly materialistic and permissive society. Estrangement from nature and intellectual spoon-feeding have stunted their initiative and capacity to ponder, seek, and ask meaningful questions about life, reality and the ultimate destiny of man. Alienation from religious traditions deprives them of the power of primordial images necessary for a rich and pure emotional life, while scientific education creates a materialistic bias, and deprives them of the support of a religious vocabulary without which it is difficult to frame and manipulate spiritual ideas. With their minds at sixes and sevens, they are not mature enough or ready to practise even the so-called preliminary disciplines of traditional spirituality, let alone its main spiritual techniques.

Modern youngsters need a code of still more elementary disciplines. Past habits and thinking patterns are to be changed, and for this the most important requirement is the restructuring of their attitude towards life and reality. What are the basic attitudes that a modern young man, who is familiar with modern religious literature and is interested in meditative life, should develop?

Goal orientation

One of the first tasks of a spiritual aspirant is to make clear to himself what exactly he is seeking in life. Admittedly,

this is difficult for a beginner because the goal he is seeking is a spiritual reality which is unknown to him. But an inchoate yearning or an unclear nostalgia, and a few words like 'Brahman', 'Atman', 'Kundalini', picked up here and there are poor equipments for the serious pursuit of a higher spiritual ideal. The aspirant must have clear ideas about the three fundamental categories of Existence—namely, God, soul and the universe—and their inter-relationships. He should also know the real nature of science and religion—where they meet and diverge and their scope and limitations.

However, by goal orientation we mean not merely gaining some clear ideas about the goal but the orientation of the whole personality towards a particular form of spiritual fulfilment. It is the finding of one's bearing and direction in this *samsāra*, the ocean of transmigratory existence. It means the fixing of one's priorities in life. Sri Ramakrishna used to speak of Niranjan, one of his boy disciples, that he always kept his accounts clear. Jesus Christ's advice to render unto Caesar what is Caesar's and unto God what is God's means this 'keeping one's accounts clear'. A spiritual aspirant may remain in the world and be busy with secular activities, but he must have a clear understanding of his relationship with the world and should never forget his goal.

In the theistic Hindu tradition goal orientation means the acceptance of an *Iṣṭa Devatā* (Chosen Aspect of God) as the object of one's love, and the conversion of one's whole life into an unbroken act of adoration and service of that Ideal. It also means allowing one's thoughts, emotions and actions to be controlled by the ethical and spiritual principles of which the Chosen Ideal is an embodiment and exemplar. This naturally involves identification of oneself with a particular *saṁpradāya* (religious tradition) or a *guru paramparā* (line of gurus). Allegiance and fidelity to a spiritual

tradition give strength and stability to one's spiritual life but do not solve the problem of goal orientation, which is essentially a personal search in the depth of one's soul.

It is this kind of goal orientation that is called *śraddhā*, or faith in Hindu scriptures. Faith is not mere belief in the existence of God; it is the conversion of that belief into a self-generating power which impels the soul onwards, bursting through the obstacles that bar its progress. This dynamic faith arises only as a result of God's grace.

How does a person know that he has true spiritual goal orientation? In the first place, true goal orientation produces an intense aspiration for attaining the goal, which in spiritual life means God-realization—not a vague wish or desire, but a burning passion for Truth. The second test is integration of personality. A person who has goal orientation does not feel conflicts between emotion and reasoning, between inner life and outer activities, between the sacred and the secular. Not only that. He connects every action, every experience, to his goal and profits from them all. All is grist that comes to his mill. The third test is perseverance. Sri Ramakrishna used to say that a hereditary farmer did not give up farming even if there was repeated crop failure. In the same way, a person who has goal orientation takes a long-range view of his ideal and is not easily discouraged by obstacles. He sticks to one path, the one shown by his guru. Those who are unable to face the struggles of life, who shift from path to path and from guru to guru, lack intensity and direction and gain very little spiritual progress. Then there is a fourth test. The goal begins to act upon the aspirant in different ways and slowly transforms his life. The goal dominates his thoughts, emotions and actions and brings him satisfaction in striving. Long before he has attained the goal he begins to feel

joy in the very act of striving. Whenever difficulties come he habitually turns towards the goal, God, and tries to derive inspiration and sustenance from that source alone. He seeks only a spiritual solution to the problems of life. The goal, God, is all-satisfying, all sufficient for him.

Without a definite aim and self-direction man becomes a machine, directed and controlled by other forces. Then all forms of spiritual practice, like meditation, japa and worship, become mechanical. Śraddhā or goal orientation gives one what the *Gītā* calls *vyavasāyātmikā buddhi*³ an integrated, unwavering, one-pointed intellect, which introduces a tremendous dynamism into the life of the aspirant. He realizes the value of time, sees meaning in everything, and presses forward with irrepressible enthusiasm and energy.

Ego reduction

Once the priorities of life are fixed and the whole mind is turned in the right direction, the next step is reduction of egoism. According to Sri Ramakrishna, maya is nothing but egoism. It eclipses the true self. The spirit can shine only when the ego keeps a low profile. Ego reduction is thus necessary to assert the primacy of spirit.

The range of egoism is from a simple awareness of 'I' as the subject to arrant arrogance. It is like a tree with deep roots and a vast many-branched trunk. It is not possible for a beginner to destroy this tree root and branch. But those who want to lead a spiritual life soon understand that at least some of the big branches of this tree have to be lopped off right in the beginning.

The main danger of an overstressed ego is that it isolates the personality from the mainstream of life, produces fear, hatred,

jealousy, and prevents the person from living in harmony with others. Further, it creates a whirlpool of conflicts in the mind and disturbs him profoundly. A lot of energy is then wasted in trying to vanquish all sorts of imaginary foes externally and internally, and spiritual life becomes a perpetual battle. At the level of the spirit, egoism prevents the soul from responding to divine grace. The grace of the Lord is knocking at the door of every soul; but as long as an outsize ego stands foursquare at the entrance, there is little chance of its reaching the soul. And this results in spiritual impoverishment.

Very often egoism masquerades in the guise of strength. But the truth is that egoism is a sign of internal weakness. It is the symptom of a desperate attempt to compensate for a deep-seated feeling of inferiority and insecurity. Sometimes a few teachings of Swami Vivekananda are cited out of context to justify one's vanity and arrogance. But it should always be remembered that Swamiji being a spiritual personality held the supremacy of spirit over matter. He stressed the importance of a good physique only as an aid to spiritual striving. To make physical strength the end of life, and to look upon spiritual life as a body-building enterprise, is to put the cart before the horse.

When Swamiji said, 'all the strength and succour you want is within yourself', he was not referring to the perishable body or the fickle mind but to the immutable self-luminous Atman or the divine spirit of man. He wanted his followers to become not civilized brutes, not Nietzschean supermen, but spiritual heroes. Śrī Kṛṣṇa had to resort to a lengthy discourse on the true nature of the spirit, its purity and puissance, in order to remove the sorrow and delusions of a mighty warrior like Arjuna. A spiritual aspirant must have an abiding

3. *Bhagavad-Gītā*, 2.41.

faith in the power and glory of his own higher self.

Swamiji advised his followers to have faith not only in themselves but also in others. A truly strong man has faith in the strength of others too. It is only the weak person who has no such faith. Faith in others means faith in the Supreme Spirit. So true faith in God is possible only for the really strong person. It calls for the abandoning of all other physical and mental supports and depending exclusively on an intangible source, and this only a hero can accomplish.

One of the best means of reducing egoism is to live in the company of holy men. Very often egoism or arrogance arises from the belief that that is the best way to live in a competitive world and prevent oneself from being exploited by unscrupulous persons. This erroneous notion will vanish only when we see holy men leading happy, peaceful, successful lives deriving all their strength from the spirit and depending only on God. Another means of ego reduction is serving one's guru. One of the first tasks of the guru is to whittle down the ego of the disciple to a manageable size.

However, some so-called humble people often turn out to be most selfish and self-centred. Ego reduction must be accompanied by a spirit of sacrifice. A close-fisted, unidirectional acquisitive tendency, a devil-take-the-hindmost attitude, is perhaps the least fitted frame of mind for a spiritual aspirant. It may not be possible for everyone to renounce all worldly enjoyments and devote his whole life to the service of others. But even normal family and social life is impossible without a certain degree of self-sacrifice. All Indian schools believe in the truth of the law of karma. And this law states that prosperity and happiness are the result of virtuous actions

done in the past. The greatest virtue according to all religious teachers is to love and help others. The law of karma is thus, ultimately, the law of self-sacrifice, and it is in this form that it said to be the basis of Dharma. Whoever does not follow this law of sacrifice is a sensualist and lives in vain, says Śrī Kṛṣṇa in the *Gītā*.⁴

Swami Vivekananda who stressed the importance of strength gave greater importance to self-sacrifice and service. He said : 'Self-sacrifice, not self-assertion, is the law of the highest universe. The world is so evil because Jesus' teaching, "Resist not evil", has never been tried. Selflessness alone will solve the problem. Religion comes with intense self-sacrifice.'⁵ The daily activities of normal life may not always call for spectacular acts of self-sacrifice, but the spirit and readiness for sacrifice must always be there in the spiritual aspirant. What usually prevents people from practising self-sacrifice is ignorance about their own true nature. They are called upon to sacrifice, not the higher true self, but only the lower self or ego. When the lower self is given up, the higher self takes over its place and fills the heart with its light and bliss.

Self-sacrifice is impossible without love and compassion. Intensely selfish people also often talk about seeing God in all people and about work as worship. But long before one succeeds in converting all activities into worship, one must be endowed with the basic human virtues of love and compassion. Trying to see God in others without inborn love and compassion is as futile as the Indian custom of worshipping the cow without properly feeding it. A true spiritual aspirant is one who has combined in himself the hero's will and the

4. *Ibid.*, 3.16.

5. *Complete Works*, 6(1978):83.

mother's heart, as Swami Vivekananda puts it.

A sense of reality

The third qualification needed for a beginner in spiritual life is openness to reality. After acquiring the hero's will and the mother's heart he must not behave like a Don Quixote, but must live in a real world. Since human life is dominated by the unconscious part of the psyche, the vast majority of people spend even the normal waking state in a sort of dream. The spiritually illumined person alone is full awake. The beginner in spiritual life finds himself pulled back into the unconscious stream of life again and again. Self-forgetfulness is one of the biggest hurdles in the path of spiritual progress. The practice of constant Japa or repetition of the divine name, prayer without ceasing, constant maintenance of the attitude of witness, and other similar disciplines, are meant to overcome self-forgetfulness.

Not infrequently, however, spiritual life itself creates another dream world. Reading religious books without practising preliminary disciplines may create a cloud of ideas which floats inside the head, and the spiritual aspirant may often be found lost 'in the clouds'. Spiritual ideas and emotions can help the mind to rise to a higher plane and can give buoyancy to the ego, but can also produce a false sense of fulfilment and prevent the aspirant from putting forth earnest efforts. As a countermeasure, the aspirant must always see that his actions match with his thoughts. Out of the mass of ideas he has collected, he must select what for him are true and real, build a practical philosophy of life, and start living it. His speech must be restricted to his field of experience.

The next step is to gain some understanding of the working of his own mind. The

mind has several chambers and the aspirant must be aware of what is going on in them. A part of the mind must be constantly engaged in watching, sifting, analysing every experience or thought. Here Western psychoanalysis could be of some help to the beginner as pointed out by Geraldine Coster.⁶ Every aspirant must know the process of repression in his mind and the defence mechanisms that operate in connection with it. The roots of desire lie deep in the unknown depths of the mind, and without some understanding of their nature, and without gaining control over their operations, higher contemplative life is not only difficult but may even be dangerous. It takes a long time, often several years, for spiritual aspirants to understand the workings of their own minds but, by intensifying one's efforts at purification and prayer, the duration of this period could be reduced.

It is admitted by all schools of Indian thought that it is ignorance that prevents man from knowing the ultimate Reality, though there is no agreement as to the precise nature of this ignorance. Though a theoretical understanding of Maya or Cosmic Ignorance may be helpful, what is more useful for a beginner, from a practical standpoint, is an understanding of four other types of 'lesser ignorance' which limit his vision and progress. One of these is ignorance about his own limitations. Every spiritual aspirant must know the limitations of the powers of his mind and body. He must also be aware that he lacks spiritual power to climb the ladder to higher planes of consciousness. Spiritual power does not come by wishful thinking. It comes from a higher divine Source, an Incarnation or an illumined soul. Those who do not have

6. Cf. Geraldine Coster, *Yoga and Western Psychology* (Oxford : Oxford University Press, 1936).

the blessed privilege of direct personal contact with an illumined guru must pray intensely to God. Spiritual power in the form of grace comes down to the soul of the aspirant through intense and sustained practice of prayer.

The second type of 'lesser ignorance' is ignorance about the exact nature of a true spiritual experience. There is at present a great deal of confusion in the minds of people regarding spiritual experience. There is a tendency in modern times to cheapen spiritual experience and create false hopes in the minds of aspirants. A study of the lives and teachings of the great saints of world religions will make it clear that the higher degrees of spiritual experience are difficult to attain without years of intense struggle and effort. Reading of treatises on Advaita Vedanta often creates the impression that *nirvikalpa samādhi* is something easily attainable. The fact is that it represents the highest rung of mystical experience and is beyond the reach of the vast majority of people. Spiritual progress is a graded ascent, and the beginner must be clear about the nature of the first genuine spiritual experience it is possible for him to attain. Instead of crying for the moon, the spiritual baby should focus his attention on his immediate spiritual possibilities. As the great seventeenth-century mystic St. François de Sales points out, 'God expects us to do perfectly what is within our means rather than aspiring for those acts to which we are not called.'

The third type of ignorance is that about

the state of the soul after death. Mukti or liberation is a term which one frequently comes across in books. But unless one gains some understanding of the mystery of life beyond death, the word 'Mukti' can convey no real meaning to anyone. The fourth type of ignorance is about the influence of the environment on the aspirant. Whether he lives with his family or in a monastery or in a forest, every aspirant must beware of the subtle effects of the environment upon him. As Sri Ramakrishna says, while travelling in a cart along a road, at first one hardly notices how far one has gone down. A spiritual aspirant must always be alert and watchful.

The light of man's consciousness is focussed on outer objects, and hence he does not see the inner Self; but a few heroic souls succeeded in turning this focus backward and discovering the higher Self—says the *Kātha Upaniṣad*.⁷ Commenting on the above verse, Śrī Śaṅkara says that this herculean task is as difficult as sending a river back to its source. But a true seeker of Truth never allows himself to be discouraged by the immensity of his task. For he knows that even the most difficult task can be accomplished through proper preparations. The secret of success, according to Swami Vivekananda, is to pay as much attention to the means as to the end, and 'with the means all right, the end must come'.⁸

7. *Kātha Upaniṣad*, 2.1.1.

8. *Complete Works*, 2(1976):1.

FOOTNOTES ON SWAMI VIVEKANANDA IN ANNISQUAM*

ELVA L. NELSON

Annisquam, a quiet seacoast village about forty miles north of Boston, is located within the larger area of Gloucester, Massachusetts. It is a residential community with well-kept older houses and some expensive new ones, narrow winding streets, and a speed limit of fifteen miles per hour.

There have been some changes since Swami Vivekananda visited there in 1893 and 1894. There is now a yacht club which it didn't have then. It still has no drug store, only one small general store selling some groceries and newspapers. The wooden hotels have gone with one exception. The Universalist Church, on a hill overlooking Lobster Cove, which was built in 1830, and where Swami Vivekananda spoke in 1893, remains the same.

