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or Awakened India

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

Publication Office
5 Dehi Entally Road
Calcutta 700 014
Phone (91)(33)244 0898
(91)(33)245 2383
Fax (91)(33)245 0050



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उत्तिष्ठत
जाग्रत
प्राप्य
वरान्निबोधत



PRABUDDHA BHARATA

ARISE! AWAKE! AND STOP NOT TILL THE GOAL IS REACHED.

Vol. 99

APRIL

No. 4

Divine Wisdom

Karma and Bhakti

एतत्संसूचितं ब्रह्मांस्तापत्रयचिकित्सितम्।
यदीश्वरे भगवति कर्म ब्रह्मणि भावितम्॥

Karma (work) dedicated to the Supreme Person, who is the master of the worlds and the all-comprehending Being, tends to destroy the threefold misery of man.

आमयो यश्च भूतानां जायते येन सुव्रत।
तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम्॥

(It may be asked how Karma, which is the cause of bondage, can liberate man.) See how ingredients like ghee, which cause disease in men when taken by themselves, do not do so when they are medicated with curative herbs.

एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे॥

So also even, though Karma is a cause of bondage for man preoccupied with it (through the generation of new tendencies), the same Karma, when dedicated to the Lord, becomes a potent power to destroy all tendencies and takes him Godward.

यदत्र क्रियते कर्म भगवत्परितोषणम्।
ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम्॥

Whatever work man performs in dedication to, and for the pleasure of, the Supreme Lord, such Karma goes to generate knowledge (Jñāna) combined with Bhakti.

कुर्वाणा यत्र कर्माणि भगवच्छिक्षयासकृत्।
गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च॥

When work is done according to the teaching of the Lord (as contained in the *Gītā*, for example), His (Kṛṣṇa's) names and excellences are always remembered simultaneously with Karma.

From the *Śrīmad Bhāgavatam*

Letter From The Editor

Dear friend,

We are very glad to say the *Prabuddha Bharata* enters its 100th year in 1995.

Swami Vivekananda had started this journal with the great hope that,

- ✿ in course of time as many homes as possible would have this inspiring reading material to which they could turn for solace and courage, and which would also enrich their lives;
- ✿ it would become one of the important channels for popularizing Vedanta, through which for generations to come men and women in all walks of life would have a philosophical religion to integrate modernity with the deep unquenchable longings of their souls;
- ✿ religions of the world would discover in Vedanta a platform for coming together in harmony for the benefit of mankind;
- ✿ and people in the emerging 'Global Village' on this satellite Earth could come to share some common outlook on life.

We hope we have done our best to fulfil his vision at least partially in the past hundred years.

- ✿ Nevertheless, we now wish to know YOUR opinion. Could you please write to us (in not more than 350 words) what *Prabuddha Bharata* has meant to you and your family members—individually, as members of a family, and as social beings? Or what Vedanta has meant to you all? (These questions include such specifics as—Has it given your life a spiritual orientation? Has it helped you harmonize your spiritual life and public activities? Has it brought peace to your home? Has it helped you to work better? Has it moved you to love and serve the poor and the oppressed in any way—your own household/office employees, those in your locality, or those elsewhere in the country or the world, irrespective of caste, class, creed, religion and race?) Do you have any suggestions for possible improvements in the journal?
- ✿ *Prabuddha Bharara* means *Awakened India*. Scanning the last 100 years, do you feel India has awakened and is on the march? In what ways and in which fields? Or has She not? Why? (Your observations on these should *preferably* be in the form of an essay of not more than 1500 words focussing on particular areas—education, freedom, society, communication, uplift of the masses and women, politics, religion, technology, industry, agriculture, and so on.)
- ✿ Surely, many of you are professionals in various fields. Most are unknown to us personally. So, through this letter we request such of you also to write, with statistics and black/white or coloured illustrations if possible, bearing on any of the above suggestive topics, or even on your own area of specialization, in the context of Awakened India. Your articles, we expect, will be longer, say 4000 words.
- ✿ Can some of you please write on current trends indicative of modern medicine gaining from insights into traditional medicine; psychology from Yoga; frontier Physics from Advaita Vedanta; secular education from ancient systems; political

ideologies from the Vedantic view of man; or environmental protection programmes from the Vedantic perception of the sanctity and underlying interconnectedness of all existence?

- ✱ Poems too are welcome (say of around 100 words)—on Awakened India, Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda, or Vedanta; or on the nobler aspects of humanity, unity of mankind, etc.
- ✱ Not to forget the youth, in whom Swamiji had immense faith, we request you—and this is a special request—to please encourage your children (in the age group of 15 to 25 years) to send us black/white or coloured drawings or paintings expressing their perception of today's or their vision of tomorrow's society, India, and the world. Of course, adults above 25 years in age are also welcome to send us their paintings or drawings.

All contributions should be typed with double spacing on one side of the pages and sent to reach us* by September 1994. Selected articles etc. will be published in the January 1995 Centenary Commemorative Volume of the *Prabuddha Bharata*. And what cannot be included in that will appear in the subsequent months. Contributors should unfailingly give their full name, address and professional status.

We welcome you to join us in moving a little closer to actualizing Swamiji's dream.

With best wishes and hoping to hear soon from you,

Yours sincerely,

Editor

* Communications should be addressed to:-
 Editor
 'Prabuddha Bharata'
 Advaita Ashrama
 P. O. Mayavati, Via Lohaghat
 Dt. Pithoragarh, PIN 262 524
 U. P., INDIA

India: Religious Diversity and Harmony

How did ancient India achieve harmony in its society with such a vast religious diversity? Pre-Christian and pre-Islamic India had three major religions and innumerable religious sects, and even counter-religious movements—Vedism, Buddhism, Jainism, Śaivism, Vaiṣṇavism, Śāktaism, Cārvākaism, and so on. How did the followers of these traditions manage to come to live together in harmony? This question becomes intriguing when we remember that sometimes the founders themselves, and sometimes the later eminent teachers or the followers of most of these groups had declared in one way or another that their teachings alone were the best and the truest. Besides, each of these faiths had its own theology, Book, rituals and customs.

It is certainly not true that there were no religious clashes among these groups.* We can broadly classify these conflicts into three types: One, mostly in the form of mutual criticism of doctrines and practices through debates, etc. Naturally, only pundits and sect leaders were involved in these. Usually the person who lost out in a debate, and his very close disciples, and occasionally his entire following also, would convert to the faith of the winner. To this extent society was affected. Two, there were a few instances when a king embraced another faith and thereafter declared that to be the religion of his kingdom. We cannot but imagine that this was not always well received by the subjects and that there must have been

protests. But the nature and intensity of these are a matter of conjecture, considering that history of ancient India is almost wholly based on palace-records which generally glorified the kings. In any case, public unrest arising even from this could not have been widespread and violent, because the nature of kingship and citizenship then were such. Three, some of the wars that occurred were between kings professing different religions. Among such wars there are instances, very few and far between though, of the conqueror imposing his faith on the kingdom of the vanquished. Of course, it is very difficult to judge today whether these were religious wars or merely empire-building wars, religion having been used as a powerful emotional tool to rouse nationalism. Only in cases like this violence and bloodshed must have been largescale, because the entire power of the State was available to enforce a king's decree. In all other cases of religious antagonism involving only the common people, violence, if at all, must have seen use of simple weapons, and it would have been shortlived.

What is clear is that fights on religious grounds alone were caused by the following factors:

- i. Different and sometimes apparently divergent mystical experiences of the founders of religions or sects.
- ii. Conflicts had arisen from differences in doctrines and interpretation of seminal spiritual experiences.
- iii. Insistence that one particular experience has completely revealed God or the ultimate Reality.
- iv. The founder of some religious

* Specific instances and names of religions or sects have not been cited only to avoid offence.—Ed.

movement or sect claiming that he and his teachings were the sole means for mankind to attain peace, happiness and salvation.

v. Conflicts had occurred, more often than not, amongst groups having a Personal God as their highest spiritual experience.

vi. The teachings of a new prophet, the new religious practices he might have initiated, and the new social customs his followers began to practise were sometimes radically different from the prevailing traditions.

vii. It has happened, for whatever reason, that the followers of a particular new spiritual leader, or the group or caste or class in which he was born, achieved inexplicable economic prosperity, and therefore power also, in a short time. This would certainly have aroused animosity in the other groups. Sometimes a large number of people abandoned their own faiths and converted to a new one for economic gain and enhanced social status, or out of genuine appreciation for a new teacher. In such cases, ordinary religious preachers of the older faiths, and invariably the priests, whose prestige and livelihood became endangered, fomented hatred and fights.

viii. Some movements had more of a social-reform content, which must have disturbed the established hierarchy of religious and political power, provoking opposition from those who benefited most from the prevailing conditions.

ix. Religious frictions aggravated whenever a king became a party to a conflict by either trying to suppress a new movement or siding with one of the clashing groups.

It can be said that, by and large, organized wideranging religious strifes hardly occurred in India. Whatever religious hostilities did occur beyond the debates etc. were of short duration and, in any case, they hardly stand comparison

with the Islamic wars and the Crusades. In spite of these occasional collisions, Indian society gradually settled down to a tradition of religious harmony.

The factors that contributed to this are:

1. The spiritual insights of the Vedas:
 - a. The oft-quoted revelation, 'Truth is one, sages speak of it in different ways.'
 - b. The ultimate Reality is by Its very nature beyond any single definition, and is beyond full comprehension by human minds. It is Personal, Impersonal, male, female, and many things more, revealing Itself to different types of minds in ways appropriate to their higher evolution. We have the wonderful 'Parable of the Chameleon' of Sri Ramakrishna: A certain person chanced to see a strange reddish creature under a tree, and in great excitement reported this to a friend. Out of curiosity this friend went himself to have a look at the creature, but found it greenish ! Back he came with a report of *his* discovery. Other friends also, getting more curious, went to the tree one after another to verify for themselves. Each came back with a different version, leading to arguments and a quarrel. Fortunately, before things could go too far, a stranger happened to come by and he, after learning what the commotion was all about, pacified them saying, 'Good friends, each one of you is right, and honest too. But there is no need to quarrel. That creature is called a chameleon. I live under that tree myself, and I have seen it assume different colours at different times.' The import is, the experience of each of the friends was not false, nor were any of them dishonest. But the very nature of the subject of their conflict was beyond

any one categorization. Further, each of those persons had erred in not trying to observe that creature for a longer period. Satisfied with one look, each had proceeded to accuse the others of faulty vision !

- c. The spiritual Reality is not an intellectual construct, rather It can be directly realized as the pure essence of one's consciousness.
- d. The kernel of all religious teaching is that every person should struggle to realize directly this Reality in whichever of Its aspects one feels most inclined to visualize It in the beginning. This is the wonderful idea of *Iṣṭa-niṣṭhā* —unswervingly seeking one's *Iṣṭa*, one's chosen spiritual ideal. Not only should one struggle for realization, but he should also remember humbly that the *Iṣṭas* of others are essentially the manifestations of the one Reality. This idea has filled the religious consciousness of India so much that it is considered blasphemous and an insult to one's own *Iṣṭa* to abuse the faiths of others.
- e. Open debates on scriptural passages and doctrinal interpretations were a part of India's religious tradition. The unending see-saw amongst doctrines must have led people to understand that doctrines, rituals and other religious observances are mere props necessary for most in the initial stages of their spiritual life; realization of God is *the* thing. This is exalted so much in the Vedānta books themselves—no other religious Book does this—declaring that a man of realization stands even above the Vedas, that whatever *he* says is a Veda. As a consequence of this freedom to choose one's spiritual path, rigid and centralized religious organizations dictating what people should or should not believe in could not be

built in India. So, religious conflicts too could not be orchestrated and sustained in any organized way.

- f. The truth of immanence and omnipresence of God made it impossible for any sincere spiritual aspirant to remain antagonistic for long towards others' faiths.
 - g. Life is transient and ends in death. This observation gave people a different perspective of life: Individual or collective worldly achievements have no intrinsic value unless they helped one to feel closer to God as his life progressed. The fact of transience of all existence and the power of Nature and Time made people humble, tolerant and accommodative in their dealings with others. Also, the teachings in all the religions and sectarian doctrines that human life is mostly suffering and anguish, and that life being short should be put to the best use of realizing God, which alone bestowed true and abiding happiness, made people disinterested in useless theological squabbles.
2. People had the firsthand experience of God incarnating from time to time in human form in different places and amongst different people. This gave the masses a powerful conviction that God does exist and he can be realized, and they also become open to the possibility of God's manifestation even outside their own traditions.
 3. The birth of innumerable liberal minded saints in different parts of the country in an unbroken succession through centuries was another harmonizing factor. Invariably they lived and worked outside the existing sectarian hedges, calling upon people to shun hatred, violence, formality and worldly-mindedness, and to turn to God. These saints together with

the sannyasins—often called the religious rebels and enemies of orthodoxy and priestcraft—preached the essential oneness of all the gods and goddesses, and stressed the prime importance of love and service to all creatures without prejudice. It is they who were principally instrumental in revealing the true implication of the undivided allegiance claimed by the Incarnations of God or sect-founders.

