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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

The anniversary of Buddha's birth, the thrice blessed day—Buddha's renunciation—The middle path—Discussion of Buddhist philosophy at the Cossipore garden—Swami Vivekananda's experience under the Bodhi tree.

(Place: Belur Monastery. Time: Thursday, 23 May 1929)

It was the full moon day of the month of Vaishakh, the anniversary of the birth of Lord Buddha. In the afternoon there was discussion of the life of Buddha. Several monks spoke. The image of Buddha had been decorated with flowers, garlands, and greens. Devotional songs were sung, followed by the reading of the biography of the Blessed One. The life and teachings of Buddha were discussed in Bengali by Swami Suddhananda and in English by Swami Sharvananda.

After supper Swami Omkarananda came to Mahapurushji's room and in the course of conversation remarked: 'It is a great day. Here at the monastery we have been observing it. In the afternoon we had lectures.'

Mahapurushji: 'Yes, it is indeed a great day—the thrice blessed day! Well, did you have that song—"For peace I seek; but where can peace be found? Whence have I come, and whither shall I go? . . ."'

Swami Omkarananda: 'No, we did not have that song because nobody had it fully by heart.'

Mahapurushji: 'That is an excellent song composed by Girish Babu.'¹

Saying this Mahapurushji sang the song. Then he remarked: 'How beautifully Girish Babu worded it! He got the idea from the *Lalita Vistara* which describes this feeling nicely. Buddha, then Prince Siddhartha, was making merry with his wife Gopa, when some angels flying through space sang this song. Hearing it unexpectedly, Buddha was startled and an awakening came to him. He said: "Who is singing that song? I know it very well. 'For-peace I seek; but where can peace be found?'—that is a song I have always known." After hearing that song the trend of Buddha's mind suddenly changed. He

¹ A disciple of Sri Ramakrishna.

could not give his heart to enjoyment any more, constantly remaining in a state of dispassion. King Shuddhodhana, Buddha's father, coming to know of this, tried various means to divert Buddha's mind, and by placing many temptations before him hoped to draw his mind to the pleasures of the world. But Buddha being fully awakened, all efforts in this direction proved futile. Then one night he left the palace. About the middle path also, Girish Babu composed a song containing ideas found in the *Lalita Vistara* :

My lovely Vina, strung with care
 With many a strand,
 The rarest melodies will yield
 Beneath a master's hand ;
 Let it be but rightly tuned—
 Not high nor low—
 And from it in a hundred streams
 Enchanting songs will flow.
 But over-slack, the strings are dumb
 And the music dies ;
 While over-stretched, they snap in twain
 And away the music flies. . . .

'That was indeed a time—what renunciation, dispassion, and austerity we had! When God comes to this world as a man, then flows a current of spirituality. Many are blessed by getting the light of knowledge; many attain emancipation.'

Swami Omkarananda: 'In the hills of Pareshnath as many as twenty-five monks attained illumination. Out of that number fifteen or sixteen were Jain monks—the rest Buddhists.'

Mahapurushji: 'At one time we too discussed Buddhist philosophy a great deal. That was long ago. At that time we, including Swamiji (Swami Vivekananda) and others, were living with the Master at the garden-house at Cossipore. Swamiji was well versed in Buddhism. We too read a little. We used to have hot arguments. In those days we did not believe in the existence of God. Some of the devotees felt very much hurt to note this tendency in us. Swamiji himself would not say much. He would egg me on. I would argue my point vigorously. Swamiji would listen quietly and enjoy the fun. Sometimes

I would even say that it was harmful to have body-consciousness, for it would be a handicap in meditation. Even the thought of God would not allow the mind to be free from modifications. It was not that we only expressed ourselves that way. Our meditations and experiences also were of that nature. We could not think otherwise in those days—we were so absorbed in those ideas. Some devotees brought the matter to the notice of the Master who remarked: "What they say is also true. There is a stage in spiritual life when the seeker does not admit the existence of God." This tendency of ours lasted quite long. Even after we moved to the monastery at Baranagore, after the death of the Master, these ideas continued. We were still atheistic. One day the Master appeared to me and said: "Well, the Guru is all in all. **There is no one higher than the Guru.**" The moment I had that vision these ideas left me and did not return. Sri Ramakrishna was a divine incarnation born to establish religion. Why should he allow a narrow or one-sided idea in us?"

Swami Omkarananda: 'Did not you once slip off to Bodh Gaya during the Master's lifetime without telling him anything about it?'

Mahapurushji: 'Yes, we went with Swamiji. There we sat for meditation under the Bodhi tree. We became quite absorbed in meditation. Suddenly Swamiji burst into tears in a state of spiritual ecstasy and embraced me. I was seated by his side. Later he came down to the normal plane and became absorbed in deep meditation again. The next day, in the course of conversation, I asked Swamiji about this matter. He replied: "I felt a deep pang in my heart. Everything here is as it was before. Here, in Bodh Gaya, we have Buddha's ideas in an intensified form. His renunciation, his dispassion, his great compassion, and deep spirituality—all these are here; but where is he, the living embodiment of those ideas and ideals? I so keenly felt the absence of Lord Buddha that I could not control myself. That is why I burst into tears and embraced you." The few days that we

spent in Bodh Gaya we were in a very blissful mood.'

Swami Omkarananda: 'In Bodh Gaya they have put white marble lotuses to mark the place where Buddha walked up and down after attaining illumination.'

Mahapurushji: 'Yes, after illumination

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Mahapurushji's compassion—Initiation—Pilgrimage.

(Place: Belur Monastery. Time: Sunday, 21 July 1929)

It was Sunday, the Guru Purnima² day. Since early morning many devotees had been coming to see Mahapurushji. His health had not been very good. When a devotee saluted the Swami and inquired about his health he remarked: 'My body is not at all well. How can it be well, my child? From now on the body will become feeble. That is the nature of the body. The body is subject to a sixfold change.'

Devotee: 'You can be well if you only will!'

Mahapurushji: 'No, my child, that cannot be. All bodies are bound to disintegrate some day. "Today or after a century it will be confiscated"—don't you know that? The body has its death; that is certain. This body of mine has lived a long time—seventy-six or seventy-seven years. How much longer can it live? If the body dies, what is that to me? I am certainly not the body. The Master has been kind enough to reveal this to me. The body made of the five elements will go back to the five elements, and I myself will pass on to that divine realm, the abode of immortality, where there is neither old age nor death, neither happiness nor unhappiness. The Master has been gracious enough to reveal that knowledge to me and he continues to give me more and more of it.'

At about half past nine in the morning, Mahapurushji went to the shrine and initiated two devotees. After returning from the shrine he was sitting calmly in an easy chair when a devotee came and in an aggrieved

Buddha experienced so much joy that he walked up and down the whole night. He walked around in an ecstatic mood, enjoying the bliss of self-realization.'

That night we had long discussions about Lord Buddha.

tone asked: 'Did you initiate some devotees today also?'

Mahapurushji: 'Yes, I have given them the name of the Master.'

Devotee: 'Your body is in such a bad state; it will be worse if you initiate people, Maharaj.'

Mahapurushji: 'Tell me, what can I do? When people earnestly ask for initiation I cannot refuse them. I cannot control myself when I see their earnestness. As long as the body lives it will have its pleasures and pains, and this body will, to be sure, perish some day. Therefore, so long as it is permitted to live, let it do something for the good of the people. It is good if this body perishes while doing good to others. It is enough compensation if a single soul is helped by this body.'

After a while a devotee came in, saluted the Swami and stood by his side. He had just returned with his parents from a pilgrimage to Puri. When he mentioned this, Mahapurushji said: 'That is good. Your parents were blessed by this pilgrimage and you too had the privilege of seeing Jagannath (the Lord of the Universe).' Saying this he started laughing.

Devotee: 'I made this pilgrimage once before, too, but it was at an inauspicious time. Many have expressed the opinion that pilgrimages at an inauspicious time do not bring good fruit.'

Mahapurushji: 'Well, my child, we do not believe in those things. To see the Lord (i.e. within a temple) does not require an auspicious time. All times are good. The

²An auspicious day observed in memory of the Guru.

moment you see the Lord even an inauspicious time becomes auspicious. God is the Supreme Good always. How can harm ever come to one by seeing the Lord ?

Saying this he started singing : ' Blessed

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In an organization where many live together friction may occur—Patience and forgiveness necessary.

(Place : Belur Monastery. Time : Friday, 26 July 1929)

It was afternoon. Mahapurushji had just finished having a shave. Seeing a monastic worker of the orphanage at Baranagore, he called him to his side. In the course of conversation the Swami remarked : ' How can you leave now ? Let S. return ; then perhaps you may go. And why do you want to go at all ? Even here, after attending to your regular work, you will have plenty of time for spiritual practices. It is simply a matter of the mental attitude. If the mind has a natural leaning towards God, one can make time and opportunity for spiritual practices. What is essential is earnestness. If you cannot carry on your spiritual practices here, you will not be able to do so anywhere. The Master used to say, "He who has it here has it there too." That is a statement full of truth, my child. Call upon God and pray to Him with great sincerity. He will give you an abundance of devotion and faith. Why should you go ? You are doing the Lord's work. Is it a small matter ?

Monk : ' In season and out of season, K. says whatever comes to his mind.' Saying this, he started crying.

Mahapurushji : ' I had a feeling there was a misunderstanding between you two. Why does he use abusive language ? I know very well that you do not deserve that treatment. You are a gentle, good-natured person. Why don't you ask K. to come and see me some time ? I will explain matters to him. Do not take it to heart, my child. You know, when pots that are together are moved, friction is inevitable. Do not take it seriously. Misunderstandings are bound to occur sometimes and they are straightened out eventually. It takes two hands to clap. Let him say

is Thy name, and blessed Thy abode ; Blessed are Thy actions, blessed Thy dispensation.' He repeated the song several times and said, ' Swamiji often used to sing this song.'

whatever he wishes. Just endure it all quietly. That will prevent misunderstandings. You will have to be a little humble. You will have to sacrifice a little. You have dedicated your body, mind, and soul to the Master's work. You have renounced everything for his sake. You will have to do this much also for his work. You should practise forbearance, you should sacrifice—for his work. The Lord will bless you abundantly.'

Monk : ' Please bless me so that I can do it.'

Mahapurushji : ' Certainly you will be able to. You have my hearty blessings, my child. But you must pray to the Master sincerely, too. He will give you greater strength. You have come here, renouncing everything for his sake. There is nothing that he will withhold from you. How will his work go on if you all do not live at peace in one place ? Be patient for his sake, paying no attention to what people say, good or bad. You are all Sadhus and have come here with the idea of improving yourselves. You do not have any other desire or wish in your life. You want him alone. Temporary misunderstandings are inevitable when several work together. They are not something to be blamed for—it is quite natural. Such misunderstandings cannot touch your inner self—they come and go, because the main objective of your life is the realization of God. Such petty matters as attachment and aversion cannot deeply affect you. This is what we feel. The work that you are carrying on is being done in a spirit of service. This work is purifying your mind day by day. You have no selfish motive in your work. You should carry on your spiritual practices along with

your works of service. Whenever you can, practise Japa, meditate upon God, and pray to Him sincerely. The moment you have a feeling of weakness or of being lacking in anything, tell the Master about it. If you pray very sincerely, you are bound to get a response. Repeat his name often. The repetition of his name will purify your body and mind, washing away all impurities. You have renounced everything in order to be Sadhus. The realization of God is the aim of your life, my child. Your ideal is "to remain unaffected by praise or blame, to be silent and contented with a little." Balance in praise or blame, silence, and being satisfied with whatever comes—this is the state at which you should aim. You should be absorbed in God. What does it matter to you what people say about you?

After hearing these words, the monk burst

into tears and caught hold of Mahapurushji's feet, saying: 'Maharaj, please bless me that I may be unaffected by praise or blame, that I may remain absorbed in Him.'

The more Mahapurushji tried to pacify him, the more disconsolate he became, crying like a child. Mahapurushji said: 'You will certainly reach that stage, my child. The Master has brought you to him because he is gracious to you.' After a while Mahapurushji said with great affection: 'Go to the shrine for a little while. Practise Japa and pray to God—that will lighten the burden of your heart. Then take a little of the food offered to the Master. In future, whenever you have the leisure, come here. There are so many Sadhus and Brahmacharis at the monastery. Do you mix with them freely?'

ORGANIZATION AND SPIRITUAL LIFE

BY THE EDITOR

There are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.—Vivekachudamani

The leading of a spiritual life is generally associated with ideas of other-worldliness, and an almost absolute individualistic outlook on life. Personal salvation is often the primary and in most cases the only motive force that drives the individual into leading a spiritual life. A dissatisfaction with the sorrows of life and its inane pleasures is not seldom the first emotion that leads a man to take to the spiritual life. But the spiritual life is embraced not only by the ego-centric type, but also the socio-centric type of humanity. The ego-centric type wants to escape from the world and get the bliss of heaven for itself by its own efforts; but it emphasizes only its own personal salvation holding that each soul must work out its own Karma and that the

problem of salvation is a matter concerning only the individual and his maker. The socio-centric type in religion believes that it is not mere personal salvation, but personal salvation with a view to the salvation of all persons that should be the aim of all noble souls. The ego-centric type contends that the problem of saving the world is beyond its strength and that it will be best helping the world by helping itself and not by interfering in matters beyond its depth. From the dualistic standpoint, by positing a personal God, the ego-centric type believes that is God's business to save the whole world and that its main duty is to please God and save itself through His Grace. The socio-centric person is willing to immolate himself in the service

and uplift of his fellow men and be born a thousand times in the world in order to achieve his purpose. The idea of going to heaven and being happy there in secluded glory while beings on the earth here are in suffering and tribulation does not appeal to him. To him it smacks of selfishness and lack of charity, and the mere thought of misery elsewhere than in his heaven detracts from the value of the happiness in that heaven itself. From the Advaitic standpoint also the ego-centric type believes that once it has conquered Maya and become one with the Absolute the problem of salvation is neither individual nor social, for in the Absolute these distinctions vanish, and so the problem of the salvation of 'other' souls does not even arise. But the socio-centric type believing in Advaita says that unless cosmic Maya, not individual Maya, is conquered and all souls are liberated there cannot be any complete salvation for any soul whatsoever, and so the easier route to one's own salvation lies in working for it through helping others also to get their own salvation.

