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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

HAIL, INDEPENDENT INDIA !

Through the grace of the Lord, India, our beloved Motherland, has realized in unforeseen ways the dreams of thousands of her saints, seers, patriots, and martyrs. The teeming millions of India now begin an honourable new life among the comity of nations. With added vigour, brighter hopes, and firmer resolves, the nation will soon launch into fresh ventures for the achievement of its unique mission. This is just the time when we should turn to the prophetic words of Swami Vivekananda, uttered half a century ago, vibrant with hope and inspiration and full of practical suggestions for us. In fact, we cannot greet our Motherland in a more fitting manner than in the living language of that patriot-saint who had been universally acclaimed as a pioneer in the field of national liberation. Said the Swami :

‘The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awaking and a voice is coming to us,—away back where history and even tradition fails to peep into the gloom of the past, coming down from there, reflected as it were, from peak to peak of the infinite Himalaya

of knowledge, and of love, and of work, India, this motherland of ours,—a voice is coming unto us, gentle, firm, and yet unmistakable in its utterances, and is gaining volume as days pass by, and behold, the sleeper is awakening ! Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. None can resist her any more ; never is she going to sleep any more ; no outward powers can hold her back any more ; for the infinite giant is rising to her feet. . . . A wonderful, glorious future India will come—I am sure it is coming—a greater India than ever was. Sages will spring up greater than all the ancient sages and your ancestors will not only be satisfied but I am sure they will be proud, from their positions in the other worlds, to look down upon their descendants, so glorious, so great. Let us all work hard, my brethren, this is no time for sleep. On our work depends the coming of the India of the future. She is there ready waiting. Arise, and awake and see her seated here, on her eternal throne, rejuvenated, more glorious

than she ever was—this motherland of ours. . . . Believe, believe, the decree has gone forth, the fiat of the Lord has gone forth—India must rise, the masses and the poor are to be made happy. Rejoice!

This is the ancient land where wisdom made its home before it went into any other country. . . . Here is the same India whose soil has been trodden by the feet of the greatest sages that ever lived. Here first sprang up inquiries into the nature of man and into the internal world—and here the highest ideals of religion and philosophy have attained their culminating points. This is the land from whence, like the tidal waves, spirituality and philosophy have again and again rushed out and deluged the world, and this is the land from whence once more such tides must proceed in order to bring life and vigour into the decaying races of mankind. It is the same India which has withstood the shock of centuries, of hundreds of foreign invasions, of hundreds of upheavals of manners and customs. It is the same land which stands firmer than any rock in the world, with its undying vigour, indestructible life. Its life is of the same nature as the soul, without beginning and without end, immortal, and we are the children of such a country.

Many times I have been told that looking into the past only degenerates and leads to nothing, and that we should look to the future. That is true. But out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward, and make India brighter, greater, much higher than she ever was. Our ancestors were great. We must recall that. We must learn the elements of our beings, the blood that courses in our veins; we must have faith in that blood, and what it did in the past; and out of that faith, and consciousness of past greatness, we must build an India yet greater than what she ever has been. There

have been periods of decay and degradation. I do not attach much importance to them; we all know that. Such periods have been necessary. A mighty tree produces a beautiful ripe fruit. The fruit falls on the ground, it decays, and rots and out of that decay springs the root and the future tree, perhaps mightier than the first one. This period of decay through which we have passed was all the more necessary. Out of this decay is coming the India of the future; it is sprouting, its first leaves are already out, and a mighty, gigantic tree is here already beginning to appear.

The problems in India are more complicated, more momentous, than the problems in any other country. Race, religion, language, Government—all these together make a nation. The elements which compose the nations of the world are indeed very few taking race after race, compared to this country. Here have been the Aryan, the Dravidian, the Tartar, the Turk, the Mogul, the European,—all nations of the world, as it were, pouring their blood into this land. Of languages the most wonderful conglomeration is here; of manners and customs there is more difference between two Indian races than between the European and Eastern races.

To make a great future India, the whole secret lies in organization, accumulation of power, co-ordination of wills. Already before my mind rises one of the marvellous verses of the *Atharva Veda Samhita* which says, "Be thou all of one mind, be thou all of one thought, for in the days of yore, the gods being of one mind were enabled to receive oblations. That the gods can be worshipped by men is because they are of one mind." Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities the further you are off from that accumulation of energy and power which is going to make the future India. For, mark you, the future of India depends entirely on that.

. . . The time has come when for the well-being of ourselves, for the well-being of our race, we must give up all our little quarrels and differences. Be sure these quarrels are entirely wrong; they are condemned and forbidden by our forefathers; and those great men from whom we claim our descent, whose blood is in our veins, look down with contempt on their children quarrelling about minute differences. All these dissensions must stop. . . . For the next fifty years this alone shall be our key-note,—this, our great Mother India. Let all other vain Gods disappear for that time from our minds. This is the only God that is awake, our own race, everywhere His hands, everywhere His feet, everywhere His ears, He covers everything. All other Gods are sleeping. What vain Gods shall we go after and yet cannot worship the God that we see all around us, the Virat? When we have worshipped this, we shall be able to worship all other Gods. . . . The first of all worship is the worship of the Virat,—of those all around us. Worship it. Worship is the exact equivalent of the Sanskrit word, and no other English word will do. These are all our Gods—men and animals, and the first Gods we have to worship, are our own countrymen. These we have to worship. . . .

It is not only that we must revive our country—that is a small matter; I am an imaginative man—and my idea is the conquest of the whole world by our spirituality. There have been great conquering nations in the world. We also have been great conquerors. The story of our conquest has been described by that noble Emperor of India, Asoka, as the conquest of spirituality. Once more the world must be conquered by India. This is the dream of my life. . . . They will tell you every day that we had better look to our own homes first, and then go to work outside. But I will tell you in plain language that you work best when you work for others. The

best work that you ever did for yourselves was when you worked for others, trying to disseminate your ideas in foreign languages, beyond the seas. . . . The first manifest effect of life is expansion. You must expand if you want to live. The moment you have ceased to expand, death is upon you, danger is ahead. . . . This question, therefore, is the greatest of the signs of the revival of national life, and through this expansion our quota of offering to the general mass of human knowledge, our contribution to the general upheaval of the world, is going out to the external world. . . . We must go out, we must conquer the world through our spirituality and philosophy. There is no other alternative, we must do it or die. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought. At the same time we must not forget that what I mean by the conquest of the world by spiritual thought, is the sending out of the life-giving principles, not the hundreds of superstitions we have been hugging to our breasts for centuries. These have to be weeded out even on this soil, and thrown aside, so that they may die for ever.