A bit of Annisquam as it was in the early 1890's is described by Edmund Garrett, writing in *Romance and Reality of the Puritan Coast* :

A square old-fashioned house, with a central chimney, stands at the beginning of the winding country road to Annisquam. This is a quiet little haven, sheltered by granite hills that rise steeply between it and the sea, on one side, and boulder-strewn cape hills, on the other. No matter how

the wind may blow outside, the little cove is placid. The houses are mostly snug cottages, many of them very picturesque. Here and there is a mouldering boat by a decrepit wharf, or a dory drawn up on a float, or an old-fashioned well—in fact, the place abounds in artistic bits of foreground.¹

Such a setting attracted, of course, the artists, including Winslow Homer. They came with their camp stools and yellow umbrellas and used to dot the landscape. Near the lighthouse along the Atlantic shore could be found Rev. Shields and his family camping for the summer. This pasture land would soon be converted into substantial homes. Several small wooden hotels were built and by the time of Swami Vivekananda's visit, the villagers had turned their residences into boarding houses for the summer visitors.

They came from various parts of the East and as far as away as Chicago. So many came from Cambridge that the natives gave that name to one of its streets and one of its beaches. They were not only artists, but professors, clergymen, and writers, many with their families. And mothers with their daughters.

'It was a culturally sophisticated village,' says Paul Kenyon, former editor of the *Gloucester Daily Times* and historian for the Annisquam Village Church, 'and the boom was probably 1880s to early 1900s.'

Only in this country a short while and headed for the Parliament of Religions in Chicago, Swami Vivekananda's first visit to Annisquam in 1893 was to be a marked weekend in his life. Prof. John Henry Wright, whose guest he was to be, had

* Special appreciation and gratitude to Mr. Paul Kenyon, historian for the Annisquam Village Church, and Mr. Donald Usher, Curator of the Annisquam Historical Society, who have been kindness itself in giving of their assistance. Many thanks also to Mr. Russell Miller, University historian and archivist at Tufts University Library, and Mr. Alan Seaburg, archivist at the Andover-Newton Library at Harvard University, who were instrumental in supplying information on Rev. Penniman. Among the villagers at Annisquam, special thanks to Mrs. John Murray and Mrs. Alice Clark, who gave of their time most graciously.

Mr. Donald Usher supplied the photographs of old Annisquam.

¹. Edmund Garrett, *Romance and Reality of the Puritan Coast* (Little, Brown, 1897), pp. 214-15.

arrived with his family at Miss Lane's boarding house on June 17, 1893.² And there were to be other notables summering in Annisquam whom Vivekananda would be destined to meet.

How did Swami Vivekananda reach Annisquam? Probably by train from Boston. Or he could also have come by boat. It was a much used mode of transportation. The Boston and Gloucester Steamboat Co. left Boston twice a day, at 9.30 a.m. and 2 p.m. By whichever means, he left Gloucester Center by electric trolley car through a somewhat rural and informal countryside to Annisquam.

It was a chilly Friday. 'The wind has blown all day in strong sweeping gusts ... and the rain has dropped down by intervals. There isn't a hint of summer abroad ... we ought to be basking in August sunshine, instead of shivering in November weather.'³

Marie Louise Burke has written of this visit in her *New Discovery*, of how the boarders at Miss Lane's were all excited to see the Swami. Coming on such a blustery day, the hospitality of Charlotte Lane's must have been most welcome.

Charlotte Lane's boarding house was located at 8 Arlington Street. A spacious house with about ten rooms, its grounds ran down to Lobster Cove. She had no need to advertise her well-known private boarding house.⁴ Although Prof. Wright's family arrived there and presumably took their meals there, they lived in a small summer cottage adjacent to Miss Lane's called The Lodge.⁵ Charlotte Lane's place had no distinctive name of its own.

Charlotte Lane, who was called 'Aunt Tot' by the villagers, was not only a loving soul, but was much loved by all. Those who remembered her have characterized her as such. Her grandniece, Alice Moore, said she never married, her fiancé having died of tuberculosis. Another villager, Mrs. Alice Clark, very energetic and bright at ninety-five and not looking a day over seventy, said she got up at 4 a.m. and baked all the pies for her guests. 'She was a darling old lady, marvellous.' Charlotte Lane's dining room had two long tables, and according to Mrs. Clark, it was such fun to eat there. Charlotte Lane's sister, the grandmother of Alice Moore, might have heard the Swami speak at the church. Miss Moore remembers her mother saying that Swami had said that other religions should be respected.

Perhaps it was the evening of his arrival that, after dinner, they all repaired to the Lodge to hear Swami Vivekananda. This building, as well as Charlotte Lane's, still stands, and has a room and bathroom upstairs and a room downstairs which is partially divided by a staircase. It is unfinished on the inside. It can be said from all that is presently known that Swami Vivekananda slept at Miss Lane's.

Was this the weekend that he met at Annisquam Prof. Eugene Wambaugh of Harvard Law School? It appears to be so as the Wambaughs were staying only two houses from Charlotte Lane's. Prof. Wambaugh had a distinguished career in the law and was in his late thirties when he met the Swami. His son writes as follows :

In the summer of 1893 I became four. Faintly I remember seeing the Swami, but I recall clearly that his name came up often in family conversation both then and later. Especially in talk between my father and my sister Sarah who was then eleven and clearly much interested. She died in 1955. I do not recall anything that was said and neither left any papers that might help.

2. *Cape Ann Weekly Advertiser*, June 23, 1893, p. 4.

3. *Cape Ann Breeze*, Aug. 25, 1893, p. 4.

4. *Gloucester Daily Times*, July 10, 1893, p. 5.

5. Location of the Lodge and its use was given by the owner, Mrs. Alice Clark of Annisquam, Oct. 1978.

Sorry. And I apologize for the typing. I am certified as 'blind' and don't see very well.

Yours,
Miles Wambaugh⁶

pity that no one passed on the wise things that he must have said.

Very sincerely,
A. Hyatt Mayor⁹

The sister, Sarah, who talked with her father, later gained a world-wide reputation for her work in plebiscites.⁷

Friday, the day of the Swami's arrival, was blustery, but there is a saying about the weather in New England that if you don't like it, wait a minute. The moon was full on August 26,⁸ and it is just possible that on that evening, a Saturday night, Swami Vivekananda went on a picnic. Picnics were the 'in' thing in Victorian times.

This supposition is based on what follows. (At this point, it is necessary to go a little forward in time.) In researching Swami Vivekananda's second visit in 1894 when he was the guest of the Bagley's in the Hyatt house, a letter was sent to its present summer occupant, A. Hyatt Mayor, Emeritus Curator of Prints at the Metropolitan Museum of Art, and the grandson of Alpheus Hyatt, who owned the house in the 1890s. We received the following reply:

I remember my mother telling that Swami Vivekananda stayed at this house in the time of my grandfather, Alpheus Hyatt, who died in 1901. I do not know how long he stayed, nor exactly when, but the stay included a moonlight picnic, during which he unbent and became charmingly jolly, developing a new skill in skipping paper plates across the water. He ate the meat that was served at the picnic because he explained that he did not wish to be rude by flying against the customs of the heathen. I wish I knew more details but all I gathered was that he charmed everybody with his urbanity and his willingness to enter into the mood of the moment. It is a

The fact of a moonlight picnic could perhaps pinpoint when the picnic occurred. In August 1894, the full moon was on the 16th,¹⁰ when it does not seem that Swami Vivekananda was there. This would bring the picnic into the 1893 picture.

Very likely the Swami met Alpheus Hyatt as well as his family. The two daughters, Harriett, then in her twenty-fifth year and the mother-to-be of A. Hyatt Mayor, and Anna, then seventeen, were later to become well known for their work in sculpture.

Alpheus Hyatt, zoologist and paleontologist, established the first marine biological laboratory in the U.S., which is now located at Woods Hole in Hyannis, Mass. *The Dictionary of American Biography* characterizes him 'As a man Hyatt inspired the love and devotion of his students to a marked degree. . . . He was always approachable and kindly, unpretentious and open-minded.'¹¹

Since Annisquam was a small, closeknit village and all three professors, Hyatt, Wambaugh, and Wright lived in Cambridge, Mass., it is likely they all knew each other and that Prof. Wright would have introduced the Swami. Since the Hyatts had rented their house in 1894, they most probably would not have been in Annisquam at that time. So it would seem that it was in 1893 that they met Swami Vivekananda.

That the Swami 'unbent' suggests that he might have been on his guard as would

6. A letter to the writer of this article, Oct. 1978.

7. *Dictionary of American Biography*, Supplement Five, 1951-1955 (Scribners, 1977), pp. 723-24.

8. *The American Ephemeris and Nautical Almanac for 1890* (Washington, D.C.: g.p.o., 1890), p. 139.

9. A letter to the writer of this article, dated 24 August 1978.

10. *The American Ephemeris and Nautical Almanac for 1891* (Washington, D.C.: g.p.o., 1891), p. 139.

11. *Dictionary of American Biography* (Scribners, 1961), 5:447.

not be unlikely to someone new in the United States.

On Sunday evening Swami Vivekananda spoke at the Universalist Church. At one time 'the established church', it became in 1811 Universalist under the leadership of Father Leonard, 'Father' not only by denomination but by leadership. The theology of John Murray, who preached universal salvation, made a deep impression on Father Leonard. Finally in 1811 he announced his resignation from the Church stating that, on account of a decided change in his views, he had adopted the Universalist view of Theology. He wrote: 'And at present I am convinced by the Spirit of Truth which I find there, that Grace will reign as universally as sin has reigned.' He did not like the Calvinist doctrine of original sin and eternal punishment.¹²

There may be some confusion as to the denomination of the church from the announcement in the *Gloucester Daily Times*, August 26, 1893:

Annisquam Universalist Church, Rev. G. W. Penniman, Pastor. Rev. A. B. Shields of Rhode Island, of the Protestant Episcopal Church, will preach in the morning service at 10:30....

In *New Discoveries*, we find the announcement in a Salem newspaper, 'Swami (rev.) Viva Kananda preached in the Episcopal Church last Sunday evening, by invitation of the pastor and Professor Wright of Harvard....'

The announcement in the *Gloucester Daily Times* for August 28 ran as follows: 'Mr. Sivanei Yivcksnanda, a Hindoo monk, gave a fine lecture in the church last evening on the customs and life in India.' But the *Cape Ann Breeze* for August 29 wrote:

In the evening the church was open and a little of the Orient came to our doors in the person of a gentleman from Cathay, a Hindoo monk, the first one, I understand, who ever crossed the ocean to America. He is a guest of Professor Wright at Miss Lane's boarding house and has a musical Indian name, whose intricacies of speaking and pronunciation I have not yet mastered. He spoke in fairly good English, of the manners and customs in his far away land, and his dusky face, picturesque dress, distinctive phraseology, and pleasantly told story was a charming innovation in our matter-of-fact Western civilization.

This was, as he himself said, 'the' first public discourse that he ever gave in English or in his native language'.¹³ It marked the beginning of his unprecedented work in the West. It was this quiet village, Annisquam, from where ships had sailed to China and India before Revolutionary times, that another revolution was so quietly begun.

In the early 1950s the parish at Annisquam voted to be interdenominational. Having broadened its views before Swami Vivekananda, it has broadened them since.

Even though from the published accounts there may have been some ambiguity as to the denomination of the Annisquam Village Church, and although Rev. Penniman was beginning his vacation, it seems just likely that this was when Swami Vivekananda met him. The *Cape Ann Weekly Advertiser* carries this announcement for October 6, 1893: 'Church services were resumed on Sunday morning after the vacation. Our pastor spoke on "The Parliament of Religions at the World's Fair".' So far, although we have been in contact with Rev. Penniman's daughter, and the archives at Tufts University and Harvard University have been searched, no trace of the sermon has come up. Mrs. Dorothy Penniman Hubbard has said that her father spoke of Vivekananda when she was a child. She was born in 1903. But, like Miles Wambaugh,

12. 'Historical and Biographical Account of Annisquam Village Church and Its Ministers dating back to 1728', comp. James H. Cunningham. Mimeographed and unpagged.

13. *Gloucester Daily Times*, Sept. 6, 1894, p. 4.

she doesn't remember specifics. How interesting that sermon might have been!

Rev. George Penniman died in 1943. An appreciation has been written of him by Rev. Herbert Benton, who also may have met Swami Vivekananda, as his house was next to Charlotte Lane's and he was a friend of Penniman's since his high school days. He writes: 'Never have I known a man more genuine, more sincere, more devoted to the highest and best in life.... Yet his scholarship and his transparent idealism made him no recluse. His was no cloistered existence. Dr. Scott calls him a "saint". But his was the human variety. He lived close to the great throbbing heart of the world. His sympathies were deep and broad, his thoughtful kindness inexhaustible.'¹⁴

Mr. Penniman's daughter feels that her father and Swami Vivekananda had many thoughts in common. She would hear the Swami's name mentioned off and on around the house when she was a child, but has no definite knowledge as to whether her father attended the Parliament of Religions.

On Monday, August 28, the Swami left Annisquam for Salem, Massachusetts, a train ride of about half an hour. From here he wrote to Prof. Wright, addressing him as 'Dear Adhyapakji', establishing with him a close, open, and loving relationship. Most grateful the Swami was.

His second visit to Annisquam was a year later in August. (See Marie Louise Burke's *New Discoveries*.) This time he came as a guest of Mrs. John Judson Bagley. An announcement in the *Cape Ann Weekly Advertiser* for June 15, 1894, states: 'The Hyatt house will be occupied this summer by Mrs. Francis Bagley¹⁵ of Boston.'

¹⁴. *Christian Leader*, Sept. 18, 1943.

¹⁵. The Detroit Public Library informs us that Mrs. John Bagley's given name was 'Frances E.' A typographical error could account for 'Mrs. Francis'. But why 'of Boston'?

Research has not been able to locate the address of this Mrs. Bagley, whether she lived in Boston proper or the environs or what her relationship was to Mrs. John Bagley.

The Hyatt house where the Swami stayed for perhaps three weeks is located in another section of Annisquam called Goose Cove. It is on the waterfront and rather secluded. A. Hyatt Mayor, the present owner, writes, 'There are half a dozen rooms where he might have slept, all considerably changed since then. The outside of the house has stayed much the same'.¹⁶ A porch was added to it some years later.

Prof. Wright and his family came early in June. The *Cape Ann Weekly Advertiser* for June 8, 1894, notes: 'Prof. Wright and family from Cambridge are here for the season. They occupy rooms at Mrs. Benton's and board at Miss Lane's.' Mrs. Benton's house was next to Charlotte Lane's on Arlington Street. She was a school teacher.

This would seem to be the season when Swami Vivekananda saw some of the lighter side of summer life at Annisquam. If the Swami arrived on August 17, the day was described like this in the *Cape Ann Breeze* for August 18: '... the day was improved to its utmost extent far into the evening. There were numerous riding parties, picnics, and sailing parties. The river was full of yachts, sail boats, and dories, and the streets were gay as carryalls, wagonettes, buggies, democrats,¹⁷ and vehicles of all sorts, filled with pleasant parties, rolled swiftly and smoothly along over the dustless roads....'

The centre of social life was Mechanics Hall. On August 21 an interesting musicale was given there, followed on the next even-

¹⁶. Letter to the writer, dated Aug. 29, 1978.