II

The ego-centric type of person who takes to the spiritual life wants to lead a solitary life, away from the distractions and turmoils of the world, in forests or mountain retreats, and minimizes his periods of contact with society for the purpose of the satisfaction of the barest needs for the maintenance of the body. A love of asceticism, carried often to extremes, is a notable characteristic of the hermit, the recluse, and the solitary wandering monk. Such people inure themselves to heat and cold, pain and pleasure, as a systematic method for spiritual progress. We read in the *Mahabharata* of many examples of this type of spiritual aspirants. In the Ashramavasika Parva we find that Dhritarashtra, tired of the life of sorrow that he had to lead after the death of all his beloved sons, determines to go out and lead a life of penance. He is followed by his wife, Gandhari, and by Kunti. They wear barks of trees or deerskins. They

lead lives of great abstinence, eating only the fruits and roots of the forest and the clear water of the streams. They spend their time in controlling senses in speech, mind, and body. Dhritarashtra becomes mere skin and bones, has his hair matted, is clothed in rough barks of trees, and sits and sleeps on deer-skins. They lived in Gangadwara. At last Dhritarashtra gives up all food and lives on air only for six months. Gandhari takes only water, and Kunti fasts for one month at a time. Sanjaya eats once in six days. They live in the open and not in huts. In this condition they are burnt to death in a forest fire, while Sanjaya only somehow manages to escape and lives to tell the tale. We read that Vidura also was leading a life of penance, and was living on air only without taking any food, and had become very lean and was looking like a skeleton before his death. The Munis or hermits also lived such strict lives of abstinence and self-control, and aimed at salvation. We hear of the Balakhilyas doing penance by suspending themselves by their feet and hanging head downwards. Others are said to do penance by always keeping their hand or hands aloft; some do so by always standing on one leg and never sitting or sleeping. In the West also we hear of such ascetics and hermits who acted on the principle that the soul would be delivered from the captivity to the body only by mortification of the severest kind, and that salvation could come only afterwards. About 325 A.D., Jerome, himself a monk of Roman birth, wrote, 'I have seen and still see, in that part of the desert which lies between Syria and the Saracens' country, monks of whom one was shut up for thirty years and lived on barley bread and muddy water, while another in an old cistern kept himself alive on five dried figs a day.' There is also the story of Simeon Stylites, or Simeon the Pillar Saint, who lived between 390 and 459 A.D. Because of his addiction to extreme self-torture he was driven away from the monastery in which he was living. So he went and took his abode on the top of a pillar which was at first twelve

feet high, but was gradually raised until it was sixty-four feet. On the top of this pillar he lived for thirty years enduring the heat, rain, and cold. Thousands of Christians and non-Christians came to worship at the foot of the pillar on which the saint was seated. 'Once a week the hero partook of food. Many times a day he bowed his head to his feet; one man counted twelve hundred and forty-four times and then stopped in sheer weariness from gazing at the miracle of endurance aloft. Again, from the setting of the sun to its appearance in the east, he would stand unsoothed by sleep with his arms outstretched like a cross.' At last this saint died on the top of the pillar itself.

From Tibet also we get such stories of abstinence, mortification, and endurance in order to achieve complete control of mind over body as a prelude to the gaining of salvation.

III

While the solitary hermits and wandering monks tried to reach salvation by going against the instinct of gregariousness as well as the other instincts that bind man to the body-idea, the socio-centric religious type wanted to realize its salvation through the service of fellow men and women as brothers and sisters in God. The fact is that man is essentially a gregarious animal and even the hardened misanthrope is sometimes so swayed by the power of the social instinct that he gets tired of living apart from all his fellow men. No wonder, therefore, that men and women of the socio-centric type naturally lived not only in spiritual groups but came out in society to minister to the needs of their less fortunate brethren.

Though the self-torturing ascetic living far away from the haunts of men still continued to command the awe and veneration of many, especially for his supposed spiritual powers, yet the effect exercised by such men in society has been sporadic and very temporary in character. Men admired the self-torturing saint, but considered themselves incapable of such unnatural heroism, and continued to lead

their lives as before, paying occasional visits to such hermits to worship them hoping to receive some religious merit in return. Buddha who himself led a life of extreme mortification found that the way to salvation was not along that road, especially for the many. So he taught the law of the golden mean. Both extreme asceticism as well as luxury were barriers on the path of spiritual progress. So too were the extremes of solitude and too much engrossment in mere social activities; it was as bad to shun absolutely the company of one's fellow creatures as it was to be a perpetual slave to social customs and conventions.

The fundamental principle on which alone all spiritual progress is possible is love for God or the Absolute or the Self, by whatever name the Infinite may be called. Intense yearning and active mental effort to reach one's goal are necessary if this love of God is to increase. In the beginning of the spiritual life it is very helpful to live in solitude or within the sheltered refuge of a monastery in order to develop love for God and non-attachment to the binding forces of anger, lust, and other passions. First we must develop and strengthen the conviction that God alone is real, that He is both transcendent and immanent. For this purpose solitude and a disciplined life under the guidance of spiritual teachers is initially almost a *sine qua non* for most spiritual aspirants. Poverty, as symbolic of the attempt to conquer the instinct of acquisitiveness in its lower and material phases, must be there. Krishna said, 'Him whom I want to save by My grace I make penniless.' Christ also said, 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven.' But this instinct of acquisitiveness has to be turned on the love of God. There should be set no limit to the acquisition of the love of God and the knowledge of Him.

Chastity comes next. Where there is Kama or lust there Rama or God cannot manifest fully. Though married life need not *ipso facto* or in all cases be a real hindrance to God-realization, and there have been

honourable instances of married couples who have reached the pinnacles of spiritual progress, yet in the vast majority of cases, a separation of the sexes, at least during the period of spiritual consolidation, is very necessary. Propinquity is a great mental disturber, and until self-control is fully established the spiritual aspirant should remain secluded as far as possible. The ends of monastic life and of the usual married life are different, and one must not confuse these. Because a man forgoes marriage, it should not be argued that he is a man without the finer feelings of a noble human being. Marriage is a social institution and is a necessary ladder for the majority by which to climb the path of spiritual progress. Without raising controversy about the alleged spiritual superiority of celibate life over married life or *vice versa*, one may safely say that there are some temperaments to whom married life is a barrier to spiritual progress. It is undoubtedly true that people like King Janaka of old have reached perfection while living in the married state. But Janaka was a real Sanyasi in spirit and acted without any attachment. He is reputed to have said, 'Even if Mithila (the capital of his kingdom) is burnt to ashes, nothing of mine is lost.' It is stated in the *Mahabharata* that Janaka, out of a fit of great dispassion one day, shaved off the hair of his head, and putting on ochre clothes, was sitting in the streets of Mithila begging for food; and that it was only after he had been persuaded by his Queen that he was following a path not suited to him that he agreed to go back and rule his kingdom without any attachment to it. But King Janaka had earlier undergone a lot of spiritual discipline in solitude, and only after he had become a Siddha or realized soul do we find him living unattached in the world. While true religion is possible in all stations of life, it is also a fact that it is very rarely found in the world at large, unless like the cultivated cereals and vegetables, it is properly nurtured in religious institutions like monasteries. The conservation and increase of energy that chastity brings to the individual are of utmost value to spiri-

tual progress. Chastity is also possible outside the monastery; but in that case the special necessity for the companionship of the opposite sex loses much of its force, unless the couple are bound together by ties of common ideals of God-realization or service of fellow men. It is true, all the same, that chastity outside monasteries is a rarer thing. Not that the chastity in monasteries is enforced; for chastity that is not voluntary and self-imposed will be no chastity at all. But it is rather crude to argue that voluntary chastity is abnormal and smacks of a proud or perverted abstinence from the enjoyments of God's gifts to mankind. With unnatural remedies for overpopulation flooding the market, it does not lie in the mouth of people who indulge themselves to inveigh against voluntary chastity as abnormal. We call it supernormal; it is a result of sublimation of the instincts by the higher emotion of the love of God that a man gives up all desire for progeny. It is not waging war on human nature. It is impossible for any person who is immersed in self-indulgence to think of God or of the service of fellow men or of any other good work for others; out of low selfishness only evil results.

IV

Spirituality, like everything else, is a fine flower of human civilization and can grow only if cultivated assiduously and with intelligence and knowledge. Religious organizations like the monasteries are, as it were, the model centres where such special cultivation of the spiritual life can be carried on, and the fruits of intense spiritual research can be handed on to the rest of mankind for their benefit. The ancient schools of Yoga, Sankhya, and Vedanta were such spiritual laboratories. But the influx of time works many strange changes, and much of this lore has been lost, though enough has been preserved in India to enable us to go forward and reach greater heights by our efforts, especially in modern times with all its advantages of increased scientific knowledge. The great mysteries of person-

ality, life and death, the material world, soul, and God, and other allied problems are still awaiting agreed solutions—solutions that all mankind will accept as true like scientific discoveries. Whether man lives but once on this earth, or is born millions of times till he becomes as perfect as the Father in heaven, whether there are other worlds like heaven and hell which can be proved to exist on empirical evidence, and kindred problems may well engage the attention of special groups of men in monasteries.

Ancient India laid down four chief purposes or aims in human life, which they called Purusharthas. These are Dharma, Artha, Kama, and Moksha. Dharma is that course of conduct which prevents man from sinking down to the purely animal level, helps him to maintain his level as a civilized human being and prepares the way to higher spiritual achievements. Dharma includes all those moral qualities that go to make a man a good and useful member of society. It forms the foundation on which alone one can achieve the other three Purusharthas. The acquisition of wealth by proper means based on Dharma alone can lead to mental comfort, as ill-gotten gains never prosper. The use of wealth properly acquired is for the satisfaction of one's Dharmic desires or Kama. Kama or the satisfaction of legitimate desires is possible only by means of wealth. The satisfaction of legitimate or Dharmic desires is no crime, for Krishna himself says in the Gita, 'In the hearts of men I function as desire unopposed to Dharma.' The final Purushartha is Moksha or complete freedom from duties, from the acquisition of wealth, from the bondage of desires. The monastic life is one which is devoted exclusively to the attainment of Moksha. It is futile to judge it from the standpoint of either of the Purusharthas of Artha and Kama. But in the attempts for the attainment of Moksha, Dharma has to form the basis in the beginning. For as the *Katha Upanishad* says, 'One who has not refrained from evil conduct, who is not calm and collected, and whose mind is not controll-

ed, can never reach God by mere intellectual striving.' So people whose lives are devoted to the attainment of the first three Purusharthas have a right to expect that the aspirants after Moksha are Dharmic, and that they are not anti-social; but to expect them to serve society so that society may be enabled to have more wealth and the means for the satisfaction of their natural desires is rather unfair and selfish on the part of society. The realms of industry, politics, and home-life may be a part of God's world. But it is a distorted view that would try to make religious men serve the material ends of the world. The aim of the spiritual life is to make man religious and lead him to God. The first step man has to take is to reach God. 'Seek ye first the Kingdom of God and all these things shall be added unto you.' Or, as Shankaracharya puts it, we must first have a consciousness of the Divine in oneself, and next the consciousness of the Divine in all. 'Adu brahmiasmityanubhava udite, pashchat sarvam khalvidam brahma.' From Maya we have to reach the Nitya, and from the Nitya it will be manifest that Maya is no longer Maya or a binding force, but Lila, the play of the Divine. The world then becomes a mansion of freedom and joy, and not the prison-house of sorrow and suffering.

Monastic or religious organizations, therefore, are the storehouses and transmitters of spiritual knowledge. They keep burning the ideal of God-realization which so often tends to be lost sight of by men and women in their headlong rush to enjoy the pleasures of the world. When violence, ignorance, greed, and lust tend to overpower the world, the life of spiritual men acts as a soothing light, and makes the rest of mankind realize that they too can rise higher. All human institutions are liable to decline and decay in the course of time; monastic and other religious organizations are not exceptions to these rules. But no such institution need perish if it holds steadfast to its ideal and purges itself of unfit persons who would enter its portals only to lower its ideal. Monastic and religious organi-

zations, it is true, cannot function in a vacuum. They form a part of society as a whole, and they have to work in, through, and for society. In so doing there is no phase of life in which they may not make their entry. In a spirit of true Karma Yoga monks and religious men can do work in the world with a view to uplift mankind, whether the work be in the field of education, literature, temperance, medical relief, or social reform. As the Gita says, 'By doing all work as worship to the Eternal, from which all this universe has arisen, and which permeates all this universe, a man reaches perfection.' But one should not con-

clude, however, that love of God can be expressed *only* through social service of various kinds. Social service is but one of the several ways in which one can develop and express one's love of God; nor is social service an end in itself. God-realization is the end, and social service, a contemplative life, a life of prayer and formal worship are all equally respectable and well-tried paths for God-realization. It is the glory of organizations devoted to the spiritual life that they preserve a continuity of tradition and maintain that harmony of spiritual methods suited to different human temperaments.

AN APPROACH TO UNIVERSALITY

BY ANTHONY ELENJIMITTAM

During the days of my farm experiment in the neighbourhood of Eye, Suffolk, England, I met a little boy of five who was incredibly inquisitive and was firing questions after questions at me. One of his first questions was this: 'Where do you come from?' I answered: 'From India.' He asked: 'Is India as big as Eye?' (Eye is a small village of about five thousand inhabitants situated about fifteen miles north-west of Ipswich in the county of Suffolk). I answered the boy: 'India is much bigger than your little Eye.' The boy was apparently hurt because he would not like to have anything bigger than his native village. Then thinking that he was going to defeat me he asked: 'Is India as big as London?' I answered: 'Much bigger than your London.' The boy grew uneasy and in one breath put me this final question: 'Is India bigger than our England?' 'Over twenty times bigger than England,' I replied. The boy did not and could not believe me and went home sad, rather despondent and apparently offended.

We are all born and brought up in our small 'Eyes', Calcuttas, Indias, and Englands, in

our small Hinduism and Christianity, in our Aryan race and Dravidian race. Most of us are like frogs in the well with high walls all around us not enabling us to see the open space outside. Besides the traditional barriers and social conventions there are many other sources of self-imprisonment. We all begin our earthly pilgrimage in a state of complete bondage. As a matter of fact the new-born babe is completely helpless if left to itself. As we grow older we become less dependent in some ways and more dependent in other ways. Although as the boy grows older he becomes more and more physically independent he is nevertheless enthralled in many ways as far as his spiritual and social life is concerned. Most of us are screened off and enclosed within our city-walls, our traditionally transmitted views and we want the rest of the earth, the whole universe adjusted or interpreted according to our frozen brains and narrow ideologies. It is this that stands between us and the vision of an infinite horizon, a city without walls, an ocean without shores beyond, the Fairyland of universality, of real catholicity and world-wide

vision and attitude towards life and the problems connected therewith.

But we are not to be blamed for these necessary limitations as we have inherited them from our forefathers, and they have become ingrained into our being, and become part and parcel of our deeper selves. The law of heredity, of human logic, the framework of mental categories of thought together with other life-currents are flowing through our veins and arteries. The natural man is not the victor but the victim of these life-forces that are unconsciously operating in him. Anyway, the fact that man starts his life in a mental prison-cell is self-evident from experience and history.