4. Going on pilgrimages was an important part of the common man's religious practices. Travelling through different regions of the country, seeing different cultures and religious practices, meeting pious souls even outside one's own faith and living with them during breaks in the journey, the common man learnt not to be carried away by the restrictive claims of mere pundits and preachers.
5. The idea that individuals are bound to suffer rebirth so long as they have in the least hatred, anger, etc. went a long way

in refining the majority of people to live in harmony.

6. All native religions and sects have more or less a common vocabulary, for example—*jīva*, *ātmā*, *samsāra*, *mukti*, *nirvāṇa*, *prkṛti*, *rāga*, *dveṣa*, *vairāgya*, *vicāra*, *dhyāna*, *pūjā*, etc. This made it fairly easy for people to appreciate each other's ideas and notice fundamental similarities in spiritual disciplines and goals.

So, under the influence of all these factors in the long run it became a characteristic feature of the country's heritage to fully accept that there can never be religious uniformity or unity; that the future holds many more ways in which Reality will be experienced; and that religious diversity—in the sense of diverse spiritual experiences, diverse articulation of those experiences, and diverse disciplines for different types of people to themselves realize that Reality—is God's pleasure, it is His way of enjoying His own glory.



In whatever way men worship Me, in the same way do I fulfil their desires; (it is) My path, O son of Prthā, (that) men tread in all ways.

—*Srīmad Bhagavad-Gītā*, Ch. 4, Sl. 11

Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept—the devout gift of the pure-minded.

—*Srīmad Bhagavad-Gītā*, Ch. 9, Sl. 26

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kuntī, do that as an offering unto Me.

—*Srīmad Bhagavad-Gītā*, Ch. 9, Sl. 27.

Madhusudana Saraswati On the Bhagavad-Gita

TRANSLATED BY SWAMI GAMBHIRANANDA

(continued from the previous issue)

NATURE OF THE SELF

Just as a man living in a house dies when the house is burnt away, so how can the Self living in a body escape destruction when the body is destroyed? Hence the Lord says (in answer):

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ (2.23)

*Nainam chindanti śastrāṇi nainam dahati
pāvakaḥ
na cainam kledayantyāpo na śoṣayati
mārutaḥ*

*Weapons do not cut It, fire does not burn It,
water does not moisten It, and air does not
dry It.*

Śastrāṇi, weapons, swords etc.; though they be very sharp, *na chindanti*, do not cut, are unable to cut into pieces by separating the limbs; *enam*, It, the Self under discussion. So also, *pāvakaḥ*, fire, even when blazing very greatly, is not able to reduce It to ashes. *Ca*, and; *āpaḥ*, water, even when flowing rapidly, is not able to disintegrate It into parts by moistening It. *Mārutaḥ*, air, even when tempestuous, is not able to dry It up. Though the topic under discussion is denial of all means of destruction (of the Self), still, since weapons etc. are relevant in the context of war, they are pointed out separately by their names. Since earth, water, fire and air are well known as destroyers, therefore they alone have been mentioned, and not space.

He (the Lord) states the reasons for the inability of weapons etc. to destroy It (Self), and for Its being not subject to destruction through them:

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ (2.24)

*Acchedyo'yam adāhyo'yam akledyo'soṣya eva
ca
nityaḥ sarvagataḥ sthānuraalo'yam
sanātanaḥ*

*Surely, It cannot be cut, It cannot be burnt,
cannot be moistened and cannot be dried up.
It is eternal, omnipresent, changeless,
unmoving and immutable.*

Since, *ayam*, It; *acchedyaḥ*, cannot be cut, therefore weapons do not cut It. Since *ayam*, It; *adāhyaḥ*, cannot be burnt, therefore fire does not burn It. Since *akledyaḥ*, It cannot be moistened, therefore water does not moisten It. Since *aśoṣyaḥ*, It cannot be dried up, therefore air does not dry It. Thus they (the effects stated in the earlier verse) are to be successively connected (with the causes stated in the present verse). The word *eva* (surely), being connected with all the clauses, is meant for emphasizing that the Self cannot be cut and so on. The particle *ca* (and) is used conjunctively or for showing a reason.

By the latter half (of the verse) are stated

the reasons for Its being not subject to cutting etc. *Ayam nityaḥ*, It is eternal, devoid of the two alternatives of *before* and *after*. Hence It cannot be produced. Should It not be omnipresent (*sarvagataḥ*), It would be ephemeral, in accordance with the aphorism, 'But (space is a product); for separateness persists wherever there is an effect, as it is seen in the world',¹ and because the ultimate atoms etc. admitted by others (as limited and yet eternal) are not accepted (by the Vedāntins). But this One is *sarvagataḥ*, omnipresent, and hence eternal to be sure. By this is dismissed the idea that the Self is (something to be) acquired. And should It be changeable, then It would not be omnipresent. This One, however, is *sthānuḥ*, changeless. Hence It is surely omnipresent. By this is dismissed the idea that the Self is changeful. And if It be moving, active, then It will be changeful like a pot etc. But this One is *acalaḥ*, unmoving, and hence changeless. By this is rejected the idea that the Self can have a change in condition. Change means assumption of another state after abandoning an earlier state. Action means mere movement even while in the same state. This is the distinction. Since this is so, therefore It is *sanātanaḥ*, immutable, ever in the same state; i.e., It is not an object of any action whatsoever. Indeed, subjection to action consists in being associated with any one of the results of action, viz production, acquisition, transformation and change of condition.² But this One, being eternal, cannot be produced; for only transient things like pot etc. are subject to production. Since It is omnipresent It cannot be acquired; for only limited things like milk etc. can be acquired. Being changeless It cannot be transformed; for only changeful things like clarified but-

ter etc. can be transformed. Being static It is not subject to change of condition; for, mirror etc. which can be acted upon are subject to change in condition (e.g., by cleansing).

In accordance with this are the Vedic texts:

All-pervasive and eternal like space,³

...who exists alone in His own efful-

gent glory, unmoving like a tree,⁴

...partless, actionless, tranquil,⁵ etc.

And the Śruti, 'He who inhabits the earth, but is within it,' 'He who inhabits water, but is within it,' 'He who inhabits light, but is within it,' 'He who inhabits the air, but is within it,'⁶ etc. shows that the Omnipresent One, being the inner Controller of all, is not subject to their actions; for, weapons etc. cut one which is not within them. This One, however, being the giver of existence and manifestation to weapons etc. is their mover and their indwelling Self. So how can weapons etc. make It an object of their own actions? This is the idea. Here are to be kept in view such Śrutis as, 'Illumined by whose light the sun shines,'⁷ etc. And the Lord will make this clear in the seventh chapter. This much in brief.

Also, since there is no proof to substantiate the fact that the Self can be cut etc., therefore the absence of those (cutting etc.) has to be admitted. The Lord states this in the first half of the verse, '...This is unmanifest', etc. :

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥ (2.25)

1. *Brahma-Sūtras*, 2.3.7.

2. *Samskāra* means refining, cleansing, purification, adding some new power or quality through mantras.

3. cf. *Sarvopaniṣad*, 4.

4. *Śvetāśvatara Upaniṣad*, 3.9.

5. *Ibid.*, 6.19.

6. *Bṛhadāraṇyaka Upaniṣad*, 3.7.3, 4, 7, 14.

7. *Taittirīya Brāhmaṇa*, 3.12.9.7.

*Avyakto'yamacintyo'yamavikāryo'yam-
ucyate
tas mādevain viditvāinam nānuśocitum-
arhasi*

*It is said that This is unmanifest, This is
uninferable, This is unchangeable. Therefore,
having known This thus, you ought not to
grieve.*

That indeed which comes within the range of the organs is said to be manifest on account of being directly perceived. But this One, being devoid of form etc., is not of that kind. Hence direct perception is not a proof in that matter of (the Self) being subject to cutting etc. This is the idea. Even in the absence of direct perception inference is possible. Hence He says, *acintyaḥ ayaṁ*, this One is uninferable. *Cintyaḥ* means inferable. This One is different from that. Fire etc. that were seen somewhere are inferred elsewhere on observing their known invariable concomitants, viz smoke etc. But in the case of an imperceptible object there can be no inference, there being no possibility of observing invariable concomitance. This is the idea. The sense organs, though imperceptible, are seen to be objects that are inferred from noticing their effects. Hence He says, *avikāryaḥ ayaṁ*, this One is unchangeable. Whatever is changeable, such as eye etc., is surmised to exist through circumstantial inference on the ground that its effects cannot be explained in any other way. And it also becomes an object inferable from noticing its effects.⁸ But this One is not

changeable, not transformable. Therefore It is neither an object of circumstantial inference nor of inference of cause from effects. This is the idea. Since human language too is based on perception etc., therefore it stands negated through the very negation of that (perception etc.).⁹

Is it not that cutting etc. regarding It (the Self) will be known from the Veda itself? Hence the Lord says, '*ucyate*, it is said'. This One is spoken of, is established in Its essence, by the Veda—together with its auxiliaries—to be verily 'not subject to cutting', unmanifest, etc. by nature. Hence the Veda, though it presents the Self, does not establish that It is subject to cutting etc. This is the idea.

Here in the text, 'Weapons do not cut It' (2.23), it has been stated that weapons etc. have no power of destroying It. In, 'It cannot be cut', etc. (2.24), it is said that It cannot be an object of cutting etc. In, 'This is unmanifest,' it is said that there is no proof to establish that It can be cut. Thus it is to be noted that there is no repetition. As for repetitiveness either in meaning or words in the verses, 'he who knows this One which is indestructible' (2.21), etc., that has been refuted by the Commentator (Śaṅkarācārya) when he says, 'Since the object, viz the Self, is inscrutable, therefore Lord Vāsudeva raises the topic again and again, and explains that very object in other words so that somehow the (unmanifest) Self may come within the comprehension of the intellect of the transmigrating persons, and bring about a cessation of their cycles of births and deaths' (vide Commentary on 2.24).

'Thus, the eternality and immutability of inference of cause from effect is called *sāmānyato-dṛṣṭa-anumāna*.

9. Language is based on perception. Since the Self cannot be perceived, therefore language also fails there.

8. The famous example of *arthāpatti* (circumstantial evidence) is, 'The fat Devadatta does not eat in the day time. So he must be eating at night.' But others say that *arthāpatti* need not be accepted as a separate means of proof; it is only a shortened syllogism based on the invariable concomitance (*Vyāpti*) that an effect, e.g. fatness, cannot be there unless its cause, e.g. eating, is also there. This

the Self having been established through the aforesaid reasons, your sorrow is not justifiable'—with this idea He concludes by saying, '*Tasmāt*, therefore...', in (the other) half of the verse. Since knowledge of the true nature of the Self of this kind is a dispeller of the cause of sorrow, therefore when one has this, sorrow becomes improper; for when the cause is absent the absence of the effect follows necessarily. 'Therefore, that you grieved as a result of not knowing the Self was reasonable indeed. But, *viditvā*, after having known the Self; *na arhasi*, it does not befit you; *anūśocitum*, to grieve'—this is the intention.

Thus it has been said that the Self being immutable, It should not be grieved for. Now, by even assuming that the Self is mutable the Lord shows in two verses that It should not be grieved for. On this subject the followers of Buddha say that the Self is consciousness by nature, but It gets destroyed every moment. The materialists say that the body itself is the Self and, though enduring, It changes every moment, and It originates and gets destroyed; this is a fact established by direct perception itself. There are others who say that though the Self is distinct from the body, still It is born with the body itself and dies with it. Still others say that, in the beginning of a cycle of creation It comes into being like space and, verily continuing through the cycle even though the bodies change, It gets destroyed at the time of dissolution (of that cycle). The Logicians say that the Self which is verily eternal takes birth and dies. Accordingly they say, 'Re-emergence after death is birth, and it consists in association with a fresh body and organs. Similarly, death also means separation from an earlier body, organs, etc. And since both these (birth and death) are caused by merit and demerit, therefore they, in the primary sense, belong to their (merit's and demerit's) basis, the Self, which is verily eternal. They say that, if,

however, the Self be non-eternal, then since there arises the contingency of 'non-acquisition of what one has merited, and acquisition of what one has not merited', therefore the Self will cease to be the reasonable basis of merit and demerit, and so Its birth and death will not be in the primary sense. Others say that, to the Self, though It is eternal, there occurs birth with the birth of the body—as space is said to have origination (limitation) through the origin of the orifice of the ear—, and death comes from the destruction of that body. Both these are due to limiting adjuncts, and surely not in the primary sense.

As to that, even from the point of view of non-eternality the Lord forbids that the Self should be an object of grief :

अथ चेनं नित्यजातं नित्यं वा मन्यसे मृतम्।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि॥ (2.26)

*Atha cainam nityajātam nityam vā manyase mṛtam
tathāpi tvam mahābāho nainam śocitum-
arhasi*

On the other hand, even if you think this One is born regularly and dies regularly, even then, O mighty-armed one, you ought not to grieve thus.