¹⁷. Democrats were a light farm-wagon with two or more seats drawn by two horses.

ing by entertainments furnished by blind musicians, while in the afternoon of the same day there was a sale whose proceeds were for the poor children of Boston.¹⁸ The *Gloucester Daily Times* for Saturday, August 25, announced: 'The steam yacht Senator is again visiting our harbour, and with its search-light and coloured electrics last evening illumined all its surroundings.'¹⁹

Whatever Swami Vivekananda may have taken in of all this, he did get time to write a few letters.

'Dear Sister,' he wrote to Isabelle McKindley on August 20, 'Your very kind letter duly reached me at Annisquam. I am with the Bagleys once more. They are kind as usual. Professor Wright was not here. But he came day before yesterday, and we have very nice time together. Mr. Bradley of Evanston, whom you have met at Evanston, was here. His sister-in-law had me sit for a picture several days and had painted me. I had some fine boating and one evening overturned the boat and had a good drenching—clothes and all...'²⁰

So we know the first few days were partially occupied with sitting for a portrait and visiting with his friends. Rev. George Penniman was not in Annisquam at that time and would not be preaching at the Universalist Church until September 2.²¹

On the 31st of August, the Swami wrote to Alasinga, his great devotee in Madras: 'I just now saw an editorial on me about the circular from Madras in the *Boston Transcript*.'²² It had appeared on August

30. This was what Swami Vivekananda had been waiting for. It put the stamp of credibility on his being a genuine representative of Hinduism. That people like Prof. Wright might have thought him a fraud had concerned him. The editorial goes like this:

Swami Vivekananda came to the United States to convert the heathen of this country from the ruling faith in materiality to a lively conviction of spiritual things. The impression he made at the Parliament of Religions and his subsequent mission in various parts of the country are matters well known to all. Like our own missionaries to India, the gentleman who came as missionaries to us in America are not all of the same tenets and practices, and do not often know all about the good works of one another. But it is interesting to receive just at this moment, when the Hindoo monk has been speaking at Eliot and Plymouth, a circular of the proceedings of the public meeting at Madras, where leading Hindoos assembled together to make formal expression of their gratitude to him for his representing of Hindooism to the American public and at the Chicago Parliament of Religions. The chairman said: 'They were assembled to express their admiration and their thanks to the great American people for the very kindly and sympathetic reception which they have accorded to Paramahansa Swami Vivekananda, whom all here knew so well and revered so much. They had met also to convey to the Swami their high appreciation of the signal services which he had rendered in America in the Parliament of Religions and other places. There could be no doubt that his visit to the great Western country and his services there were of excellent augury....'

'Amid all the troubles and humiliations of our past history, in spite of our present fallen condition, we, Hindus, yet retain undiminished our faith in our ancient system of religion, of which the fundamental and central conceptions have been placed before you with such conspicuous power and success by our gifted representative. All of us who have the privilege of knowing personally Swami Vivekananda never felt for a moment's doubt that his mission to your great and free nation would prove an entire success and that his genius, enthusiasm, wisdom, and eloquence will bear fruit....'

This must have brought great joy and satisfaction to Swamiji. No doubt all who were interested in him at Annisquam got

18. *Gloucester Daily Times*, Aug. 18, 20, and 23, 1894.

19. *Gloucester Daily Times*, Aug. 25, 1894, p. 4.

20. *The Complete Works of Swami Vivekananda*, 8 vols. (Calcutta: Advaita Ashrama), 5(1973): 38-39. Hereafter cited as *Complete Works*.

21. *Gloucester Daily Times*, Aug. 20, 1894, p. 4; Aug. 25, 1894, p. 4; Aug. 29, 1894, p. 4.

22. *Complete Works*, 5:40.

the news. In this same letter to Alasinga, his thoughts are of the work to be organized in India and he imparts encouragement to his devotee : 'When you feel gloomy, think what has been done within the last year.... Are you sincere? unselfish even unto death? and loving? Then fear not, not even death. Onward, my lads ! The whole world requires Light.... Have faith that you are all, my brave lads, born to do great things ! Let not the barks of puppies frighten you—no, not even the thunderbolts of heaven—but stand up and work !'

Summer festivities looking ahead to the Labour Day weekend were going full tilt. The *Cape Ann Breeze* for August 27 stated: Last week was very gay for such a staid and conservative village. Every night brought some social event and this week promises to be like the last. There is, I hear, to be two parties this evening: a dance in the Hall, and another of Mrs. Hodgkin's pleasant receptions in the Mill....

Hodgkin Mill was directly opposite from the Hyatt house on the other side of the inlet at Goose Cove. The Swami has written of the boating, dancing, and music which he heard during his stay.²³ It is no wonder, for the same newspaper reported on the following day :

Miss Belle Hodgkin, the well-known artist, held a very enjoyable dancing party at the old Hodgkin Mill, Annisquam, last evening which was attended by a great many artists who are summering at Annisquam....²⁴

Nor was this all. On the previous saturday, a piazza concert was given at the residence of Mr. and Mrs. W.E. Dennis, by some yachtsmen from Boston, assisted by a few of our summer residents. Jolly songs and music on the banjo, guitar, mandolin, and harmonica made a pleasing diversion for the many friends and neighbours, who occupied comfortable chairs on the piazza. The many Chinese lanterns aloft also helped to enhance the beauty of the scene.²⁵

The festivities continued right through Labour Day. It was written up in the *Gloucester Daily Times* as follows :

The day on Annisquam River was a regular 4th of July, at early morning the bunting was flung to the breeze from every flag-staff and the white winged yachts with their joyous occupants were flitting to and fro.... Dory and rowboat loads of picnickers made it lively with their songs along the banks of the river, the curling smoke told of clam bakes and boils, hot coffee and other good things served in true picnic style.... The cottagers kept open house and entertained their friends most loyally.... Huge bonfires lighted up the hills and shores, coloured lanterns from the cottages formed a splendid illumination....²⁶

With New England having a drought in the summer of 1894 (the newspapers reported that smoke from forest-fires dimmed the light from the sun on the Sunday before Labour Day),²⁷ it was an ideal time for outdoor activities. At least Swamiji observed them even if he did not take part. Whether the Bagleys took him on excursions to other parts of Cape Ann is not known, but very likely. They would stay on until into October.²⁸

The day after Labour Day was the day the Swami was to speak at Mechanics Hall. Centrally located, it was the place in the village for almost all functions. The *Cape Ann Breeze* for September 4 gave this announcement :

An opportunity not lightly to be slighted, will be given us this evening to learn something of the conditions of Oriental life and religious observances by the lecture announced below.

Swami Vivekananda, the Hindoo monk, whose addresses at the Parliament of Religions in Chicago have attracted so much attention, is the guest of Mrs. Governor Bagley in the Hyatt House. In compliance with the urgent request of many persons in Annisquam, both citizens and

23. *Complete Works*, 6(1978):269.

24. *Cape Ann Breeze*, Aug. 28, 1894, p. 1.

25. *Gloucester Daily Times*, Aug. 29, 1894, p. 4.

26. *Gloucester Daily Times*, Sept. 4, 1894, p. 4.

27. *Ibid.*

28. *Cape Ann Weekly Advertiser*, Oct. 12, 1894, p. 4.

summer visitors, he had consented to give a public address this evening at 8 o'clock in Mechanics Hall on 'Life and Religion in India'. His unusual eloquence and learning and his remarkable personal presence will make the occasion one not to be forgotten by all who may hear him.

There will be a small admission fee of 25 and 35 cts. charged. It is hoped that this stranger from a strange and far-off land will be greeted with a good audience on this his second appearance among us.

The same newspaper reported on September 6 :

A very fair audience assembled in the hall Tuesday to listen to the address of Swami Vivekananda, the Hindoo monk. He wore the distinctive dress of his rank, and was a picturesque figure in the flowing robes and loosely knotted sash, with his dusky, oriental-looking face and shapely head, surmounted by a dexterously twisted turban. His English is that of a cultured foreigner, who has been chiefly associated with refined and educated people. One has to follow him closely to always catch his meaning, however. The matter and manner of his lecture proved very interesting to his hearers, and they, so far as we have learned, congratulated themselves on the opportunity of hearing the distinguished stranger.

To complete the picture, the following was printed in the *Gloucester Daily Times* for September 6 :

Mechanic Hall was well filled on Tuesday evening to hear the lecture given by our visiting friend, the Hindoo monk. He was introduced to the audience by Prof. Wright, who also made some preliminary remarks befitting the occasion. The lecturer alluded to the visit he made to this village last year, and stated that the address he gave here at that time in the church was the first public discourse that he ever gave in English or in his native language; and kindly thanked the friends present who induced him to attempt the same. The religion of India was explained at some length by the speaker from a metaphysical standpoint, sharing the working of his mind and the thought following, yet his ideas were broad and liberal, when practically applied.

Many must have gathered after the meeting to thank and to congratulate him. Later in the week, he left Annisquam for Boston.

For a man of great austerity, great awareness, his sojourns in Annisquam, in addition to the friendships and admiration he found there, provided him with an elongated glimpse of summer festivity. He wrote Alasinga from Boston on September 29, 1894 :

The present Hindu society is organised only for spiritual men, and hopelessly crushes out everybody else. Why? Where shall they go who want to enjoy the world a little with its frivolities?²⁹

29. *Complete Works*, 5:48.

SPACE-TIME—II

DR. SAMPOORAN SINGH

Manifestation of Space and Time

In the R̥g-Veda, the oldest scripture of living world religions, there is a remarkable passage which describes the nature of Reality before the beginning of creation :

Existence was not then, nor non-existence,
The world was not, the sky beyond was neither.

What covered the mist? Of whom was that?
What was in the depths of darkness thick?
Death was not then, nor immortality,
The night was neither separate from day,
But motionless did *That* vibrate
Alone, with its own glory one—
Beyond that nothing did exist,
At first in darkness hidden darkness lay,
Undistinguished as one mass of water,
Then *That* which lay in void thus covered

A glory did put forth by *Tapah* !
 First desire arose, the primal seed of mind.
 13

This may be taken as the germ of all later Indian philosophical speculations about the origin of the phenomenal universe. Translated into modern language, it means that behind the phenomenal universe lies an infinite continuum of Universal Consciousness which is pure and absolute self-existence, self-awareness and self-delight. We may call it the 'Passive Reality'. It is a state of Reality which is beyond causation. Creation began when primordial *spandana* or vibrations appeared on this Reality. As the *Kātha Upaniṣad* says, the whole universe first vibrated in *Prāṇa*.¹³ This primordial cosmic vibration came to be known as the *cit-śakti* or *maya* in Vedānta. All the manifested universe is a projection of this cosmic vibration ; it is the second continuum. We may call it 'Active Reality' or 'Causal Consciousness'. This gave rise to the third continuum known as the cosmic mind or *māhāt*. What modern physicists call time-space continuum is only a special manifestation of this cosmic mind, though the ordinary human mind tries to analyse the phenomenon and so sees time and space as separate entities. As we have already shown, modern physics has confirmed that the world is a construct of our sensations, perceptions, memories.

When the primordial vibration or the 'first thought' arose in the Infinite, there was no concept of 'time'. Identifying with the first thought, He allowed the second, third and fourth thoughts in a continuous procession, thus generating the concept of the intellect and its perception of Time and Space. It is quite evident that in the nascent

awareness, that is, at the time when the first thought arose, time was not yet born. It appears that the Causal Consciousness, which was the Causeless Cause, manifested on Its own matrix as a Great Thought which generated Space and Time. The Absolute, the Unmanifest, the Timeless Spaceless Reality enters manifestation to discover Itself, so to say, in Space, Time and Causation. Space and Time are the names we give for the self-extension of the One Spaceless and Timeless Reality. If we regard space as a static extension in which things stand or move in a fixed order, and Time as a dynamic extension, and relate both to the one Reality, then Space would be the Active Reality in self-extended static status and Time would be the Active Reality in self-extended dynamic status. Alternatively, we may regard Space not as something static but as something that is constantly moving, the constancy of movement giving the impression of static space (a traveller inside a moving train sees everything static inside the train) and dynamic time (a person outside the train perceives the traveller in motion). According to this view Space and Time are not separate self-extensions but a dual aspect of one and the same self-extension of the Absolute. This gives us a dynamic concept of a four-dimensional Space-Time continuum. The Causal Consciousness in its dynamic movement expresses itself as a principle of change, which is Time in the Ever-Unchangeable ; as a principle of division, which is Space in the Ever-Indivisible ; as the principle of matter, which is the vibratory structure of creation in the Ever-Stillness ; and as the principle of mind, which is the objectification of unitary, non-dual consciousness. Space, time, matter and mind are one and the same, and substantially nothing but mere ideas. To sum up in the words of Sri Aurobindo :

13. The translation is Swami Vivekananda's. See *The Complete Works of Swami Vivekananda*, 8 vols. (Calcutta : Advaita Ashrama), 6(1978) : 178-79.

14. *Kātha Upaniṣad*, II.iii.2.

In its fundamental truth the original status of Time behind all its variations is nothing else than the eternity of the Eternal, just as the fundamental truth of Space, the original sense of its reality, is the infinity of the Infinite.

When we attempt to reach the root of any aspect of the manifest world we are led to suppose that beyond its form, beyond its appearance, there must exist some sort of causal state, some undifferentiated continuum, of which that particularized form is an apparent development. The first continuum is the Space-Time, where Space-Time is a limitless undifferentiated indivisible continuum, and relative space and relative time are imaginary divisions built in it. The second continuum is thought, as the universe is looked upon as a Great Thought of the Almighty Creator. The third continuum sustaining Thought and Space-Time is Infinite Existence-Consciousness-Bliss; all these principles are one. The cosmos is a manifestation of Pure Existence and Conscious Force.

Beyond Time, Space and Causation

In the superconscious state of mind, the seer transcends the three-dimensional world of everyday life and experiences a higher, multidimensional reality. Thus Aurobindo speaks about a subtle change which makes the sight see in a sort of fourth dimension.¹⁵ The enlightened state of mind perceives the 'interpenetration of space and time' by a universal consciousness. In the words of D. T. Suzuki :

The significance of the Avatamsaka and its philosophy is unintelligible unless we once experience ... a state of complete dissolution where there is no more distinction between mind and body, subject and object. ... We look around and perceive that ... every object is related to every

other object ... not only spatially, but temporally As a fact of pure experience there is no space without time, no time without space; they are interpenetrating.¹⁶

During meditation the ordinary awareness of time is transcended, and, instead of a linear succession of instants, one experiences the present moment. In the present moment, there is absolute tranquility of mind, which experiences the infinite, timeless present. The past and future are both rolled up in this present moment, which is not something standing still but is dynamic, that is, it ceaselessly moves on. In transcending time, the seer also transcends the world of cause and effect. He experiences the present moment as timeless, spaceless and causeless, and he comes to have a touch of the Supreme Reality which is imbedded in the present moment. Mystics maintain that they can actually experience the full space-time where time does not flow any longer :

If we speak of the space-experience in meditation, we are dealing with an entirely different dimension. ... In this space-experience the temporal sequence is converted into a simultaneous co-existence, the side-by-side existence of things ... and this again does not remain static but becomes a living continuum in which time and space are integrated.¹⁷

It is believed by most that time passes; in actual fact, it stays where it is. This idea of passing may be called time, but it is an incorrect idea, for since one sees it only as passing, one cannot understand that it stays just where it is.¹⁸

Like our ordinary notions of space, and time, causation is an idea which is limited to a certain experience of the world and has to be abandoned. Eastern philosophy aims

15. Sri Aurobindo, *The Synthesis of Yoga* (Pondicherry : Aurobindo Ashrama, 1957), p. 993.

16. D. T. Suzuki, Preface to Beatrice Suzuki, *Mahayana Buddhism* (London : Allen & Unwin, 1959), p. 33.

17. Lama Anagarika Govinda, *Foundations of Tibetan Mysticism* (London : Rider, 1973), p. 116.

18. Dogen Zenji, *Shobogenzo*; in J. Kennett, *Selling Water by the River* (New York : Vintage Books, 1972), p. 140.

at going beyond the experience of time and freeing us from the chains of cause and effect—from the bondage of karma. It is a liberation from time. In the words of Swami Vivekananda :

Time, space, and causation are like the glass through which the Absolute is seen.... In the Absolute there is neither time, space, nor causation.¹⁹

In the absolute, there is neither time, space, nor causation; for these are mere ideas born in the mind. The Causeless Cause of all objects and processes is the Absolute, so it is impious to regard time, space and causation as real categories independent of the Absolute. The manifestation of the static aspect of the Absolute is space, and its dynamic manifestation is time; the eternal and the dynamic natures of the Absolute are manifested as space and time in the phenomenal universe.