History has its own glowing and dazzling light ; but history certainly is not what is final or most real in the life of man. What is really great and mostly real, realistically universal, universally divine, cannot be recorded in the pages of history. Is not our boast of a few thousands of years of civilization an evident proof that we are all but children playing with our toys on the shoreless eternity and infinity of this vast universe? It is my firm conviction that no conscious—or better superconscious—force has ever joined the current of history before being first transformed into the great unconscious, the decisive factor in shaping the course of history and of the historical man. It is now a commonplace distinction made by critics between the historical Jesus and the eternal Christ. Jesus Christ (like Buddha and other great seers) is not a mere historical figurehead. He is too high, too far divine to be imprisoned within the walls of pure history. The Church that claims—or the churches that claim—to have been founded by Christ are really historical, for they are far too human to be anything beyond that. The historical Jesus is not identical with the divine Christ as Gautama of the Sakya race was not identical with Buddha, Tathagata, the eternal. I dare to think and venture to suggest that there are souls perhaps greater than Jesus and Buddha, who for one reason or other did not get admis-

sion into the domain of history. History is not everything, as Professor John Macmurry would think. Science is not everything, religion is not everything, philosophy is not everything. All are but fractional and sectional parts of the one stupendous whole Life, all-pervasive, all-including. Rocks and mountains are life. All spring forth from life, vibrate and dance in life, return and end in life.

The Western philosopher of history might tell us: 'Is not Jesus Christ the centre of all human history? Is not Christian civilization by far the greatest of all civilizations? Is not Asia becoming westernized and consequently becoming christianized? Is not Europe the guardian and repository of what is greatest and most divine and progressive in human history?'

That is how a Europe-bound philosopher of history thinks, argues and asks. But to be a European or Asiatic is again a delimitation and specification of the common man, the universal, which transcends the limitations of both the Western and the Eastern, more generic than Christian or Buddhist, white or black.

Let me make one point as clear as I can before proceeding further. Universalism is an abstraction outside individualism. Individualism is still valid, real and alive even without universalism. The value and significance of universalism depends upon the value and significance of the individual and not *vice versa*. John Smith and Kathleen Brown are real, concrete and alive in themselves. Universality, humanity, society and all the rest of it are mere abstractions outside John Smith and Kathleen Brown. The individual is not to be raised to universalism, humanitarianism and other 'ism'-abstractions; but the abstractions must descend from their celestial abode and take concrete form, incarnate—as it were—in the individual human being. It is individuality, and the particular, the specific uniqueness of the individual that matters most and to which everything else is to be subordinated; it is not the individual man or woman who is to be immolated before

the moloch of universalism and abstraction. Human individuality connotes personality, and personality implies reality, concreteness, dignity, majesty—nay divinity. I am not alien to the belief, whatever be the philosophical reasons to the contrary, that God Himself is personal. Whatever be the quidditative or essential nature of God, it is certain that the moment we are face to face with God, the Whole, the Absolute, we cannot but assume a personal relationship. Although on practical grounds and strictly based upon personal experience I cherish a theistic conception of God, I cannot possibly come with any one to the extent as to say that God is one nature in three persons. But I must not deal with theology now.

I want to state as forcibly and as clearly as I can the immense importance I attach, nay, the all-importance I give, to the notion of personality and individuality in every human being; for outside individuality and personality I cannot possibly see or admit anything real, concrete, tangible and of eternal values. But from the exceptionally emphatic assertion of the all-importance of personality let none conclude that personality is everything. Personality implies concreteness as opposed to mental abstraction. But concreteness is not all that matters. Drunkards and murderers are concrete; Machiavellian politicians and the voracious imperialists are concrete. But one thing is concreteness, another thing is perfection of personality. Personality is that matters; but perfection of personality is that matters more.

Universality, then, is intimately linked up with the idea of personality and personality with the idea of perfection. But personality is the corner-stone and tap-root of both universality and perfection. A universal person is thereby perfect; a perfect person is thereby universal. Perfection is the logical and necessary corollary of universality in man, as universality is the necessary premises of perfection in man. Man is potentially both universal and perfect.

We are born and brought up under such

social environment that over ninety-eight per cent of us live and die within the meshes of prejudices and pre-concepts hampering the perfection of Man in us. One thinks: 'I am an Indian, a Hindu, belonging to the brown race.' Another thinks: 'I am an Italian, a Catholic, belonging to the white race.' Another thinks: 'I am a Japanese, a Shinto, belonging to the yellow race' and so forth. We construct our edifice upon these flimsy, shabby and shaky foundations and we lose sight of the fact, a more universal factor, that we are all human beings. The mere terms: 'Christian perfection', 'a Westerner or Easterner', sound badly in my ears. Your Christian perfection is simply nothing if it is not based upon human perfection; your Hindu philosophy is simply nothing if it is not based upon human philosophy; your Buddhist religion is simply nothing if it is not based upon human religion. Man, then, is the rock-bottom upon which everything else is to be built. I cannot build a system, a religion, or a philosophy based upon my Indian birth or my Christian religion. I must first of all be a man and then everything else will have meaning, significance and value for me. I, as a man, am on the same plane, on the common ground with any of my fellow creatures; but I, as a personality, am simply unique, distinct and different from any human being that has ever appeared, or will ever appear on this planet. Does then my personality do away with what is man in me? No, it implies, asserts, integrates, vivifies, and deifies it.

As a man I am neither an Indian, a Christian, or belonging to the brown race. As a man I have neither fatherland, nationalism, nor racialism nor creedalism. I am just a human being and the perfection of a human being is the perfection of man. Perfection as man is the basis of every other perfection that goes to make out of the common man a unique individual. Without the perfection of man every other perfection is but showy, shallow, lifeless, and finally death-bearing. We have to build up the perfection of being an English-

man, Chinaman or a German, of being a Christian, Moslem or a Zoroastrian, of being a socialist, conservative or liberal, of being orthodox, heterodox, or a nihilist; all these various perfections constituting personality in us must be built and raised upon the rock-bottom, Man or manhood in us.

What are the terms in which average man thinks today? 'American soldiers, refugees, foreigners, allies and enemies, Christians and pagans, churches and mosques.' Everything outside what is most common, basic and universal, is man or manhood in them. We ordinarily do not take others as human beings, but firstly and essentially as allies or enemies, compatriots or foreigners, Tories or communists, Christians or pagans. That is why our life individual, social and political, is so shallow, superficial, flickering and evanescent. That is why we are at the end of a decadent epoch of civilization comparable to those great geological epochs of bygone days. That is why the blind, fettering and unconscious law of history has held us serfs and slaves and we do not even dare to look at the full glory of the integral man, to the unbounded freedom of manhood, the birthright of each and every one of us.

Man is man everywhere and at all times whether you consider him as spirit or matter, or as a composite of both. The black man and the brown man, the rich and the poor, the learned and the illiterate, all enter this planet and disappear therefrom in the same way. Facts of our birth and death which no sceptic or hyper-supernaturalist can deny can furnish us with better, safer and surer foundations to build up a science, philosophy and religion of Man than the sectarian, walled, perpetually conflicting and dialectically opposed creeds and beliefs, faiths and fictions of history.

But the universalism of manhood does not blind my mind to the fact and reality of history, of the uniqueness of the individual, of nationality, creed and race. I told you that humanity outside the individual man is a mere abstraction. So also internationalism without a nation or nationality is an abstraction.

Nationality, patriotism are classed among virtues and not among vices. I believe a strong sense of nationalism and patriotism is the real strength, inspiration and bulwork of all internationalism and world order. But of course, also the terms like nationalism, patriotism etc., could be understood and preached in various senses and could be utilized both by the progressists and regressists, by the authoritarians and the libertarians, by the illuminists and the obscurantists, by the idealists and the realists, by the romanticists and the hard-realists. The name of God Himself is used and utilized and even exploited by both God or Self-realisers and world-realisers, by both Christianity and Churchianity. That does not invalidate the fact and significance of either patriotism or nationalism or godliness. That only proves the truth of the saying of Aristotle that human mind can be drawn towards either side of the two opposites. A mind that was thinking until yesterday that eating, drinking, loving and hating, sleeping and chambering is the only real and positive life for man turns to the opposite side and now begins to see and say: 'No, thought and consciousness is the real and positive life of man: everything else is either an illusion, or a mere semblance or shadow of the Substance behind, a mere appearance of the Reality beyond, sheer phenomena of the Noumenon underneath.'

I am extremely sympathetic towards the idea of nationalism, patriotism, and individualism; for these are the basic realities upon which alone other realities can stand, without which everything else dwindles down to a mere *flatus vocis*, mental abstractions and logical connections. But Man is more than his mind, more than his logic, more than his metaphysics, more than the body in which he incarnates, more than the fatherland he is born in, more than the planet he inhabits, more than this visible universe, more than the entire creation, more than anything you can think or conceive of. Yet, how small, frail, and mortal is man! But even behind his mortality, frailty, and littleness there looms a hidden majesty, an unmanifested divinity, an unrevealed and un-

told something, something indefinable, something ineffable, the core and centre of what is really great, universal in man.

Perhaps some of you with shrewd practical sense may think and say inwardly: 'This man is in the clouds. Let him come down to the earth and face the challenge of the historical reality, of the real historicity, of man.' I admit I am far removed from life. My universalist view is foredoomed to failure ere it is constructed on the ground. I confess it is just a castle in the air. Universalists, those who have touched and read deeper levels of human consciousness never moved the wheels of history. Their ideology, their philosophy, their religion was too far deep to be reached or touched by the history-waves. History is not certainly the most normal and natural growth of man. History is as it were some spasmodic abnormal eruptions from something far deeper and greater than history within man. What is meant by history for many is the record of the rise and fall of kingdoms and empires, of victory and defeats, of war and peace, of growth and development, of decay and death of peoples and nations.

But man is not compassed by the whole of history. History in itself is simply nothing, or next no nothing. What is behind history, what is beyond the recorded events and achievements is everything or next to everything. What is deepest in man is far too real to be recorded in history or transmitted by tradition. What is deepest in the heart is perceived by what is deepest in the heart. What is spiritual is discerned and experienced by what is spiritual: What is God and godly is deciphered and known by what is God and godly in us, as St. Paul once argued. By a mere look, by a glance, by a mere exchange of words, at first sight we can know and discern the birds of the same feather.

But let none think that I am running down the whole of history and everything involved in and implied by history. No, I am not. All I am pleading for is the fact that we must penetrate behind the veil and grasp, touch, experience, have just a glimpse into what is

truly real, great, divine in history, and what is godly, immortal, and infinite within us. But I do not say that we have to stay long in that paradise of bliss; but we should not descend upon this earth where birth, disease, decay and death are far more real and positive than pleasure, enjoyments peace and bliss before we have had our firm stand upon that Substantial Reality behind history, beyond the range and reach of the apparent man.

Men are many, but man is one. Religions are many, but religion is one. Races and nations are many, but race and nation is one. All are one, although all are or seem to be many. In the clash and conflict between idealistic monism and the materialistic dualism, monism is bound to win and supercede dualism, not necessarily in the realm of history, but in the heightened consciousness and concentrated thought of man. Monism is unity; monism is harmony; monism is universality. And universality is defeat, death in history, but life and life-everlasting in that something that lies beyond and behind history about which I hinted a little above.

It is my firm conviction, a hard-trying conclusion I have arrived at, after so many years of study, reflection, search after light and inquiry into truth and reality, that time is ripe—or shall I say over-ripe for all of us to realise and recognise the need of a wider, fuller and ever-growing universal outlook in our individual, social, political and international life. I am not suggesting a mere idle uniformity of ways of thinking and feeling of all about the individual and world problems of today and tomorrow; but I am requesting the reader to see that unity is far deeper than plurality or multiplicity of the objective universe, that peace is at the bottom of all the apparent conflicts and antagonisms of life, that bliss is underneath all the untold sufferings and miseries of our earthly life.

Man starts his life as an Englishman, Chinaman, Indian or Italian; as a Catholic, Anglican or Lutheran, as a Buddhist, Shintoist or Zoroastrian, as rich or poor, as lord or peasant. That is the starting point of human

life—acquired illusion. Then is the second stage, the stage of vision when man ceases to be an Englishman or Chinaman, an Indian or an Italian, a Catholic or a Protestant, a Muslim or a Jew, rich or poor, but simply and steadfastly tries to be a mere man, a human being in all its nakedness and sacredness and godliness. That is the vision, the land of unalloyed idealism, when rivers are no more rivers, when mountains are no more mountains, when parents are no more parents, when children are no more children. But that is not the final stage where this world of history and the known human logic and felt experience will lead us. It goes further than that. It is the final stage of consummation, when from the idealist flights and vision-tops a man descends and returns to his earthly abode, but not any longer with the veil of illusion with which he began his earthly journey, but illumined, enlightened by the vision and realization he had in the second, super-earthly stage. The first and second stages are not and cannot be the final stages for a man caught in the coils of history, for one who has known both the idealism of a unitary life and the dualism of the cosmic forces outside. It is in this third stage that man is not any longer separated from man, nation from nation, creed from creed. All are embraced in one all-embracing vision, love, heart.

But whether you are prepared to accept this universalist view of life or not facts and figures prove that such a catholicity or universality is a forthcoming reality and is fast approaching and pervading all the thinking in free and emancipated circles and quarters of this globe.

Religion today is growing more and more universal. You cannot possibly stem this tide by the old authoritarian impositions, by dogmatic definitions or conciliar anathematizations. Today there is a new branch of study called comparative study of religions which certainly has done much to break barriers down and build bridges wherever and whenever possible. Today we do not study Christianity or Islam as exclusive walled religions;

but as divisions and branches of the Semitic group of religions. Now, even the Semitic or Aryan religions are not studied as exclusive or narrow groups; they are classified and subordinated under a still general and more universal head: religion. It is the nature, origin and growth of religion in general that we study or set as premises before approaching the history or creed of any particular historical religion. The Bible is no more a book fallen from heaven; and if, in some sense, revelation could be accepted or re-stated, even the Bible is but a chapter in the universal revelation of man and mankind. It is only on this common basis we all can meet, and not by tightening more and more our old tensions and rivalries and exclusive claims. 'Our watchword is inclusion, not exclusion,' as was proclaimed by one of the apostles of universalism of the modern age, Swami Vivekananda.

Similarly there is universalism, in science and in the modern way of living and feeling. Science has never been a curse, it has been and it will ever be a blessing to mankind. It is not science but men who abused science who are responsible for battleships and bomber planes, V1s and V2s. Man is not under the inexorable law of fate, of destiny, of *kismet*. Man is a free agent, a free being from the marrow of his bones. Freedom breathes in the air, freedom and not necessity is the motive spring of every conscious force in this life and perhaps in the next. Neither materialistic determinism nor scientific monism can shake this faith in me. It is not a question of proof; liberty is a question of vision, realization and experience. I have seen liberty, I have had a glance at it, a glimpse into the infinity and eternity of freedom, and I know all throughout my life I must strive after and yearn for that infinite ideal—liberty, more liberty, fullest liberty.