'*Atha*, on the other hand'—this is used to introduce another stand-point. *Ca* is used in the sense of *even if*: Even if you adopt another point of view by not accepting the view presented by Me, because of your inability to comprehend the reality of the Self even after hearing repeatedly, It being difficult to be understood; and there again, relying on the view-point of the non-eternality of the Self, if you *manyase*, think; *enam*, this Self; is (*nitya*-)*jātam*, born regularly; *vā*, and—the word *vā* being used in the sense of

and—; *mṛtam*, dies; *nityam*, regularly;—if you, by adopting the view of momentary consciousness, think that this One is born and this One dies every moment (*nityam*), or if you, by adopting the other commonsense point of view, think out of necessity that (It is born and dies) regularly (*nityam*)— *tathā api*, even then; *mahābāho*, O mighty-armed one, foremost among men—this He says by way of ridicule because of his adoption of wrong views, or (this is said) by way of compassion with the idea, 'Such a perverted view does not befit you'—; *tvam*, you, on your part as well; being as you are, *na arhasi*, ought not—it does not befit you; to grieve *evam*, thus, in this way as you are bemoaning by saying, 'What a pity that we have resolved to commit a great sin' (1.45) etc., because from the point of view of momentariness, from the point of view of the identity of the Self and the body, and from the point of view of birth and death (of the Self) happening concurrently with the body, there is no rebirth, and hence the fear of sin is absurd. It is only out of fear of sin that you are sorrowing, and that is impossible according to such a philosophy. This is the purport.

Besides, from the point of view of momentariness, even a perceivable pain is impossible, for there is this additional fact that, there can be no such thing as perceiving separation from one's friends. As for the other points of view, the word *thus* is used to indicate acceptance of sorrow arising from perceivable pain. Even if sorrow caused by perceivable pain be possible, it is improper in every way to have sorrow from future unseen pain. This is the meaning of the first verse.

'May I not say that, since from the point of view that the Self exists till the dissolution of the world or that It is eternal there is a possibility of seen and unseen (future) pains, therefore I am grieving on account of

fear of them?'

Hence He says in the second verse:

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येर्धे न त्वं शोचितुमर्हसि॥ (2.27)

*Jātasya hi dhruvo mṛtyurdhruvaṁ janma
mṛtasya ca
tasmādaparihārye'rthe na tvam śocitum-
arhasi*

Since death of anyone born is certain, and of the dead (re-)birth is a certainty, therefore you ought not to grieve over an inevitable fact.

Hi, since; *jātasya*, of one who is born, of the unchanging Self, that comes into association with body, organs, etc. acquired owing to merit, demerit, etc. earned by Itself; *mṛtyuḥ*, death, separation from those body etc., as a result of the exhaustion of the results of Its actions that were responsible for the origination of those (body etc.); is *dhruvaḥ*, certain, inevitable—for conjunction is followed by disjunction—; *ca*, and; similarly, *mṛtasya*, of the dead; *janma*, (re-)birth—for enjoying the results of actions performed with the earlier body—; *dhruvaṁ*, is a certainty;—since the topic here is of the Self that departs with the remnants of merits and demerits, therefore absence of (re-)birth for one who has become freed even while still living in the body does not vitiate the general rule—*tasmāt*, therefore; *tvam*, you, knowing thus; *na arhasi*, ought not; *śocitum*, to grieve; *aparihārye arthe*, over an inevitable fact, over this fact relating to birth and death which is thus unavoidable. Accordingly the Lord will say, 'Even without you all the warriors...will cease to exist!' (11.32). 'If, indeed, these would surely live by not being killed in battle by you, then your sorrowing over the battle will be

justified. But these will surely die by themselves when the results of (their past) actions get exhausted. Therefore, being incapable of averting it, the sorrow of yours arising from perceptible pain is improper.' This is the idea.

The very same reply, 'Therefore...over an inevitable fact', applies similarly with regard to sorrow caused by unseen (future) pain. The act called fighting is indeed an obligatory duty (*nitya-karma*) of the Kṣatriyas, like *Agnihotra* etc. (of the Brāhmins). Again, like injury caused in such sacrifices as *Agnīśomīya*,¹⁰ that (fighting)—derived from the root *yudh* (to fight) in the sense of striking with weapons—which leads to the death of the enemy does not give rise to sin, because it has been enjoined by the scriptures. Thus says Gautama in the *Smṛti*:

There is no guilt from injuring in war anybody apart from one who has been unhorsed, who has lost his charioteer, who is unarmed, who folds his hands, whose hair is dishevelled, who is retreating, who is sitting, who for safety has ascended some place or a tree; a messenger, a cow, and one who declares himself a Brāhmin.¹¹

The word *brāhmin* here is used in the sense of a non-combatant Brāhmin. This follows from the use of the word along with *cow* etc. All this will be made clear in the (exposition of the) verse, 'Even considering your own duty...' (2.31). Therefore, *arthe*, in the matter of battle; which, being enjoined like *Agnihotra* etc., *aparihārye*, cannot be avoided, and which leads to sin if not undertaken; *na*

arhasi, you ought not; *śocitum*, to grieve out of fear of unseen (future) pain. This is how it can be explained as before.

Even if the act of fighting be *kāmya*, optional (i.e., meant for achieving some desirable end, as opposed to *nitya*, obligatory, or regular, rites and duties), on the authority of Yājñavalkya,

Those who fight in wars for the protection of their land, without retreating and without any hidden weapons, they reach heaven as do the yogis,¹²

as also on the authority of the Lord's saying, 'Either by being killed you will attain heaven, or by winning you will enjoy the earth' (2.37), its unavoidableness is still verily the same, because even an optional act (*kāmya-karma*) that has been commenced is similar to an obligatory act (*nitya-karma*) since it has to be accomplished, and because the battle has been started by you.

Or, both the verses are presented from the point of view of eternality of the Self, because it is not possible for Arjuna who was a great believer in the Vēdas to adopt views that are outside them. As for the interpretation of the words (of the verses,) it is this: That (Self) which is eternal (*nitya*) and is born (*jātaḥ*) as well owing to association with the body and organs is *nitya-jātaḥ*. If you *manyase*, think; that Self which is such, *jātam*, to be born, though It continues to be eternal; and similarly, if you think that, *mṛtam*, It dies, though It continues to be eternal; *tathā api*, even then; *tvam*, you; *na arhasi*, ought not; *śocitum*, to grieve. After advancing this proposition He (the Lord) states the reason in, 'Since death of anyone born is certain,' etc. The 'birth and death' of the Eternal has been explained earlier. The remaining portion is clear. The Commentary also has to be explained in accordance with this point of view.

10. The Vedas sanction that animals should be sacrificed in honour of the deities Agni and Soma, and so this is not sinful.

11. *Gautama Smṛti*, 2.1.17-8. *Gobrāhmaṇavādi* is also translated by some as, 'One who declares himself to be a Brāhmin as harmless as a cow', i.e., a non-combatant Brāhmin.

12. *Yājñavalkya Smṛti*, 13.324.

Interfaith Harmony and Understanding Why the Parliament ?

5-Minute Address at the Inaugural Session of the Parliament

by

SWAMI GAHANANANDA

One hundred years have rolled by since the first global attempt to orchestrate a grand symphony of religious harmony was made by the World's Parliament of Religions in this city of Chicago. It now gives me great joy to see that brave and noble-minded men and women have come forward to take up the keynote of the first Parliament and orchestrate new melodies of religious harmony for the new age. I would like to congratulate the organizers of this Parliament and thank them heartily for inviting me to participate in it.

Before proceeding further, I would like to pay homage to the illustrious pioneers in the interfaith movement, especially to the hallowed memory of Swami Vivekananda, who contributed so much to the success of the first Parliament. Swami Vivekananda was the first real bridge between the East and the West. His message to the modern world provides a universal basis for interfaith understanding.

The ambiance and presuppositions of the present Parliament are, naturally, quite different from those of the first Parliament. For, in the intervening years, great changes have taken place in human knowledge, social norms and value-systems, especially in the West. We are obviously at the dawn of a new age or epoch. Religions of the world

are called upon to fulfil the needs and aspirations of the people of the new age. Religions have to provide a vision of the unity of life and Reality that reconciles the intellectual insights of science with the spiritual intuitions of religion.

All human problems are created by ignorance of the glory of the Spirit, which is the true nature of human beings. By awakening the minds of people to the light of the Spirit, religions have to help people solve their problems and attain lasting fulfilment and peace.

In spite of parliaments and dialogues and talks about harmony, religion continues to be a major source of conflict in many countries which have pluralistic societies. This is because of a lack of a true vision of universality. In this context, I would like to place before you two models of Universal Religion developed by Swami Vivekananda. One model views Universal Religion as the sum total of all the existing religions, each religion complementing the others. The other model regards all the religions as manifestations of one eternal Universal Religion which consists of the universal truths and laws of the spiritual world. Whether or not we accept either of these models, we need a holistic vision of the religions of the world.

One hundred years ago Swami Vivekananda proclaimed:

A universal religion must be one which will have no location in place or time, which will be infinite like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahminic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for every human being from the lowest grovelling savage, not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centered in aiding humanity to realize its own true, divine nature. Offer such a religion and all the nations will follow you. It was reserved for America to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the

Father in Heaven of the Christians, the Allah of the Moslems give strength to you to carry out your noble idea ! Hail Columbia, motherland of liberty ! It has been given to thee to march at the vanguard of civilization with the flag of harmony.

Friends, religions of the world have common commitments, common problems, and a common ground. It is this commonness that justifies this Parliament. This Parliament may not enact laws, but it can create a vision of unity. If the motto of the first Parliament was 'from dissension to harmony', then let the motto of the present Parliament be 'from harmony to unity'. Let a holistic vision of religion emerge from our discussions. Let the 21st century see a religion where there will be no narrowness, bigotry, superstition, violence, and disharmony.

I would like to conclude this address with a prayer of harmony from the Vedas, which is more than three thousand years old:

May we be united in action, in speech,
and in mind;

May we be united in our prayer, in our
goal and in our resolve ;

May we be united in our understanding,
in our feelings, and in our hearts ;

May there be perfect unity amongst us.

OM, *Śānti, Śānti, Śānti* !

OM, Peace, Peace, Peace !



Stand upon the Self, then only can we truly love the world. Take a very, very high stand; knowing our universal nature, we must look with perfect calmness upon all the *panaroma* of the world....All pleasures of the senses or even of the mind are evanescent; but within ourselves is the one true unrelated pleasure, dependent upon nothing. It is perfectly free, it is bliss. *The more our bliss is within, the more spiritual we are.* The pleasure of the Self is what the world calls religion.

—The Complete Works of Swami Vivekananda, Vol. 7, p.11

Swami Vivekananda— Awakener to the Service of God in Man

Keynote Address

by

SWAMI GAHANANANDA

Delivering this address on 1 September 1993, the Swami explains Vivekananda's ideal of universal service irrespective of religion, caste and race, and why this service 'should begin at home'.

Yesterday we had the occasion to discuss Swami Vivekananda's message to the West.* Today's theme has more to do with his message to the East. For it was in his lectures in India, and in his letters written to his friends and disciples in India, that Swami Vivekananda stressed the principle of service more. The reason for this is not far to seek. In the West, through organized work and the spread of education extreme poverty had been eliminated to a great extent. There was widespread collective awareness of social service and welfare work. By contrast, India presented a dismal picture. But before discussing the practical aspects of Swamiji's message, it is necessary to understand what he meant by service of God in man.

At the outset it is necessary to point out that some idea of the divinity of the soul is found in most of the world's religions. The *Old Testament* states that man was created in the image of God. And in one of the *Psalms* there occurs the remarkable statement, 'Ye are gods.' In the *New Testament*, we come across statements such as 'The Kingdom of

God is within you.' The Quran says, 'God is nearer to you than your jugular vein.' Mahāyāna Buddhism holds that every person has in him the potentiality of becoming a Buddha.

Coming to Hinduism, we find that the concept of divine immanence in creation is the dominant idea in the *Upaniṣads*, the *Bhagavad-Gītā* and other scriptures. According to these scriptures, the real nature of man is neither the body nor the mind but the Spirit, or Self, known as the Ātman. And all individual selves are parts or reflections of the infinite Spirit, or Supreme Self, known as Brahman. This means that man in his true nature is divine. Owing to the coverings of mind and body, this true, divine nature remains hidden. Hence, in the words of Swami Vivekananda, 'Each soul is potentially divine.' Through moral purification and religious practices such as prayer, meditation and service, the veiled divinity within manifests itself more and more in a person. So Vivekananda defined religion as the manifestation of the divinity within.

* See the January 1994 issue of this journal.

There are hundreds of passages in Hindu

scriptures which describe the immanent Godhead. The *Rg-Veda* declares : 'The Supreme Self endowed with a thousand heads, a thousand eyes and a thousand feet remains enveloping the earth and the universe and also transcending them.' In a similar strain, the *Śvetāśvatara Upaniṣad* says; 'Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.'

It is obvious that a clear metaphysical conception of God in man and the divinity of the human soul had been attained in India centuries ago. Had social life in India been based entirely on the Vedāntic dictum, 'All this is Brahman', or 'Everything in this world is to be covered by God', then Indian society would have been a paradise on earth. But this never happened.