Identification with Time and Space

Space and time²⁰ constitute the boundaries of our daily lives. These are the limitations of our physical world and mental world. Forgetful of our real nature, we remain chained to space and time and causation, and this forgetfulness is due to ignorance. Our miseries and frustrations of life are due to our identification with the spatio-temporal world of causation. In our calm moments,

19. Swami Vivekananda, *Jnana-Yoga* (Calcutta: Advaita Ashrama, 1972), p. 109.

20. Physicists consider that in the actual world each participator can only experience the phenomena in a succession of space-time sections, that is, in a temporal sequence. The mystics maintain that they can actually experience the full span of undifferentiated space-time continuum, where time does not flow any longer or, in other words, they experience the timeless Reality. Physicists' concept arises from the conscious mind, and that of mystics from the super-conscious mind.

we sometimes feel an inner understanding that our identification with space, time and causation is wrong and that it is inimical to our peace, progress and happiness. The identification is a function of the receptivity of our sense-organs and our intellectual map. Our rational knowledge is a system of abstract concepts and symbols, characterized by a linear and sequential structure which is typical of our thinking and speaking. Our concept of the whole universe appears as the 'line'; going beyond the 'line' would seem as if going into nothingness. We are only aware of a series of emerging points on the 'line', which give us a concept of the past and the future. Our every perception is a mysterious movement from the past to the future in a lineal dimension. This kind of linear understanding makes us a slave of time, a slave of our mind and senses.

The Supreme Truth is not linear but dimensionless; it is not successive but simultaneous. The natural world is of infinite variety and complexity, a multi-dimensional world which contains no straight lines or completely regular shapes, where things appear to happen in sequence. Actually, these are parts of the map, not of the territory. The limitation of our conscious mind is our way of thinking along a line. Our linear concept is time-dependent, so it is governed by causation. A good deal of our unhappiness is due to the dependence of our body-mind-intellect equipment on time and linear or sequential perception.

The Personal and the Impersonal

Our tendency to divide the perceived world into separate things and to experience ourselves as isolated egos, is to be seen as an illusion created by our measuring and categorizing mentality. In the Eastern view, the division of nature into separate objects is not fundamental, and all objects have a

fluid and ever-changing character. The basic themes of the Eastern world-view are : basic unity of the physical universe and the spiritual universe, inter-relation of all phenomena, the intrinsically dynamic nature of the universe. The Eastern mind sees the world as a system of inseparable, interacting and ever-moving components with the ego as an integral part of this system. All objects and processes in the universe are integral parts of an inseparable harmonious whole. The Eastern world-view is, therefore, intrinsically dynamic and contains time and change as essential features. The cosmos is seen as one inseparable reality—forever in motion, alive, organic ; spiritual and material at the same time. Since motion and change are essential properties of things, the forces causing motion are not outside the objects, but are an intrinsic property of matter. The Eastern image of the Divine, or Lord, or Supreme Reality, or Universal Consciousness is not that of a ruler who directs the world from above, but of a principle that controls everything from within. All objects and processes perceived by the sensory organs are inter-related, and are but different manifestations of the Supreme Reality.

'No personal God can form part of a world-model that has only become accessible at the cost of removing everything personal from it.... (God) must be missing in the space-time picture (of the scientific world or scientific truth). I do not find God anywhere in the space and time—that is what the honest naturalist tells you,' says Schrödinger.²¹ The doctrine of a personal God does not find a place in the scientific truths or in the Supreme Truth. The Lord expressed Himself through the Ten Nanaks (1469 to 1708) in the following words :

21. Erwin Schrodinger, *What Is Life and Mind and Matter* (Cambridge : Cambridge University Press, 1967), p. 150.

The one Lord, Eternal, Creator, All-pervading, Fearless, Uninimical, Immortal, Timeless, Unincarnated, Self-existent, Realized with His Grace. He, the Timeless One, existed before time (was born), existed since the primeval ages began, existeth now, and shall exist forever.²²

Spiritual or mystical experience is an event as real as an immediate sense perception or the awareness of one's own personality. It is evident that God can be experienced by a pure mind or a super-conscious mind, and so Self-knowledge is an intuitive knowledge of the Supreme Reality or Supreme Truth. The Infinite Supreme Reality (Consciousness) sustains the finite, the time-bound world ; the infinite variety of objects and processes being its manifestations. The unchangeable infinite Self is dimensionless, unbounded, whose characteristics are existence-knowledge-bliss. It is an ever-present Reality, as the Knower behind all acts of perception and knowledge, who cannot be made an object of knowledge. 'Brahman' is the innermost Self of all. Brahman, the ultimate Reality, is identical with Atman, the Reality within. The Supreme Truth is 'Brahman', the Universal Consciousness, the one Self in all.

The Being and the Becoming

According to Eastern thought, neither matter nor consciousness is created out of nothing. Both are the result of the evolution of one supreme, self-existent Being. An evolutionary process is one of 'becoming'. Evolution presupposes an involution. What is dormant, present all along, becomes more and more manifest as the process reaches higher levels of complexity and expression. Consciousness is dormant or involved in matter. As evolution proceeds, the dormant consciousness unfolds itself throughout the process and increases its expression at different levels of complexity, and this dormant consciousness is respon-

22. *Guru Granth Sahib*, prologue to 'Jap Ji'.

sible for the element of continuity, and unites the series of forms into a single process. The Eastern view holds that evolution is a cyclic process. All becoming is not only Being but also towards a Being. Without this final Being, no process of becoming is intelligible. It is the ever-present principle of Reality, or Being, or the undifferentiated homogeneous space-time continuum, which makes for the continuity and meaning of this gigantic process of becoming. Sri Aurobindo speaks of this as follows : 'The Eternal Divine is the Being, the universe in time and all that is apparent in it is a becoming.'

In this becoming, there is seen a spontaneous unfoldment of one's own Being. In the becoming, there is the movement of aspiration, which is initiated by the Unknown, and emanates from one's true and original nature, and this goads the becoming to the Being. Each becoming has a natural impulse to evolve to perfection, to be one with the Eternal Divine. In this aspiration, there can be no frustration, as the becoming tries to consciously and deliberately evolve with the aim of perceiving the totality, the Being. The Supreme Truth, or the Being, is the substratum of all becoming, and ensures the continuity and meaning of the gigantic process of evolution.

This evolutionary process of becoming passes through three levels or stages. In the first stage Reality remains as Pure Existence ; Consciousness is wholly turned upon Itself and there is no expression of it ; this is the Timeless Passive Reality. In the second stage, which is called Active Reality, Pure Existence and Conscious Force co-exist, but are inseparable ; the Being's whole consciousness is turned towards a simultaneous view of what we call the past, present and future—a total vision of Time-Eternity, without division or distinction ; in this vision the three times coalesce into

a single panorama. So the Active Reality knows Itself in indivisible Time and embraces all the dynamic experiences of the time-bound Self. The dynamic timeless Active Reality self-exists on the foundation of the immobile timeless Passive Reality. Third, the Being manifests as becoming, conscious mind cuts a line or section in the Infinite, which changes into the finite, runs into contradictions and irreconcilable pairs-of-opposites, and becomes a slave of space, time and causation. In our normal waking state, we are neither the eternal Super-conscious nor the utterly inconscient ; but exist somewhere in the middle bounded by the limitations of Space, Time and Causation. We remain absorbed in the present moment and are capable of acting only in the present ;²³ the past has streamed away from us never to return or be lived except for a modicum of memory which does duty for us by recalling the past, not the whole past for that matter, but only a conceptual shadow of it. Of the future we know not at all for it is not the present and, therefore for us not in existence. To our conscious mind, the Infinite is latent, it is an abstract idea. But to the Infinite, the past is very much in existence ; it is as much active, living and productive as the present can be. Again, to the Infinite, the future is also an open book. The Infinite has a 'prospective as well as a retrospective Time-sense, Time-vision, Time-perception', but this knowledge is superconscious to our conscient

23. A man lives at one and the same time in the real, directly apprehended world (what he sees and hears) and in a world of symbols (like words). The symbolic world in which human beings live is more than the actual world ; it includes, in a sense, something from all that has ever existed in the actual world. Human beings, therefore, live in the past as well as the present. The past continues and is here with us in the world of symbols with which we replace and interpret our actual world, and in the same way our present will go on into the future.

mind and as such it is latent in us and we do not cognize it in the conscious or waking plane. To understand the Infinite, or our own true nature, the conscious mind must consent to pass beyond its finite reason (intellect) to a total reason (philosophical reason), and in this state (superconscious state) we can live indivisibly in the three times containing all their apparent divisions. In the words of the great Dutch philosopher Spinoza, we must learn to look at the world *sub species aeternitatis*, from a cosmic perspective. The realization of the Timeless Reality is the true immortality.

Life is a continuous process, with a set purpose, a glorious pattern and a rigid logic. The 'integrated psychic personality' is responsible for the perpetual continuity from life to life, from world to world, which is not the Timeless Eternal but which expresses itself in perpetuity in eternal Time. The integrated psychic personality is called our true being, causal body, the true spiritual individual within us, which is distinct from our superficial ego. Our physical personality has a triune structure—body-mind-intellect equipment, which has a role to play only in our present life, and is a part of the becoming process. But the integrated psychic personality, which ensures continuity from life to life, exists for all time and is a part of the timeless immortality through the knowledge of the Active Reality and Passive Reality. It is only then we shall exist consciously in eternity and not in bondage to time.

The truth of Being and becoming is that Being goes into hiding (or becomes latent) itself in becoming in a descending order of evolution; and becoming in turn seeks after Being in an ascending order of evolution. Becoming realizes its own true nature when it knows itself as Being. The becoming realizing Being, becoming understanding its true nature and remaining permanently grounded in the plenary freedom

of Being is the true Self-knowledge, the true aim of our terrestrial life.

Where Being (Pure Existence) is, Consciousness (Pure Knowledge) is there too, for one is the expression of the other. When becoming identifies itself with ego, there is misapprehension of the Being, then the Being becomes latent and consciousness plays the eternal game of hide and seek. The Superconscious descends into an involuntary self-forgotfulness at different frames of reference in the mind-continuum in an apparent negation of Itself in utter inconscience. This going down the rungs of the evolutionary ladder is called involution. When becoming adopts the stance of non-identification with, and detachment from ego, then the Being expresses Itself with pristine glory and the becoming goes up the rungs of the evolutionary ladder; this is psycho-spiritual evolution.

The Reality, the Being, is spaceless and timeless and hence beyond causation. The becoming is in space and time and governed by causation. The manifestation of Being into becoming is 'Timelessness translated into time manifestation'. The Unmanifest, the Absolute, the Spaceless and Timeless, manifests to discover Itself, so to say, in Space and in Time, so it adopts the stance of a finite existence in relativities and finitudes. Space and Time are the names we give for the self-extension of the One Spaceless and Timeless Reality.

The Spiritual Ascent

The superficial mind of the waking state is inconscient. But the substratum of the inconscient mind is the Superconscious Self, and this Self illumines the inconscient mind and bestows on it consciousness, and this is called the conscious mind. The conscious mind of the waking state has a definite frame of reference that perceives the universe at its surface value and as such is conscious of a multiplicity of objects and

processes. But the Superconscient Self, which is normally latent in us forming the substratum of the conscious mind, sees the unity of existence behind the bewildering multiplicity and complexity of the world. The involution of the Superconscient Self suggests that the human being is potentially Divine. He has an inherent capability to transcend the conscious mind by conscious efforts. He need not forever remain as a finite mind tied to a moment-to-moment vision; his life and movement need not be restricted to the confines of a narrow physical Space-Time world; he possesses in himself the necessary equipment to cross the frontiers of 'ignorance' which is defined as non-apprehension of his own real nature, and enter the realms of plenary knowledge. The effort to reach the highest level of awareness and integration with the whole universal Consciousness is the psycho-social phase of evolution. To rise from the conscious mind to the Superconscient is the culmination of human evolution.

The evolutionary Force, which has changed man from 'an insect crawling among other ephemeral insects on a speck of surface mud' into the thinking, self-conscious *Homo sapiens*, and has carried him on its crest so long will not allow him to rest by the wayside indefinitely, or get lost in the meandering bypaths of ignorance looking for will-o'-the-wisps. It is sure to carry him with it on its journey into the main stream of a higher evolutionary

endeavour; but he can step up the tempo of progress by becoming a conscious participator in this high purpose. The higher evolutionary trend is in the direction of an ascent of conscious mind to Superconscient.

The riddle of life in our cosmos is the involution of the Superconscient in nescient matter, and the evolution of matter into life, life into mind, and mind from its superconscient frame of reference. It is a supreme adventure to be undertaken, a supreme goal to be reached; for to evolve from conscious mind to the Superconscient and remain in the state of superconsciousness, is to gain a plenary vision of Truth, a cosmic perspective of man and his world, a total or integral vision in which space and spacelessness, time and timelessness, matter and consciousness exist in an unbroken continuum. In this experience separate frames of space and time coalesce into the undifferentiated homogeneous space-time continuum; the different causes and effects coalesce into the One Causeless Cause; and multiplicity vanishes into the vision of Oneness. We are continually rediscovering the knowledge and repeating the achievement of the ages that have gone before us—receiving again out of the Superconscient the Light that it had drawn back into its secrecies and now releasing once more for a new day and another march of the great journey.

(Concluded)

HINDUISM AND ARNOLD TOYNBEE—I

DEBIPRASAD BHATTACHARYYA

1

Every civilization, according to Arnold Toynbee, displays a characteristic bent, a *svabhāva* or *svadharma*, to use an Indian expression. In Western civilization, for instance, it is a mechanical bent; in the Hellenic, an aesthetic penchant. In the Indic civilization and the Hindu civilization affiliated to it, it manifests itself in an unmistakable religious tendency. Toynbee quotes in this connection¹ a passage from Charles Eliot's *Hinduism and Buddhism*: 'Here more than in any other country, the national mind finds its favourite occupation and full expression in religion.'

It is not surprising therefore that of the seven higher religions of the world (four still alive and three fossilized) as many as three are of Indian origin: Hīnayāna, Buddhism, Mahāyāna Buddhism, and Hinduism. And to these three one might add two more, the earliest and the latest in the series: the Indic religion (or 'philosophy', as Toynbee would prefer to call it) and the Tantric Mahayana Buddhism of Bengal and Tibet. (On this last religious development Toynbee has little to say, except that it is a reaction against the pervasive influence of Hellenism. Toynbee does not seem to be interested in Tantra and in Tantric literature; one wonders sometimes whether he is even faintly aware of the vital role of Tantra in the religious practices and the spiritual philosophy of Hinduism.)