It is the greed, diplomacy, hypocrisy, ignorance, and insolence of many self-styled leaders of peoples and nations that have made science more a curse than a blessing. But science in itself is but a crystal-clear gift of God and handmaid to religion and

philosophy. Now, science has done so much in breaking down barriers and in building bridges in many quarters of human life. Science, however shallow its glamour and domain, frees man from many a superstition and many a narrow provincial wall. There may still be a Church of England or a Church of Rome, but there is nothing called a Science of England or Science of Rome. Science is universal, its laws governing supreme everywhere and at all times. The laws in physics, in radiology, telegraphy, thermodynamics and bio-chemistry, in ornithology or orthopaedics, in philology or zoology. It is science that has unified the modern world, bringing peoples and countries together in a way never even dreamt of before. The easy means of communications, the better facilities to study religions and philosophies, the closer and more intimate contact between members of various races and creeds and nationalities have all helped in unifying the world in a way never dared to be thought of before. Narrow nationalism, creedalism and racialism will still struggle for life until they die and a world-flung community of nations and peoples be formed. One world, one humanity, one citizenship. 'My nationality,' 'my religion,' 'my history,' 'my people' and all the rest of it will be alive, frequent with meaning when built upon this basic and common factor of what is common and central and universal man, and are dead while afloat outside it.

A great step has been made today in breaking off the time-old traditional barriers. I believe that religion or Self- or God-realization, or if you like to choose some other name to convey that meaning, is what is most real and deepest in human life and human experience towards which everything else is focussed and subordinated. But when we are children we need dolls and toys to play with. Passed childhood, we abandon toys and dolls and face the reality of life in its entire majesty and sacredness. Chickens must break the shell when they are apt to see the daylight and sunshine outside. Symbols and myths may or may not embody

some truth or certain aspects of truth. But symbolism and mythology is not for the grown-ups. A pedagogue and an authoritarian guardianship may be needed when we are one with the blind unconscious force of Nature; but when consciousness has dawned and the star of self-vision has risen, there is neither Bible, nor Koran nor Buddha nor Christ for our religion, but we become ourselves our light and refuge, our island and our strength, our Bible and our everything. Nature is mother, she is earth, she is necessity. Consciousness is life, it is heaven, it is freedom.

But I am not so childish, Utopian or unexperienced as to suggest that an idle monotonous uniformity is going to come in the religious and political world. God forbid! I would prefer war and violence, German racialism and British hypocrisy to such an idle static conception of uniformity. Not uniformity, but unity in diversity is the law of nature. However that be, I am firmly convinced that today we are in a better environment than were our forefathers of centuries ago to make the ideal of world citizenship possible and practical. Today we have got better tools and finer implements to break through the walls and cut through the shells to reach and see the very kernel of religion of Man. Religion of the Christians and religion of Hindus, religion of Catholics and religion of Protestants, religion of poets and religion of philosophers have life only when built upon and nurtured by the religion of Man, worthless and lifeless when planted outside this garden, the religion of the integral, Universal Man.

When I am telling you this ideal I am painfully conscious of the gulf that exists between the ideal and the real. The unconscious forces of history are threatening to degrade and degenerate this downtrodden, fear-haunted and authority-ridden humanity. The jaws of hell are wide open—forgive me for using these symbolic and mythological expressions to convey what I mean—to swallow up this death-stricken and prison-closed mankind. Perhaps this humanity will perish and die as in the

epoch of Atlantis or that of the deluge. Science foretells his doom, as of this planet man inhabits. Atom Bomb has brought us nearer that prophecy. But in these agonising and soul-sickening and heart-rending signs and omens it is worthwhile to grasp on something more real, on something really conscious, on something really grand and sublime. Is not the idea of a world citizenship

based upon world culture, world science and world vision of today, one among the avenues leading man and mankind to that land of dreams, to that island of peace and bliss to that oasis of grandness and divinity? Has our consciousness, our conscience and reflected experience anything to answer to this question? Perhaps the heart of man and his conscience will give him an adequate answer.

CREATIVE EDUCATION

BY PROF. B. S. MATHUR, M.A., B.A. (HONS.)

As we are advancing towards peace, after this war of utterly inhuman bloodshed, we are getting conscious of the aims of real education. It needs no illustration to say that we have to turn to education for our redemption. There can be no lasting peace if it is not based on true culture. True culture cannot be acquired without education that is real and intimately connected with man, his soul, and the outside world. If by some means this connection, you may say the treble connection, is established, undoubtedly we shall be in possession of a world of delight and comfort. Hence aims of education need to be understood clearly. There was a time when people thought that education should lead to a sound mind in a sound body. There were some who regarded education as a preparation for life. Still there were, and there are, others who regard it as life itself. All these aims have one thing in common and that is the development of the personality according to inherent tendencies and aptitudes. This development of the personality means an *inner content*.

Really if progress is our aim (and progress has to be all-round, moral, material, and mental) we will have to think of inner content. That is, education according to our creative instincts. Education has to be creative: it has to be constructive. Prof. J. S. Bright writes: 'A person who fails to make his

pupils reach inner content, fails to be a teacher, whatever his paper qualifications. The soul of a child should be transmuted into a vehicle for subtle influences rather than set apart as a storehouse for fleeting facts and fancies. A student should be moulded into a harp for ethereal tunes rather than manufactured into a pillar box.' These are words of extreme wisdom. The great end of education is harmony. This is the civilizing influence of education. In Nature there is a great chaos, and out of this chaos order has to be evolved. This education can do. Take the man himself. As a child he has many tendencies. He loves to possess things, and this tendency to possess cannot be suppressed altogether. It can be sublimated. He may be taught and trained to use the misdirected energy of the acquisitive instinct in acquiring knowledge. He may ultimately attain knowledge. Take another case. A child is full of curiosity, and this curiosity can be used in acquiring right and useful knowledge, and ultimately he will be really educated. It means when he is born he has certain tendencies to which his training gives a new orientation. That is education. In other words this is harmony.

This is a fundamental fact that man is a creator, just in the manner God is a creator. Next to Him he is most constructive. As compared with God he may be said to create

artificial things. But if we are to believe a poet we will have to revise our view and will have to admit that he is not inferior to Him. Sir Philip Sidney, in course of his essay entitled *An Apology For Poetry* writes: 'Neither let it be deemed too saucy a comparison to balance the highest point of man's wit with the efficacy of Nature: but rather give right honour to the Heavenly Maker of that maker, who having made man to his own likeness, set him beyond and over all the works of that second nature, which in nothing he showeth so much as in poetry, when with the force of a divine breath he brings things forth far surpassing her doings. . . .' In this quotation we will certainly allow some exaggeration in a poet, especially when his task is to praise his own art. But the fact remains that a man is a creator, though on a little scale. This fact education should not forget.

A man is a bundle of certain ideas and he will like with all justification to build his future on these ideas. So who can for a moment ignore the importance of these ideas in the matter of education of man? Our common knowledge is that we are directly connected with God. Our oldest book, the Rig Veda, informs that in the beginning there was nothing in the universe except God. For some time He remained all alone, but after some time He felt an urge to reveal Himself in the many. This universe is the outcome of that urge on the part of the One to reveal Himself in the Many. So God is a creator, and we have a Divine Essence. Thus education must take account of this divinity in us; in fact education has to be a going-in or going-up. It is going-in because we have just to reveal our divine essence by means of education; or we have to progress and go up to reach perfection, which is God. We have to reach Him through education. It means that education has to take into consideration all these facts. It has to be a comprehensive process. Here I will content myself with a quotation from Milton: 'I call a complete and generous education that which fits a man justly, skilfully, and magnanimously, to per-

form all the offices, both private and public, of peace and war.' This is true education, all-comprehensive and all-embracing. We cannot think of improving upon this definition of education. It may be considered the last word.

The Swedish poet and author, Ellen Key, has prophesied that our century is the century of the child. This truth cannot be forgotten, while we are thinking of educational reconstruction. Dr. Maria Montessori, in her book, *The Secret Of Childhood*, writes: 'We must draw a clear distinction between the two planes of enquiry covered by psycho-analysis. One, the more superficial, covers the clash between the instincts of the individual and the environment to which he must adapt himself. This conflict may be resolved, for it is not difficult to bring to consciousness the disturbing causes that lie below consciousness. But there is also another, deeper plane, that of infant memories in which the conflict is not between man and his present social environment, but between the child and the mother, or, we may say generally, *between the child and the adult.*'

The conflict between the child and the adult is the thing that must absorb our attention. I say it so significantly, here, because we are considering the ideas that must govern educational planning. You might say that Dr. Maria Montessori is thinking of the education that has to be imparted to little children. I might add that if there is a conflict between the child and the mother, here is a conflict between the student and the teacher. Essentially the conflict is the same. It will necessarily take us to the consideration of the nature of the taught, else our education will not be a successful thing. As already indicated, in education we have to evolve a *certain harmony*. Without this harmony our education will not create, but it will destroy. Complete realization is possible in an atmosphere of harmony and concord. Take the word 'realization.' Is it not education? I think if our international poet, Dr. Rabindranath Tagore, were asked to define

education he must have described it as a 'realization.' Truly he considers education a sacred thing, and whenever he refers to teachers he thinks in terms of great sages who thrive in the midst of divine sacredness. So teachers have to realize the truth, and this they want their students to realize. Therefore education comes to be 'realization.' I have used this word in a significant manner. Education is realization because through it we have to realize the truth: again it is realization because it is possible that we, that is teachers, may realize our students, their nature, their ideas, their wishes, hopes, images, pictures, nay their *whole self*. Hence this emphasis on ideas governing education.

Thus far we have attempted to describe one side only. Alice Meynell writes: 'It is too often required of children that they should adjust themselves to the world, practised and alert. But it would be more to the purpose that the world should adjust itself to children in all its dealings with them.' It is true that education must be such as to give a perfect atmosphere to children to grow according to their instincts and inclinations. After all education is a certain opening-out. And so Alice Meynell has rightly emphasized this idea by writing that the world should adjust itself to children in all its dealings with them. But that is not the only thing. I know that the world's history—future progress that will be possible—is written in the subconscious of the children. It is in this sense that children are regarded as the hope of mankind. But it does not mean that we

should completely forget ourselves and the world that we have already made. What is the position: There are children, they are to be educated. Let them grow, flourish in a free atmosphere. But this freedom should not be unchartered. Our wisdom, a happy result of centuries of thought and experience must give a certain check. Education has to be a preparation for life. Life means life in the world. What we have already achieved we cannot altogether cancel. It may not be a compromise but a harmony. Ultimately education resolves itself into a process for evolving an order out of chaos. This is creative education. As a result of this sort of creative education we can definitely think of a sacred and happy future for mankind. The future will be sacred because the divine essence of man will come out, pervade the entire atmosphere, enable man to approach God, leaving behind all disturbance of mind, as the necessary prelude of a great result. It will be happy because this creative education will enable man to seize the truth of divine and general equality of man all over the world, ushering in comfort. And then Dr. Rabindranath Tagore's dream to be held by the hand will be materialised:

'In this great world we carelessly pass by the room where Mother sits. Her storeroom is open when we want our food, our bed is ready when we must sleep. Only that touch and that voice are wanting. We are moving about, but never coming close to the personal presence, to be held by the hand and greeted: "You have come!"'

VIVEKANANDA'S ANNIVERSARY

BY NANALAL C. MEHTA

If Vivekananda had been alive today, he would have been an old man of 83—not an impossible age by any means, and yet when one thinks of him in terms of history, he barely lived 40 years and yet what a record

he has left! Had he been merely a great man—a man of genius—his stature would have been already determined by now; but as it happens in the long history of this country, he belongs to that select category of

deathless souls, whose orbit of influence grows with the lapse of time and with the calibre of the people in understanding and assimilating his message. I still remember my undergraduate days when Vivekananda was already a hero—one who had brought glory to his motherland by sheer eloquence and unrivalled powers of expression in uttering the spiritual message of a country, which had lost caste in the comity of great nations. It was a glimpse—rather distorted, for the greatness of the Swami was discerned in his superficial qualities rather than in the depth and intensity of his real teaching, and the great contribution that he had made to the future of the motherland. In the arrogance of our ignorance, the Swami looked as only the spearhead of a resurgent India, still shackled to the old superstitions and indiscriminate attachment to his Master, the great Ramakrishna. Ramakrishna looked more as the symbol of India which had already disappeared for good and hardly appeared to have a future. It has taken all these years—more than a generation—to have now got a glimpse of the truth of the Swami's dictum that he, the great Vivekananda, the hero of many platforms in the West, and the apostle of a new message from India was but a feeble instrument of his great Master. In fact it is vital that Vivekananda and his work, if they are to be properly assessed and understood, should be studied in their proper background of the humble beginnings at Dakshineswar, hallowed by the memories of the Master's life. Recently the Ramakrishna Mission has published a book of exceptional merit—*The Gospel of Ramakrishna*. I know of no book published during the last decade, which I have found so rich of wisdom, profound spiritual insight and genuine inspiration to the common folk as this simple gospel chronicled in a language of unsurpassed simplicity, covering over 900 printed pages. I shall not say more than merely commend this gospel to all those, who have not had the privilege of reading it.

The Ramakrishna Mission has been celebrating the anniversaries of the Swami and

his Master for a number of years. These occasions would have nothing more than conventional significance if Vivekananda and Ramakrishna had been merely leaders of talents and even of genius, for it is inherent in every nation to throw up men of outstanding merit and great leadership, for they undoubtedly are the architects of a nation's destiny. Men, however, of the stamp of Vivekananda are rare at all times and in all countries, and it is because of this uniqueness that our participation in an anniversary celebration is more of a privilege, a kind of stolen prayer that we of the common clay are vouchsafed and enabled to seize even for a brief moment a glimpse of the Himalayan peaks of spiritual enlightenment. To Vivekananda spiritual enlightenment was not withdrawal from life, but the conquest of it. Even after more than forty years, there is a freshness of outlook and an energy of expression which are unsurpassed. Writing to an American friend in 1894, he modestly wrote: 'I cannot write and I cannot speak, but I can think deep, and when I am heated, can speak fire.' There is no doubt about the fire in the message of the Swami, and that fire, let us hope, will continue to burn so long as there is suffering in this world to alleviate. This apostle of new India diagnosed the malady from which his country was suffering, and also knew what the remedy was. The condition of the poor was at the root of all evils in India. Religions of the world had become lifeless mockeries. What the world wanted was character. It was in need of those whose life was one burning love, selfless. That love would make every word tell like the thunderbolt. 'Neither numbers, nor powers, nor wealth, nor learning, nor eloquence, nor anything else will prevail, but purity, living in life, in one word, Anubhuti—realization.'

Time and again he pleaded for a morsel of food, for the suffering of the poor had priority over everything else, including the so-called religion. The problem of food is now more menacing than ever. We talk religion but are indifferent even to a modicum

of ethics in our practical behaviour. Our charity is not even skin-deep. We have become callous because of the wide gap between precept and practice, and also because of too much suffering, filth and squalor and sheer human inefficiency all round us. The Swami, therefore, rightly concentrated on removing the great inertia—physical and moral—which has held this country in thralldom for centuries. As a learned Pandit told me the other day, he would rather have the country being treated to an intensive course of agriculture than to a recitation of the *Bhagavata* or the Gita. The people have been fed too long on the opiate of religiosity; when they have regained their manhood and the right to human existence, they would have also recovered their true religion.