Similarly had western social life been based entirely on the Sermon on the Mount, every country in the West would have been transformed into a paradise on earth. But this also never happened. Of course, there

distinction between the sacred and the secular. Dwelling on this point, Sister Nivedita, a Western disciple of Vivekananda, wrote:

If the many and the One be indeed the same Reality, then it is not all modes of worship alone, but equally all modes of work, all modes of struggle, all modes of creation, which are paths to realization. No distinction, henceforth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid....To him [Swami Vivekananda], the workshop, the study, the farmyard, and the field are as true and fit scenes for the meeting of God with man as the cell of the monk or the door of the temple. To him, there is no difference between service of man and worship of God, between manliness and faith, between true righteousness and spirituality.

This removal of the distinction between the sacred and the secular is necessary to popularize the modern forms of social service in India such as service to the poor, the sick and the downtrodden. It should be

...the ideal of service was recognized but was restricted to the service of holy men....the Swami's ideal of service is its focus on the poor and the downtrodden...'If you want any good to come, just throw your ceremonials overboard and worship the Living God...every being that wears a human form.'

have been individuals in the East as well as in the West who put into practice the lofty ideals of spiritual life. But, at the collective level, the higher truths and insights of spiritual life have not been converted into social realities.

What Swami Vivekananda attempted was to bridge the gulf between spiritual life and social life, between the transcendent and the empirical. This is really a wonderful idea. One important implication of such a principle would be the abolition of the dis-

remembered here that the ideal of service was not unknown in India during Swami Vivekananda's time or even earlier than that. In fact, service and charity have been praised as the highest virtues even in very ancient scriptures. Anybody who lives in India for some time will know that Indians are one of the most charitable people in the world. Swami Vivekananda himself said, 'Renunciation and service are the national ideals of India.' However, service and charity had been mostly restricted to religious institutions and holy men. People

would think nothing of spending money for temples or for the service of holy men. But, as regards poor and downtrodden people, it was generally believed that their fate was the result of their *karma* and that nothing could be done about them. There was a general attitude of indifference or neglect towards injustice, poverty and other social problems. Of course, this attitude has changed tremendously in modern times. It is widely accepted that the chief architect of this social transformation was Swami Vivekananda.

The attitude prevalent among religious people during Swami Vivekananda's time may be summed up in the Vaiṣṇava teaching popular in Bengal: 'Delight in God's name, compassion for all beings and service to holy men—these are the three main rules for a Vaiṣṇava.' This precept clearly shows that the ideal of service had been recognized but was restricted to the service of holy men. Surprisingly, this very precept became the cause of Swami Vivekananda's own awakening to a new concept of service propounded by his Master, Sri Ramakrishna. The incident took place at the temple garden of Dakshineswar in 1884. One day Sri Ramakrishna was explaining the meaning of this precept to his devotees. While explaining the second principle, namely, compassion for living beings, Sri Ramakrishna went into an ecstatic mood and said, 'Compassion for living beings! Fool! Who are you, an insignificant creature, to show compassion? No, no, not compassion, but service to all beings, looking upon them as God Himself.' Swami Vivekananda, a young college student then, was one among the audience. Coming out from the room he said to some of his friends,

I have found a new light today. This ecstatic utterance of the Master has shown me that Vedantic monism need not be a dry, other-worldly affair.... The Vedanta of the forest can be brought to

the homes of ordinary people and it can be applied in day-to-day life.... If a person learns to look upon all people as Lord Śiva, he cannot have feelings of superiority, anger, etc. towards anybody. Serving individual beings as Śiva, he will have his heart purified and be convinced in a short time that he himself is also a part of God, who is none else but the eternally pure, blissful Absolute.

After saying this, Swami Vivekananda continued, 'If the Lord ever grants me an opportunity, I will proclaim everywhere in the world this wonderful truth I have heard today.'

It was this idea of his Master that Swami Vivekananda spread everywhere as the new gospel of social service. The practical application of his Master's teaching in the social field is Swamiji's great achievement. He also carried one step forward Sri Ramakrishna's principle of equality of vision, by focussing attention on the poor and the downtrodden. Before Swami Vivekananda came on the scene, the emphasis was on service to holy men because it was easy enough to think of God in saintly people. But the fact that the same God dwelt in the poor, the miserable and the downtrodden, and hence these people also needed to be served with the same devotion, had not received wide recognition. What Swami Vivekananda did was to awaken the minds of people to this important truth.

The way in which the Swami brought about this awakening is indeed a saga of adventure, sacrifice and suffering. After the passing away of Sri Ramakrishna in 1886, Swami Vivekananda and a few of the younger disciples of the Master formed a monastic brotherhood and lived in a dilapidated building. In 1890 Vivekananda left the monastery and spent the next two and a half years travelling all over India. His highly sensitive mind was deeply affected

by the utter poverty and backwardness of the majority of the population. What was the cause of the downfall of India, which had formerly been one of the wealthiest nations in the world? How could she regain her lost glory and grandeur? These were the questions Vivekananda was constantly asking himself in the course of his travels all over the country.

The answers he found to these questions were remarkable. In the first place, he discovered that the main cause of India's downfall was the neglect of the masses. In our present-day context this may not seem so remarkable.

But in those days it was a major discovery. Swamiji saw that unless the sunken millions were uplifted, there was no hope for India. Swami Vivekananda was the first great religious leader to speak openly for the poor and the downtrodden. At a time when social reformers were busy with such matters as the remarriage of widows and abolition of idol worship, Swamiji raised his voice and said, 'The root of all evils in India is the condition of the poor....Priest power and foreign conquest have trodden them down for centuries, and at last the poor in India have forgotten that they are human beings....' Scores of such soul-stirring exhortations from his letters and lectures were to fall upon Indian society later like bombshells, sending waves of a new social awareness all over the country.

What was the way Swamiji found for the uplift of the masses? In those days of colonialism, foreign aid and international sharing were unheard-of.

Swami Vivekananda saw that the main difficulty with the downtrodden people at the lower strata of society was that, owing

to centuries of social oppression and economic exploitation, they had lost faith in their own inherent powers. In order to restore their self-confidence and inner strength, they needed a life-giving message. Swamiji found this message in the ancient Indian scriptures known as the *Upaniṣads*, which are also called the *Vedānta*.

The most important tenet of Vedānta is in regard to the *Ātman*, the real Self of man, which is self-luminous, blissful and immortal.

The ideal of service occupies an important place in all religions...restricted to their own followers. Vivekananda developed a universal idea of service meant for all....

It is the real source of consciousness and hence of all knowledge. One of the *Upaniṣads*, known as the *Kena Upaniṣad*, states, 'Through the

Ātman strength is attained.' This great idea, that the true inner Self of man is the source of all strength, had never received much attention until Swami Vivekananda expounded it. Swamiji believed that, by spreading the knowledge of the *Ātman* amongst the masses, it would be possible to infuse in them strength and self-confidence. Then they would be able to solve their problems themselves.

But what the poor people immediately needed was food, and this could not be obtained by following primitive methods of agriculture and industry. Indians must master western science and technology, and for this secular knowledge must be spread among the masses. Thus Swami Vivekananda saw that the only way India could solve its problems was by the dissemination of both spiritual knowledge and secular knowledge through a programme of mass education.

How to motivate vast numbers of educated people to take to a life of service? Swami Vivekananda saw in the philosophy of service to God in man a powerful means

of motivating people. Even when he was in America, Swamiji was constantly trying to inspire his brother monks, his disciples in India, and some local rulers and their ministers to follow this new philosophy of work which equated service to man with service to God. After his return from the West he travelled all over India spreading the new gospel of service. In 1897 he founded the Ramakrishna Mission chiefly to propagate the ideal of service and take up various service activities for the welfare of the poor.

Today the Ramakrishna Mission and the original monastic order known as the Ramakrishna Math together have more than 150 branches all over India and in different parts of the world. In all these centres Swami Vivekananda's ideal of service is a living tradition. But the message of Swamiji, especially his ideal of social service, is not confined to these centres only. Hundreds of independent centres and organizations have come into existence inspired by his ideal of service. Today, thousands of people have dedicated their lives to the ideal of service to God in man. We need millions more to counteract the forces of cruelty, selfishness and immorality unleashed by the perversions of modern culture. Slowly, Swamiji's ideal of service is spreading, in spite of the materialistic tendencies of the present age.

The ideal of service occupies an important place in all religions. But its application is usually restricted to their own followers. Swami Vivekananda developed a universal ideal of service meant for all people irrespective of the distinctions of race, religion or sect. What are the distinctive features of this universal ideal of service? In the first place, it is based on the recognition of the divinity of the human soul. Divinity implies unity. The phrase *God in man* does not mean a deity sitting inside man. What it means is that man in his real essence, devoid of limiting

adjuncts, is the Absolute. As Swami Vivekananda has put it, 'We are servants of that God who by the ignorant is called Man.' In another letter he wrote, 'If you want any good to come, just throw your ceremonials overboard and worship the Living God, the Man-God—every being that wears a human form.'

Secondly, the universal ideal of service is not a mere concept or simply talk but actual service done with meticulous care and sincerity. Whether the object of service is a patient in a hospital or a student or a poor fisherman, actual help is given to him in a spirit of worship.

Another characteristic of Vivekananda's ideal of service is the reversal of the attitudes in regard to the roles of giver and receiver. In this new attitude the giver thinks of the receiver as superior to himself, and regards giving as a privilege. In the words of Swami Vivekananda, 'Be grateful to the man you help; think of him as God. Is it not a great privilege to be allowed to worship God by helping your fellowmen?'

Another unique feature of the Swami's ideal of service is its focus on the poor and the downtrodden. If God is present in all people, is it not better to serve virtuous and pious people in whom God is more manifest? In fact, this is what traditional religious teachers have emphasized. However, their salvation also is inseparable from the salvation of the whole of humanity. Swami Vivekananda's great compassionate heart went out to the poor, the suffering and the ignorant. To quote his own words,

May I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum total of all souls— and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the

special object of my worship.

These soul-stirring words, uttered with deepest sincerity, will continue to echo for centuries to come, bringing hope and strength to millions of people.

Lastly, the ideal of service that Vivekananda propounded is a spiritual ideal. For him, service is not a mere social act or an end in itself. Service has a definite spiritual goal. It is meant for one's own liberation, or salvation. True service, done in the spirit of worship, brings purity of mind and spiritual fulfilment. If service does not do this, then there must be something wrong with the way service is done.

Before concluding, I would like to mention one more important point. When we talk of service, we usually mean social service, especially organized social service—done in a hospital, in a soup kitchen, in a religious institution or in a relief camp. But the saying, 'Charity begins at home,' is quite true. Swami Vivekananda's ideal of service has an individual, personal dimension also. It may be applied at home, at any office, in a train or wherever we inter-

act with people. Human relationships often turn sour because we take love for granted. Love springs from a deeper source than body and mind. Love is divine; it is an expression of the divine continuum uniting all souls. When this divine substratum is forgotten, love loses its sanctity and our attention gets focused on the body or mind. But if we put into practice the idea that God is inseparable from the true Self of man, that each man is potentially divine, it will sanctify our relationships and sublimate our emotions. If one learns to see the divine in one's parents, wife or husband, children and friends, it will bring about a tremendous change in one's personal life. And without such divinization of one's own personal relationships, any attempt to do social service as a form of worship will lack authenticity.

I have only touched upon certain aspects of the theme of this seminar, namely, 'Swami Vivekananda, the Awakener to Service of God in Man'. I am sure the other distinguished participants will enlighten us on the various aspects of this theme in greater detail. Thank you.



Duty of any kind is not to be slighted. A man who does the lower work is not, for that reason only, a lower man than he who does the higher work; a man should not be judged by the nature of his duties, but by the manner in which he does them. His manner of doing them and his power to do them are indeed the test of a man....

Every duty is holy, and devotion to duty is the highest form of worship of God; it is certainly a source of great help in enlightening and emancipating the deluded and ignorance-encumbered soul of the Baddhas—the bound souls.

By doing well the duty which is nearest to us, the duty which is in our hands now, we make ourselves stronger; and improving our strength in this manner step by step, we may even reach a state in which it shall be our privilege to do the most coveted and honoured duties in life and in society.

—*The Complete Works of Swami Vivekananda*, Vol. 5, p. 240

Russia—A Year Later

SWAMI BHAVYANANDA

No doubt, things have changed very rapidly in Russia after Swami Bhavyanandaji's visit in July 1993. Nevertheless, some of his personal observations are of interest to all who are sincerely wishing Russia's stabilization as soon as possible. We are sorry to say that the Swami, who was the Spiritual Leader of the Vedanta Centre, London, passed away in the first week of December last year.

My last visit to Russia was in August-September, 1992, in the midst of the confusion of the coup. That was the time when Gorbachev fell and Boris Yeltsin rose. Though the stars neither rise nor set in the sky, they do in the political arena. There is no written script for the drama of life. Everyone improvises his lines and roles as life unfolds. Some disappear into the side wings, never to reappear; some reappear again and again, causing turmoil and chaos. That is the unalterable pattern of life.