Again, this is not a new thing. This has been the custom. Those that tell you that Indian thought never went outside of India, do not know the history of their own race. Again and again this phenomenon has happened. Whenever the world has required it, this perennial flood of spirituality has overflowed and deluged the world. Gifts of political knowledge can be made with the blast of trumpets, and the march of cohorts. Gifts of secular knowledge and social knowledge can be made with fire and sword; but spiritual knowledge can only be given in silence. Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world. Silent, unperceived, yet omnipotent in its effect, it

has revolutionized the thought of the world. This happened ages before Buddha was born and remnants of it are still left in China, in Asia Minor, and in the heart of the Malayan Archipelago. This was the case when the great Greek conqueror united the four corners of the then known world; then rushed out Indian spirituality, and the boasted civilization of the West is but the remnant of that deluge. Now the same opportunity has again come. Up, India, and conquer the world with your spirituality! Aye, as has been declared on this soil first, love must conquer hatred, hatred cannot conquer itself. Materialism and all its miseries cannot be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West. Slowly they are finding out that what they want is spirituality to preserve them as nations. . . . There too, they have their thinkers, great men; and they are already finding out that this race after gold and power is all vanity of vanities; many, nay most of the cultured men and women there, are already weary of this competition, this struggle, this brutality of their commercial civilization, and they are looking forward towards something better. There is a class which still clings on to political and social changes as the only panacea for the evils of Europe, but among the great thinkers there, other ideals are growing. They have found out that no amount of political or social manipulation of human conditions can cure the evils of life. It is a change of the soul itself for the better that alone will cure the evils of life. No amount of force, or government, or legislative cruelty will change the conditions of a race, but it is spiritual culture and ethical culture alone that can change wrong racial tendencies for the better. Thus, these races of the West are eager for some new thought, for some new philosophy. . . . The thoughtful men of the West find in our ancient philosophy the new impulse of thought they are seeking, the very

spiritual food and drink for which they are hungering and thirsting. And it is no wonder that this is so.

A great moral obligation rests on the sons of India to fully equip themselves for the work of enlightening the world on the problems of human existence. . . . Where are the men ready to go out to every country in the world with the messages of the great sages of India? Where are the men who are ready to sacrifice everything so that this message shall reach every corner of the world? Such heroic souls are wanted to help the spread of truth. The world wants it; without it the world will be destroyed.

May he who is the Siva of the Saivites, the Vishnu of the Vaishnavites, the Karma of the Karmis, the Buddha of the Buddhists, the Jina of the Jains, the Jehovah of the Christians and the Jews, the Allah of the Mohammedans, the Lord of every sect, the Brahman of the Vedantists, He the all-pervading, whose glory has been known only in this land,—May He bless us, may he help us, may He give strength unto us, energy unto us to carry this into practice! Om, Peace, Peace, Peace!

This, then, is the behest of our Leader, this the task before the nation. At the call of this duty we gather under our National Flag, which is the symbol of all that is noble in an ancient nation's life. Our heart leaps up with joy at such happy thoughts about the present and the future, and it reaches to all our readers. We greet them all in the name of Free India.

But there is a little rift in the lute. Portions of the country have been sliced off from the main body politic. That is tragic. Let us fervently hope that this separation is only a temporary one even as a furrow on the surface of water, and the time will soon come when the wound will be healed, and United India will stand before the world in all her majesty, a source of peace and blessedness to all mankind.

TALKS WITH SWAMI VIJNANANANDA

Place: Sri Ramakrishna Math, Allahabad. *Time:* Thursday, 14 July 1932

Swami Vijnanananda was seated with some devotees. One of the devotees named Naren Babu asked the Swami, 'Revered sir, please tell us how you were drawn to Sri Ramakrishna. The Swami said in reply:

'Then I lived at Belgharia, my native village, and studied at school. One afternoon at about four o'clock, I was playing in the premises of Sarada's house, with only a dhoti on. One playmate came and said, "My friends, will you go to see the Paramahansa?" I asked, "Where is he?" He replied, "In the house of Dewan Govinda Mukherjee." We had then no idea of what a Paramahansa was like. Rather, we were a bit afraid of the ochre robe. But we all together went to see the Paramahansa. On arrival we saw the Master, with a white cloth on. His facial expression was indescribable. It was like that of a Bengali melon when fully ripe and about to burst! It does not mean, however, that his face was in any way disfigured. Nothing of the sort. All power of his body appeared to rise up to the head. The face beamed with divine lustre. The lips parted in beatific smile and the teeth were visible. The eyes were as though beholding something enraptured. The Master lost all outer consciousness. One youth in standing posture held the Master lest he should fall down, and another was singing sweetly. Later on I came to know that the first youth was Baburam (Swami Premananda) and the singer was Naren (Swami Vivekananda). Rajen Sarkar, my playmate, sat by my side. I said to him, "See, brother, the Man is full of bliss and has no outer sense. Seeing somebody he is plunged in beatitude." When we arrived at the spot, the song beginning with "Victory to the Gracious One" was going on. It was followed by a song of Ramprasad¹ whose first line is: Is She the

daughter of an ordinary woman? The Master himself sang Ramprasad's song. Seeing him in ecstasy while singing the song, it seemed to me that he was actually seeing Kali, the Mother of the worlds, and was beside himself with joy. Rajen only nodded saying, "Yes, it may be so." But God knows what he thought of the Master. There I saw another man in ecstasy near the Master. Afterwards, I learnt that he was Nityagopal.² His face, eyes and chest turned red with divine emotions. After some time the Master sat down and began to talk with him in an ecstatic mood. Of the Master's ecstatic utterances some unintelligible words were heard. None in ecstasy can express his thoughts in words. When the Master was standing he was overwhelmed with the thoughts of Kali, the Divine Mother. But when he sat down and talked with Nityagopal he was under the ecstatic mood of Krishna. This was perhaps due to Nityagopal's mood of Krishna. For this reason the Master talked in a similar mood.

'It became dark. After the songs, Govinda Babu took the Master, Swamiji, Baburam Maharaj and others upstairs. We also returned home a little later than usual. After this two or three years passed away. When I studied in the second year class of the St. Xavier's College, Sarat Maharaj (Swami Saradananda) and Barada Pal were my class friends. One day it was decided by us that we would go to Dakshineswar to see the Paramahansa. A few days after this decision we three went to the Kali temple by boat and met the Master there. The Master was then very busy making ready to go to Calcutta. The carriage was in readiness, and he was about to start for the house of Mani

² He was later on known as Swami Jnanananda and founded a Math of his own in Calcutta independently.