There is a unique pattern of spiritual development in the life of every country. It runs like a golden thread throughout the history of ages. On the battle-field of Kurukshetra, it was the seer—Yogeshwara Krishna, who guided the striking power of Arjuna—the doughty warrior. Ramakrishna lived the life of the spirit, inspired and embodied. Vivekananda was the man, who was the potent instrument in the hands of his Master. Even in the political sphere today, this pattern seems to be repeated. Gandhiji has been moving on high and remote altitudes. His message is carried with an unsurpassing energy by his beloved disciples like Pandit Jawaharlal Nehru and Vallabh-bhai Patel. The history of Islam furnishes also a striking parallel. The Prophet was both a thinker as well as a worker; but his message transcended all geographical limitations in the hands of his great disciples Ali and Omar. Life is a complicated pattern; it cannot be reduced to a simple formula. It is true that 'the individual is not an isolated, separate thing; an individual is a transformer of matter and experience; it is a system of relations between its own basis and the universe, including other individuals It is in the devotion of the sacrifice that he becomes most himself; it

is because of the devotion or sacrifice of individual that causes become of value' (*The Uniqueness of Man* by Julian Huxley, Page 298).

The constantly recurring note in the Swamiji's speeches and writings is that of service in the cause of the helpless millions of the motherland. What the Swamiji wanted most was to regain the spirit of heroism and to eschew the spirit of dejection which had crept over the country during the last few centuries of its evolution. He recalls the words of the Gita, and calls upon his countrymen to shake off fear, for that which makes body and mind weak is *sin* indeed. The Swami reminded us of the famous words of Sri Krishna to Arjuna: 'Yield not to impotence, O Partha! it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, Parantapa!'

He was never tired to point out that in this beastly world blackguardism often prospers and virtue suffers. He did not despise material progress, but he rightly subordinated it to the life of the spirit for bearing aloft life's fulfilment and peace.

It is curious to note that Sri Ramakrishna shook off his mortal coils on the 16th of August, 1886, and that his great disciple followed suit in 1902. Within less than 20 years the message of the Master had gone forth, and it is now easier to see something of the magnitude of the work that Sri Ramakrishna achieved, living in his humble apartment at Dakshineswar a life, singularly simple and unique in its significance.

Like the Great Prophet of Islam, Vivekananda was a great believer in the integration of the secular and the spiritual, for life in community was a matter of discipline and organization. These two were the vital instruments of maximizing all human effort whether in the sphere of secular achievement or social improvement. His experience of the life in the USA must doubtless have influenced him in the need for a more rigid enforcement of discipline in this country where almost everything militates against regular and sustained effort over a period of

time. There was one feature, however, of his organization which must not be lost sight of. He wanted to serve his country not through leadership, but through service. He wanted his boys to march in the forefront, but only as servitors, who must identify themselves with the masses in all their difficulties and their sufferings and render service in a spirit of utter humility. Vivekananda shines as a steady light in these days of strain and hardship, for he had the courage to face difficulties of all kinds and even defy them ;

and he had also supreme faith in the destiny of his people. As time goes on, as he anticipated himself, his bones will speak more and more effectively, and strike heroic chords of emulation and inspire people in the service of mankind. It is good, therefore, to have celebrations such as these, if only to remind us of these rare flowers of mankind, for they enable us, even if it be for a few fugitive moments, to transport ourselves to cleaner and more spacious regions.

THE GOAL OF THE UPANISHADS

BY PROF. GOBINDA GOPAL MUKHERJEE, M.A.

The term 'Upanishad' essentially means the 'secret,' the 'Rahasyam,' and the main business of all the 'Upanishads' is to explore and reveal this secret, this hidden reality, and to lift the veil over this great mystery. Now what is this supreme secret? The *Brihadaranyaka Upanishad* cryptically remarks that it is 'Satyasya Satyam' (2.1.20), 'the Truth of all truths.' So the goal of the Upanishads is not a relative truth but a truth, absolute and final. The Upanishads seek to dive deep into the fundamental ground. They never rest till they reach the ultimate bottom, the supreme source from which everything springs. The Upanishads never stop at a penultimate stage but always press forward to the ultimate basis, though never neglecting the different and numerous steps of the upward flight or ascent. They never err in making a relative truth, however glorious, their final goal, neither do they confuse a partial realization with the final consummation. They are not like those travellers who take some half-way house as their final resting place, refusing to move further. These seers of the Upanishads were pilgrims of eternity, whose thirst for knowledge knew no satiety. The more they knew

the more they hankered after some more light, till they reached the Light of all lights, beyond the shores of darkness, the 'Jyotisham Jyotih.'

Hence the first business of the Upanishads is to set the goal firmly so that the pilgrims may not have any confusion in their minds as to the final limit of the journey or the journey's end. Now, what is the goal? The Upanishad unequivocally answers: 'Brahma tallakshyamuchyate' (*Mund. Up.* 2.2.4), 'Lakshyam tadevaksharam' (*Mund. Up.* 2.2.3)—Brahman, the Immutable, is our goal. That is to be pierced through, with the help of this mighty weapon of the Upanishads (*Mund. Up.* 2.2.3), for, without knowing it there is no final peace but only approximations to it.

Next we must enquire: Who is this Brahman? The Upanishad replies 'Satyam jnanam anantam Brahma' (*Taitt. Up.* 2.1)—It is the Truth—not the relative truth that we know of but the Truth that knows no contradiction in any time or place, i.e. the Absolute Truth. It is also the knowledge—again not the knowledge that we are familiar with through our intellect, for our knowledge is essentially a process and so involves a knower and a known, as well as the act of knowing. But here the

term, 'Jnanam,' neither signifies the subject of knowledge nor the object of knowledge nor the act of it. It is knowledge itself, single and simple in its own reality, not a process or a product of something but the fundamental knowledge in itself, 'Ekatmapratyayasaram' (*Mand. Up.* 7). The term 'Anantam' is not a negative one but has got a positive content. By this term 'infinite' is not meant an unlimited extension of the finite, which covers or rather pervades the whole space or creation like the ether or the sky. The infinite is not an extended finite but something unique, apart from which nothing can exist, which gives reality to all finite things and yet transcends them all. Again these three terms are not used here as adjectives to specify the different qualifications of Brahman. They rather define the very nature of Brahman, they signify the Lakshana of Brahman and are not Visheshanas. A definition of Lakshana conveys the unique nature of the thing defined, points out the distinct mark which pertains to that and that alone. Here too Satyam, Jnanam, and Anantam pertain to Brahman alone. Nothing but Brahman can be this absolute truth, this supreme consciousness, this all-transcending infinite. These are unique to Brahman alone.

This uniqueness of Brahman and its overtopping of all categories of our experience is stated elsewhere in the *Kena Upanishad* (1.3) 'Anyadeva tadviditadatho aviditadadhi.' It is something else than the known and also more than the unknown. It transcends both the categories of the known and the unknown. Here the two words, 'Anyat' and 'Adhi' peculiarly suggest the utter uniqueness and wholly otherness of the nature of Brahman.

Though the essence of the reality of Brahman lies in this uniqueness, yet this conception about its wholly other nature seems queer and forbidding to our intellect. In conceiving of the ultimate nature of Brahman we always try to push the analogy of our consciousness to the final state of things. Our consciousness grows only through a relation—

the relation of the subject and the object. Without this mutual impact of the knower and the known, our consciousness remains poor and stagnant. The very law of our growth lies in this dialectic process. As our consciousness grows, the gap between the subject and the object becomes gradually shortened, till they finally merge into each other or rather coalesce in a deep union. There we get the direct intuition which seizes the object no longer through the halting steps of intellectual process but penetrates directly into the very heart of it. So there we get not a piecemeal view of things from one angle but a whole or integral vision, which has reached the centre and so has a grasp over the whole circumference.

Being caught up in the net of division, we are seeking to bridge the gulf. Without the healing of this wound of apparent division there is no peace. We know that our life's endeavours must end in frustration unless we can make the two poles meet. Without the meeting of these two opposite currents, one positive and the other negative, there can be no creativity, no illumination. We feel that we are cut off from the original source and are drying up from want of nourishment and so we are trying to join up with the main stream or current of life. We are trying to break open the barrier which withholds or keeps back the infinite reservoir of Soma or Amrita from flowing down into our life and thereby preventing it from enriching us with its life-giving properties. In fact, our whole life is an unconscious endeavour to link up with that founthead of divine ambrosia. In every act of our life, we are trying to take in what lies outside of us, to make the outer object a part and parcel of our being. But we are never wholly successful. Though we can take in a portion of the outer world into us, much of it still lies outside of us and so there is no complete fusion of our being with the world, no absolute coalescence between the subject and the object. This happens because our intellect is unaccustomed to this act of identification. It knows things from a

distance through a relation of separation alone. Only when we become Avakrachetasah, only when we give up the crooked and circuitous way of the intellect and take the straight and direct path of intuition that we begin to hear the melody of union. What had appeared foreign and forbidding so far becomes now the very stuff of our being.

Intuition is essentially a unitive faculty while the intellect is a separative one. 'Intuition gives us the object in itself, while intellect details its relations.'¹ It is the clear light of reason, (Sphutah prajnalokah), and does not follow from a process (Kramananurodhi). The knower merges himself in the known or rather becomes molten into it. There is consequently a clearer and truer vision of things and also a growing richness of our comprehension, as well as an extension of all our faculties. Intuition is not a thing which is 'incapable of giving us anything else than simple being,' but it is a vision direct as well as comprehensive (Asheshavisheshadarshanam).

Hence intuition brings about a synthesis, a harmony, because it takes us up to the source from which the division sprang, where the two poles are held in equal balance. So here the strife is at an end and there is a consequent feeling of utter peace. Division and discord are no more but they give place to union and concord. What had appeared so long as separate and disconnected parts now become complementary components of one whole. Illumination floods even the darkest chambers of the being. No resistance or obstruction is felt in any sphere (Apratighatah chittasya). We have a supreme command over the entire working of the machine. 'He is the lord of everything, the knower of everything, the Antaryami, the source from which spring all beings and to which they return.'² We have been practi-

cally searching for an adequate explanation of this enigmatic world, we wanted to know the reasonableness of this huge show and now that we have reached the supreme source (Yonih) which gives birth to this existence, we feel that we have discovered the whole purpose and meaning of it. The key to this world riddle seems to have been found at last. What else is to be desired?

But here the Upanishads ask us to take a still further step, for we have not reached yet the journey's end. Though we have found the source of the division, and consequently the meaning of it, that is not all and sufficient. We must pass beyond the source to have a view of things *sub specie aeternitatis*, for that is the true and real vision of things. So long we have been pressing forward with our own instrument of intellect, but now we must abandon everything at our disposal and look at the thing in and through itself (Sakshat aparokshat). We must be stripped of everything and should enter as a naked child the kingdom of heaven to have a naked view of reality. Though we had refined our intellect to the utmost and had as a result of it the glorious vision of the head and source of the creation, yet, after all, it was a vision of the intellect. It was a view of things through a medium, though for all practical purposes the medium had ceased to exist owing to its utter transparency and finest form. Still there was a film though the film may have been the finest. Now we are being called upon to abandon that too and plunge straight into the heart of Reality and take a 'flight from the Alone to the Alone.' Here our intellect quails, it shrinks, because it is being asked to commit suicide; and the last thing that one can do is to bring about one's own self-extinction. The intellect protests, for an impossible demand is now being made and it thinks that things are now being lifted out of the sphere of concrete reality to a region of arid abstraction. The causal link which was being so carefully traced so far, suddenly gives way; we are faced with an yawning

¹ Radhakrishnan, *An Idealist View of Life*, p. 153.

² Esha sarveshvara esha sarvajna eshoantaryami esha yonih sarvasya prabhavapyayauhi bhutanam. (*Mand. Up.* 6).

chasm and are being asked to take a jump. Here is the mighty fear, the upraised thunderbolt,³ but the Upanishad assures us that one who can face it boldly and take the leap becomes immortal.

As we are being asked to face the relationless absolute, we think that we shall be losing all relations with this *terra firma*, it will all become an illusion or phantasmagoria—this rich concrete world of ours. The highest intuition had given us the vision of the world as bearing an organic relation with the supreme reality. It was found as a complementary aspect of the Absolute, rather a necessary manifestation of the supreme. It was seen that 'God is essentially bound up with the life in time.'⁴ So it was all soothing and comforting truth so long. But now as we are being asked to discard that vision too, it looks all dark. So in the Upanishads we find that Maitreyi was seized with a similar fear, and apprehended that things were now definitely drifting towards a nihilism, a total extinction and nothingness when Yajnavalkya explained the nature of Atman as a thing **which** was neither within nor without (Anantara abahya), and also without consciousness (Na pretya samjnasti). He immediately assured Maitreyi that the Atman can never be extinct (Anuchhitti-dharma), that it is immortal (Avinashi). What has happened is that the light of separative consciousness has gone out, there is no more the cognizance of an object outside the self because there is no trace of duality any more. Similarly when the supreme reality is described through negatives, by 'Neti neti,' we are often misled in thinking that the negative particle 'Na' signifies a negation or rejection of everything else, whereas in reality it only tries to bring home to us the absolute transcendence of Brahman, its uniqueness or Vilakshanata. In our terminology or association of ideas, 'Na' means nothing but a negation. So when Brahman is signified by 'Na.'

we think that everything is being taken away, that the reality is going to be depleted of all contents, its richness is being sacrificed, or it is rather being impoverished. But one who is fortunate enough in having even a glimpse of this glorious absolute finds that nothing is here depleted at all; on the other hand, all the richness is not only completed here but exceeded and transcended. Here, by a strange mathematics, we find that even after subtracting the full, the remainder is full still. The reason of it is this that its fulness or richness does not depend on anything else but is inherent in it. So nothing can take it away or decrease it nor increase it. Its richness can never be fathomed in measure of degrees because it utterly exceeds all measure. Measure is essentially a feature of Maya, rather the very basic meaning of it. That which transcends the Maya naturally transcends all measure. In Maya there is a progressive growth in luminosity; it is accustomed to evolution, it buds out petal by petal; so after its full-petalled growth or complete outflowering, it thinks that the consummation has been reached. To conceive of yet another stage outpetalling it all is absolutely impossible for it; and it is a mere abstraction or a figment of the imagination. But can that which gives all the meaning and value to our life and the world be itself a meaningless abstraction? That is the one 'in whom all is found and yet all is lost,'⁵ that is the indescribable supreme bliss,⁶ that is the one about whom one can only say that it is and nothing else, for the mind and speech return thence baffled, being unable to comprehend it. That is the region of eternal full bloom, where there is no progressive flowering stage by stage but everything is complete there all at once and for ever and from all eternity and beyond. So Radhakrishnan rightly remarks in his illuminating exposition of the nature of the Absolute :

³ Mahadbhayam vajramudyatam.