Since I returned from Moscow last year, I have been planning a suitable altar to be set up in the meditation room. By God's will there appeared Mr. R. N. Banerjee, who took upon himself to construct an altar to be fitted in our Moscow shrine. He is a marine engineer, but talented in many ways, with golden fingers. Within a couple of months the altar was ready. How to get it to Moscow, was the question. We dreamed of many plans, but they were not fruitful. After several months, we decided we had to carry it ourselves and fix it up there. Even that was not easy. We had to carry with us the nails, hammer, screwdriver and all the other equipment, in addition to the big altar. Wonder of wonders, without our having to pay any excess baggage the airline transported it to Moscow. We had missed only one item—the drill. It took two days for us to find one. After a week of hard work the altar stood as planned in all its beauty.

For health reasons, my plans were uncertain. However, everything fell into its right place, and we found ourselves in Moscow on 10th July. This visit was mainly to set up the altar and to see how things were settling down in Moscow and St. Petersburg. Since my last visit the Swami has acquired a flat in St. Petersburg also. Swami Jyotirupananda visits St. Petersburg every month for a week, lectures and conducts prayer meetings, which are becoming more and more popular. Since last winter we have been sending parcels of clothing and medicines. During this visit I had to investigate how best the supply-lines can be kept up. In the present economic climate, the Swami needs some financial aid to keep the activities going. Good God, who took him so far will look after the rest, I am sure. The Swami has given his life and the Master provides money and manpower. The Swami is becoming more and more popular. He is travelling to many cities on invitation, in addition to his visits to St. Petersburg. His contact with the University continues. He holds two regular classes at the Centre. About twenty to twenty-five people attend. On festival days the place is full of people the whole day. I saw quite a few new faces, in addition to the old ones.

Financial Situation

The Swami has no need for money personally. Food is supplied by devotees

and friends. By turns they come and cook and serve him every day. They bring all the required provisions also. They are most willing to share what they have with the Swami. So far, a good friend looks after the payment of rents every month. To pay the telephone, gas and electricity bills the Swami has to find some money. In spite of financial difficulties, friends help him out when there is any need. He received us at the airport with two cars, at no expense to himself!

The economy of the country is in chaos, to say the least. Inflation? The sky is the limit ! One dollar fetches twelve hundred roubles, which last year fetched only two hundred. Last year the Metro fare was fifty kopeks. Now it is ten roubles. Before Perestroika it was only five kopeks. Vegetables, again— one cauliflower costs 1,000 roubles. Prices of other items have gone up in the same proportion. Since my last visit, more *kiosks* (small entrepreneur shops) have sprung up everywhere, unfortunately in an unplanned way. Varieties of imported goods like Coca-cola, 7-Up, beer, fruit juices, even popcorn, are on sale. There are also vendors selling all sorts of things near the Metro stations—cigarettes, soaps, salads, homegrown fruits and vegetables, even imported fruits like oranges and bananas, etc. Though money is scarce, the shops seemed to be busy. Before Perestroika everyone got 200 roubles a month and met all their needs. Everything was cheap. Prices were controlled by the government. Since capitalistic influences have come in, inflation has soared. Last year people were getting 2,000 roubles a month. With Boris Yeltsin in power, elections, political changes and prices have increased. The government increased the pay and pensions of the people. An average pensioner now gets 15,000 roubles, and a government servant gets on an average 20,000 roubles. Prices of commodities are rising so high, money is

inadequate to meet the needs of the people. People talk of survival rather than living these days.

Runaway inflation is sweeping this troubled country. Prices have jumped more than 2,500% last year. A government's stability is its currency. The rouble is being swept by a hurricane. Grandmothers have to spend their burial money for food. Pocketfuls of money is needed to buy a loaf of bread. The inflation crisis has profound implications for the nation and the world. If Russia collapses, and if there is a civil war, one can imagine what would happen if the thousands of nuclear weapons fell into unknown hands. Millions of refugees may overwhelm Europe. Can we count the cost required to battle disease and starvation? Russia needs today more than simple economic aid. The system and society is sick; it has to be remedied. The Parliament is controlled by neo-communists, who are opposed to Yeltsin's presidency. Yeltsin believes in getting foreign aid, and he has a parliament which controls the Central Bank, printing money in billions and trillions to prop up the government ! All this is beyond one's grasp. One only hopes Russia will pull back from the edge of the precipice. We are interested in the people and their welfare. We wish and pray that the economy picks up enough to make the life of the people easy.

Some of our friends feel that the old days were good. They had a system that gave them security and provided their needs. A sense of want was not there. They were protected from all outside influences, especially political, social and economic, but free thinking was not appreciated. Intellectuals and thinkers were punished. The government was ruthless in conducting the affairs of the State. But now, people feel free to think and act. Free economy and trade is trying to come back. Clever people are

taking advantage and making money, and a new rich class is coming up. The rich live in comfort, but the average person lives in want. He does not have enough money to make ends meet, and often goes without bare necessities.

Though the economy of the country is in confusion, people feel confident it will stabilise in about five years time. They were not acquainted with free trade and commerce, there was no system of banking; saving money and investing is not known to them. The country has plenty of natural resources: petrol, coal, timber and even gold. Fur and animal skins are also plentiful. They are ill-organised to build up industries for export and home use. Otherwise this country can become rich.

Our own flat has been cleaned, rearranged and made secure and reasonably comfortable. Kitchen and bathroom fixtures have been repaired, coat racks and hangers fixed; the entrance floor covered with linoleum, and carpets fixed in the Shrine. With the altar in place, it is complete and beautiful.

The political climate is very uncertain. Boris Yeltsin remains the President of the Russian Federation, which consists of Russia, the Ukraine and Belo-Russia. Other states have become independent. The Parliament elected in 1991 still has powers, but the President, too, has his powers; they confront each other. Hence, the President recently tested his strength by calling for a vote of confidence. He won with a large majority. He has also secured financial aid from the G-7, which strengthened his hand. Ordinary people do not think much of him, but none better can be found. They have to put up with him! Gorbachev has successfully retired to live like an ordinary citizen. People do not bother to know about him any more. He survives on his old reputation, and

travels internationally, keeping himself in the limelight. It is said he has formed a foundation in his name, which has big business interests. Some of the money may be used for welfare activities. It was a pleasant surprise to see him when we were at the airport. He was surrounded by security guards, all right. Poor man, he has many enemies still from the old communist regime. The Party people, who had all the advantages in the past, do not like the change. They have lost all privileges. They try to discredit the present leaders whenever possible. Last winter they made an effort to come back to power, but in vain.

The course of history cannot be reversed; they have to accept the change. The period of change is difficult for all people. The old system has collapsed, the new is struggling to come in. Uncertainty for all is the rule. Crime and theft have increased as a result of scarcity of money. Non-Russians are the victims of theft and robbery; they have dollars with them. To hire a taxi has become dangerous; they rob the passengers. Complain to the police? Even the police are corrupt. Corruption is universal; without it, nothing moves. Are any political and economic systems free from corruption? People who live under capitalistic systems know these corruptions very well. Whether a country is ruled by elected leaders or by dictators, they are all corrupt in one way or another. Studies have shown that criminality among the rulers is more widespread than among the common people. The dictators are ruthless, and the democracies are cunning. Ordinary citizens suffer under both. The Russians have suffered under the Czars, under Communism, and now under ruthless capitalism. The period of change is more painful. The political and economic position is, to say the least, in confusion.

Americanization

American goods have flooded the market. Much of the clothing and hairstyles belong to the cheap American subculture. Cheap pop music, films and videos of low taste are available everywhere. After the fall of the Iron Curtain, the biggest perceptible change in the scene all over Russia is Americanization. They want to dress like the Americans—the hairstyles, jeans, jackets and pump shoes that go with it. If they can go to MacDonalds and eat hamburgers, and spend time in Pizza Huts, they consider themselves blessed. Junk food is everywhere. If they have more money, they get drunk with imported wine. The almighty dollar has become the currency. The rouble has become rubble. Where do people get the dollar? Common people have no hope of getting them. But the crooked have many ways of getting them. The taxi-drivers rob their passengers. Have you heard of the gas balloon? It sprays gas to make people unconscious. It comes from the UK and the USA. They are readily available in the kiosks. It is unfortunate that drugs also have become commonplace. It is well known that smoking is becoming less and less common in the West, in general. The cigarette companies advertise and sell cheap cigarettes to school children and students, and even give them free, until they are hooked. I would call the organizers of this trade criminals. The Mafia is becoming powerful; they are an especially violent mob in the cities. They extort money wherever they can. They have started controlling labour and industry, siphoning money from customers.

Guns are also easily available these days. The second way of earning dollars is brokerage by money-changers. The third, the ugliest—pretty young women line up in the evenings outside all important hotels and Gorky Street. The once conservative

Russian capital has become as bad as the other decadent countries. Casinos are everywhere, they are centres of corruption.

Capitals of the democracies of the world are happy that Russia has become democratic, modern and progressive. Are they aware of the impending rot that has already set in? Western democracies must be ashamed of what they have done to Russia. They are giving billions in aid to economically enslave and corrupt Russia. Shame be on them.

Ordinary men and women on the street are still noble, gentle and generous. They are good-hearted and pure. Some of them, who have seen us walking in the park last year, came forward to greet us warmly. Open-minded people, ladies and gentlemen, come to visit the Swami from distant places. Our flat is located in a very middle-class area. Though the people are reserved, they respond to greetings and a smile. Ladies travel freely, even late at night, by public transport. Our friend who went out for a bit of shopping was full of praise and admiration for the courtesy shown to him. An average person has a noble bearing and behaves modestly. By and large, they are very knowledgeable and educated. They have a great sense of dignity of labour. The ladies who come to our Ashrama do all the domestic work, cleaning, cooking, washing, with dedication. At the same time, they are respectful, reserved and independent, too.

On the day the altar was ready, about thirty people turned up for the evening service, though it was not publicized. The Master, on His part, arranged for a Bengali family to bring offerings and food for everyone. That was a grand inauguration ceremony indeed—all unplanned.

(Please turn over)

Economy

The country is very rich in natural resources, but their technology is not geared to produce articles for the domestic market and export. Hence, they import many things, but there is nothing much to export. Whatever they produce is poor in quality. But they produce quality military hardware, and their space research equipment is of a high quality. With the end of the Cold War, even that is lying idle. There is a danger of technology and science being bought by the Middle Eastern countries, who are a threat to the Western powers. Iraq and Iran, with their military build-up, are a challenge the West faces today. It is also a fact that military hardware was supplied to the Middle East by Western democracies. In the recent Gulf War, the guns that killed American and European soldiers were manufactured in the UK and America. What a sad irony of fate! On principles of trade and commerce, military hardware is sold to both Iran and Iraq. There was a popular uproar and exposure of these things in England recently.

Churning of Cultures

One wonders what is the future of this intermixture of cultures: one violent and vicious, the other, naive and innocent. The process of violent churning can be seen all round. The ocean of Russian humanity is being churned by the two cultures, like the legendary churning of the Milk Ocean to get nectar. On one side are the *devas* (good forces); on the other, *dānavas* (evil forces). At the present juncture, only *hālāhala* (poison) is coming out of the churning. One hopes *amṛta* (nectar) will emerge ultimately. The question is, will it? But to live through a period when only poisonous forces are encircling is very trying. Will Russia survive to taste *amṛta*? Her crisis is not only spiritual, but also economic and cultural. The man on the road is dazed and confused. He does not

know where to turn. If there is any truth in the Spirit being superior to matter, I am sure it will survive. Virtue may get a temporary setback, but vice is bound to rot, sooner or later, and destroy itself.

The Russian Scene through the ages

Traditionally, there are two classes in the Russian society—the landlords and the farmers, or the aristocrats and the serfs. The aristocracy supported the kings who ruled the country with their help. In the middle of the nineteenth century, there was an uprising of the people to free themselves from the oppression and tyranny of the landlords. It was ruthlessly suppressed. Again, in 1905, there was another revolution. The Czar established a parliament, and also distributed land to the farmers. Still, the aristocracy and the Church had the upper hand. A lot of wealth had accumulated in the Church. The 1917 revolution brought down the power of the Church and the Czar. The Communist Party took over power and slowly tightened their grip on the people. Collectivization was resented by the people. They were crushed and forced to accept the new system. A lot of blood was shed before things settled down. Wealth was more or less equally distributed, education became universal, houses and jobs were provided, there was no unemployment at all—everything was smoothly organized. No place for free-thinking. But a new 'aristocracy' of the Communist brand came into existence. Stalin virtually became a czar. His successors ruled ruthlessly, they even tried to establish a communist hegemony on the rest of the world. After a long period of cold war, Gorbachev courageously introduced Perestroika, dissolved the Communist Party and pulled out the fangs of the KGB. In this process he reduced himself to an ordinary citizen. There is no love lost between him and the Russians today. He is ignored and

forgotten. This is the fate of all politicians, autocrats and dictators.