¹ A Bengali saint who adored God as mother.

Mallik in the city. He was in a hurry to get into the carriage. He was saying to his cousin, "O Ramlal, the carriage has come, let us go. All are waiting there anxiously for us." After speaking a few words in this way he said to us, "All of you should come to Mani Mallik's house today. There will be a great festivity. When you go there, tell them that you want to see the Paramahansa." We too bowed down to him and got into boat for Calcutta. I remember I was late at night to return home from Mani Babu's house. For that unusual lateness, I got a scolding from mother. Hearing from me that our delay was caused by my being in company with the Master, mother said, "You went to that madcap! He has turned the heads of 350 boys!" Mother was right in a way. Yes, he had made our heads hot. My head is *still* hot. Of course mother's scolding was nothing in comparison with the bliss, I tasted in the Master's godly company.

'In this way I met the Master four or five times at Dakshineswar. I had the privilege of passing one or two nights with him there. In one of my meetings with the Master Girish Babu and his companions were present. One of these days, possibly on June 8, 1883, the Master blessed Shivananda Maharaj in my presence. Mahapurush Maharaj even now remembers the incident. The Master in the first meeting told him, "You will have God-vision."

On being asked how he was tested by the Master Swami Vijnanananda said, 'What test! Of course, he did some, such thing. The Master tested us by stripping us naked. He did the same in my case too. What did it matter to me as I was then a mere boy? After the test he asked me to massage his legs. But I did it so violently as to give him pain. So he told me to massage mildly. I remember well what he then said to me, "I see in you the spiritual light burning like that of a kindled match-stick." How could I understand then what he meant? Now I full well understand it all; he could see into

the mind of a man as one sees the things contained in a glass-case.

'In the last of the nights I spent at Dakshineswar the Master's pain in the throat commenced. In the morning he said to his cousin, "O Ramlal, my throat is paining".

One boy, who was sitting with him said,

The pain will subside if the juice of Tejbal leaves is painted on the throat." The Master at once believed in this prescription and said to Ramlal, "As this boy says so, why not prepare a little juice of Tejbal leaves and apply on my throat." Ramlal, who knew well the childlike nature of the Master said, "Well, I will do so just now." This was my last meeting with the Master. After that I left Calcutta for Bankipore. In the building which was occupied by me there, the local Ramakrishna Ashram is now housed. At Bankipore I got the sad news of the Master's final passing from the newspapers. On the previous day I saw the Master in full stature standing before me. I was at a loss to make out why the Master was there and why I saw him in that way. On the day following this mysterious vision, I read his obituary in the newspapers. At the time of Swamiji's passing too, I was blessed with a similar vision. I was then meditating in the shrine room of the Brahmavadin Club of Allahabad then situated on the Goodshed Road. I saw Swamiji seated in the Master's lap. After the vision I thought, "What is this?" The next day I received a wire from the Belur Math saying that Swamiji had passed away.'

The Swami then added, 'This question rises in my mind—where shall I go after the body's fall? About this Mahapurush Maharaj said, "We all shall go to the Ramakrishna world. There we shall live in the blessed company of the Master." To be with the Master means to me to think of him constantly and not to forget him even for a moment. When the mind dives deep in him and does not forget him even for a moment, wherever we may be we are in the Ramakrishna world. The more one becomes

holy, the more the Master reveals himself. he is free who is a master of his senses and
 May I preserve perfect purity in body, mind he is bound who is a slave to his senses.'
 and word and depart from the earth. I say,

THE FIFTEENTH OF AUGUST—AND FREEDOM

BY THE EDITOR

I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body.

—Swami Vivekananda

The fifteenth of August nineteen hundred and forty-seven, will be a proud and memorable day not only in the history of India, but also in the annals of the British Empire and the world. This day sees the dawn of political freedom in India including Pakistan.

The fifteenth of August, 1947, sees the beginning of the fulfilment of the vision of the great spiritual leader Swami Vivekananda who, fifty years ago, felt as sure as anything that India's future would surely be brilliant. He said, '*Ever since the advent of Sri Ramakrishna the Eastern horizon has been aglow with the dawning rays of the sun which in course of time will illumine the country with the splendour of the midday sun.*'

And he wrote to a Mohammedan admirer :

'I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body.'

From this day the evil of foreign domination and government comes to an end in this ancient land. The national flag of India, the tricolour with the wheel, and the flag of Pakistan, will henceforth proudly fly in all the capitals of the world and insure for all Indians freedom and equality which were denied to them by the political slavery to which they were subjected so long. If we look at the history of India through the ages we find that this tendency towards unifi-

cation of the whole land and its peoples is the dominant note. Geographically and culturally the nation is one, and the genius of British political organization had knit the whole country into an efficient political unit. Notwithstanding the creation of Pakistan, the natural unity of India will prevail in the end. The interest of the dominions of India and Pakistan are so intertwined that the two will, by force of circumstances, work as a joint unit with regard to the rest of the world. The fraternization between Hindus and Muslims in Calcutta shows how much can be accomplished by wise leadership. To both Hindus and Muslims this is a day of rejoicing, for both have been freed from the thralldom of foreign domination. If both are wise and forbearing as common children of India, then, indeed, will Swami Vivekananda's vision of a rejuvenated and puissant India with Vedanta brain and Islam body be fulfilled to the letter; the cosmic vision of oneness of all Being in Vedanta will, then, be translated into actual practice by joining with the social democracy of Islam.

All honour to all the brave and noble souls, both Hindus and Muslims, who have sacrificed themselves in the fight for political freedom, for freedom from the foreign yoke!

To Britain also, the fifteenth of August will be a memorable day in the history of her glorious Empire. With a rare touch of political genius, Britain has peacefully con-

cluded her chapter of domination in India, and has thereby won the friendship of the whole of India. Carping critics might say many things about the ultimate motives of the British, but the fact remains that Britain has led the world in political organization, and even if it be true that she has made a virtue of necessity in relinquishing her administrative hold on India, her work in bringing about independence through an act of Parliament and not through a war will be a glorious chapter in the history of British adventures abroad.