My main concern in what follows will be Hinduism and 'Indic Philosophy' (as Toynbee calls it) in the eyes of Arnold Toynbee. References to Buddhism, both in

its Hinayana and Mahayana versions, will, however, frequently occur, and this not only because Buddhism is an integral element in India's spiritual heritage, but also—which is more immediately relevant to our present topic—because it constitutes an indispensable link between the 'Indic philosophy' and Hinduism. That is to say, Hinduism is 'affiliated' to the Indic philosophy, not directly but via Buddhism. Indeed, it sometimes looks as though Hinduism were a 'Buddhaic', rather than an 'Indic' religion, using the term 'Indic' in the special sense in which Toynbee uses it.

But, what, we may be tempted to ask at this point, is this cryptic entity, 'Indic philosophy, or 'Indic religion'? This question, as far as I can recall, is never really answered by Toynbee. Right or wrong, he has something very definite to say about Hinduism; about 'Indic' philosophy or religion, very little; and that little too is tantalizingly vague. From time to time he makes somewhat dark reference to 'a pre-Buddhist Indian paganism' or 'non-Buddhist Indian thought'. We are disappointed, however, the moment we look for further enlightenment.

Fortunately, we are allowed occasional, transient glimpses into this all but non-descript entity. One such rare glimpse would lead us to believe that this Indic philosophy is no other than the philosophy of the Upaniṣads. Twice in his book, *An Historian's Approach to Religion*, discussing the essence of pre-Buddhist Indian thought, Toynbee refers to a famous *mantra* of the *Chāndogya Upaniṣad*: *tat tvam asi* (thou art That). He calls it an 'intuition that the Self (the Atman) is identical with Absolute Reality'.² Again, referring to the

1. Arnold Toynbee, *A Study of History*, 3:384.

2. *Ibid.*, p. 63.

same *mantra* he says : 'Pre-Buddhist Indian thinkers who had looked into the Soul had been so deeply impressed by the vastness and the potency of this inner spiritual universe that they had jumped to the conclusion that the Self was identical with Absolute Reality : Thou art that.'³

Two things are to be noted here. First, that the seers of the Upaniṣads are here referred to as 'thinkers'; and yet, their teaching represents, as Toynbee himself puts it, an 'intuition' into the nature of Reality—which is something very different from the intellectual speculation of a 'thinker'. Secondly, the importance of this spiritual discovery had been in Toynbee's opinion, somewhat exaggerated by these ancient Indian 'thinkers'. This is clearly indicated by his remark that these Indian thinkers had, in the intoxication of this startling discovery, 'jumped' to a hasty and unwarrantable conclusion : namely, that what they had found in the abysmal depths of the subconscious mind was identical with Absolute Reality. The sentence quoted above doesn't appear, then, to be intended as an unqualified tribute to the spiritual genius of the ancient Indian 'thinkers'.

The genius, says Toynbee, is certainly there ; only, it is *psychological* rather than spiritual. From the psychological point of view, the ancient Indian 'discovery' of the subconscious psyche is (as he repeatedly tells us in his magnum opus, *A Study of History*) a tremendous achievement. It is a brilliant anticipation, made more than 2,000 years ago (he tells us, echoing the words of Jung whom, by the way, he treats with deep respect), of some recent and momentous discoveries of modern Western depth-psychology.

But the spiritual consequences of this great ancient Indian psychological discovery have not, as we have already noted,

been altogether happy ; for the Indian thinkers, we are told, were carried off their feet, so to speak, by the sudden elation of a dazzling intuition. The result was the identification of the subconscious with the Ultimate Reality—a striking example of what he calls 'psychic anthropomorphism' which is 'one of the inescapable limitations of Human Nature.'⁴ This is how he describes this psychological process of illegitimate identification : 'And when Hindus sought to know God, they eliminated from this conception of God both the physical body and the conscious surface of the Psyche, only, it would seem, to identify deity (Brahman) with the impersonal subconscious psychic depths (Atman) that underlie the personal conscious surface of a human soul.'⁵

It would certainly have been a mistake—a grievous and spiritually disastrous mistake—if the 'Indic' thinkers had actually identified the two. Toynbee says they had ; we, however, are not so sure of that, because, according to these latter, the mind, the subconscious as well as the conscious, is *jada*, material, whereas Atman is *cit* or pure Consciousness. Not only that : to confound the two—mind and Atman, the Self—constitutes, according to them, the essence of *avidyā*, the primal ignorance that leads to bondage and has in consequence to be transcended by one who aims at *mokṣa* (liberation)—the final goal of human existence.

Here, as everywhere else when it comes to dealing with the essence of Hindu spirituality, Aldous Huxley shows a deeper insight and understanding than Arnold Toynbee. In a brilliant essay entitled 'The Education of an Amphibian', Huxley divides the human psyche into two parts ; the conscious 'ego' and the infinitely vaster

3. *Ibid.*, p. 83.

4. *Ibid.*, 7:467.

5. *Ibid.*

unconscious, consisting of some half a dozen 'merging but clearly distinguishable not-selves'. The most superficial of these not-selves is the personal not-self, which is 'that region of the subconscious with which psychiatry deals'.⁶ Beneath this personal subconscious not-self lie some five deeper not-selves, including the Jungian 'archetypes'. Deeper even than these 'archetypes' lies 'the world of visionary experience'. 'And finally, beyond all the rest', Huxley writes, 'but immanent in every mental or material event, is that universal Not-Self, which men have called the Holy Spirit, the Atman-Brahman, the Clear Light, Suchness.'⁷

Whether or not we accept this interesting sevenfold division of the human psyche by Huxley, one thing is clear: namely, that the subconscious psyche, as the term is used and understood in modern Western psychology, cannot be identified with the Atman. To get at the Atman one has to plunge much deeper to a region that remains a *terra incognita* not only for modern Western explorers of the human psyche, but for every human being everywhere who has not achieved the supremely difficult—and the highest which a human being can set himself to—task of Self-realisation or Brahman-knowledge.

Yoga is the technique, *par excellence*, for achieving this supreme realization. From reading Toynbee, however, one would never guess that this is so, for he is curiously silent (or almost so) on this central technique of Indian spirituality. In *An Historian's Approach to Religion*, for instance, Yoga is mentioned only once, and is disposed of in less than half a sentence. Speaking about the uncompromisingly anti-nomian tendency of a typical modern historian, he remarks that to banish all patterns

one would have to achieve 'that suspension of all discursive thought which is part of a mystic's yoga for extricating himself from the world of phenomena'.⁸ But this, he says, 'would reduce the mind's picture of the Universe to the perfect and absolute blank'.

He is quite right, for so it would, at the last stage of *Samādhi*, in which the phenomenal cosmos dissolves, along with the mind itself—which is, as we have already noted, a part of it—into the primordial unmanifest Prakṛti or Avyakta. But *samādhi*, even this highest stage of *samādhi*—the *asamprajñāta*—is not the last word of Indian spirituality, which is self-realization or Brahman-knowledge leading to liberation—*mokṣa* or Brahma-Nirvāṇa.

This last term, Brahma-nirvāṇa, occurs several times in the *Gītā*. It has been used several times by Toynbee also, but in a different sense. For him, the two terms, Brahma and Nirvāṇa are synonymous. This becomes clear in the following sentence: 'A Buddhist or a Hindu will approach Reality in its impersonal aspect as Nirvāṇa (a state attained through the extinction of desire) or as Brahma (undifferentiated, and therefore ineffable Being): and his spiritual activity will not be an act of worship.'⁹

Now this equation—between Brahma(n) and Nirvāṇa—seems to me somewhat misleading. Nirvāṇa, as the term is commonly understood, is not a description of the Ultimate Reality; it is a spiritual state which a Jīva (soul) attains in liberation. (I am speaking of course of the Hindu, not the Buddhist, conception of Nirvāṇa.) And even if Toynbee means by Brahma 'Brahma-realization'—which he clearly does not—it is not quite the same thing as the Nirvāṇa of Buddhism. It is true that according to the Upaniṣads a total extinction of *all*

6. Aldous Huxley, *Adonis and Alphabet*, p. 17.

7. *Ibid.*

8. Toynbee, *Study of History*, 7:15.

9. *Ibid.*, p. 16.

desires is the indispensable condition of Brahman-Knowledge; it is, nonetheless, a *condition* of that supreme knowledge, and therefore cannot constitute the knowledge itself, which is a *positive* state: for nothing is more positive in experience than *ānanda* (bliss) which, according to Vedānta—that is, the Upaniṣads—is the essential nature of Brahman.

In the light—or darkness—of this ancient 'Indic philosophy' let us now try to look at its even more elusive spiritual progeny—Hinduism. The epithet 'elusive' is Toynbee's. In the fifth volume of the *Study* he writes: 'This post-Buddhaic Hinduism ... is an elusive creature.'¹⁰ In another place he describes it as 'a *parvenu* archaistic syncretism of things new and old'.¹¹

Toynbee is evidently somewhat baffled by this 'elusive' entity called Hinduism, and his bafflement is accompanied, quite naturally, by a sense of irritation which is betrayed by his use of the adjective *parvenu*. And yet he has conferred upon this baffling phenomenon the distinction of a 'higher religion'. This may well seem a paradox which I shall try to explain later on; meanwhile, let us try, before examining its spiritual credentials, to follow, after Toynbee, its historical origin and development.

2

It will, I think, have emerged from the foregoing that Hinduism is the youngest of all the religions of Indian origin, if we except the Tantric version of the Mahāyāna. Historically, it was the State religion of the Gupta Empire, which is the first 'universal empire' of the Hindu civilization. During the Maurya Empire, which is the 'Indic' universal state, Hinduism was yet to be born.

The antiquity of Hinduism can, however, be stretched as far back as the *floruit* of the Gupta Empire, if, and only if, Bhakti (devotion) is taken as its distinguishing characteristic; for there seems to exist another way of looking at the matter. 'If, however, the criterion was to be the first appearance, not of Bhakti, but of a distinctive Hindu theology, the founder of Hinduism would be Śaṅkara (*florebat circa* A.D. 800) and Hinduism would have to be reckoned as being younger even than Islam.'¹²

This statement, in spite of the conditional 'if', is so strange that it provoked a sharp note of dissent from a distinguished contemporary English scholar, John Lodge. Toynbee, with characteristic generosity, quotes his comment in a footnote. 'But the Vedānta, as expounded by Śaṅkara,' John Lodge remarks, 'is based on the Upaniṣads, which go back before 500 B.C. and on the Vedic hymns, which go back before 1,000 B.C. The so-called "Song of Creation" (*Rgveda* X, 129) is essential Hinduism.'

This criticism from a fellow Western scholar hits the nail on the head; it certainly shows, in tracing the origins of Hinduism right back to the Vedas, a deeper understanding and a clearer perception of the truth than Toynbee does in his fantastic suggestion that Śaṅkara is the founder, in a certain (and an important) sense, of Hinduism; and he is perfectly right in pointing out that Śaṅkara is not the founder of Hinduism but a brilliant—though not always reliable—exponent of Vedānta, which is the ancient philosophy of the Upaniṣads and not, as many mistakenly suppose, a philosophical system invented by himself.

Toynbee, of course, does not accept this view, and replies: 'The writer's [that is, his own] answer would be that Śaṅkara and his successors relieved Hinduism, in prac-

10. *Ibid.*, 5:137.

11. *Ibid.*, 4:231.

12. *Ibid.*, 7.453.

tice, of the incubus of the Indic Scriptures by professing to place these on a pedestal high enough to remove them conveniently out of the way.¹³

'The incubus of Indic Scriptures' indeed! The Indic Scriptures, by which Toynbee must have had in mind the Vedas and the Upaniṣads, may appear to *him* as an incubus—and he is of course perfectly entitled to hold and express his own views on the subject—but in attributing them to 'Śaṅkara and his successors' he is entirely wrong. Śaṅkara and his successors, if we are to believe him, paid a lip service to the Indic Scriptures only to put them safely and respectfully out of the way. The truth is that they did nothing of the kind; that in quoting and expounding these Indic Scriptures they were not trying, as Toynbee would have us believe, to rid Hinduism of an intolerable 'incubus', but to place it squarely and firmly on its ultimate foundation. So, far from trying to bow them (the ancient 'Indic Scriptures') out as a respectable nuisance, they were clearing the way for their emergence into full view. As for formulating theological systems of their own, the very idea of such a venture would have struck them as a monstrous sacrilege; and the astonishing intellectual subtlety that they display in their masterly exegeses was devoted wholly and exclusively to unfolding the hidden meaning of these 'Indic Scriptures', which constituted in their eyes the supreme authority as to the nature of Reality and the road to salvation.

Fantastic though it must have sounded in Toynbee's ears, John Lodge's contention that the R̥gvedic "Song of Creation" is essential Hinduism' is much closer to the truth than what Toynbee says on the matter, and his whole approach to the matter is vitiated by his inveterate and incorrigible tendency to regard Hinduism and the 'Indic

religion' as two distinct and separate, though related, entities. Even Vedānta, the philosophy of the Upaniṣads, seems on this view to have little to do with Hinduism, so that when Toynbee refers to the Vedantic *mahāvākya* 'tat tvam asi' he has in mind not Hinduism so much as a dimly discernible, nebulous entity: 'Indic philosophy'.

If Vedānta, then, is Indic philosophy, not Hinduism, and Sāṅkhya (with Yoga) literally nowhere, what exactly does Toynbee have in mind when he speaks of what he calls 'Hindu theology'? If he means by it an Indian counterpart of medieval Christian theology the obvious answer would be that there is no such thing. There is of course a great deal of spiritual philosophy in Hinduism, even in its ritual symbolism, but of theology in the customary sense of the term there is very little. As for Śaṅkara, he was not the founder of Hindu theology, but a spiritual genius who devoted his first-rate philosophical abilities to the (for him) sacred task of expounding old 'Indic scriptures' in which he found—as thousands of others in India have done before and since—the last word said on the nature of what Toynbee has called elsewhere 'the ultimate spiritual Reality behind and beyond phenomena'.

With these general observations on the origin and nature of Hinduism, or rather what Toynbee calls Hinduism, I will attempt next to bring out his attitude to Hinduism by choosing among others, three typical examples of it: his analysis of the 'Indic doctrine' of karma; his observations on the two major deities of the Hindu pantheon: Śiva and Viṣṇu; finally, his remarks on the teachings of the *Bhagavad-Gītā*.

3

Toynbee, an Indian reader of the *Study* will have noticed with some surprise, uses, not once but several times in the course of his *magnum opus*, the term 'karma'. It is

13. *Ibid.*, p. 454.

clear, then, that he found this Sanskrit word, and the concept it represents, useful. To say more than this, however, would be less than what is warranted by the text; by what he says, in particular, in certain important passages that occur in the fifth volume of the *Study*.