*What is happening to
the Ramakrishna Society?*

It cannot be much different from what is happening to the country and the people. The Swami lives in a ground-floor flat in a big block, which has five hundred flats in it. The entrance and the road in front are not bad; someone cleans the road and the front of the house. The people in the flats seem to be of a mixed class. Judging from the number of cars parked on the road, there must be several middle class families also. Men and women are fairly well dressed. The Swami has a few nodding acquaintances here. There are a large number of trees all round our ground-floor flat, giving the impression of a hermitage. The place is very quiet, too. The Swami holds two classes a week at the Centre, lectures at Moscow University, and intends to hold a class in the city also. By now people in different parts of Russia have known of the presence of both the Centre and the Swami. They come to meet him and invite him to different cities. He travels quite a bit. Since acquiring a flat in St. Petersburg, he spends a week there every month. While there he meets people and holds classes. The group in St. Petersburg has already published six small books in Russian. At the Moscow Centre his life is well organized. He has meditation and morning chants, and also vesper services in the evening. He has the grace of Mother Annapurna. There is no dearth of food for him. Visitors are in and out the whole day.

Sunday, 18th, found us in St. Petersburg. Tickets had been booked for the 1.30 a.m. train. Too late to start the journey. Even at midday we were not sure of our tickets. As we depend upon others for our arrangements, we have to accept what comes our way. Many friends were waiting when we

arrived in St. Petersburg. It was a pleasure indeed meeting them all. A bit of fanfare! In the evening we had a small gathering. Every morning and evening we had prayer and meditation. The flat is located in the centre of the city, on the bank of a canal, very close to the Summer Gardens. The Metro is very close. The city itself is built in blocks of solid buildings, with several heavy gates which were closed at night. Then, in olden days, each block became a fort for defence. The city is architecturally beautiful; it is well laid out with broad roads. There are many magnificent churches, mostly still used as museums. The city has many shopping centres, unfortunately still empty. There are small and big gardens all over the city. Maintenance of roads and buildings is poor. Our flat itself has one spacious room and two very small bedrooms, eight by sixteen feet. It is cramped and full of furniture and books which we inherited from the previous owner. He was a professor of Indology. Everything needs to be cleaned and improved. 'Books, books everywhere, and no place for human beings anywhere.' Inconvenient? Yes, is the answer. The big room is about twenty-five by thirty feet. A small altar has been set up. The Swami holds prayers and meetings here. It is also used as a sitting room. The bath, toilet and kitchen are reasonably good by local standards.

As I had declined all public engagements, I had two square meals and two long walks daily. I discussed with friends about publication of books. They have already brought out six small booklets, and more are being prepared. Some money needs to be arranged for this purpose. Publication is one of the methods of disseminating the message of the Master. Some of the friends were disappointed that I could not address public meetings and conduct retreats. All the same, they were glad that I came. I have told them, 'This may be my last visit.' I am thankful to Sri Ramakrishna that He has used me as His

instrument. Swami Jyotirupananda is planning and developing the work in an effective way. Sri Ramakrishna picks ordinary people (monks) and uses them to execute His extraordinary work. This has been the experience of my life.

The next day, 20th, about five friends gathered for the early morning prayers. After breakfast we all went out for a long walk. I was trying to cultivate their friendship. This was my last day in St. Petersburg. We caught the 8:20 p.m. train and reached Moscow at 5 a.m. On the whole, my visit to St. Petersburg and the new flat was quite satisfactory.

The next forty-eight hours I spent quietly. Simple food, routine and rest kept me in good trim. And the company of warm and good friends cheered me up. They all feel confident that Sri Ramakrishna has come to stay and guide the spiritual aspirations of the people. The beautiful altar that has been set up has become the centre of attention of our closest devotees. The more they invoke the presence of Sri Ramakrishna, the more fruitful will be our work.

Future and Stability of the Work

It depends upon the people and the Swami. People love him and make him feel wanted. He has no need of money, but what is needed comes in dribs and drabs. He has a contract with the Master, who keeps His terms well. It is for us to prove that we are

worthy instruments. As long as we keep our minds pure and keep the spiritual atmosphere at the Centre, there is nothing to worry about.

Within a period of two years, the Swami has acquired one flat in Moscow and another in St. Petersburg. He has friends to support him, and he gets invitations from all over the country. If all this can be called stability and solid foundation, he has it.

With one monk in Moscow a little over two years, the future seems to be bright. He has a roof over his head and dependable people to look after him. He has no worry about it. When he travels, which seems to be quite often, someone gets a ticket for him and sees him off. When he returns, he is received and taken to the Centre. At the places from where he receives invitations, his hosts attend to all his needs. Already invitations are pouring in, many more than he can handle, from the Baltic States, Siberia, Crimea, Georgia and Belo-Russia. The first week of every month he visits St. Petersburg regularly. I wonder how much he can strain! Sooner or later he needs a helping hand to reach the farther corners of the country. The sooner the better. His helping hand will have to be austere, self-abnegating, able to adjust to inconveniences, live with no privacy and, above all, he must be able to smile when nothing goes right or to his taste. All these virtues, and more, are necessary. We are sure, if Thakur wills, one can be found.



Knowledge can never be created, it can only be discovered; and every man who makes a great discovery is inspired. Only, when it is a spiritual truth he brings, we call him a prophet; and when it is on the physical plane, we call him a scientific man, and we attribute more importance to the former, although the source of all truth is one.

—The Complete Works of Swami Vivekananda, Vol. 7, p. 39

The Four Yogas and Jung

TIMOTHY CRAWFORD

This is an original study delving into and expanding the scope of the four Jungian archetypes—King, Warrior, Magician, Lover—in the light of the traditional four Yogas. The learned author is currently the Director, Learning Resource Centres for the Basic University Education Centre of the United Arab Emirates University.

The recent hundredth anniversary of the Parliament of World Religions has led to the publication of various memorial editions of Swami Vivekananda's Four Yogas. Insights from Jungian depth psychology, recently made popular by the Men's Movement in America, reveal and demonstrate the relevance of the four Yogas in today's world for everyone.

A recent series of books by Robert Moore and Douglas Gillette dealing with Jungian male archetypes has stirred some spirited discussions that are closely related to the traditional four Yogas. The book, *King, Warrior, Magician, Lover*, gives insights into the nature of maleness itself by a fresh examination of Jung's ideas. This discussion demonstrates fresh evidence that the four Yogas are practical methods of dealing with life.

An archetype, according to Carl Gustav Jung, is an image or group of tendencies that is part of the human central nervous system. As Moore and Gillette explain in *King, Warrior, Magician, Lover*:

It is our experience that deep within every man are blueprints (schematic diagrams), what we can also call 'hard wiring', for the calm and positive masculine potentials as archetypes, or 'primordial images'.

Jung and his successors have found that on the level of the deep unconscious the psyche of every person is grounded

in what Jung called the 'collective unconscious', made up of instinctual patterns and energy configurations probably inherited genetically throughout the generations of our species. These archetypes provide the very foundations of our behaviours—our thinking, our feeling, and our characteristic human reactions. They are the image makers that artists and poets and religious prophets are so close to. Jung related them directly to the instincts in other animals.¹

To be aware of and to acknowledge these archetypes in human behaviour is part of the progress toward greater awareness of why we are inclined the way we are as individuals and as a species.

Each human archetype is an incomplete model of personality. Jung tells us that all males are a mixture of all four in varying proportions. Each individual will, of course, be a different formulation of the mix of the four types. The business of how each human being goes about mixing these different elements in our characters Jung calls 'individuation'. It is, he says, our central and lifelong task as individual humans. The discussion that follows is necessarily sketchy.

1. Robert Moore and Douglas Gillette, *King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Masculine Nature* (San Francisco: Harper Collins Publs., 1991), p. 9.

For a deeper discussion of these ideas, please see the title referred to in this article.

The 'central archetype' is the King.

It comes first in importance, and it underlies and includes the rest of the archetypes' imperfect balance. The good and generative King is also a good Warrior, a positive Magician, and a great Lover.²

The manifestation of the King energy in ancient societies is seen in the King or Ruler, who was a sacred as well as a secular figure. This distinction between sacred and secular has only come about in the last two or three centuries, hardly any time at all as far as development of the human nervous system is concerned. Ordering the world into something that makes sense, the King archetype is best explained by reference to the ancient emperors of China.

Every dynasty was said to be sustained by the 'Mandate of Heaven'. As long as the Emperor personally, and through his government, reflected the morally righteous order of the universe, the dynasty would continue. It was considered a sign of the loss of the Mandate of Heaven when floods, earthquakes, famines as well as corruption were widespread. Under such conditions, it was considered legitimate for a new dynasty to be born from a rebellion. The loss of the Mandate of Heaven demonstrates also the inseparability of fertility and blessing from the ordering function of the King archetype in that all-constructive, creative and generative activities would be disrupted without it. Art, philosophy, scientific inquiry are all dependent not only on the maintenance of a stable social order, but are also often the products of 'royal patronage'. Even today, heads of state, such as the President of India or the British monarch, preside at ceremonies honouring achievement in various fields. These heads of state are, in effect,

'blessing' the various constructive efforts.

On a personal level, the King energy is the source of wisdom that allows the individual to see the events and people in his life in a larger context. Often 'the still small voice' that shows us things in their larger context, the King energy, has the vital role of a psychic balance-wheel. The central figure in *mandalas*, Christ the King in medieval stained glass windows, or the Judge of all in ancient Semitic mythology, this energy represents *Dharma*, the Tao, and the Good Shepherd. When we listen to this energy in its fullest and highest manifestation, the truth of the matter, and most often about ourselves, will emerge.

A second archetype is the Lover. Obviously the force that empowers romance and sexual love, the Lover is also the energy of artistic endeavour, and emotions in general. A man in whom the Lover predominates needs to experience things on a level of great feeling and especially through the senses. Many children dominated by this archetype often cannot really experience something meaningfully unless they actually touch it. This need for sense contact, especially through touch, is often interpreted as attention-seeking behaviour by parents and teachers. In fact, the child is simply trying to experience something through the only means that bears significance to him.

Understanding this connection with the senses in the Lover helps to explain why artistic geniuses—composers, musicians, writers, actors—are so prone to stormy love affairs and emotional crisis. Unless there is some control mechanism, either external or internal, drug abuse, alcoholism, and other addictions too often mark the Lover completely caught up in his senses.

2. *Ibid.*, p. 49.

An excellent example is Girish Chandra

Ghosh, the Bengali playwright associated with Sri Ramakrishna. Girish, even after some years of association with Sri Ramakrishna, could not give up alcohol and dissipated life. Given to extremely irregular hours and living habits, Girish could, when he was inspired, write some of the most touchingly

ton to see new aspects of reality. This is the wellspring of insight that transcends the conscious mind. Here is the natural abode of Immanuel Kant and Meister Eckhart. At its lowest manifestation, the Magician is the sideshow psychic, the necromancer, the spook-chasing medium of the seance.

The obvious path for the man in whom the Lover is predominant is the path of *bhakti*.... Another obvious match would be Karma Yoga, with its emphasis on duty and method, for the Warrior.... The Magician is the born Rāja Yogi.... At first glance, it might seem stretching things a bit to match Jñāna Yoga with the King.... Find the method most practical for yourself, and then follow it.

beautiful dramas in the Bengali language. During these periods of literary production, little could distract the playwright, not even the need for sleep and nourishment, so intent was he. When he was finished and got paid, he would devote himself with equal energy to drinking and other debauchery.

Representing the undeniably aggressive component of the masculine nature is the Warrior. Appropriately focused, this energy brings the discipline necessary for excellence in achievement. It is not uncommon for university students to report higher grades and improved concentration after taking up fencing or karate. They are accessing the properly focused Warrior energy. The samurai warrior of feudal Japan and the Nair practitioners of *kalaripayattu* of South India are fully developed examples of this archetype. But this same energy uncontrolled and undisciplined empowers an army on the rampage or an urban youth gang carrying out rape, murder and arson. Brutality and pillage are the lowest manifestations of this primal archetype.

Jung postulated a fourth energy, the Magician. From the lowest to the highest, this archetype allows the man to go deep within and plumb the unseen depths of knowledge and understanding. All societies have shamans and wise men, mystics and psychiatrists. It was this energy that empowered Einstein and New-

As stated above, each archetype is an incomplete personality in itself. Every man is a mixture of these elements in different proportions, usually with a predominance of one or two of these energies. Again, the central task for every man is the proper balancing and integration of these elements according to his temperament. This Jung calls individuation. Another, more brutally honest way of putting this problem is: Does my life have any meaning? If so, is there any way I can live it so as to find that meaning?

Enter here Sri Krishna and his discussion with Arjuna that comprises the *Bhagavad-Gītā*. Arjuna is told that his very nature will force him to certain actions. Therefore, it is best to follow his own individual *svadharma*. This is the choice each man must make. He must come to grips with who and what he is and then realize the Eternal, Changeless within. From Jung, we have just learned that there are tendencies of mind that determine which path to follow. Each devotee's *sādhana* will be unique yet directed to the same goal. In this way, the personality is to be developed and integrated. A brief look at each yoga can show us a newly found relevance and practicality to these ancient paths.