To the world at large, to colonial peoples—peoples under the heels of white domination—the liberation of India is a message of hope and freedom. The voice and weight of India will be exerted always in the cause of world peace and freedom, and Asiatics and Africans can count upon a powerful India to see that justice is done to them. To the rest of the world which places its trust more upon the things of this world, in money and military power, atom bombs and all that hideous paraphernalia of the God of War, India can now give her message of spiritual peace and universal toleration as one equal to another. The sublime message of spirituality as embodied in the Vedanta will not now be derided as coming from the mouths of 'slaves' though every discerning observer knows that the political *freedom* of Western powers has only *enslaved* their citizens body and soul to the worship of the State in preference to the worship of God and humanity. Even the *London Times* says: 'Over the British bridge the traffic has been all (?) from West to East. Now if the bridge but hold, there is opportunity for a reverse movement, and the new India quickened by the acquired political sanity

and a zeal for human welfare, can give to the West, storm-tossed by circumstance something of her tranquil wisdom and her sedulous pursuit of eternal verities.'

As Gandhiji says, this day of rejoicing is also a day for fasting, prayer, and hard thinking. The substitution of the National Flag in the place of the Union Jack in India is but the beginning of the real task before the nation. We have been inveighing against the foreign domination as a handicap in our path to material, social, political, and spiritual progress. Now that the deadweight of foreign rule is removed, we must march forward at double pace and make up for lost time. Education, improvement of the economic lot of the masses, and development of 'global' consciousness in the people must be in the forefront of our programme for India. Never more must we allow India to retire into her shell considering the rest of the world as 'Mlechchas.' We must mix freely with one and all as equals and carry forward to all corners of the world the message of the Vedanta, the message of the oneness of mankind.

This is no day for resting on our oars. We must acquire, as a nation, the knowledge of European sciences and learning, increase the material wealth of the country so that none will lack food, clothing, shelter, or education. We must stretch out our hand and gain all we can from other races. But all these must be subordinated to the one ideal of the race—the spiritualization of mankind. Then will arise India, more glorious, more splendid, the giver of eternal life to the warring nations. The stirring words of Swami Vivekananda, the patriot as well as the patron-saint of modern India, fifty years ago, still beckon us to our duty, like a bugle call.

'Our motherland is a glowing example of the results and consequence of the eternal subjection of the individual to society and forced self-sacrifice by dint of institution and discipline.'

—Swami Vivekananda

THE FLAG OF INDIA

BY PANDIT JAWAHARLAL NEHRU

It is my proud privilege to move the following resolution :—

Resolved that the National Flag of India shall be a horizontal tricolour of deep saffron (Kesari), white and dark green in equal proportion. In the centre of the white band, there shall be a wheel in navy blue to represent the 'Charkha'. The design of the wheel shall be that of the wheel (Chakra) which appears on the abacus of the Sarnath Lion Capital of Asoka.

The diameter of the wheel shall approximate to the width of the white band.

The ratio of the width to the length of the Flag shall ordinarily be 2 : 3.

This resolution is, in simple language, in a slightly technical language, and there is no glow or warmth in the words that I have read. Yet I am sure that many will feel that glow and warmth which I feel at the present moment. For behind this resolution and the flag which I have the honour to present to this House for adoption lies history, the concentrated history of a short span in a nation's existence. Nevertheless, sometimes in a brief period we pass through the track of centuries. It is not so much the mere act of living that counts, but what one does in this brief life that is ours; it is not so much the mere existence of a nation that counts, but what that nation does during the various periods of its existence; and I do venture to claim that in the past quarter of a century or so India has lived and acted in a concentrated way and the emotions which have filled the people of India represent not merely a brief spell of years, but something infinitely more. They have gone down into history and tradition and have added themselves on to that vast history and tradition which is our heritage in this country. So, when I move this resolution, I think of this concentrated history through which all of us have

passed during the last quarter of a century. Memories crowd in upon me. I remember the ups and downs of the great struggle for freedom of this great nation. I remember, and many in this House will remember how we looked up to this flag not only with pride and enthusiasm but with a tingling in our veins; also how, when we were sometimes down and out, then again the sight of this flag gave us courage to go on. Then, many who are not present here today, many of our comrades who have passed, held on to this flag, some amongst them even unto death, and handed it over as they sank, to others to hold it aloft.

So, in this simple form of words, there is much more than will be clear on the surface. There is the struggle of the people for freedom with all its ups and downs and trials and disasters, and, there is, finally today as I move this Resolution, a certain triumph about it—a measure of triumph in the conclusion of that struggle.

Now, I realise fully, as this House must realise, that this triumph of ours has been marred in many ways. There have been, especially in the past few months, many happenings which cause us sorrow, which has gripped our hearts. We have seen parts of this dear motherland of ours cut off from the rest. We have seen large numbers of people suffering tremendously, large numbers wandering about like waifs and strays, without a home. We have seen many other things which I need not repeat to this House, but which we cannot forget. All this sorrow has dogged our foot-steps. Even when we have achieved victory and triumph, it still dogs us and we have tremendous problems to face in the present and in the future. Nevertheless it is true I think—I hold it to be true—that this moment does represent a triumph and a victorious conclusion of all our struggles for the moment.

Objective Attained

There has been a very great deal of bewailing and moaning about various things that have happened. I am sad, all of us are sad at heart because of those things. But let us distinguish that from the other fact of triumph, because there is triumph in victory, in what has happened. It is no small thing that that great and mighty empire which has represented imperialist domination in this country has decided to end its days here. That was the objective we aimed at. We have attained that objective or we shall attain it very soon. Of that there is no doubt. We have not attained the objective exactly in the form in which we wanted it. The troubles and other things that accompanied our achievement are not to our liking. But we must remember that it is very seldom that people realise the dreams that they have dreamt. It is very seldom that the aims and objectives with which we start are achieved in their entirety in life—in an individual's life or in a nation's life.

We have many examples before us. We need not go into the distant past. We have examples in the present or in the recent past. Some years back, a great war was waged, a world war bringing terrible misery to mankind. That war was meant for freedom and democracy, said they. That war ended in the triumph of those who stood for freedom and democracy. Yet, hardly had that war ended, when there were rumours of fresh wars and fresh conflicts.

Three days ago, this House and this country and the world was shocked by the brutal murder in a neighbouring country of the leaders of the nation. Today one reads in the papers of an attack by an imperialist power on a friendly country in South-East Asia. Freedom is still far off in this world, and Nations, all Nations in greater or lesser degree, are struggling for their freedom. If we in the present have not exactly achieved what we aimed at, it is not surprising. There is nothing in it to be ashamed of. For I do

think our achievement is no small achievement. It is a very considerable achievement, a great achievement. Let no man run it down, because other things have happened which are not to our liking. Let us keep those two things apart. Look at any country in the wide world. Where is the country today, including the great and big Powers, which is not full of terrible problems, which is not in some way, politically and economically, striving for freedom which somehow or other eludes its grasp. The problems of India in this wider context do not appear to be terrible. The problems are not anything new to us. We have faced many disagreeable things in the past. We have not held back. We shall face all the other disagreeable things that face us in the present or may do so in the future and we shall not flinch and we shall not falter and we shall not quit.