⁴ Radhakrishnan, *An Idealist View of Life*, p. 338.

⁵ Radhakrishnan, *An Idealist View of Life*, p. 343.

⁶ Anirdeshyam param sukham (*Katha Up.* 2. 3. 14).

'Creation neither adds to nor takes away from the reality of the Absolute. Evolution may be a part of our cosmic process but the Absolute is not subject to it. The Absolute is incapable of increase.'⁷

But none can climb this rarefied height all at once and the sages of the Upanishads were very well aware of this fact. Speculation about it from a distance can only lead to a deeper darkness and will never give the illuminating vision.⁸ Without the supreme refinement of the intellect, without the complete growth of our personality in all its parts, this supreme majesty of Brahman can never be apprehended or grasped. 'If we would transcend personality, we must first take the trouble to become persons.'⁹ After the completest development comes the fulfilment and realization, and never before it. Nature, a cautious and careful mother as she is, will never allow us to get out of her arms and walk our own way until she finds us completely mature and developed. We want to run before we have learnt to walk, we seek to jump before we have learnt to take our steps. But unless we complete the cycle of development there is no hope of getting out of it. To know the biggest thing, that is Brahman, we too must grow the biggest. So we find in the *Prashna Upanishad* the reference to the Purusha with sixteen parts, or Kalas. After the development of all the Kalas or parts of our being, we can hope to merge in the Absolute, as the river merges in the ocean losing its name and form and becomes partless and free (Akalo amrito bhavati).¹⁰ We must first grow whole if we want to reach the sole reality.

In order to make the Absolute seizable by our intellect, the Upanishads point three aspects of its being. In the exposition of Omkara, which has always been taken as the supreme symbol of Brahman in the Upanishads, the *Chandogya Upanishad* shows three

distinct aspects of it. The first is the Rasatama, the second is the Mithuna, and the third is the Samriddhi aspect. In its Rasatama form, i.e. in its ultimate essence, it is the Supreme, the Transcendent, the Eighth.¹¹ The Mithuna form represents its immanent aspect where it is no longer a pure indivisible unity but a unity in difference, a one-in-two, a union of two complementary parts (Vak-prana, rik-sama), known as Shiva and Shakti in the Tantras. From the union of these two parts comes the fulfilment of desires¹² and this is the source from which flows the stream of creation, the seed from which springs this mighty world tree with its infinite ramifications. It is the Shabda Brahman, the root of all creations. It is also Savitri, the Divine Mother, who gives birth to this universe, who is worshipped as Gayatri, who directs all the movements, inner and outer, in the hearts as well as in the heavens. She is the Adya Shakti, the creative will, who manifests herself in this polarity of subject and object, (Aham and Idam). During the time of creation the Idam predominates, the object attracts the will outwards and binds it, while in the process of dissolution or freedom there is a gradual ascendancy of Aham, a gradual dissociation from Idam, and consequently it is drawn more and more inwards. These two movements, the one outer and the other inner, signify the basic law of creation and pervade all through. Life and death, waking and sleep, day and night, youth and age, everywhere we find this law in action. This ebb and flow, this contraction and expansion is the cosmic systole and diastole, which is at work. Everything is being swung from one pole to the other through this natural motion of the pendulum and if we want to get out of it we must seek out the source whence comes this dual movement. In the Mother's lap alone we may hope to find rest. So the

⁷ Radhakrishnan, *An Idealist View of Life*, p.343.

⁸ Bhnya iva te tamo ya u vidyayam ratah.

⁹ Huxley, *Ends and Means*, p. 325.

¹⁰ *Prashna Up.* 6, 5

¹¹ Paramah parardhyo ashtamah (*Ch. Up.* 1. 1. 3).

¹² Apayita ha vai kamanam bhavati (*Ch. Up.* 1. 1. 7).

Tantra has sought to indicate the true way to salvation through the propitiation of the Mother, for it is she who binds and again it is she who releases.¹³ The *Kena Upanishad* also tells us that when the gods ran towards Brahman in order to know it and ultimately failed to fathom its reality, at last to Indra, the king of the gods, appeared the divine resplendent Mother, Uma Haimavati, and she revealed the nature of Brahman to him. So it is through her alone that one may hope to know the supreme, and never in any other way. In the Vedic symbol it is the sun, the Ravi, the Vishvarupa,¹⁴ the Mukhya Prana.¹⁵ It is this sun which covers the true nature of reality with a golden lid¹⁶ and so the prayer goes out to him, the sole seer, the sustainer, the ordainer, the sun, the offspring of the lord of creation, for contracting his rays, for the withdrawal of his diffused effulgence by which it may be possible to have a view of the most beneficent form of the Supreme.¹⁷ Without the piercing of the veil it is not possible to have absolute and complete identification with that reality, to feel that it is I (Sohamasmī). Without this identification the two poles remain wide apart, this Sah and Ham, this Bindu and Visarga. Sometimes the Bindu bifurcates itself in two and brings into existence the Visarga or Srishti or creation and again it takes back into itself the Visarga and remains as the one dot or Bindu or the seed. This goes on endlessly, this cosmic breathing, this inhalation and exhalation. These two are in eternal coalescence, the one is indissolubly united with the other and none of them can exist apart from the other.

From this Mithuna flows the third aspect, the Samriddhi, the expansion, the richness, the exuberance of creation. The command¹⁸ seems to have been received to 'be fruitful

and multiply' and so the thousandfold stream of desires flows thence and actualizes itself. From the union of the two principles, i.e. Mithuna, comes the creation (Samriddhi) which is called in the Gita as Yoga and Vibhuti.¹⁹

But even this deep union does not give us the seamless whole that we are seeking. Union we have got but not yet unity, oneness we have achieved but not yet non-duality. Only when we pierce this glorious veil, this effulgent film, that we reach the utter unity, the absolute transcendence. Only after achieving the full realization of the Shabda Brahman can we hope to pass beyond to the Para Brahman, pass from sound to the silence. So it has been said that only to the adepts and the wise and those who have deeply contemplated over the Saguna Brahman should this final truth of things be revealed.²⁰ Though a straight and direct path to the Para Brahman is not ruled out, though it is possible to move all at once through one single effort alone (Ekenaiva prayatnena) straight to the bosom of the Absolute, yet that is an exception to the general rule, a hazardous path, fraught with dangers for the ordinary men and open only to the most proficient.

This supreme effulgence, this glorious sun, is the source of ignorance as well as the repository of all knowledge, a paradox which is almost bewildering. Here is the veil of ignorance put over the face of that ineffable reality and here again is the wealth of all the world of knowledge. All the knowledge that we are having, whatever we are now knowing, is only a remembrance of what lies imbedded in us. So what we call knowledge or Prama is only Prama through courtesy, because, according to the definition of Prama, it is the knowledge of something which was not previously known and which is not going to be contradicted later on.²¹ But can we assert with any boldness that all that we have

¹³ *Matrikachakraviveka*, 3. 4.

¹⁴ *Prashna Up.* 1. 7. 8.

¹⁵ *Ch. Up.* 1. 2. 7.

¹⁶ *Isha. Up.* 15.

¹⁷ *Ibid.* 16.

¹⁸ *Anujna (Ch. Up.* 1. 1. 8).

¹⁹ *Gita*, 10. 7.

²⁰ *Vidyaranya-Anubhutiprakasha*, 6. 98.

²¹ *Anadhigata badhita tattvabodhah.*

known up till now were really Anadhigata, previously unacquired? Were they not Adhigata, known already in the deepest layers of our being? We are bringing them up to the surface, that is all. Sir James Jeans makes a profound statement, full of the deepest significance, in his illuminating book, *Physics and Philosophy*, when he says: 'Now these waves of knowledge exhibit complete determination; as they roll on, they show us knowledge growing out of knowledge and uncertainty following uncertainty according to a strict causal law. But this tells us nothing we do not already know. If we had found new knowledge appearing, not out of previous knowledge but spontaneously and of its own accord, we should have come upon something very startling and of profound philosophical significance.'²² Modern science, even after having such a complete and thorough knowledge of all the phenomena of Nature, finds that knowledge is utterly inadequate and, to its surprise, it also finds that what it has learnt so far is nothing new or unique. As its knowledge is still inadequate and relative, it is seeking for a knowledge which must be spontaneous and coming of its own accord, i.e. a knowledge which must bear its own validity (Swayampramana) which would be valid through itself (Swatahpramana) which need not be validated by something apart from it. In a word, we must have an absolute knowledge and not a relative one. This knowledge can only be the knowledge of the supreme Brahman, for only in the Brahman is this utter freedom and spontaneity. Everything else is dependent and mechanical. The only unique thing which has never come within the ranges of knowledge, the only thing really unacquired (Anadhigata) is the supreme Brahman and to know it is to have real knowledge (Prama) which will lift us out of this sphere of causality, take us out of this region of ab-

solute determinism to the kingdom of real freedom and glory. That knowledge is not a knowledge of simple being, shorn of all richness, but through this knowledge comes the knowledge of everything else, by knowing it we know all.

The Upanishads incessantly call us to take this bold leap and find the supreme solution, for only by knowing Brahman we transcend the sphere of death and not otherwise. The Upanishads have no ambiguity in this, in the enunciation of our goal. To read the Upanishads in some other light is to thrust our own bias into the texts. The plain meaning is clear as daylight and to confuse it is to miss the whole teaching of the Upanishads. 'Spiritual books are written in the language of the spirit and must be spiritually discerned. They yield a new sense at every reading and it is only after many years that most of us begin to realize the colossal nature of our own initial mistakes.'²³ The real spirit can never be taught, it must be caught through an act of sympathy with the true essence of the Upanishadic teaching.

To conclude: From expansion to union or illumination and thence to identification—these are the three broad steps indicated by the Upanishads and to skip over any of them will be to retard our growth and delay our realization. From the world of Bheda or separation, in which we are now placed, to the region of Bhedabheda or the unity-indifference, the Prana, the Mithuna, and finally to that of Abheda or absolute unity, the Rasatama. Human thought has tarried too long at the second level, the level of synthesis, the level of Prana. The time has come for us to take a still bolder step forward and find the final solution of things there, where there will be a total removal of all doubts for ever, the untying of the knots of the heart and annihilation of all the bondages of Karma. That is the end of the road, that is the supreme status of the all-pervasive Vishnu.

²² Jeans, *Physics and Philosophy*, p. 195.

²³ Underhill, *Concerning the Inner Life*, p. 88.

SRI RAMAKRISHNA AS A LIVING PRESENCE*

BY A WESTERNER

I am a Western devotee of Sri Ramakrishna and the Holy Mother and Vivekananda. Here in Bengal—in Calcutta—you have had three of the greatest incarnations the world has seen for centuries. No matter how great your troubles are—and let us hope that these will soon be over—you have this most divine, most precious consolation; and that is—that your country is still in the heyday of her glory and of her power; for she can still produce sublime men and women for the guidance, for the teaching, and for the uplifting of the whole world. I who am a Britisher can tell you with all sincerity that this Belur Math where we are gathered together now, is probably the greatest spiritual dynamo or power-centre on earth. How proud you must be of that! And how thankful I am, on behalf of my people, that the Sanyasis of Sri Ramakrishna welcome the foreigner to this holy place, in his name!

You have all come here today to do honour to the memory of Sri Ramakrishna. But when you honour him, you are also honouring Sarada Devi and Vivekananda—for they and he are as one being in different aspects. You are also honouring all those wonderful men who were—and are—his disciples. And let us not forget the dedicated Indian women and Sister Nivedita and other foreign Sisters and Brothers, who gave their lives, and are giving them still for this righteous cause.

Now when I hear people talking about honouring the *memory* of Sri Ramakrishna, I feel that I must point out that Ramakrishna and his holy group are not just a mere memory. They are living presences here among us, and all over the world too, wherever they may be needed by suffering and truly aspiring men and women. When

in our inmost hearts, and with true and sincere yearning we approach the Lord, he is found to be no longer a memory. He is found to be present in reality—he is here, with us, albeit our eyes of flesh cannot always see him. And yet, how many have seen him! Their number is legion. Do not forget this: that Sri Ramakrishna is living among us—that Sarada Devi is here today—that Vivekananda, the mighty hero, is also with us today!

You must be very happy when you realize that, in the person of Sri Ramakrishna, your country has given a major spiritual outpouring to the whole human race. It is not really necessary for me to tell you this; but in case some of you may not yet feel quite sure about it, may I suggest that you should try to make the opportunity to study the *Gospel of Sri Ramakrishna*, and the long *Life of Sri Ramakrishna*, with an Introduction by Mahatma Gandhi, and the two-volume *Life of Swami Vivekananda* as well as his *Complete Works*? If you read intently, and re-live in imagination the wonderful stories and scenes which are recorded in those books—if you even *partially* absorb the teachings found in those books, then you will be in a position to know for certain that you are face to face with the sublime Drama of Divinity, clothed in forms suitable to our time. You will no longer grope. You will be sure of it. For the modern mind searches for proof, and it is not satisfied with theories. We moderns demand experience, not merely experiment, and to any one who goes deeply into the matter, Ramakrishna *is* that experience. But if you want to succeed in business, in art, or in any walk of life, you have to work hard for it. So then, you have to work at least as hard, to prove to yourselves beyond the shadow of doubt, that Ramakrishna is one of the company of world saviours, and that his evangel, and the evangel of Vivekananda, are

* Condensed from a broadcast talk to the birthday celebration gathering at Belur Math, near Calcutta.

indeed the message to the twentieth century which, if understood and lived out, can save us all from ruin. A Western scientist said to me a few months ago: 'If we Westerners don't "get" this thought in the next twenty-five years, *we are done.*' As usual, India is the spiritual teacher of mankind.

But among us there are fortunate ones who make contact with Sri Ramakrishna even before becoming well-acquainted with these books. Such people are in a position positively to assert that a spiritual revival does not consist in a mere book or preachment—that it is not to be found in prayer alone—that it is not even a Ramakrishna Mission, though God knows that the Mission is in itself a miracle of love and sacrifice! No. A spiritual revival is always ushered in by a personal contact—by a *presence*. It is the real and actual presence of God incarnate living among us. The whole world is hungering today for that living power and that Presence. No amount of knowledge, of material expansion, or even of spiritual practice will help us out of our miseries, unless we can have this Presence, which is found in the personal living touch of the Master. Ramakrishna has brought this to us. How can we sufficiently well serve him, and serve one another for his sake?

We are gathered here on the most holy ground. This place, Belur Math, is sanctified by Sanctity Itself. Here is the Most High, the Divine Being—the Beloved, the Friend, and the Servant of all! No wonder that you come here in such great numbers—it is the magnet of this presence of Sri Ramakrishna and of his glorious spiritual family which draws us all!