The obvious path for the man in whom the Lover is predominant is the path of *bhakti*. In the Yoga of Devotion, the whole

force of his considerable feelings can find a focus. This is the man who lives much of his life and awareness in his feelings and senses. Rituals, flowers, and music meet his need for the sensuous. Even the olfactory sense is invoked with incense. The regularity of worship of whatever sort appeals can help to regulate the impulsiveness so often found in the Lover-dominated personality. If he regularly chants the name of the *Iṣṭa* (Chosen Ideal), makes offerings, and carries on other such practices, there will come from within a sufficient attraction to keep his mind on the right path.

Another obvious match would be Karma Yoga, with its emphasis on duty and method, for the Warrior. The aggressiveness of the male can serve as the driving force to discipline external and, ultimately, internal actions. The Warrior is a natural disciple. One need merely think of the countless little boys and young men throughout the world who gladly follow every word of the martial arts teacher. A more spiritually conscious Warrior will understand that he must exercise self-control to achieve the 'mission objective'. It is no accident that the Chinese art of Kung-fu was traditionally taught in monasteries to boys who lived lives of chastity, obedience and austerity. By following the best tendencies of his own nature, the Warrior can achieve the Highest.

The Magician is the born Raja Yogi. To delve into the deepest recesses of consciousness is the Magician's natural wont. By following the path outlined in detail by Patanjali and Swami Vivekananda, this man can not only avoid the lure of psychic powers, but also actually tap the source of his all too numerous intuitions. The true 'royal' nature of this Yoga will become obvious. Exercising the utmost mental and emotional control, the Raja Yogi follows an arduous path of discipline that allows him to access, and then to become, Consciousness Itself.

At first glance, it might seem stretching things a bit to match Jñāna Yoga with the King. Yet the King archetype represents what Americans call 'Big Picture' thinking or perception. A *jñāni*, as a natural discriminator, is one to see things in totality. By keeping the natural 'highest good', the Tao, Dharma, the righteousness of the Father, the King-dominated personality sees what is real and what is not. Even though the practice of '*Neti, neti* (not this, not this)' is perhaps the most austere, for the natural *jñāni* it must be followed. It means 'disillusionment' in the truest sense: frankness with oneself about everyone and everything. Yet this process, if followed to its proper end, produces not a carping critic or world-weary cynic. Instead, a being of unlimited compassion emerges who knows his true identity and connection with all other beings.

It cannot be too often repeated that every *sādhana* is individual and is necessarily a mix of Yogas. Each *bhakta*, for example, applies *jñāna* to avoid narrowness and fanaticism. He also has some occupation to follow so the method of Karma Yoga will play a role in disciplining his mind. As his mind is drawn more and more inward, he is practising meditation; thus he is also a Raja Yogi. Each person must have an *Iṣṭa* or conception of God: to that extent, he is a *bhakta*. And so it goes with the other aspirants.

The message is clear and simple: the more we learn of the human psyche, the more apparent the wisdom and practicality of the Yogas. The subtle perceptions of the ancient *ṛsis* are quite as relevant now as in Vedic times. The task facing each of us, male or female, of whatever race, culture, religion or psychological disposition, is to put aside pointless discussion and superficial activity and get busy with the task at hand. Find the method most practical for yourself, and then follow it. '*Arise! Awake! Stop not until the goal is reached!*'



PRACTICAL VEDANTA

CALMNESS

The great Tamil saint Thiruvalluvar was a weaver by caste. Even though a saint, he used to labour at his trade to earn his living. Very calm by nature, he was also full of compassion. One day when he was sitting in a market to sell a *sārī* which he himself had woven with much labour, a young man came to him. This man had always doubted Thiruvalluvar's saintly qualities and so, to test him, asked him the price of the *sārī*. The saint politely replied that the price was two rupees only. The young man took the *sārī* in his hands and impudently tore it into two halves and asked the price again! In the same polite voice the saint replied, 'One rupee each, sir.' The young man once again tore both the pieces into halves and asked the price. Again came the reply from the saint, 'Half a rupee each, please.' The man tore the pieces once again, and again the saint replied, 'A quarter rupee each, sir!' The young man went on tearing the pieces and asking the price. He expected that at some stage Thiruvalluvar would surely get angry. But the heart of the saint was 'as soft as a flower'. He went on telling the price with his usual courtesy. At last when the *sārī* had turned into a heap of useless shreds, the man took the whole thing in his palms, tied it into a ball, and flinging it away said, 'Now what is left of the *sārī* that one should pay for it?' The saint remained silent.

Not satisfied yet, the young man exposing his pride of wealth offered the saint two rupees and said, 'Here, take the price of your *sārī*.'

'Brother,' said Thiruvalluvar, 'how can I accept from you the price of the *sārī* you haven't purchased at all?'

The proud man now started feeling in his heart the pinch of repentance. With humility he begged pardon of Thiruvalluvar. Tears of forgiveness came to the eyes of the great saint. He said, 'Brother, your money can't compensate for the damage you have done! Did you ever think how much labour the farmer put in to produce the cotton? How many men put in their labour and time to manufacture the yarn? How many of my relatives put in their hard work to weave the *sārī*?

Singed by the fire of repentance the young man burst into tears and said, 'But Sir, why then didn't you prevent me from tearing the *sārī*?''

'I could have done so,' replied the saint, 'but could I then have got such an opportunity to awaken you?'

Only that teaching has a lasting effect which is given with forgiveness and love.

News and Reports

RAMAKRISHNA-VIVEKANANDA CENTER, NEW YORK CENTENNIAL CELEBRATION OF SWAMI VIVEKANANDA IN AMERICA AND THE WORLD'S PARLIAMENT OF RELIGIONS

A short report of the Centennial Celebration of Swami Vivekananda in America and the World's Parliament of Religions by the Ramakrishna-Vivekananda Center of New York

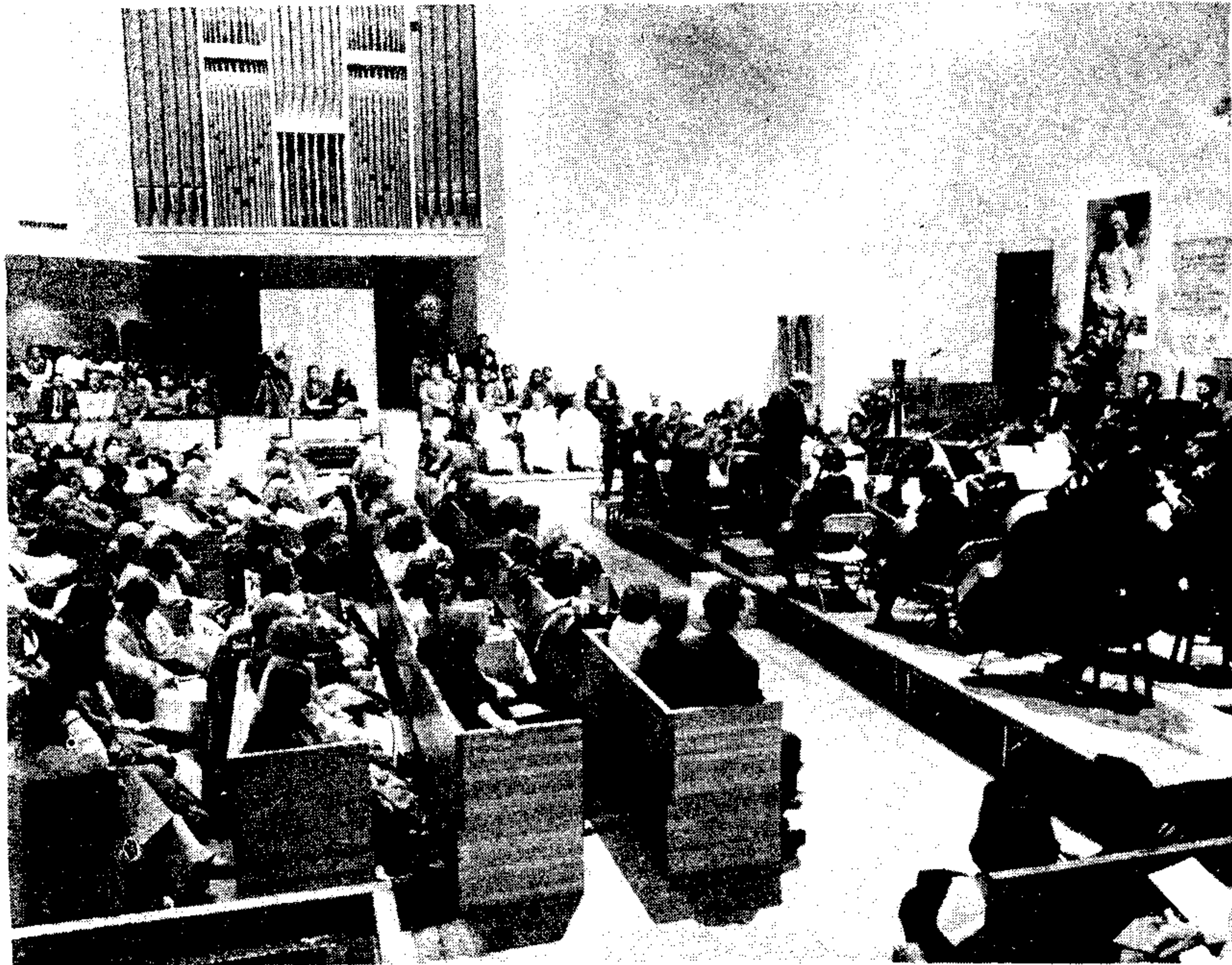
On 5, 6, and 7 November, 1993 the Ramakrishna-Vivekananda Center of New York observed the Centenary of Swami Vivekananda in America with four special programmes. Participating in the programmes were SWAMI SARVAGATANANDA (Spiritual Leader of the Ramakrishna Vedanta Societies of Boston and Providence), SWAMI SWAHANANDA (Spiritual Leader of the Vedanta Society of Southern California, Hollywood), SWAMI PRABUDDHANANDA (Spiritual Leader of the Vedanta Society of Northern California, San Francisco), and religious leaders of different faiths, distinguished scholars, community leaders and nationally known musical artists.

CELEBRATION AND CONCERT

*Friday, November 5th,
7:30 p.m. - 10:00 p.m. at
Saint Peter's Church, New York City*

The first event was a special Celebration and Concert held at Saint Peter's Church at Citicorp Plaza in the heart of New York City. An audience of 500 attended the programme, filling the Church well beyond its 400 seat capacity. A large, seven-foot photo of Swami Vivekananda adorned the altar of the Church and was beautifully decorated with flowers. Several large

colourful banners hung in the Church with the words *Ramakrishna-Vivekananda Center of New York, Centennial Celebration of Swami Vivekananda in America and the World's Parliament of Religions — A Tribute to the Spiritual Unity of Humankind and the Parliament of Religions*. The first part of the programme was devoted to welcoming the visiting Swamis and to Introductory remarks by SWAMI ADISWARANANDA, Spiritual Leader of the Ramakrishna-Vivekananda Center of N.Y., and by DR. JEROME J. POLLITT (Prof. of Classical Archaeology and History of Art, Yale University), President of the Center. During his introductory remarks, Swami Adiswarananda read the messages which he received for the occasion from the President, Vice Presidents, and the General Secretary of the Ramakrishna Order of India and abroad. The three guest Swamis then offered their tributes for the occasion, after which the musical programme began. The musicians performing for the concert were: THOMAS SCHMIDT, Organist and Musical Director of Saint Peter's Church (pipe organ), THE MANHATTAN BRASS QUINTET (trumpets, trombone, french horn and tuba), and THE ISO ORCHESTRA OF NEW YORK (ensemble of 70 musicians), conducted by JONATHAN STRASSER. The performance by the Orchestra included classical works by famous composers of France, Germany, Norway, Russia, America and other nations. Among the selections performed were the *Academic Festival Overture* by Brahms, *A Song of India* by Rimsky Korsakoff, and the



**RAMAKRISHNA-VIVEKANANDA CENTER OF NEW YORK CENTENARY PROGRAM
AT SAINT PETER'S CHURCH, NEW YORK
ON NOVEMBER 5, 1993 AT 7:30 P.M.
SHOWING THE ISO (Inter-School) ORCHESTRA OF NEW YORK PERFORMING**

Ballet Music from the Opera Faust by Gounod. (It was this very opera, *Faust*, that Swami Vivekananda was taken to see during his stay in New York.) The Orchestra performed beautifully and it was a grand sight to see the full orchestra of 70 musicians, formally attired, seated before the large portrait of Swami Vivekananda and offering their musical tributes. The sound, the melody and the harmony of the various instruments of the Orchestra filled the Church with an atmosphere of grandeur and joy. At the conclusion of the Concert, the artists received a sustained ovation and cheers from the audience. All felt that this

was an inspiring opening event of the Center's Celebration.