Symbol Of Freedom

So, in spite of everything that surrounds us, it is in no spirit of downheartedness that I stand up in praise of this Nation for what it has achieved. It is right and proper that at this moment we should adopt the symbols of this achievement, the symbol of freedom. Now what is this freedom in its entirety and for all humanity? What is freedom and what is the struggle for freedom and when does it end? As soon as you take one step forward and achieve something, further steps come up before you. There will be no full freedom in this country or in the world till a single human being is un-free. There will be no complete freedom as long as there is starvation, hunger, lack of clothing, lack of the necessaries of life and lack of opportunity of growth for every single human being, man, woman and child in the country. We aim at that. We may not accomplish that because it is a terrific task. But we shall do our utmost to accomplish that and hope that our successors, when they come, may have an easier path to pursue. But there is no ending to that road to freedom.

As we go ahead, just as we sometimes in our vanity aim at perfection, perfection never comes, but if we try hard enough we do approach the goal step by step. When we increase the happiness of the people, we increase their stature in many ways and we proceed to our goal. I do not know if there is an end to this or not, but we proceed towards some kind of consummation which in effect never ends.

Not Communal

So I present this Flag to you. This Resolution which defines the Flag which I trust you will adopt. In a sense this Flag was adopted, not by a formal resolution, but by popular acclaim and usage, adopted much more by the sacrifice that surrounded it in the past few decades. We are in a sense only ratifying that popular adoption. It is a flag which has been variously described. Some people, having misunderstood its significance, have thought of it in communal terms and believe that some part of it represents this community or that. But I may say that when this Flag was devised, there was no communal significance attached to it. We thought of a design for a Flag which was beautiful, because the symbol of a Nation must be beautiful to look at.

We thought of a flag which would in its combination and in its separate parts somehow represent the spirit of the nation, the tradition of the nation, that mixed spirit and tradition which has grown up through thousands of years in India. So, we devised this flag. Perhaps I am partial, but I do think that it is a very beautiful flag to look at purely from the point of view of artistry, and it has come to symbolise many other beautiful things, things of the spirit, things of the mind, that give value to the individual's life and to the nation's life, for a nation does not live merely by material things, although they are highly important. It is important that we should have the good things of the world, the material possessions of the world, that our people should have the necessities

of life. That is of the utmost importance. Nevertheless, a nation, and especially a nation like India with an immemorial past, lives by other things also, the things of the spirit. If India had not been associated with these ideals and things of the spirit during these thousands of years, what would India have been? It has gone through a very great deal of misery and degradation in the past, but somehow even in the depths of degradation, the head of India has been high, the thought of India has been high, and the ideals of India have been high. Some have gone through these tremendous ages and we stand up today in proud thankfulness for our past and even more so for the future that is to come for which we are going to work and for which our successors are going to work. It is our privilege of those assembled here, to mark the transition in a particular way, in a way that will be remembered by saying that it is my proud privilege to be ordered to move this resolution.

An Explanation

Now, may I say a few words about this particular flag. It will be seen that there is a slight variation from the one many of us have used during these past years. The colours are the same, a deep saffron, a white and a dark green. In the white previously there was the charkha which symbolised the common man in India, which symbolised the masses of the people, which symbolised their industry and which came to us from the message which Mahatma Gandhi delivered. Now, this particular charkha symbol has been slightly varied in this flag, not taken away at all. Why then has this varied? Normally speaking, the symbol on one side of the flag should be exactly the same as on the other side. Otherwise, there is a difficulty which goes against the rules. Now, the charkha, as it appeared previously on this flag, had the wheel on one side and the spindle on the other. If you see the other side of the flag, the spindle comes the other way and the wheel comes this way, or if it

does not do so, it is not proportionate, because the wheel must be towards the pole, not towards the end of the flag. There was this practical difficulty. Therefore, after considerable thought we were, of course, convinced that this great symbol which had enthused people should continue but that it should continue in a slightly different form, that the wheel should be there, not the rest of the charkha, that is the spindle and the string which created this confusion, that the essential part of the charkha should be there, that is the wheel.

So, the old traditions continue in regard to the charkha and the wheel. But what type of wheel should we have? Our minds went back to many wheels but notably one famous wheel, which had appeared in many places and which all of us have seen, the one at the top of the Asoka column at Sarnath and in many other places. That wheel is a symbol of India's ancient culture, it is a symbol of the many things that India had stood for through the ages. So we thought that this *chakra* emblem should be there, and that wheel appears. For my part, I am exceedingly happy that in this sense indirectly we have associated with this flag of ours not only this emblem but in a sense the name of Asoka, one of the most magnificent names not only in India's history but in world history. It is well that at this moment of strife, conflict and intolerance, our minds should go back towards what India stood for in the ancient days and what it has stood for, I hope and believe, essentially throughout the ages in spite of mistakes and errors and degradation from time to time. For, if India had not stood for something very great, I do not think that India could have survived and carried on its cultural traditions in a more or less continuous manner through these vast ages. It carried on its cultural tradition, not unchanging, not rigid but always keeping its essence, always adapting itself to new developments, to new influences. That has been the tradition of

India, always to put out fresh blooms and flowers, always receptive to the good things that it receives, sometimes receptive to bad things also, but always true to her ancient culture.

India's Eternal Message

All manner of new influences through thousands of years have influenced us, while we influenced them tremendously also. For you will remember that India has not been in the past a tight little narrow country, disdaining other countries. India throughout the long ages of her history has been connected with other countries, not only connected with other countries, but has been an international centre, sending out her people abroad to far-off countries, carrying her message and receiving the message of other countries in exchange, but India was strong enough to remain embedded on the foundations on which she was built, although changes, many changes, have taken place. The strength of India, it has been said, consists in this strong foundation. It consists also in its amazing capacity to receive, to adapt what it wants to adapt, not to reject because something is outside its scope, but to accept and receive everything. It is folly for any nation or race to think that it can only give to and not receive from the rest of the world. Once a nation or a race begins to think like that, it becomes rigid, it becomes ungrowing; it grows backward and decays. In fact, if India's history can be traced, India's periods of decay are those when she closed herself up into a shell and refused to receive or to look at the outside world. India's greatest periods are those when she stretched her hands to others in far-off countries, sent her emissaries and ambassadors, her trade agents and merchants to these countries and received ambassadors and emissaries from abroad.