And there we come upon the following sentence: 'The Indic conception of karma is essentially a form of "worship of necessity (*anagke*)"; and as such, it finds itself in strange and somewhat motley company: Marx's Economic Determinism, Freud's Psycho-analysis, and Hitler's National Socialism—all examples, equally, of 'the worship of necessity', or 'the dogma of Determinism'. He calls this 'Indic doctrine' of Karma 'Psychical Determinism' which he describes as 'a formidable application of the dogma of Determinism to spiritual affairs'.¹⁴

Things however are not so desperately bad, after all, for the Christian conception of Original Sin turns out, to our relief as well as surprise, to be another variant of the same doctrine. 'In both the Christian and the Indic view', Toynbee declares, 'the character and conduct of a human being whom we behold alive on earth today are held to have been causally conditioned by the nature of certain actions that have been performed in other lives (the Indic variant)—or in one other life (the Christian variant)—lived in the past.'¹⁵

He admits, however, that to call 'either of these two faiths' a form of 'necessity-worship' would be 'a travesty of truth', for, as he rightly points out, this bondage to Original Sin or karma 'is not inescapable and final'; as, according to both, it can be transcended, and the purpose of both is to 'find for Man a method of release'.¹⁶

A little further on, Toynbee looks at the matter from another point of view. There

are two things, he says, which to a superficial observer seem very much alike: the sense of 'Drift', and the sense of 'Sin'. On closer scrutiny, however, they turn out to be poles asunder; for the first implies 'an insidious acquiescence in an evil which is external, and acts as an opiate'; the second, on the other hand, has the effect of a 'stimulus', since the evil here—the sense of Sin—is not external, and is therefore subject to his will. In between these two extremes—the sense of Drift and the sense of Sin—lies an intermediate zone, a 'no-man's-land'. It is here that 'the Indic doctrine of karma' has its legitimate place. Viewed in this light, karma ceases to be, as one might have supposed from what has been said above, 'a burden forcibly imposed by the inexorable working of the law of causation ... but as a burden that is deliberately increased or diminished, assumed or thrown off by acts which are all within the scope of the agent's own volition'.¹⁷ Karma, then, resolves itself, on this somewhat revised version, 'into Sin instead of Fate. It turns out, that is, to be an evil of which the subject is himself the author, but which, by the same token, he has the power to diminish and perhaps in the end to extinguish'.¹⁸ It achieves, in other words, a reconciliation between Free Will and Necessity.

But belief in karma, it should be noted at this point, need not entail, as Toynbee suggests in his interesting analysis of this 'Indic doctrine', a Christian sense of Sin. For according to this doctrine, the performance of virtuous acts is just as much a cause of bondage as the commission of evil deeds; for one who aims at final release from bondage, the one is as much an impediment as the other; both have to be transcended before one can attain *mokṣa* (Liberation), which is essentially release,

14. *Ibid.*, 5:427.

15. *Ibid.*

16. *Ibid.*, p. 428.

17. *Ibid.*, p. 432.

18. *Ibid.*, p. 433.

final and definitive, from the bondage of all karma, good and bad alike.

4

'In response to an ever more insistent craving in Indic souls' Toynbee writes in the sixth volume of *A Study of History*, 'to apprehend the unity of God, the myriad divinities of the Indic internal proletariat gradually coalesced or dissolved into one or other of the two mighty figures of Śiva and Viṣṇu.'¹⁹ Toynbee calls this 'the penultimate stage on the road towards the apprehension of the unity of God', and adds that this stage 'was attained by Hinduism at least fifteen hundred, perhaps two thousand years ago.'

This may sound like a tribute, but that is because we have not yet got to the end of the sentence. 'And yet', the sentence goes on (as many of his sentences very often do, with splendid effect), 'in all the time that has elapsed since then, Hinduism has never taken the final step.... In Hinduism the concept of an Almighty God, instead of being unified, has been polarised round the mutually complementary and by the same token antithetical figures of two equally-matched candidates who have persistently refrained from settling accounts with one another.'²⁰

So what looked at first like a tribute to an early and remarkable spiritual achievement of the Hindus turns out at the end to be a regrettable case of arrested progress; and a spirit of mutual forbearance which one might have taken for a commendable virtue turns out to be a weakness, an amiable but nonetheless fatal weakness, since it prevented Hinduism from taking the last crucial step of reducing an unresolved dualism to unity. For this diarchy of Śiva and

Viṣṇu, though peaceful and tolerant, is after all 'a compromise which so far from offering a genuine solution, involves an unresolved contradiction.'

How then are we to account for this strange situation, this 'tragic halt' as Toynbee calls it, 'within sight of a goal towards which it [Hinduism] has travelled over so long a road'? Toynbee's answer to this is admirably clear: 'because neither Śiva nor Viṣṇu is a jealous god in Yahweh's vehement vein'. This lamentable failure to achieve ultimate unity is attributable, then, to a curious incapacity for jealousy and intolerance—and that too in a 'vehement vein' à la Yahweh—towards a divine rival who shares, alas, the same weakness!

I must hasten to add, in fairness to Toynbee, that he is very far here, as elsewhere, from justifying jealousy and intolerance; on the contrary, he has emphatically condemned them throughout his *Study* as the worst and the most sinister features of all the three religions of Judaic origin: Judaism, Christianity and Islam. And yet these Judaic religions—at least two of them, as we shall see later on—have left Hinduism behind, and one main reason for this being so is that Hinduism has never insisted, as the three others did, on 'unity at any cost'. The result, as we have already been told, was an unresolved dualism, a *modus vivendi*, so to speak, between Śiva and Viṣṇu, two major divinities of Hinduism, neither of whom seemed in the least willing to kill off the other, dooming thus their equally placid and feebly liberal-minded devotees to a 'tragic halt' at the penultimate stage of religious evolution.

Unlike Yahweh, the jealous god of the Jews, Śiva and Viṣṇu have always preferred a 'compromise', Toynbee goes on to explain, to 'a fight to death'. A knockout blow was what was needed, and this neither of them, strangely enough, would dream of dealing the other; hence the reciprocal

19. *Ibid.*, 6:47.

20. *Ibid.*, p. 48.

frustration and stultification, 'They have been spared annihilation only to meet the more ironic fate of being reciprocally frustrated and stultified by one another.'²¹

There is not, however, the slightest evidence in the Hindu scriptures of this mutual 'frustration' and 'stultification'; there is instead abundant evidence quite to the contrary. Besides, this ultimate reduction of a plurality of divinities to two—Śiva and Viṣṇu—is not warranted by facts; for there are millions of Hindus even now who worship neither. The significant point to note here however is not the number of deities worshipped by Hindus but the fact that each of them represents for the Hindu worshipper the supreme Reality, Brahman. This may seem incredible to fanatical adherents of the 'One True God', who is almost *ex hypothesi* a jealous god. Hinduism also believes in the unity of the Ultimate Reality, in the Divine as the only Reality, but not in the 'One True God', for this essentially semitic conception implies the existence of false gods as well. For Hinduism, there are no false gods, masquerading as genuine ones, but only partial aspects, or more or less veiled—even evil, we must remember, is at its worst a veil, in this Hindu view of life—revelations of the supreme Godhead.

It might be objected at this point that an aspect, no matter how important, cannot represent the whole of Reality, so that when

a Hindu is worshipping even a Śiva or a Viṣṇu as the Supreme Reality (Brahman) he is deluding himself with a palpable falsehood.

To this a Hindu would reply that *that* is the only way in which an ordinary unregenerate mortal can approach the Absolute. And even this is not, he will go on to explain, looking deep enough, for there is a deeper truth behind all this, which is: though the part can never be equated with the Whole, the Whole is fully present in every part. Image-worship is not therefore just spiritual symbolism, for 'symbolism' presupposes a dichotomy between Matter and Spirit, a dichotomy which, from the Vedantic point of view, holds good so long as there is *avidyā*. To overcome this primal ignorance—*avidyā*—and to see even matter as spiritual and divine—*cinmaya*—is the final goal of Vedanta, which represents the summit of Hindu spirituality. And this, we must remember, is the real meaning of 'advaita', Vedantic non-dualism, which is a much higher and deeper concept—'concept' is hardly the right word in the present context, which is spiritual through and through and therefore based entirely on 'realization'—than the unity of God which Hinduism, according to Toynbee, just failed to achieve by stopping short at the 'penultimate' stage of an unresolved dualism of the peaceful co-existence, so to speak, of the two central Hindu divinities, Śiva and Viṣṇu.

21. *Ibid.*

(To be concluded)

REVIEWS AND NOTICES

A KABBALISTIC UNIVERSE : BY Z'EV BEN SHIMON HALEVI. Publishers : Rider and Company, 3 Fitzroy Square, London W1. 1977. Pp. 206. £3.50.

Kabbalistic mysticism is now gradually entering the consciousness of Eastern and Western intellectuals and spiritual seekers. For long centuries it had been an esoteric teaching, strictly imparted only to the initiated few. Jewish mysticism has always had a tendency to be diffuse and impractical, which is the principal reason why it could not shape a way of life and have organized centres of instructions and communities which try to realize the spiritual teaching.

In modern times with the help of mass-media, things have, of course, changed. Kabbalistic writings have appeared in print and in translations. Still it remains relatively obscure as it lacks practical propagation, in contrast to the more widely known mystical doctrines such as Zen and Yoga.

One of the important modern interpreters of the Kabbalah is the author of the book under review, Z'ev ben Shimon Halevi. His books combine two desirable qualities : they are erudite, thus averting the danger of cheap popularization of the Kabbalah, and yet at the same time comprehensible to a dedicated layman. They are the products not only of profound learning, but also of a noticeable, deep spiritual commitment.

In his earlier work, *The Way of Kabbalah*, the author explained the microcosmic order of life with the help of numerous diagrams and schemes. The present book sets about to analyse the macrocosmic order of life at its various levels. The great universal myths of creation, of the origin of mankind, of the appearance of evil, and finally of world-destruction are presented and interpreted in Kabbalistic terminology. Again the same type of diagrams which explained the microcosm are used to show the various levels of life from inert matter to the celestial worlds. The diagrams and the entire treatment of the subject show lucidly how microcosm and macrocosm are of the same structure, and reflect each other. Or, to put it more dramatically, how the Divine World reflects its own existence upon the psyche of man.

As in the review of Halevi's previous book, I feel that this thorough study provides the student of Indian Religions the material for a highly interesting comparative study.

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THUS SPAKE THE VEDAS, COMPILED BY AVINASH CHANDRA BOSE. Publishers : Sri Ramakrishna Math, 11 Ramakrishna Math Road, Madras-600 004. 1977. Pp. xii+106. Price : 80P.

The booklet, eleventh in the popular 'Thus Spake' series, contains the translation of selected Vedic Mantras of devotional and philosophical beauty. Though not the primary purpose of its publication, the booklet shows how mistaken is the common notion that the Upanishads represent a total revolution and break with the earlier Vedic tradition ; for one finds here thoughts of religious profundity which were later echoed and developed in the Upanishads.

EDITORIAL STAFF

ZOHAR : THE BOOK OF SPLENDOUR, BASIC READINGS FROM THE KABBALAH: SELECTED AND EDITED BY GERSHOM G. SCHOLEM. Publishers : Rider and Company, 3 Fitzroy Square, London W1. 1977. pp. 125. £1.75.

Each one of the famous 'three monotheisms' is rooted in the stories and visions which make up the Old Testament. Although these stories originally belong to the Jews and reveal their historical development as a people and their response to the Divine Call, still Christianity and Islam sprang up from the same cultural and religious background, incorporated it, and then transcended it. The Old Testament holds together a cultural and religious sphere which reaches far beyond the limits of what has been termed 'the occident' or 'Western civilization'. It can, in fact, serve as a link between countries from America right up to the portals of India—if, it must be added sadly, more countries were interested in a unified culture.

However, whereas Christianity and Islam have not dealt with the Old Testament in a creative way for centuries (excepting the Psalms), Judaism to this day employs her imagination and spiritual enthusiasm to bring these old stories to life. Her mystical literature has drawn inspiration largely from them. The book under review is a new edition of a famous ancient compilation of esoteric writings which are interpretations and extensions of Old Testament accounts. The *Zohar* dates back to the middle of the thirteenth century and is the work of two unidentifiable authors. As the renowned editor, Professor Scholem, remarks in his excellent introduction,

the *Zohar* is the 'most important literary work of the Kabbalah' (p. 7) and has inspired generation after generation of religiously sensitive Jews. It reached the peak of its influence between 1500 and 1800, but was thereafter, in the course of the Jewish Enlightenment, much denounced as having made the Jewish doctrine 'impure'.

With the help of literary forms such as allegory, homily, dialogue (mostly between two rabbis), the various passages are spun around short quotations of the Old Testament, and always lead to an esoteric teaching. The cosmic element, mystical images like the Tree of Life, the Seal upon the Heart and many others are intertwined into the text leaving the reader with a profuse and dazzling richness of symbols and meanings. For a reader who has so far taken the Old Testament accounts at their face-value, it is a marvellous and revealing experience to find these mystical texts probe deeper and deeper, uncovering one layer after another of meaning and wisdom. The edition we deal with here is but a small selection running to about a hundred pages. The editor has purposely refrained from giving explanatory notes. Instead, he invites the reader to reflect on the symbols and images himself and pick out the meanings best suited to his needs.

DR. MARTIN KAMPCHEN

SANKARA-DIGVIJAYA : BY MADHAVA VIDYARANYA, TRANSLATED BY SWAMI TAPASYANANDA.
Publishers : Sri Ramakrishna Math, 11 Ramakrishna Math Road, Madras-600 004. 1978. Pp. 40+208. Ordinary Rs. 10/-, deluxe Rs. 20/-.

As the subtitle of the book says, this is a 'Traditional Life of Sri Sankaracarya' by Madhava Vidyaranya (1295-1386), himself a great philosopher. He was the chief minister of the famous Vijayanagara kingdom for a long time till 1380; then, as a sannyasin, he was the head of the Sankara Math at Sringeri in Karnataka till he passed away in 1386 at the age of ninety-one. Vidyaranya is well known in Vedantic circles as the author of the famous *Pancadasi* and other authoritative works, and is studied widely. His *Sankara-Digvijaya*, a work of 1,840 verses in Sanskrit, shows that he was not only a great philosopher, but a poetic genius as well. His profuse similes and metaphors vie with those of Kalidasa and justifies the epithet 'Nava-Kalidasa' ('Modern Kalidasa') which he himself uses in the prologue to the work.

The book under review is an admirable English rendering of Vidyaranya's work. The translator discusses, in a learned and enlightening introduc-

tion of about forty pages, the various questions arising in connection with the real authorship of the work, the different extant and extinct traditional lives (generally called *Sankara-Vijayas*), the date of Acarya Sankara, and the different events and episodes connected with his life, etc., and has put all these in the proper perspective. In contrasting this work with various modern attempts at writing the life of Sri Sankara and their snobbish criticism of traditional works, he points out that with all their historical scholarship their works present only a lifeless skeleton, whereas this traditional life, in spite of its evident mythological character in some respects (which seems to be a deliberately adopted style by the Pauranikas with a definite purpose), presents a dynamic living personality, conveys the great impact that the life and work of Sri Sankara made on the people, and accounts for his all-pervasive influence which is still unabated. It may be added that the mythological context can also be justified as a psychological attempt to imaginatively account for the emergence of an outstandingly great personality amidst mankind, as we find in the cases of Krishna, Buddha, Christ, and others; just as, on the physical plane, we try to trace the tremendous natural events to far away depressions over the sea, sun-spots, and other unseen phenomena. And for that matter, we have very little of real undisputed history. The different parties present their own discordant versions and interpretations, and the so-called history books are replete with deliberate distortions, concoctions, exaggerations, omissions and additions. Even with regard to present events we see how these factors are at play, let alone the past. Histories are mostly 'his-stories', and often contain only dry bones of dates and so-called 'facts'. We see history books scrapped and rewritten. Similar is the case with biographies. While the *Ramayana*, the *Mahabharata* and many other works like the present book under review, imaginatively built round the nucleus of historical events, have been influencing the people deeply for centuries, shaping their life and character, the so-called historical works have led to animosity and squabbles. Hence the justification for placing before the public the translation of this great work; and there is no doubt it will prove very useful in several ways, not excluding its role as a good piece of literature. In this work, besides a general outline of the life of Acarya Sankara, his great and noble character emerges in the context of the various events. His humility, devotion, love and compassion, self-sacrificing spirit, dynamic energy,

passion for the welfare of mankind, and his understanding of the people and their needs, all shine through. Of course, we also get vivid glimpses of his scholarship and philosophical genius in the debate encounters with Mandana Misra, Nilakantha, and Bhatta Bhaskara. With his wide experience and deep insight, Vidyaranya has also shed light on various social and cultural matters, weaving them into the texture of the work very skilfully.