**INTERFAITH TRIBUTE
AT THE UNITED NATIONS**
*Saturday, November 6th,
2:00 p.m. - 6:00 p.m. at
The United Nations, New York City*

The second of the four special events was an Interfaith Tribute, honouring Swami Vivekananda and his message, held at the United Nations Dag Hammarskjold Auditorium. The Auditorium was filled to capacity by the members and friends of the



**RAMAKRISHNA-VIVEKANANDA CENTER OF NEW YORK CENTENARY PROGRAM
AT THE UNITED NATIONS DAG HAMMARSKJOLD AUDITORIUM
ON NOVEMBER 6, 1993 AT 2:00 P.M.**

FRONT ROW (left to right): Swami Swahananda, Ambassador M.H. Ansari,
Juliet Hollister, Dr. Donald Harrington, Ambassador S.S. Ray,
Swami Sarvagatananda, Hon. C.R. Gharekhan, Dr. Jerome J. Pollitt,
Swami Adiswarananda

BACK ROW (left to right): Swami Tathagatananda, Ven. Lama Pema Wangdak,
Consul General G. Wakankar, Father Michael Judge O.F.M.,
Swami Prabuddhananda, Harold Sims, Susan B. Matheson, Rabbi David M. Posner

Center who were especially invited to attend, and on the stage was installed the large photograph of Swami Vivekananda along with the special banners for the occasion. The Tribute programme began with a procession of the distinguished participants who approached the stage while the music of the MANHATTAN BRASS

QUINTET filled the hall. The Choir of the Ramakrishna-Vivekananda Center performed Vedic Chanting, followed by a reading with musical accompaniment of an excerpt from Swami Vivekananda's Final Address at the Parliament of Religions of 1893. Welcome and Introductory Remarks were given by SWAMIADISWARANANDA, and



**RAMAKRISHNA-VIVEKANANDA CENTER OF NEW YORK CENTENARY PROGRAM
AT THE UNITED NATIONS DAG HAMMARSKJOLD AUDITORIUM
ON NOVEMBER 6, 1993 AT 2:00 P.M.
SHOWING SWAMI ADISWARANANDA ADDRESSING THE AUDIENCE**

the Center's President, DR. JEROME J. POLLITT. Swami Adiswarananda read the messages which he received from the President, the Vice Presidents and the General Secretary of the Ramakrishna Order of India and abroad, the Governor of New York State, the Mayor of New York City and Mrs. Coretta Scott King, (widow of Dr. Martin Luther King, Jr.). Thereafter the distinguished participants began offering their reverential tributes to Swami Vivekananda and his message. The participants in this programme were: SWAMI SARVAGATANANDA (Spiritual Leader of the Vedanta Societies of Boston and Providence), SWAMI SWAHANANDA (Spiritual Leader of the

Vedanta Society of Southern California, Hollywood), SWAMI PRABUDDHANANDA (Spiritual Leader of the Vedanta Society of Northern California, San Francisco), SWAMI TATHAGATANANDA (Spiritual Leader of the Vedanta Society of New York), Ambassador M. H. ANSARI (Permanent Representative of India to the United Nations), HONOURABLE C.R. GHAREKHAN (Special Representative of the Secretary General of the United Nations), AMBASSADOR S.S. RAY (Ambassador of India to the United States), DR. DONALD SZANTHO HARRINGTON (Minister Emeritus to The Community Church of New York), MRS. JULIETH HOLLISTER (Founder of the Temple of Understanding, New York

City), FATHER MICHAEL JUDGE (St. Francis of Assisi Church and Monastery of New York), MS. SUSAN B. MATHESON (Curator of Ancient Art, Yale University Art Gallery), RABBI DAVID M. POSNER (Temple Emanu-El, New York City), MR. HAROLD SIMS (Member of the Board of Directors of the Martin Luther King, Jr. Center, Atlanta), Consul General G. WAKANKAR (Consul General of India, New York City), Venerable LAMAPEMA WANGDAK (Director of the Center of Tibetan Buddhism, New York City).

In paying their homage to Swami Vivekananda, the distinguished participants unanimously sounded a call for spiritual unity which the world must hear if the peace and well being of the Earth is to be ensured. During the programme there were two musical interludes, one by the Manhattan Brass Quintet and another by the guitarist, GREGOR W. ZUBOWICZ. At the end of the programme Swami Adiswarananda thanked all the distinguished participants, religious leaders and United Nations representatives for their words of tribute, and concluded the programme with a prayer. All who attended this day's event felt the vivid presence of Swami Vivekananda at the very heart of the United Nations, with his message of peace and harmony.

SPECIAL SERVICE

Sunday, November 7th,

11:00 a.m. - 1:00 p.m. at

The Ramakrishna-Vivekananda Center

On Sunday morning the Chapel of the Center was filled to overflowing by more than 300 people, which is twice its normal capacity. Special arrangements were made so that the overflow number could see and hear the service by closed-circuit television in the Center's library. The Chapel was beautifully decorated with flowers and, as on the previous two days, the large photograph of Swamiji was placed on the

altar with centennial banners prominently displayed. The Choir of the Center performed Vedic chanting and sang Swami Vivekananda's poem, *The Living God*, for which Western music was specially composed. SWAMI ADISWARANANDA welcomed the congregation, the visiting Swamis and the distinguished guests, and made introductory remarks for the occasion. Each of the participants then spoke on his subject: SWAMI SARVAGATANANDA on *Swami Vivekananda and His Universal Message*; SWAMI SWAHANANDA on *The Legacy of Swami Vivekananda*; SWAMI PRABUDDHANANDA on *Swami Vivekananda and His Contribution to World Religious Thought*; DR. DONALD S. HARRINGTON (Community Church of New York) on *Swami Vivekananda and the Parliament of Religions*; and DR. PETER LAURENCE (National Conference of Christians and Jews) on *Swami Vivekananda and Interfaith Unity*,

TRIBUTE CONCERT

Sunday, November 7th,

3:00 p.m. - 5:00 p.m. at

The Brick Presbyterian Church, New York City

The Centenary events concluded with a Tribute Concert at New York City's distinguished Brick Presbyterian Church, celebrating the theme: *The Spiritual Unity of Humankind and the Harmony of Religions*. The large portrait of Swami Vivekananda was installed and the grand spacious hall of the Church was decorated with flowers and centennial banners. The Church was filled to capacity by approximately 600 devotees and admirers of Swami Vivekananda who came to offer him their homage at this concluding event of the celebration. Participating in this programme were: SWAMI ADISWARANANDA (host), SWAMI SARVAGATANANDA, SWAMI SWAHANANDA, SWAMI PRABUDDHANANDA, SWAMI TATHAGATANANDA, DR. DONALD SZANTHO HARRINGTON, and the Senior Minister of the Brick Presbyterian Church,



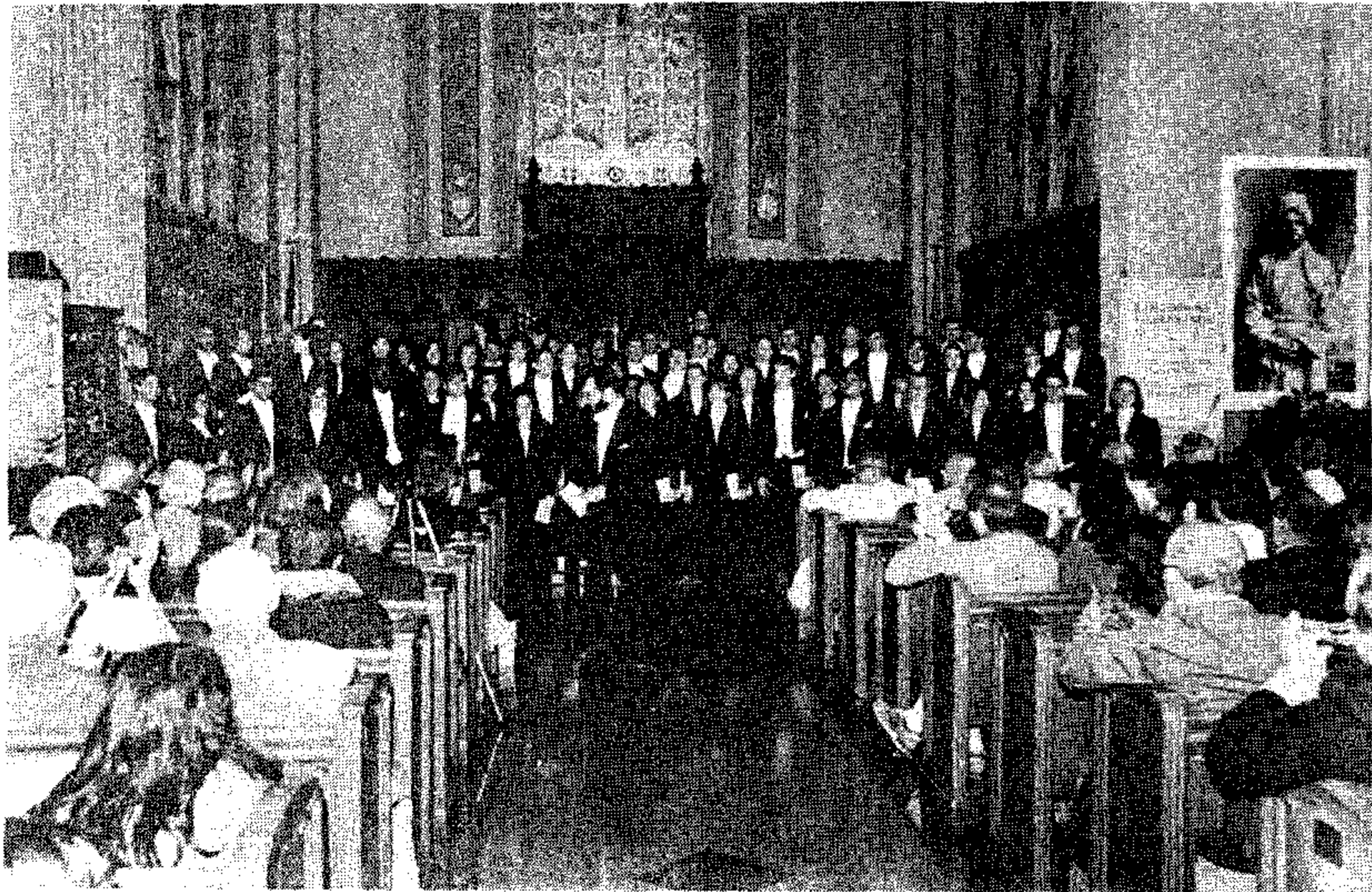
**RAMAKRISHNA-VIVEKANANDA CENTER OF NEW YORK CENTENARY PROGRAM
IN THE CHAPEL OF THE CENTER ON NOVEMBER 7, 1993 AT 11:00 A.M.
SHOWING THE ALTAR, PART OF THE CONGREGATION, AND THE PARTICIPANTS**

(left to right): Mrs. Peter Laurence, Swami Prabuddhananda, Dr. Peter Laurence, Swami Swahananda, Dr. Donald S. Harrington, Swami Sarvagatananda and Swami Adiswarananda

DR. HERBERT B. ANDERSON. The musical artists for this event were PAUL WINTER (world-renowned soprano saxophonist), DON MURO (well-known organist), YALE UNIVERSITY GLEE CLUB (internationally acclaimed 100-member chorus of Yale University), conducted by DAVID CONNELL.

The programme started with a dramatic musical prelude by Mr. Muro playing the Church's grand pipe organ, which was followed by the ceremonial entrance of the Swamis and other participants in a colourful procession led by the Yale University Glee

Club. All were thrilled to see and hear the 100-member Yale University Glee Club, as they entered singing to the accompaniment of Paul Winter on Saxophone and Don Muro on pipe organ, with the Swamis and other participants following in procession. Upon reaching the altar of the Church, Swami Adiswarananda welcomed everyone to this final event of the celebration and introduced the Swamis and distinguished religious leaders who offered their prayers and blessings for the occasion. The Swami then introduced the musical artists and requested them to begin the Concert. The wonderful



**RAMAKRISHNA-VIVEKANANDA CENTER OF NEW YORK CENTENARY PROGRAM
AT THE BRICK PRESBYTERIAN CHURCH, NEW YORK
ON NOVEMBER 7, 1993 AT 3:00 P.M.
SHOWING THE YALE UNIVERSITY GLEE CLUB PERFORMING**

musical tributes by Mr. Winter, Mr. Muro and the Yale University Glee Club will ever be remembered by all who were present on that day. The Concert concluded on a high note with the playing of a popular hymn sung by the entire Glee Club with Mr. Winter and Mr. Muro joining in. The audience, thrilled and inspired, responded to the Concert, again and again, with thunderous applause and cheers. Swami Adiswarananda then returned to the podium and thanked the artists for their superb performance, and offered a prayer for the peace and well-being of all. Then, the recessional music began, once again filling

the Church with the rich, deep and melodious sounds of the pipe organ. Swami Adiswarananda led the Swamis, the other participants, and the Glee Club members out of the hall in a final procession. Those who attended this Tribute Concert found it to be a most fitting finale of the weekend and described the event as a 'glorious tribute' to the great teacher, Swami Vivekananda, whose message at the World's Parliament of Religions a hundred years ago profoundly influenced the thought current of the world, and who continues to inspire men and women of all countries and all races to unity, peace, harmony and spiritual advancement.