Now, because I have mentioned the name of Asoka I should like you to think that the Asokan period in Indian history was essentially an international period of Indian

history. It was not a narrowly national period. It was a period when India's ambassadors went abroad to far countries and went abroad not in the way of an empire and imperialism but as ambassadors of peace and culture and goodwill.

Therefore, this flag that I have the honour to present to you is not, I hope and trust, a flag of empire, a flag of imperialism, a flag of domination over everybody, but a flag of freedom not only for ourselves, but a symbol of freedom to all people who may see it. And wherever it may go—and I hope it will go far, not only where Indians dwell as our ambassadors and ministers but across the far seas where it may be carried by Indian ships—wherever it may go it will bring a message, I hope, of freedom to those people, a message of comradeship, a message that India wants to be friends with every country of the world and India wants to help any people who seek freedom. That I hope will be the message of this flag everywhere and I hope that in the freedom that is coming to us, we will not do what many other people or some other people have unfortunately done, that is, in a new-found strength suddenly to expand and become imperialistic in design. If that happened, that would be a terrible ending to our struggle for freedom. But there is that danger and, therefore, I venture to remind this House of it—although this House needs no reminder—there is this danger in a country suddenly unshackled in stretching out its arms and legs and trying to hit out at other people. And if we do that, we become just like other nations who

seem to live in a kind of succession of conflicts and preparation for conflict. That is the world today unfortunately.

Our Foreign Policy

In some degree I have been responsible for the foreign policy during the past few months and always the question is asked here or elsewhere: 'What is your foreign policy? To what group do you adhere to in this warring world?' Right at the beginning, I venture to say, that we propose to belong to no power group. We propose to function as far as we can as peace-makers and peace-bringers, because today we are not strong enough to be able to have our way. But at any rate we propose to avoid all entanglements with power politics in the world. It is not completely possible to do that in this complicated world of ours, but certainly we are going to do our utmost to that end.

It is stated in this Resolution that the ratio of the width to the length of the flag shall ordinarily be 2:3. Now you will notice the word 'ordinarily'. There is no absolute standard about the ratio, because the same flag on a particular occasion may have a certain ratio that might be more suitable or on any other occasion in another place the ratio might differ slightly. So there is no compulsion about this ratio. But generally speaking, the ratio of 2:3 is a proper ratio. Sometimes the ratio 2:1 may be suitable for a flag flying on a building. Whatever the ratio may be, the point is not so much the relative length and breadth, but the essential design.

'It is here in India that Hindus have built and are still building churches for Christians and mosques for Mohammedans. That is the thing to do. In spite of their hatred, in spite of their tyranny, and in spite of the vile language they are given to uttering, we will and must go on building churches for the Christians and mosques for the Mohammedans until we conquer (them) through love, . . .

—Swami Vivekananda

WHAT IS RAMAKRISHNA MISSION ?

BY SWAMI PAVITRANANDA

A Turning Point

Towards the close of the last century, in the year 1893, a religious assembly—called the Parliament of Religions—was held in Chicago, U. S. A. To it were invited representatives of the different religions of the world, but Hinduism had remained unrepresented. But, when the Parliament was in session, there was found among the delegates a striking figure, dressed in ochre robes—a young Hindu monk who, though uninvited, had found his place there through the courtesy of a Harvard professor who, having accidentally met him, was greatly impressed by his scholarship and words of wisdom, and arranged that he might be given an opportunity to address that august assembly. When the young monk opened his lips, he instantaneously received a thunderous ovation from the whole house, and when he had finished his speech, his was acclaimed to have been the best utterance of the day. His influence was electric. He at once became famous, and this fame grew greater and greater. After hearing this unknown representative of the Hindu faith, many in the audience had felt what a mockery it was to send missionaries to India—a country which was the land of such a marvellous religion.

The illustrious young monk was Swami Vivekananda, the apostle of Sri Ramakrishna, whose life and message originated the Ramakrishna Mission, and continue to inspire it.

Sri Ramakrishna

The real history of India is the history of its saints and sages. It is found that whenever there has been an impact of two civilizations in India, a prophet has arisen to save the indigenous faith and culture. In the earlier part of the last century, when English education was spreading in India, it began to undermine the faith of the people. Every English educated Indian became, more

or less a religious renegade, a social rebel and a cultural apostate. His faith in Hinduism was rudely shaken ; in it he saw nothing but a bundle of arrant superstitions or meaningless rituals. Nor had he any patience to study his ancestral faith or to inquire into its philosophy. And this kind of influence was spreading immeasurably.

It was at such a period that Sri Ramakrishna was born in an unknown village in a remote corner of Bengal in the year 1836. Sri Ramakrishna belonged to a very orthodox Brahmin family. He passed his boyhood in his village amidst beautiful natural surroundings—a child of nature, and faith and innocence personified. When he grew up, circumstances compelled him to go to Calcutta. At this time a temple, dedicated to Mother Kali, was founded at Dakshineswar—a few miles up the Hooghly from Calcutta. Sri Ramakrishna was appointed priest to that temple. Sri Ramakrishna in his great religious fervour longed and prayed that the stone image of Mother Kali might become the living presence of the World Mother, which prayer was granted to him, for the Mother appeared to him and became his almost continual companion throughout the remainder of his life.

Sri Ramakrishna was not satisfied with only one form of worship ; he followed almost all methods of religious practices prescribed by various schools of Hinduism, till he realized oneness with the Reality, the highest goal of Vedanta. It has been agreed by all who have studied his life that Sri Ramakrishna epitomized in his one life the whole of the religious experience of the Hindu race, from the Vedic age down to modern times.

But his religious quest did not end here. He practised Islam and Christianity as well, and realized from direct personal experience that these are also true, that all religions are

meaningful—they being simply the different aspects of the same truth. This is the essential teaching of Sri Ramakrishna. One great deduction he arrived at from his spiritual realizations was that man is but the image of God, that to serve man as the embodiment of Divinity was itself a mode of worship. Sri Ramakrishna's life was a protest against the trend of modern civilization—that religion is a superfluity and God a myth. The burden of his teachings was, man must realize Truth, his inner Divinity, otherwise his life is doomed to failure and misery. And his teachings gave in simple, profound and appealing forms various ways by which Truth may be realized according to the different temperaments. But his greatest message was his most marvellous life.

Sri Ramakrishna passed away in the year 1886, leaving a group of young disciples vowed to the monastic life and some lay devotees. The foremost among the monastics was Narendranath Dutta, afterwards known to the world as Swami Vivekananda.