Like the other translations of Sanskrit works by Swami Tapasyananda, this one too is lucid, very readable, and brings out the spirit of the original in good, impressive English. If the Sanskrit original is published as a companion volume, or as an appendix in the next edition, it will be useful to those acquainted with Sanskrit.

The get-up is good and the price moderate. It is a welcome addition to the religious biographies published by the Ramakrishna Math, Madras, and is a companion volume to its *Life of Ramanuja*, a well-known work on another great saint-philosopher.

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DICTIONARY OF ASIAN PHILOSOPHIES:
BY DR. ST. ELMO NAUMAN, JR. Publishers :
Philosophical Library, New York. 1978. Pp. 372.
\$ 20.00.

That the present-day world has entered the Neo-Renaissance is true at least in the areas of science and philosophy. In the case of the former the receiver has been the East, whereas in the latter, it is the West. The five major cultures of the East, that is, Indian, Chinese, Tibetan, Persian and Japanese, with their long time-span of about three thousand years, have contributed immensely to the treasury of world knowledge.

The *Dictionary of Asian Philosophies* by Dr. Nauman is his third, his previous two dictionaries being on Existentialism and American Philosophy. It fulfils a major requirement of students and teachers of philosophy as well as the general reader in both West and East. It provides the readers, in a brief but authentic manner, basic concepts of important philosophers of Asian countries from the seventh century before Christ to the modern period, listing about one hundred and fifty names. It covers thinkers ranging from Buddha to Gandhi, Zoroaster to Al-Ghazali, from Lao Tzu to Mao Tse-Tung. The ten better-known thinkers of the continent,

namely, Zoroaster, Lao Tzu, Buddha, Confucius, Chuang Tzu, Mencius, Shankara, Nichiren, Gandhi and Mao Tse-Tung, have been given comparatively more space, but the lesser-known philosophers like Chou Tun-i, Wang Yang-Ming and Ho. Yen have not been ignored. The entries, however, are mostly concerned with dead philosophers with the exception of only two. There is still much scope for adding new names, both dead and belonging to our era. Ramana Maharshi and Ramatirtha, for instance, should not be ignored while taking note of modern Indian philosophical development. Similarly, J. Krishnamurti from the Indian scene and Nakamura from the Japanese realm cannot be overlooked when we address ourselves to contemporary Asian philosophy.

The attempt of the author is, nevertheless, praiseworthy. It provides useful philosophical material for researches, and presents the insights of the East for solving the perennial problems of Western thought. The universalistic formulations of India, the social theory of China, the mystic meditation of Tibet, the phenomenological philosophy of Japan and the moral obligatoriness of Persia are bound to help the West in solving the problem of evil on the theological plane, and moral crisis resulting from technological standardizations on the social platform.

It is a welcome publication on the Oriental religio-philosophical contributions for general consumption.

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SANSKRIT

SHANDILYA BHAKTI SUTRAS WITH
SVAPNESHVARA BHASHYA, BY SWAMI HARSHANANDA.
Publishers : University of Mysore, Manasagan-
gotri, Mysore-570 012. 1976. Pp. xlv+259.
Price Rs. 16/-, \$ 10.

This new English translation of the *Shandilya sutras* is very welcome, as previous translations of this important work on the Bhakti cult have long been out of print. This edition has the additional advantage of copious critical notes. The original *sutras* and *bhashyas* are also given in *nagari* script. An index of the *sutras* is appended at the end. The contents are cast in the form of a brief synopsis so as to be of greater use to the general reader. From all this it is very

clear that the learned author has taken meticulous care in making the present edition as perfect and useful as possible. The translation is not just a copy of previous translations but is very original, as is evident from, for instance, *sutra* 29, where the translation has been thoroughly justified by pointing out the defects and drawbacks of the translations by Cowell and others.

The most valuable part of the book is the detailed and learned introduction which discusses many important questions relating to the doctrine of Bhakti. It proves convincingly that Bhakti is not an imported cult but has its origin in the Vedas. It then discusses the nature of the Bhagavata religion, the relative merits of the *Narada* and *Shandilya sutras*, as well as their differences in outlook. *Shandilya* the *Sutrakara*, *Svapneshvara* the *Bhashyakara* and other commentators have been thoroughly discussed and even other *Bhakti sutras* have been taken note of. The philosophy of the *Shandilya sutras* has been very lucidly presented here, with a discussion of both the *pramana* and *prameya* as well as *sadhana* and *mukti*. *Shandilya's* work is important from the point of view of philosophy as his approach is more intellectual than *Narada's*; and the present editor has brought this point out very beautifully.

In a word it is an excellent edition of a very important text on Bhakti doctrine; and anyone who goes through it will immediately grasp the fundamentals of the doctrine very easily. This is no mean achievement. The learned Swami deserves the gratitude of all lovers of the ancient lore for presenting such a thorough, critical and dependable edition of the *Shandilya Bhakti Sutras*, which will remove a long-felt want. We hope the book will have wide circulation both in the East and West. It will undoubtedly be appreciated by all.

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LEARN SANSKRIT THROUGH STORIES,
BY DR. L. A. WARE. Publishers : Sri Ramakrishna Math, 11 Ramakrishna Math Road, Madras-600 004. 1977. Pp. 98. Price : ordinary Rs. 3/-, superior Rs. 4.50.

The book is a most entertaining experiment in introducing Sanskrit to English-knowing audiences. It is not by any means, nor did Dr. Ware intend it to be, a complete course in Sanskrit, or even an introductory course. All the author wishes is that the reader come out of the book

with a stimulated interest in the language and its literature. The vastness and the complexities of the Sanskrit tradition are such that even to Indians the approach to the subject appears forbidding, and only the brave few ever muster the courage to dive into its bottomless waters. But Dr. Ware leads the reader to tackle the complexities as he would a puzzle. This playful approach, together with the author's wonderful sense of humour, make the book thoroughly entertaining. It can only be hoped that Dr. Ware will expand the scope of his method so that the person whose interest is aroused through this book will have an equally attractive entrance into the grammar proper.

EDITORIAL STAFF

BENGALI

SADHU DARSHAN O SAT PRASANGA,
VOL. I : BY DR. GOPINATH KAVIRAJ. Publishers : Prachi Publications, 3 & 4 Hare Street, Calcutta-700 001. B.S. 1384 (fourth edition). Pp. 8+194. Price : Rs. 12/-.

Dr. Gopinath Kaviraj is a well-known scholar and writer. In the book under review the author has very interestingly narrated the lives of five Siddha Sadhakas (perfected souls) whom he met. The narrations are confined to their spiritual and occult experiences. Though the descriptions of the experiences are known to any person well read in Tantra, Vaishnava, Advaita and Dvaita philosophy, their uniqueness lies in the fact that the learned author has heard directly about them from those Sadhakas and has presented the material lucidly. In the realm of spiritual experience there is no limit to occult or miraculous phenomena though they appear unbelievable to ordinary persons. And while reading this book also, some people may remain unconvinced; but to a spiritually realized person all that is narrated in this book is true. What a Sadhaka experiences while practising Tantrika Sadhana is narrated fairly extensively; the same with regard to Vaishnava Sadhana. The author has shown that a person may follow any path of the Hindu religion and reach the same goal, that is, liberation of the Atman.

Dr. Gopinath Kaviraj deserves our praise and profound thanks for his thought-provoking and pleasant-reading book.

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NEWS AND REPORTS

RAMAKRISHNA ASHRAMA, RAJKOT

Sri Ramakrishna Temple Dedication and Golden Jubilee Celebration

APRIL 5 THROUGH 12, 1979

April 6, 1979, is a red-letter day in the annals of the Ramakrishna Ashrama, Rajkot. On that auspicious day, a new temple built on the model of the one at the Belur Math was dedicated to Sri Ramakrishna by Srimat Swami Vireswaranandaji Maharaj, President of the Ramakrishna Math and Ramakrishna Mission. The occasion coincided with the week-long celebration of the Golden Jubilee of the Rajkot Centre.

Its foundation stone had been laid by the President Maharaj himself on 16 August 1971. The construction took seven and a half years and cost more than Rs. 22 lakhs, though it would have come to much more had it not been for the generous co-operation of many people, including manufacturers of building materials, the architect, engineers, and numerous others. The imposing temple building measures 168 feet long, 60 feet wide, and 100 feet high at the highest point. The image of Sri Ramakrishna is sculptured in white marble modelled after the one at the Belur Math.

At 7 a.m. on April 6, 1979, thousands of people watched in reverence as Srimat Swami Vireswaranandaji Maharaj carried the sacred relics of Sri Ramakrishna from the Ashrama's old shrine to the new temple, followed by three senior Swamis of the Order holding the pictures of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda, and about two hundred Swamis of the Order holding aloft ochre flags inscribed with Om. While circumambulating the new temple thrice before entering, the procession was preceded by sprinkling of Ganga water, spreading of flowers, and the auspicious Purna Kumbha. One group of monks was chanting from the Vedas and the *Gita*, another singing Bhajans liked by Sri Ramakrishna, and yet another dancing and singing to the accompaniment of harmonium and Khol. The holy relics and pictures were held under decorated velvet Chhatras and fanned by Chamaras. Little girls dressed in red saris carried pearl-studded Mangal-Ghatas on their heads. As the procession entered the temple, the sky was rent with the sounds of conch-shells and three shouts of 'Jai Bhagavan Sri Ramakrishna Ki Jai!'

After the circumambulation, Revered President Maharaj, followed by the whole procession,

entered the Garbha Mandir (*sanctum sanctorum*), laid the relics on the specified place on the altar for worship, and sat in meditation. Then he performed Aratrikam, offered Arghya and prayers. This was followed by the special Puja which continued until 12-30 p.m.

On the previous day (April 5), Sri Vastu Puja and Graha Yajna had been performed by local pandits in a traditionally constructed Yajna Mandapa near the new temple. In the evening, Adhivasa Puja had been performed inside the temple. Local pandits recited the entire *Srimad Bhagavatam* in a corner of the temple on the 5th and 6th. On the 6th, Saptashati Havanam started at 8 a.m. in the Yajna Mandapa, invoking the presence of the Divine Mother, who witnessed the dedication of the temple and the installation of Sri Ramakrishna. Purnahuti of the Havanam was at 6 p.m.

At noon on the 6th, about 7,000 devotees were seated and given Prasad; and the whole day Bundi Prasad was distributed in packets to thousands of people.

On the 6th evening at 7-15, all the monks present and hundreds of devotees participated in Arati and Bhajans. At 9 p.m. Sri Kali Puja was performed in an image which continued till the early hours of the following morning.

On April 7 at 8 a.m., a Nagara-parikrama (city procession) started with most of the monks and devotees present on the occasion, moving through the city streets with a huge portrait of Sri Ramakrishna, decorated with gigantic flower garlands and carried in a traditionally ornamented cart drawn by four bullocks, known as Shigram in Gujarat. The monks of the Order carried ochre flags inscribed with Om and chanted from the Vedas and the Upanishads; a Bhajan party sang devotional songs on Sri Ramakrishna; and the police band played devotional music throughout the procession. Hundreds of devotees from all corners of Gujarat sang traditional Gujarati Bhajans. About three hundred men and women devotees from Dhaneti in Kutch joined the procession in their traditional village dress, adding a touch of rural beauty. Women devotees carried a large photo of the Holy Mother Sri Sarada Devi in an elegantly decorated palanquin, singing Bhajans. Men devotees carried a large photo of Swami Vivekananda in another palanquin. Students from various schools and colleges also participated, dancing and singing.

The whole procession was one kilometer in

length. Welcome arches had been constructed at different points along the route. At many places, men and women halted the procession and offered Arati, garlands, flowers, and incense to the portraits of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda. After almost three hours, the procession returned to the new temple at 10-45 a.m.

At 6 in the evening, a Public Meeting in commemoration of the new temple dedication and the Golden Jubilee of the Rajkot Ashrama was held. Swami Vyomananda, President of the Rajkot Ashrama, gave the introductory speech. Sri Arvindbhai Maniyar, Mayor of Rajkot Municipal Corporation, welcomed all the guests. Srimat Swami Vireswaranandaji Maharaj, who was in the chair, gave the benedictory speech, in which he said: 'To integrate a nation, we require a common ideal, a common struggle, and a common achievement. Integration of our nation is not possible through economic or political ideals only. However, it is possible through religion. Sri Ramakrishna eliminated the root cause of sectarian differences by practising all religions, thus establishing their harmony. This new temple of Sri Ramakrishna represents the harmony of all religions and unity of man, which can be achieved by serving Jiva (man) as Shiva, by raising social service to the level of worship, by emphasizing more one's duty than one's rights. The ideals of Sri Ramakrishna, if practised in society, will not only achieve the integrity of all men and all nations, but transform them into a one-world family.'

The Chief Guest was Sri Babubhai Patel, Chief Minister of Gujarat State, who released the *Shri Ramakrishna Temple Dedication and Golden Jubilee Souvenir*, a beautifully prepared volume of 450 pages (price: Rs. 10) containing messages from Srimat Swami Vireswaranandaji Maharaj, Srimati Swami Gambhiranandaji Maharaj, and Sri Morarji Desai; a detailed and illustrated description of the temple's design and construction; a history covering the Rajkot Ashrama's fifty years of useful service; and other articles in English and Gujarati. Other speakers at the meeting that day were Srimat Swami Gambhiranandaji Maharaj, Vice-President of the Ramakrishna Math and Ramakrishna Mission, and Swami Ranganathanandaji, Head of the Ramakrishna Math, Hyderabad. After the speeches, the President Maharaj presented silver mementos depicting the new temple to the honorary architect, engineers, and other distinguished persons connected with the temple construction. The

Public Meeting concluded with a vote of thanks by Swami Vyomananda to one and all.

That night at 9, Swami Atmanandaji, Head of the Ramakrishna Mission Vivekananda Ashrama, Raipur, delivered a discourse in Hindi on 'Sri Ram Se Sri Ramakrishna'.

At 8-30 on the morning of the 8th, Swami Ranganathanandaji gave a discourse on 'Sri Ramakrishna—the Embodiment of the *Gita* and the Upanishads'. That evening, another Public Meeting was held, presided over by Swami Atmasthanandaji, Assistant Secretary of the Ramakrishna Math and Ramakrishna Mission. Sri B. J. Diwan, Chief Justice of the Gujarat High Court, was the Chief Guest. Speakers included Swami Bhashyanandaji, Head of the Vivekananda Vedanta Society of Chicago, U.S.A.; Swami Budhanandaji, Head of the Ramakrishna Mission, New Delhi; and Sri Govindajibhai Shroff, Chairman of Excel Industries Ltd., Bombay. Swami Vyomananda concluded the meeting with a vote of thanks. That night at 9, the renowned musician Dr. Kumar Gandharva sang Bhajans based on Rag Sangit for about two hours.