Before I leave this thought, let me remind you of his words to the Holy Mother when she was sorrowing after he had left the body. (I quote from memory). He appeared to her and told her not to remove her bangles. 'I am here,' he said, 'where else is there for me to go?' So, he is here. Where else is there for him to go?

Some of you may be thinking of all the

difficulties of your lives, and because of these, how can you reach him, and live by him and become one of his blessed company? Some of us feel sorrowful when we have to return into the petty things of our lives from such a place as this. Listen to the words of Sri Ramakrishna, by which he shows the sure way to reach beyond all our sorrows: He said: 'People shed a whole jug of tears for wife and children. They swim in tears for money. But who weeps for God? Cry to Him with real yearning . . . As the mother loves her child, the chaste wife her husband, and the worldly man his wealth—add together these three forces of love, and give it all to God.' This was the way he indicated to us. There is no royal road. We have to make the road as we go. Even God cannot interfere, if we are not willing to work for the prize of Him.

Ramakrishna is so great that no one can express that greatness! Vivekananda, his other half, thought that Hinduism—Vedanta—most perfectly explained Ramakrishna; so he interpreted Vedanta in a wonderful, assimilable form, to America and England, and to you, his co-religionists. Let us not only worship him and say pious things about him for what he has done—he, who gave back her very soul to India, whose teachings will live through centuries to come as a beacon-light to us all! Let us, rather, address ourselves to carrying out those teachings for the good of this country, and of distraught humanity.

For some time past, I have been watching and wondering at the Sanyasis of the order founded by Vivekananda—the order of Sri Ramakrishna. I can only tell you that after having travelled over much of this globe, and examined the lives of all kinds of holy people, I have come to the conclusion that these men are the holiest, the purest, the most utterly selfless and sincere that I have ever met. To such men, you may indeed entrust the guidance of your souls, and the serving of your people.

It will be our honour to guard this precious

order as well as the Mission, for the sake of their priceless services to this country and to the world. It is rare to find such holiness in all the world; therefore, not only shall we bow our bodies to it, but also our minds and our hearts. Please do not let it be said of you that a prophet is not a prophet in his own country! I think that each one of us should shoulder the responsibility for serving Sri Ramakrishna by standing by these men who are his spiritual grandchildren, and

spreading their magnificent order and Mission in all ways possible. If we do this, then we, too, will become Ramakrishna's very own. If we come to such a place as this to give ourselves wholly to him, we will most surely find and hold him for ever and ever. Then, all our troubles will cease, we will stand quietly in the midst of the river of Karma, and even if it still flows over us, we will remain with Ramakrishna—unhurt, and at peace.

THE DAWN OF A NEW DAY

BY A. DOROTHY BARRS

The study of mankind in Europe today is impossible without a visit to the war-weary lands; moreover, the peoples who have suffered under the heel of the Nazis have had no time for anything except the licking of their wounds. The new life has not yet burst forth; when it is awakened it will be decades before it is able to flourish, and possibly centuries before it comes to maturity. All the world is taking part in this great awakening; all nations have passed through the dark night of anguish and suffering, but it is with the West in particular that we are concerned at the moment.

Is the mind of man awakening from its long sleep? Has man in the mass yet realized the causes of war and its far-reaching consequences? The answer is No. In all countries we read of greed and selfishness actuating men's lives; of cruelty and hatred resulting in murder and lawlessness; of the exploitation of the powerful over the weak; of the black market racketeers everywhere frustrating law and order. Man's greatest discovery, the releasing of atomic energy, marks a new era in destructive warfare; and the use of animals for experiments with new lethal weapons is apathetically accepted. We

open our morning paper and read of deep suspicions and antagonisms of one nation towards another. In daily life we find men and women with jagged nerves and frayed tempers. The more thoughtful among us ask ourselves if it is possible from such turmoils and strife to build a lasting security, or will it be a repetition of the false peace that followed the first Great War?

Humanity has yet to realize that although war apparently starts with governments at cross-purposes, it is the clash of ideologies of different nations, the subversive activities of armament combines, cartels, and monopolies which serve vested interests and personal aggrandizement; the misuse of political, financial, and personal power, and the thoughts and actions of ordinary men and women that provide the soil wherein the seed of war is germinated.

We are not yet able to see the mote in our own eyes but only in our brother's. One of the greatest difficulties for those who live in the West is to face up to their own weaknesses. How few ask themselves the question: 'In what way am I adding to the turmoil and chaos in the world?' When the new life expresses itself, more care will be taken to

radiate love rather than hate; generosity will take the place of greed; unselfishness will be substituted for selfishness; compassion will be extended to all, animals and humans alike, instead of so much cruelty, which is commercialized today; understanding will take the place of exploitation; the powerful will protect the weak; and the life of the community everywhere will be based on the ideals of the great pioneers of the past of 'each for all and all for each.'

All this could be possible in the era on the threshold of which humanity now stands, if men respond to this urge within them. The new life belongs to the spirit, the age which is passing is based on the deification of material wealth and glorification of the personality. Are the men and women of this century destined to achieve such an apparent miracle as the preceding paragraph portrays?

There are signs everywhere, in spite of the dark picture outlined at the beginning, that the nations are groping for something different. The forces of evil, having been driven back to some extent with the overcoming of the Axis Powers, will assuredly concentrate their attention on the emotional and thought life of the world. Evil might be said still to be dominant, yet there are indications that the will-to-good grows steadily in every country. The demand for the use of atomic energy for the welfare of the nations instead of the destruction of civilization is heard on all sides. Man will learn by slow degrees of the potential lessening of poverty, crime, disease, and other evils through its use. It may be by slow processes, too, that he will learn how usefully to occupy his leisure, as this wonderful power locked up within the atom, when released, lessens the labour underground, in transport, factories, workshops, and kitchens which has hitherto been done by men and women by the sweat of their brow. Groups of enlightened persons are working for international cohesion and co-

operation in handling of world peace. Perhaps the most encouraging of all signs is the slow but sure awakening of the masses towards the need for better conditions; the realization of the responsibility of each person in building the future. We see signs in the young of a readiness to espouse a humanitarian cause, such as kindness to animals and birds, which will eventually lead them to a better understanding of human needs not only in their own countries but everywhere in the world.

Today experiences and incidents are speeding up the tempo of many lives and it is not always easy to see the wood for the trees. Those more fortunate ones who are able to stand aside from the rush of life for a few moments and to meditate in silence upon the meaning of things around them, may receive a glimmer of some purpose behind all the upheaval, a plan to which all nations are contributing. Each person and nation is perceived as part of the purpose of life. All persons, races and nations are important since each one brings a strand to the weaving of the pattern.

To understand the purpose of life; to co-operate with the plan; to awaken powers which are now latent within the mind of man; to use these new powers, the gifts of the spirit, in service, is the work of the immediate future of humanity. These powers, only awakened as yet in the few, transcend the personality and are the threefold aspects of the soul or spiritual ego: Spiritual will or purpose, spiritual vision or intuition, creative activity or inspiration. These are only some of the innate qualities mankind is destined to unfold and consciously use during the coming age.

Through suffering new life is born. The dawn appears on the horizon for all nations. How man will respond to his opportunities can only be told by those who are yet to come.

GERMANY AND WORLD POLITICS OF TOMORROW

BY DR. TARAKANATH DAS, PH.D.

I

When the Treaty of Versailles was signed, after the conclusion of World War I, it was hoped by many statesmen of the Victorious Allied Powers that Germany, disarmed, deprived of her navy and merchant-marine, colonies, and also the sources of raw materials at Ruhr, and partitioned in the East by the establishment of a Polish corridor, would not be able to play any decisive role in world politics in the near future. Although it was understood by some far-sighted statesmen that a nation of more than 60,000,000 most industrious, highly educated, scientifically trained, and vigorous people could never be kept permanently under subjection, unless she was completely isolated in world politics. To carry out this complete isolation of Germany in world politics, the makers of Versailles Treaty virtually secured control over German economy, national defence, and foreign affairs. The League of Nations was made a part of the Treaty of Versailles. This League was a league of victors and a kind of grand alliance of the victors—the big Five with their satellites—to maintain the *status quo* of the territorial disposition made by the treaty and have a united front of all the members of the league against any possible move by Germany and her former allies to violate the provisions of the treaty.

But this programme did not work, because World War I which ended with the destruction of the Ottoman Empire, the Tsarist Russian Empire, the Austrian Empire as well as the German Empire, created a new situation in world politics, *upsetting the balance of power*; and in this new situation of new international rivalry there could not be created a new balance of power without Germany, a strong Germany as a balance among the three rivals, Britain, France, and later on Soviet Russia. Thus within a few

years, with the growth of Anglo-French rivalry, German support, at least neutrality, was sought after by all the great powers and German statesmen utilized this situation to the maximum to bring about recovery of Germany to the position of the most dominant power in the world.

II

After the signing of the Treaty of Versailles, which was at first rejected by all Germans of all parties, the German statesmen began to undo the treaty; and to do that, *the first and foremost thing that was necessary was to break Germany's isolation in world politics*. The first step towards gaining the objective was possible because the Allied Powers did not wish to take Soviet Russia within their council and even wanted to overthrow Soviet Russian Government by promoting civil war in Russia. Thus Soviet Russia while fighting a civil war at home and foreign intervention in every field of her national life also needed at least German neutrality, if not support. It was the common interest of both nations, Germany and Soviet Russia, in the fields of economy, national defence, and international relations which led to the *de facto* Russian-German alliance, which was signed at Rapplo in 1921. This happened when both Russia and Germany were debarred from becoming members of the League of Nations. *In this connection, one thing should not be forgotten by students of world politics, that the ideological issue of communism versus capitalism did not prevent communist Russia from signing a virtual treaty of alliance with capitalist Germany*. In fact communist Russia agreed to support capitalist German national economy by supplying raw materials and opening Russian markets for German goods, while German scientists and military experts began to extend their services to

build up Russian industries and a *military machine* which later on became so formidable.

After securing Russo-German understanding, in the lines of Bismarckian foreign policy, German nationalist statesmen began to seek support of Britain against France or to do their best to break up the then existing Anglo-French solidarity. This was not a very easy task and it was not accomplished without much manoeuvring--and lack of space will not permit me to go into details. The attempt to break up Anglo-French solidarity against Germany led to the occupation of the Ruhr by the French; and the Germans who hoped active British opposition to French policy were disappointed. Then came the German success in securing Anglo-American financial support regarding the solution of German reparation problems. After the Ruhr occupation, German statesmen of the type of Dr Stresseman became convinced that revision of the Versailles treaty could not be secured without some kind of Franco-German understanding. When Mr M. Briand and Dr Stresseman began to take active steps to cement Franco-German understanding through economic collaboration between the two nations and also mutual political understanding, then Britain, to prevent any possible formation of a Franco-German-Russian bloc took up the side of Germany; and through various steps the Versailles Treaty was revised and the Locarno Pact was signed, and the alien army of occupation left Germany five years before the time set by the Treaty of Versailles.

While Germans were courting both France and Britain to gain their support, they also succeeded in bringing about better understanding with Japan and Italy; and they began to spread their economic and political activities in China and India. Germany was no more isolated and in actuality the Versailles Treaty was broken at many points. The German nation was gaining consciousness of their power and was most anxious to reassert their old position of dominance in Central Europe, if not in the world. It was under

this situation that Hitler appeared on the German scene. Hitler was the product of German national aspirations to reassert and to take revenge.

Hitler realized that to recover German territories and to destroy the Polish corridor, it was necessary to have military power and diplomatic support. Hitler worked against partition of Germany and took active steps that all Germanic people, in Austria, in Czecho-slovakia, and in Poland, must be united and this must be achieved without a war, if that was possible. But at the same time Hitler knew rightly that without strong military backing, Germany will never be able to accomplish the objective. Thus Germany secured British support to introduce conscription and continued secret arming. The British did not object to this; because they were anxious to have a strong Germany as a balance between a strong France and the growing power of Soviet Russia. The British policy for a time was to have an Anglo-German understanding to prevent any possibility of a German-Russian-French understanding or a German-French understanding or a German-Russian understanding which would be injurious to British interests. In short British policy during the governments of Baldwin, Ramsay MacDonald, and Neville Chamberlain was to follow the policy of Disraeli who used German support to further British interests. Thus Britain signed the Munich agreement and made concessions to Germany so that the latter would reach eastward which would be a menace to Soviet Russia.

When Soviet Russia became convinced that Germany with the support of Britain and her western allies might start eastward expansion even menacing Russian Ukraine and towards the Caucasus, then Stalin, to preserve Soviet Russian national interest, signed a virtual alliance with Hitler, and divided up the whole of the Central Europe as their spheres of influence, destroying the very existence of the Polish state with which Soviet Russia was in alliance. This led to

Hitler's attack on Poland and which led to World War II. Germany within fifteen years after the signing of the Treaty of Versailles, not only overcame all the restrictions that were imposed upon her, but became the most powerful single state in Europe. It was the greatest blunder on the part of German Nazi leaders to plunge their country into wars hoping that they would be able to gain territories by defeating their enemies. *Germany lost the war because she brought about the combination of Great Britain, America, Soviet Russia, and other Powers against her and also because the Axis Power did not follow a common foreign policy and common defence policy.*

III

Because Germany has lost the war, the defeated country is being partitioned. Poland and Soviet Russia have occupied large sections of East Prussia, the heart of Germanism. German industries have been dismantled and machines of all kinds have been taken to Soviet Russia and other countries. Millions of Germans are being used as virtual slave labourers to rebuild Soviet Russian devastated territories. American, Russian, French, and British armies of occupation are policing occupied Germany divided into four zones. There are demands that in the west, German Ruhr and Rhineland should also be detached from Germany and there should be international control of German industries. But at the same time there are also protests from the British—such men as Churchill and others have raised their voice against deportation of millions of Germans by the Russians. There are also warnings by American military authorities that there must be centralized German government and that the four separate zones of occupation should be substituted by one and should be policed by combined forces of occupation. We also find in the Russian zone that the authorities have divided up great estates among the masses and also are doing their best to bring about consolidation

of socialist and communist parties into one pro-Russian party. In the recent elections in the American and British zones, communists have been overwhelmingly defeated by the Christian democrats or all those who are opposed to pro-Russian policies of the German communists. Today in Germany there is a tug of war between the Russians on the one hand and the Anglo-American Powers and their allies on the other, for getting support of the German people in the growing rivalry among these powers.

German scientists are being sought and hired by these Powers and in the United States very large numbers of German scientists are carrying on highly secret researches in the field of perfecting war weapons. In Russia today German scientists are used for atomic researches and Great Britain is also pursuing the same policy.

IV

During the present session of the Foreign Ministers Conference at Paris, United States Secretary of State, Byrnes, has made the proposal that the Big Four Powers should form an alliance for twenty-five years and there should be a Four Power Commission appointed which will have the full authority to carry out complete disarmament of Germany. It is interesting that Russia is violently opposed to any such proposition and Britain is not anxious to see any such development. This is a very significant development. Russia does not wish to see complete disarmament of Germany nor is Great Britain in favour of any such proposition. But they are in favour of a Germany which will be in their favour in the future alignment of powers in world politics.