Swami Vivekananda

Swami Vivekananda was just the anti-thesis and yet the complement of his Master. Narendranath was born and brought up in the city atmosphere of Calcutta. He belonged to a rich aristocratic family. He received the best modern education and assimilated the latest trends of thought of the world of his day. But all this could not stifle his innate spiritual longing. For a time English education made him sceptic or atheistic, but soon he was seized with a burning spiritual thirst which was appeased only when he came into contact with the saint of Dakshineswar.

At their very first meeting Sri Ramakrishna recognized the potentialities of the lad, his destiny and his mission, and told him of them—much to the discomfiture of Narendranath who was then only a college student. Narendranath was a versatile genius—keen in intellect, penetrating in argument, fearless in

outlook, and possessing a heart which bled for one and all. He was a born leader of men, and bore the marks of greatness in his very appearance. His intellectual abilities and dynamic personality astonished and sometimes bewildered his teachers and professors, and when he came to Dakshineswar Sri Ramakrishna characterized him as a 'roaring fire.' But it was not without a severe fight that a combative personality like Narendranath submitted to Sri Ramakrishna, however great might have been the latter's reputation as a saint. But once he got a glimpse of the spiritual height of his Master, his self-surrender took the form of complete self-effacement to the Guru. Sri Ramakrishna trained young Narendranath with an eye to his destined mission and made him the future spokesman of his message.

After the passing away of Sri Ramakrishna, Narendranath organized the monastic disciples of the Master into a brotherhood, and wandered through India from village to village and to places of pilgrimage from the Himalayas to Cape Comorin. This gave him an opportunity to study and understand the real condition of India. He saw with his own eyes the stark poverty of the masses, the social injustice that was being done to the backward classes, and the indifference and callousness of those who occupied fortunate and privileged positions in society,—and was aghast. Through this wandering, history became vivid before his eyes. The panorama of Indian history from the past to the present spoke in a living tongue to him; and the thought of the innate greatness of India became all the more painful to him because of the abject state into which she had fallen. Could not the future be built in the light of the past? India was not dead, she was still alive!

It was a group of admirers in Madras that sent Swami Vivekananda to America, where the Parliament of Religions was being held. The triumphant success at that meeting threw open to Swami Vivekananda the

doors for the fulfilment of his mission. For about three years he preached the message of Vedanta—the term by which he called Hinduism—in the West, and returned to India in January 1897. He talked like the inspired Rishis of old and gave to Vedanta a form, a manner of presentation, by which it could be appreciated in its splendour by the modern mind, whether Eastern or Western. Like a great artist he made the eternal Vedas to incarnate once more in a modern form, and left a legacy which shall never be forgotten.

This sojourn of Swami Vivekananda in America and Europe gave him the opportunity to study first-hand the good and the weak points of the Western civilizations; and he felt convinced that the future of humanity depended on the harmonious union of the East and the West. The West needed the spiritual message of the East, and the East had to learn from the West how to tackle the material problems of life. The balanced adjustment of the two was the most vital problem before the world. So, he began to think how to give practical shape to his ideas. Already he had made some Western disciples who were planning to come and work for India, and some Vedanta preachers from India were sent to America.

The Birth of the Ramakrishna Mission

In May, 1897, Swami Vivekananda organized an association, called the Ramakrishna Mission Association, to conduct in the right spirit the activities of the movement inaugurated by Sri Ramakrishna for the establishment of fellowship among the followers of different religions and to carry on humanitarian activities in conjunction with lay devotees.

In 1899, he founded a Math, or monastery, at Belur, about five miles from Calcutta, to train a band of monks for self-realization and for acquiring the capacity to serve in various ways. When the Belur Math was established, the Ramakrishna Mission Association

ceased to function as an independent body. But out of this nucleus has grown the present Ramakrishna Mission which became a registered Society in 1909, with the following objects:

(a) To impart and promote the study of Vedanta and its principles as propounded by Sri Ramakrishna and practically illustrated by his own life, and of Comparative Theology in its widest form.

(b) To impart and promote the study of the arts, sciences and industries.

(c) To train teachers in all branches of knowledge above-mentioned and enable them to reach the masses.

(d) To carry on educational work among the masses.

(e) To establish, maintain, carry on and assist schools, colleges, orphanages, workshops, laboratories, hospitals, dispensaries, houses for the infirm, the invalid and the afflicted, famine relief works and other educational and charitable works and institutions of like nature.

(f) To print and publish and to sell or distribute, gratuitously or otherwise, journals, periodicals, books or leaflets that the Association may think desirable for the promotion of its objects.

(g) To carry on any other work which may seem to the Association capable of being conveniently carried on in connection with and calculated directly or indirectly to promote any of the above-mentioned objects.

Though the Ramakrishna Mission and Ramakrishna Math, with their respective branches, are distinct institutions, they are closely related, since the Governing Body of the Mission is made up of the Trustees of the Math; the principal workers of the Mission are members of the Ramakrishna Math; and both have their Headquarters at the Belur Math. The name of the 'Ramakrishna Mission' is however loosely associated by people with all Math activities.

From the above it will be seen that the

activities of the Math and the Mission are twofold—spiritual and humanitarian. The members are engaged in preaching work as well as in ministering to the physical and intellectual needs of people in different spheres. It must be mentioned here that Swami Vivekananda emphasized the necessity of doing so-called philanthropic work in a spirit of worship—as a mode of service to God in the human form. In this way, humanitarian activities take the character of spiritual practices.

In the different centres of the Mission in the West only preaching work is done—through public lectures, classes, interviews and publication of religious literature. But in India, where poverty is appalling and consequently disabilities are great and various, greater stress is given to the works which will ameliorate the material conditions of the people. It goes without saying that service is done without any distinction whatsoever of caste, creed, colour or nationality. The Ramakrishna Math and Mission are non-political.

Present Activities

The following extracts from the General Report (December, 1946) of the Ramakrishna Mission will indicate the nature and extent of the works undertaken by it :

Along with the Headquarters at Belur there were, in 1945, 41 Mission centres, 19 combined Math and Mission centres and 31 Math centres in India. These were distributed as follows: 39 in Bengal, 7 in Bihar, 4 in Assam, 12 each in U. P. and Madras, 3 each in Mysore, Orissa and Travancore, and 1 each in Coorg, Cochin, C. P., Delhi, Punjab, Sind, Bombay and Kathiawar. In addition, there were 5 centres in Ceylon, 1 each in Fiji, Mauritius, England, France and Argentina, and 12 centres in the United States of America. The two centres in Burma remained suspended, and there was no news about the centre at Singapore. Thus there were altogether 66 Mission centres and as many Math centres in 1945. Moreover, attached to these branch centres there were 11 sub-centres, where monastic workers resided more or less permanently.