On April 9 at 8 a.m., Swami Atmanandaji gave a discourse in Hindi on 'Sri Ramakrishna Vachanamrit'. At 6 in the evening, the Public Meeting was presided over by Srimat Swami Bhuteshanandaji Maharaj, Vice-President of the Ramakrishna Math and Ramakrishna Mission. The speakers were Swami Hiranmayanandaji, Head of the Ramakrishna Math, Baghbar, Calcutta; Swami Vyomarupanandaji, Head of the Ramakrishna Ashrama, Nagpur; and Sri Jayantibhai Anjaria, President of the Kutch-Saurashtra Productivity Council. The meeting came to a close with Swami Vyomananda proposing a vote of thanks. Then at 9 p.m., Manbhatt Sri Dharmiklal Pandya of Baroda recited Bhajans and Katha using a copper-pot in place of a harmonium, a traditional art in Gujarat in which the musician wears copper finger-rings with which he strikes the pot.

On the 10th and 11th April, Sri Manharlalji Maharaj of Jamnagar delivered discourses on the whole of the Eleventh Chapter of the *Srimad Bhagavatam*, both mornings and evenings. On the night of the 10th, Sri Pawar Brothers ('Surmani') of Indore gave a recital of Dhrupad Dhamar; and on the night of the 12th, Sri Pingalashibhai Gadhavi of Jamnagar and Jivajibhai Gadhavi of Junagarh recited Lok-Sangit before a vast audience till late hours.

On April 11, Laddus and Gathia were distributed to about 30,000 poor Narayanas.

Approximately 1,200 devotee-guests from other parts of the country and abroad had come to Rajkot to witness the celebrations, and arrangements were made for their food and lodging. Fire-works, folk-dances, and folk-dramas were some of the features of the function.

The wonderful co-operation of so many people during the week-long celebration was in itself a glowing tribute to Sri Ramakrishna, the personification of harmony whose magnificent temple now welcomes one and all in Rajkot. To the land of Dwaraka and Somanath, two important pilgrim centres in western India, has been added one more magnificent temple dedicated to Sri Ramakrishna at Rajkot, making it the third centre of pilgrimage.

RAMAKRISHNA MISSION ASHRAMA KANPUR

REPORT FOR APRIL 1977—MARCH 1978

Started in 1920, under the inspiration of the teachings of Sri Ramakrishna and Swami Vivekananda, the Ashrama conducts its activities with the double objective of preaching the Religion Eternal and of serving the poor and needy without any distinction of caste, creed or community. From humble beginnings it has developed into one of the premier philanthropic institutions of the city.

The activities of this centre fall under three heads : spiritual and cultural, educational, and medical.

Spiritual and cultural service : Besides regular worship, prayer and meditation in the shrine, religious classes were held on Sunday evenings in the Prayer Hall, and special Bhajan was conducted on Ekadashi and full-moon days. The birthdays of Sri Ramakrishna, Sri Sarada Devi and Swami Vivekananda were celebrated in the usual way in which a large number of devotees took part. The other festivals of the Hindu calendar were also observed with solemnity. In connection with the birthday celebration of Sri Ramakrishna, the Swami Vivekananda Endowment Lectures were delivered in the Ashrama premises by Swami Budhananda, Secretary of the Ramakrishna Mission, New Delhi.

The public library and reading-room, started in 1967 in its own building, has been serving the public, especially the poor students, through its three sections: General Section, Student

Section and Children Section. The total number of books in the library was 5,438. A special Text-Book Section caters to the needs of students.

Medical Service : In the Charitable Dispensary maintained by the Ashrama there are five departments : General Diseases, Ophthalmology, Pathology, Dentistry and Radiology. It provides both allopathic and homeopathic systems of treatment. The total number of patients treated during the year was 1,83,976, of which 70 per cent were women and children; and 118 minor operations were performed. The X-Ray department, a source of relief to the poor patients, examined 615 cases during the year.

Educational : The higher secondary school for boys, started in 1947 and functioning in its own imposing building, has maintained a record of 97-100 per cent pass in the final examinations. Apart from imparting general education, the school sees to the all-round development of the boys by engaging them in extra-curricular activities like compulsory physical training, games and sports, social service, Junior Red Cross, St. John Ambulance, Scouting, occasional excursions, etc. Particular attention is paid to the personal hygiene and social civilities of the students. The school Proctorial Board, with a good monitorial system to assist, has gone a long way in fostering healthy and creative discipline. Moral education reinforced by a close contact of the school with the Ashrama, is yet another strong point of the institution. The Students' Diary System, a unique feature of the school, ensures better liaison between parents and teachers and has to a great extent eliminated the need for corporal punishment and other crude correctives.

The average student enrolment in 1977-78 was 720. The percentage of high school results was 98, with 89 boys (out of a total 116) securing the first division. The school library had 7,040 books. The reading room with 15 magazines, and the newly introduced class-room libraries under the 'Self-sufficient Class Room Scheme' provided sufficient encouragement to the reading habit of students. As usual the school magazine *Shraddha* was published.

Full freeship was enjoyed by 178 students and half-freeship by 39 during the year. Seventy-two boys were covered by various government and other scholarships, while 2 boys got Ashrama stipends and 6 boys Harijan stipends.

LAST PAGE COMMENTS

Dignity of Womanhood

Newspaper reports of the increase in recent months of incidents of molestation of young women, mostly college students, in some of the cities of India, especially in the capital city of Delhi, make distressful reading. They are the symptoms of a malady affecting the youth of this country. Though styled eve-teasing, the wanton acts often have, as reports indicate, fatal consequences, and are therefore to be looked upon as serious crimes.

An attempt is often made to link these dastardly acts to the attire and demeanour of the victims. It is, however, a mistake to think that a woman dresses well with the sole aim of provoking males. Dressing well and putting on ornaments are a part of her self-defence mechanism. Being socially more disadvantaged, a woman needs a brighter self-image to show her inner strength which is necessary to guard her modesty.

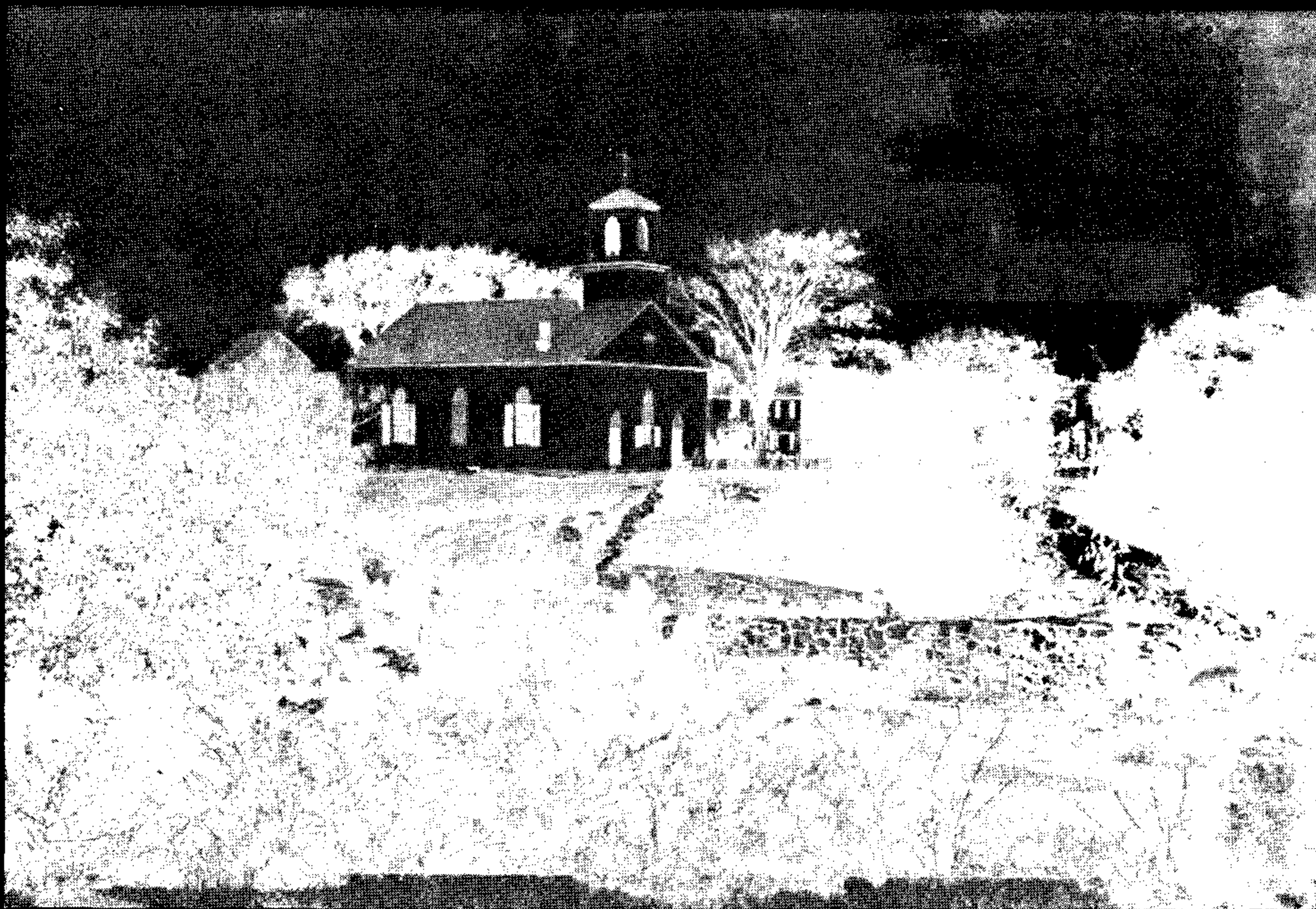
The blame for the shameful incidents actually rests upon the misbehaving young men themselves. One does not have to be a Freud to understand the causes of such bad behaviour. No young man will dare to misbehave so brazenly in public unless he is overpowered by a sense of irresponsibility produced by alienation from the ethos of the society. The cause for such a breakdown in social identity is a deep-seated inferiority feeling in the minds of these youngsters produced by a failure to gain social or academic excellence. In order to compensate for these inferiority feelings they tend to become sadistic. Since they cannot vent their sadistic urges upon fellow young men without provoking violent retaliation, they turn upon helpless young women. Of course, there are other inciting factors like the influence of films, liquor and Western mores. Whatever be the cause, the growing menace to the dignity and honour of womanhood has got to be eradicated.

Hindu culture regards every woman as an image of the Divine Mother. To look upon every woman one meets as a potential wife is not only an insult to womanhood, not only a desecration of the divine image, but a most foolish thing. Such an attitude is the result of a wrong orientation to life and reality. Long ago the great patriot-saint, Swami Vivekananda, pointed out to his fellow countrymen : 'All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women have never become great, nor will ever be in future. The principal reason why your race has so much degenerated is that you have no respect for these living images of Shakti. Manu says, "Where women are respected there the gods delight ; and where they are not, there all words and efforts come to naught."

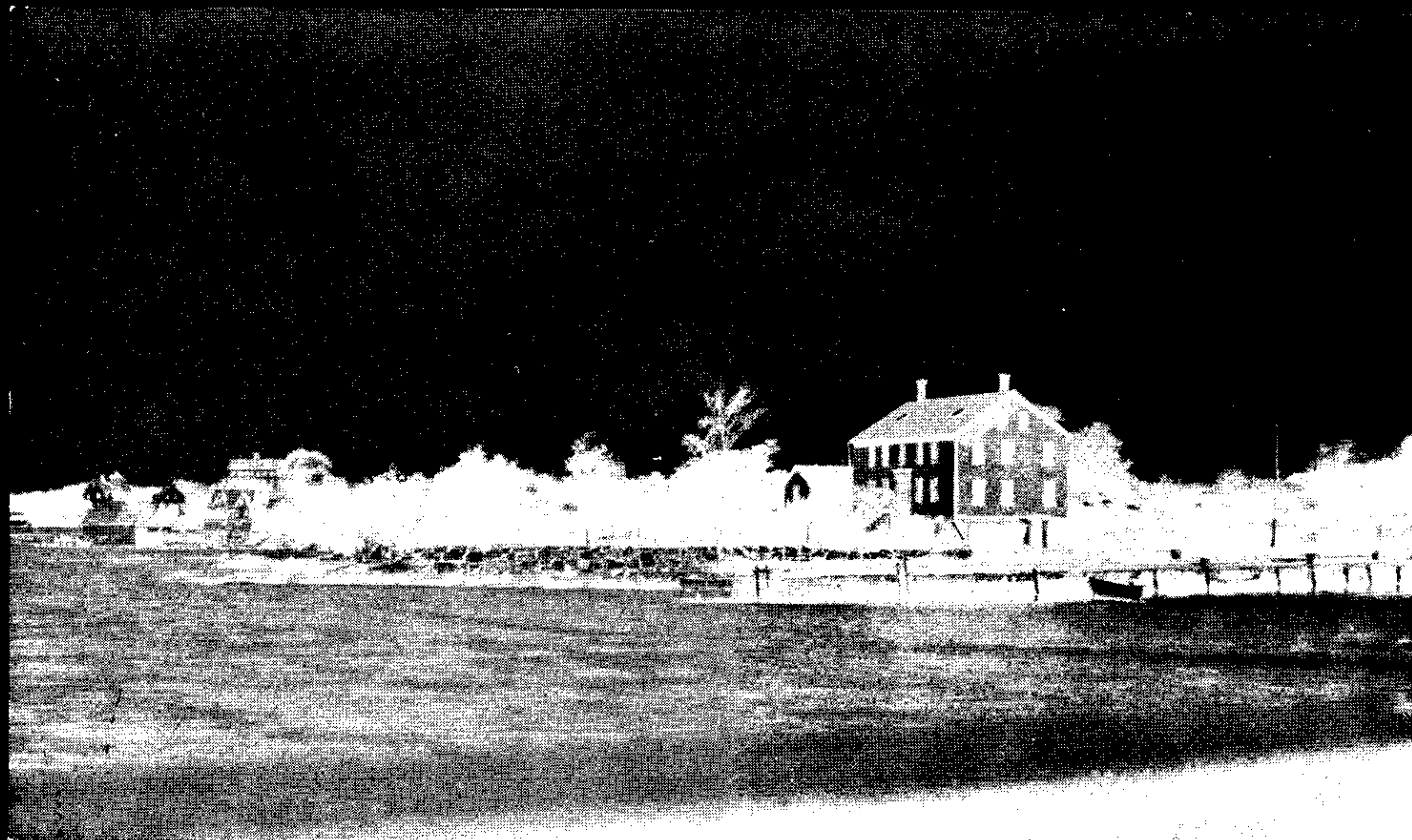
What is at stake is not merely the honour of a few women, but the basic pattern of India's culture and the ability of the society and the credibility of the government to ensure its survival.



Charlotte Lane's where Swami Vivekananda stayed in 1893. The Lodge is out of sight to the left of the picture.



The Annisquam Village Church, then called the Universalist Church, where Swami Vivekananda spoke in 1893, as it was in the early 1890's.
(Mr. Paul Kenyon, historian for the Annisquam Village Church, plans to include the visit of Swami Vivekananda in its history.)



The Hyatt house in the late 1880's and where Swami Vivekananda stayed with the Bagleys in 1894.



A closer look at Mechanics Hall. Swamiji spoke upstairs in what was called The Loft. The ground floor had a small store. Picture taken in the 1880's.