The role of Germany in the world politics of tomorrow will be as significant as it was during the post-Versailles days. In spite of the existence of the United Nations Organization, all nations are arming feverishly and they are creating political blocs and it is only a question of time when Germany, a nation of sixty-five millions (in spite of being

partitioned), will be sought as an ally by rival blocs. Germany will use the situation to her advantage. *It is safe to say that Germany will go with that bloc of powers which will wipe out the present existing condition of dismemberment and also afford equal opportunity for economic development in world markets for her recovery.* It seems that Soviet Russia cannot support a movement for a United Germany which will be again dominant in Central Europe; on the other hand to check Soviet control of the Balkans, the Danubian States and Soviet expansion in various regions undermining

the position of Anglo-American powers, the latter powers will be willing to make adequate compensation to a rejuvenated Germany. Thus it is quite probable that within a few years there will be rejuvenation of Germany under the direction of the Anglo-American Powers; and the only way Soviet Russia would be able to prevent such a development is to create a strong German communist bloc which will bring about a civil war in Germany, as it exists today in China. In any case Germany's role in the world politics of tomorrow will be decisive in the coming re-alignment of powers.

NOTES AND COMMENTS

TO OUR READERS

We regret that the publication of *Prabuddha Bharata* for this month has been considerably delayed owing to printing and other difficulties created by the unprecedented Calcutta disturbances. As these difficulties still continue, the issue for October also will come out a little late.

In *Conversations with Swami Shivananda*, the readers will find another instalment of the inspiring advice of Mahapurushji on matters that come close to the human heart. . . . In *An Approach to Universality*, our readers will find the great spirit of toleration and understanding of diverse points of view for which Indians are noted permeating the mind of the author who, though a Christian, is yet able to view religious problems in the broader perspective of world civilization. The author studied in Rome, and took his Degree in Theology from the University of Rome. . . . That education, if there must be, should be both creative and constructive at the same time is the view expressed by Prof. Mathur in *Creative Education*. Himself an active educationist, the Professor (with whose writings our readers are by now

familiar) lays emphasis on the basic aim of real education, viz. the manifestation, in an unencumbered atmosphere, of the divinity inherent in the pupil. . . . How the life and teachings of the great saints are influencing acute and even sceptical minds like his own is revealed by N. C. Mehta in *Vivekananda's Anniversary*. . . . Prof. Mukherjee in *The Goal of the Upanishads*, traces clearly the fundamental ideas of the Upanishads which are the fountain-head of Vedantic thought. . . . In *Sri Ramakrishna as a Living Presence*, a Westerner records the impressions the life and teachings of Sri Ramakrishna have made on her. . . . In *The Dawn of a New Day*, Dorothy Barrs, another Britisher, deals with present-day Europe and the chances of a spiritual renaissance in that continent. . . . In *Germany and World Politics of Tomorrow*, our readers will find a learned, instructive, and authoritative account of the international political situation as it stands today.

RELIGION AND MODERN YOUTH

The need for every one subordinating purely personal ends to the common good was stressed by Sir S. Radhakrishnan in his

address to the students of the newly started Vivekananda College (Ramakrishna Mission), Madras.

Sir Radhakrishnan pointed out that Swami Vivekananda after whom the institution had been named, had been referred to as a 'patriot saint.' That, he said, should indeed indicate to them the track they had to traverse. Saintliness was not exclusive of patriotism. Piety and patriotism might well go together. Students should grow into true Indian citizens. When one talked about India, one might look at the subject from the standpoint of geography,—the mountains, rivers, and terrain which made up the country,—or from the point of view of the land's traditions, ideals, and culture which showed the pattern of its history. India, he said, had never failed in this historical sense. She had always clung fast to her great ideals and it was this steadfast adherence to great ideals, which had come down to them from the beginnings of her history, that had enabled the history of this land to outlive the political vicissitudes of centuries. The secret of this lay in the fact that the key-point of India's strivings had been a readiness to change as circumstances demanded. A civilization languished when it resisted change but when it was able to change readily in response to circumstance, it flourished. 'Our mental stupor, our physical breakdown, our political backwardness—all these,' he said, referring to present day conditions, 'are nothing more than an expression of our failure. If our religion had been as liberal and as catholic as its original founders intended it to be, we would not have had all the difficulties by which our country happens to be confronted with at the present moment.'

'Religion,' the learned speaker said, 'is not exclusive of social life. In an exaggerated emphasis on spirituality, we tended to neglect social concerns. Today, the time has come when we have to interpret religion as a call to serve God in the souls of men and to make their starving bodies and famished minds elevate and protect themselves from sorrow. That is religion; that is politics; that is patriotism; that is piety. That is Vivekananda.—*Hindu*.

SCIENCE NOTES

We have seen how science has reduced matter to a mere irregularity in a space-time medium, called 'continuum.' Let us now examine radiation and try to find out how this fares in a world which is so unsubstantial, so devoid of anything which may be called material. The first astounding discovery about radiation is that it exerts pressure on anything on which it falls, and though

this pressure is small compared to astronomical figures with which we have now become familiar, its smallness is due to the tininess of the earth dotted in a vast space, with reference to which we can measure this pressure. Maxwell found that the radiation emitted by the sun exerted a pressure equal to a ten-thousandth of an ounce of matter falling on a square mile of the earth per minute. This may be negligible enough, but the total radiation emanating from the sun is 250 million tons a minute, which means that the sun is losing weight at an enormous rate, a matter of deep concern to us, who live and have their being because the sun gives heat to our world which would otherwise have been cold, bleak and dreary. The mass of the sun is, however, so big that it must take millions of millions of years before a considerable portion of its mass would be lost by radiation. All evidence in our possession shows that stars have lived a life of millions of years, and it is a known fact that the temperature of the interior of the sun is 50 million degrees. There is also evidence to show that the temperature of the sun was not any higher in its younger days. The question, therefore, arises in what form was all this huge mass, emitted as radiation, contained in the sun for millions of millions of years of its existence. We must also remember that the heat and light received from the sun does not lessen the amount of heat in the sun.

The only source of energy which can be spontaneously generated is known to be that produced by the annihilation of matter, which alone can be responsible for this tremendous amount of radiation going on for all these long years without causing any waste, and the only fuel to feed this factory of radiation can possibly be the vast amount of meteors and nebulae which fill all space and which continually enter this blazing forge. But Shapley estimates this fuel to be only one part in two thousand of what the sun loses by radiation. So the conclusion is irresistible that the sun is melting away like an iceberg,

but as it is not losing temperature there is no cause for anxiety for many billions of years yet. This radiation is going on on the pattern of radio-activity, and the disintegration of matter is believed to be not due to the high temperature of the interior of the sun. This mass of radiation can, therefore, be contained in the sun in the form of atoms which are being continuously disintegrated.

Another evidence of this annihilation of matter going on in space has come to us from the efforts of Millikan, which makes itself felt by what is called 'cosmic radiation.' This radiation is constantly falling on the earth, and amounts to one-tenth of the total radiation received by us from all the stars except the sun. Its penetrating power is so great as to pierce several yards of lead. This radiation has also been found to originate in the annihilation of matter in remote regions, carried on for remote ages. Thus, radiation in general is the result of the transformation

of matter, or if you choose, is another form or state of matter. Mosharrafa has put this conception beautifully when he said that radiation travelling with a speed less than that of light was matter, as matter moving with the speed of light was radiation. Thus matter and radiation are interchangeable terms, and as matter has already been shown as a mere crumbling in the 'continuum,' radiation has now been reduced to just another kind of crumbling.

This is another milestone in the understanding of the fundamental structure of this universe, which demolishes the boundary separating matter from energy, and if it does not make one identical with the other, it at least shows the way how far our search for the reality is ever crushing our concept of matter as something gross and tangible, and ever bringing the intangible to the foreground as being something which alone matters.

REVIEWS AND NOTICES

THE GRAND INQUISITOR. BY FEODOR DOSTOEVSKY. *Published by International Book House, Ltd., Bombay. Price Rs. 1-4.*

This book is a translation by Madame Blavatsky from that great Russian novelist Dostoevsky, known for his powerful and realistic characterization. This book reveals quite clearly how a great mind works. It is a patent fact that this work of translation is necessarily effective in leading to a cultural understanding which has to precede a political understanding. In India itself there are so many languages, and, as such, there is a great need for this work of translation. The original is the celebrated novel *The Brothers Karamazof* in the Russian. If one reads through this book one is face to face with the ways of thinking, so common in Russia, and ultimately one will realize that in the matter of essentials, food, and worship, all think alike.

In the Introduction we come across these words: 'To-day is the era of social planners, and to be a little Irish, apparently more planners than social. Yet these are the same types of wolves, still intent on making personal gains at the expense of the multitude of

not-so-clever sheep.' These words are true: there is enough of planning and there are planners in plenty; but whither are we going? Destruction, jealousy, and moral degradation are our constant companions. That means we are not planning well. This is so now, and this was so in the time of Dostoevsky. And so this extract is a cutting satire 'on modern theology generally and the Roman Catholic religion in particular.' The picture is of Christ re-visiting Spain, the land of Inquisition. He is captured by the Grand Inquisitor. There is a long and seemingly reasonable discourse, accompanied by terrific threats of death to Christ by the Grand Inquisitor. There are three brothers. One of them, Ivan by name, is a materialist, and he narrates the story to his brother Alyosha, a young Christian mystic. The discourse is about the condemnation of Christ. One thing may be kept in mind that the novel was written at a time 'when religions and their organized priests held far more sway over the minds and acts of men than is the case to-day.' That was a time when religious heads declared that they were working for the emancipation of man. They professed that they

were really out to give him bread rather than stone. It is very necessary to note these words of the Grand Inquisitor at this stage: 'Man shall not live by bread alone—was Thine answer. Knowest Thou not that but a few centuries hence, the whole mankind will have proclaimed in its wisdom and through its mouthpiece, Science, that there is no more sin on earth but only hungry people?'

There is enough strength in these words addressed by the Grand Inquisitor to Christ. Here is a devil's mind trying to find fault in a divine idea. Life is not food merely or raiment merely. It is something more. But this statement cannot be allowed to convey that there is an attempt to keep people starving and hungry under the guise of religion. It was Confucius who said, 'If

you have two loaves of bread, eat one and by the other purchase a lily.' It means the need for food has to be satisfied first and then other things will follow. Exactly in the same fashion I explain Christ's meaning. Or take this from Swami Vivekananda: 'First bread and then religion.' We certainly cannot avoid food; also Christ never meant so. The Grand Inquisitor says so just because he wants to attract the imagination of people. May I say that the same thing is done by social planners today? They say they are planning for food and happiness. In fact they are planning for our starvation and their satisfaction. The price of this planning is great.

B. S. MATHUR

NEWS AND REPORTS

RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL (HARDWAR)

REPORT FOR 1945

The forty-fifth annual report of the Ramakrishna Mission Sevashrama, Kankhal (Hardwar), presents a summary of the activities of the institution during the year 1945.

Indoor: The total number of cases treated during the year was 1,054 of whom 932 were cured and discharged, 63 were discharged otherwise or left, 32 died, and 27 remained under treatment at the end of the year. The daily average attendance was 30.

Outdoor: The total number of cases treated in this department was 32,789 of whom 10,761 were new cases and 22,028 repeated cases. The average daily attendance was 90.

The total number of surgical operations performed in the course of the year was 294.

Night-school: The total number on the rolls of the night-school for depressed-class adults and boys, at the end of the year, was 41.

Ardha Kumbha Mela: The Sevashrama organized special medical relief work during the last Ardha Kumbha Mela held at Hardwar in 1945. A good number of pilgrims were inoculated in the indoor hospi-

tal, and the Government First Aid Post at Kankhal was run by the Sevashrama in its own premises. More than 1,500 pilgrims were treated in the temporary dispensary at Bhupatwala. Also arrangements for the board and lodging of about 30 Sadhus and devotees were made during the period of the Mela.

The library and reading room of the Sevashrama were freely made use of by the public. The birthday anniversary of Swami Vivekananda was celebrated as a public function.

Needs: The following are some of the needs of the Sevashrama, and the sums of money shown against each item are needed for the purposes mentioned: (1) Pantry, bedding, and linen room, Rs. 2,000. (2) Underground drainage, Rs. 15,000. (3) Electric motor and pump for well, Rs. 1,500. (4) Kitchen block, store, dining hall, Rs. 7,000. (5) Land and building for night-school, Rs. 7,000. (6) Twenty-two beds in the indoor hospital are still to be endowed, and the cost of endowing one bed is Rs. 6,000. (7) A sum of about Rs. 18,000 are required for effecting urgent repairs to the Sevashrama buildings.

Contributions may be sent to the Secretary, Ramakrishna Mission Sevashrama, P.O. Kankhal, Dt. Saharanpur, U. P.

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1945 AND APPEAL

The Mayavati Charitable Hospital was started as one of the activities of the Advaita Ashrama, at Mayavati. From a very small beginning it has now grown into a regular institution. It has proved itself a great boon to the people of this part of the Himalayan region. In the outdoor department patients come from even a distance of 20 miles, whereas in the indoor hospital people come from as far as 50 or 60 miles, taking 4 or 5 days for the journey. There are 13 beds in the hospital, but sometimes there is such a great rush that we have to make temporary arrangements for more than double the number of regular beds.

The total number of patients treated during the year in the indoor hospital was 264, of which 235 were cured and discharged, 12 were relieved, 14 were discharged otherwise or left and 3 died. In the outdoor department the total number of patients treated was 11,328, of which 8,841 were new and 2,487 were repeated cases.

Service is done in a spirit of worship, and as such without any distinction of caste or creed. Every attempt is made to keep the standard of efficiency very high, though we cannot say we have always been able to achieve what we aim at.

Owing to the war and the abnormal condition that has followed, the past few years have been a period of great stress and struggle with us. But the generous help and co-operation we have received from the friends who are interested in this humble work in the remote corner of our country have stood us in great stead. But the difficulties are not over. In the year under review we received Rs. 6,271-10-0 and our disbursement was Rs. 6,148-2-3, leaving a balance of Rs. 123-7-9 only. That is to say, the income and the expenditure almost equally balanced each other. In the coming years, owing to the new rule of the Government to convert 3½ per cent Government papers to 3 per cent loan, the Hospital will annually lose a large amount of money, as almost all its endowments are invested in Government papers. In the circumstances, if we are to maintain the efficiency or improve the quality of work, we find that there is need for more donations and endowments.

While feeling grateful for the co-operation received in the past, we hope that the generous public will come forward with help to this work of service to the sick and the diseased.

Any contribution, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI PAVITRANANDA,
President, Advaita Ashrama,
P.O. Mayavati, Dt. Almora, U.P.