General Service: Most of the Math and Mission centres in India and Ceylon conducted various activities ministering to the

physical needs of the public in general, irrespective of caste, creed, colour or nationality. Typical of these are the Sevashramas in Benares, Brindaban and Kankhal. In 1945 there were 9 Indoor Hospitals which accommodated 11,310 patients, 61 Outdoor Dispensaries which treated 15,72,019 patients, and 41 Ashramas doing gratuitous relief and other kinds of service.

Educational Work: In 1945 there were 42 Ashramas accommodating 1,658 students, 2 Colleges with 83 boys, 23 ordinary Secondary Schools and 4 Residential Secondary Schools with 6,233 boys and 3,327 girls, 4 Industrial Schools and 8 Vocational and Agricultural Sections attached to other schools with 1,300 students, 15 Middle Schools with 1,740 boys and 979 girls, 57 Upper and Lower Primary Schools with 3,501 boys and 2,245 girls, 16 Night Schools with 483 students and 3 Sanskrit Schools with 462 students. Thus there were altogether 15,474 boys and 6,655 girls in the different institutions. The Students' Homes at Madras and Calcutta and the educational institutions in Ceylon, Coimbatore, Cherrapunji, Belur and Deoghar, and the orphanage at Rahra are illustrative of the work done by the Mission. Special mention may also be made of the Industrial Schools at Madras, Belur, Sylhet and Taki.

Work for Women: The Mission has ever been conscious of its duties to the women of India. Typical of the work done for them are the Sisumangal Pratishtan for expectant mothers in Calcutta, the Maternity Clinic at Jalpaiguri, the women's section of the Hospital and the attached Invalid Women's Home at Benares, the Widows' Home at Puri, the Sarada Vidyalaya in Madras, the Sister Nivedita Girls' School in Calcutta and the Sarada Mandir at Sarisha (24 Parganas). Besides, there are special arrangements for women in the other hospitals, dispensaries and schools, and some institutions are conducted particularly for them.

Rural Uplift and Work among the Labouring and Backward Classes: The Math and Mission have all along tried their best to serve their unfortunate countrymen who have fallen back culturally and educationally. Permanent centres like the Ashramas in the Khasia and Jaintia Hills and at Sarisha and the Gurukula at Trichur in Cochin, have accordingly been started for helping the hill tribes, the backward classes and the village folk. Centres of this kind are responsible for conducting about 150 permanent activities of various kinds, while preaching and educative tours with magic lanterns, gramophones, etc., are also undertaken. For the labouring classes in Industrial areas the Mission conducted a good number of Night Schools and Clinics.

Relief Work: Relief work of various types was undertaken by the Headquarters as well as the branch centres from time to time, the most noteworthy of which, during 1944 and 1945, were the Bengal and Orissa Cyclone Relief and the Bengal Distress Relief.

Foreign Work: The monks of the Ramakrishna Math took upon themselves the task of carrying the message of India to distant lands, a task that had been left as a legacy by Swami Vivekananda. The various centres in North and South America, Europe and the British colonies bear ample evidence of their labour of love.

Spiritual and Cultural: The Math and Mission centres, particularly the former, laid special emphasis on the dissemination of the spiritual and cultural ideas and ideals of the Hindus, and through various types of activity tried to give practical shape to the teaching of Sri Ramakrishna that all religions are true. The centres established real points of contact between people of different denominations through public celebrations, meetings, classes, publications, etc. They also conducted Libraries and Reading Rooms. A number of Sanskrit Chatuspathis, too, were run mainly for the benefit of the

members of the Order. Some Math centres published books on religious subjects, and six magazines in different languages. The Math centres at Mayavati, Calcutta, Madras and Nagpur, in particular, have to their credit a considerable number of useful publications. Special mention should also be made of the Institute of Culture in Calcutta, which tries to bring together eminent men and women of India and other lands into cultural fellowship.

Foreign Work

Swami Vivekananda used to say that no nation or country can live if it isolates itself from the rest of the world; that the dark days of India commenced when she began to hate the outside world as being inhabited by Mlechchas. So he strongly advocated the importance of sending qualified Indians abroad as bearers of the message of Indian culture and civilization. He sent some of his brother-disciples to the West to continue the work started by him. They were followed by other monks of the Ramakrishna Mission. There has been a steady increase in the number of centres in different countries of the West, and there is an insistent demand for opening more centres. The students who attend the Vedanta centres in the West do so not merely from intellectual curiosity or philosophic interest. Many of them make earnest efforts to put the precepts into practice in life, thus demonstrating genuine enthusiasm. Some of the books and journals published from these Vedanta centres have a very wide circulation, and the publications that go to the West from the Indian centres are by no means small. The spread of literature has been an effective means of creating in the outside world an interest in the true message of India. But to maintain that interest or to direct it into fruitful channels requires the starting of more centres. That means a larger number of suitable workers. Will not India supply them?

The Future

If one studies the history of the growth and development of the Ramakrishna Math and Mission, one finds that the continual expansion of their activities in two hemispheres is due not to any individual efforts—though individuals have whole-heartedly dedicated themselves to the cause—but rather to the strength of, and ever-living power behind, the message left by its two great Masters. That message sends its call to all to come forward and work ‘for one’s liberation and for the welfare of humanity,’

which, in a nutshell, is the ideal of the Ramakrishna Mission.

Five years before finishing his earthly career, Swami Vivekananda once said: ‘I feel my task is done—at most three or four years more of life left. . . . I must see my machine in strong working order, and then knowing sure that I have put in a lever for the good of humanity, in India at least, which no power can drive back, I will sleep, without caring what will be next.’ How far he has been able to achieve that good, which was his deepest longing, time alone will show.

KARMA YOGA ACCORDING TO THE BHAGAVAD GITA

BY PROF. S. N. L. SRIVASTAVA, M.A.

It is well known that the spiritual thought and endeavour of India reached its highest peaks of excellence during the Upanishadic period. This was, however, followed by a period of utter confusion in thought and a loosening of grip on the verities of spiritual experience. It may aptly be described as a period of the ebb tide of the ideals of the ancient Vedic faith. During this post-Upanishadic and pre-Mahabharata period, several teachers of eminence arose who propounded and taught anti-Vedic doctrines which are mentioned in the Buddhist works. There was one Purna Kashyapa who propounded the doctrine of Akriya-vada. According to him it was wrong to say that the doer of deeds had to suffer the consequences of his deeds, good or bad. Anyone could do anything with impunity. One could engage himself in plunder, arson, theft, adultery, and untruth without the fear of increasing sin; nor should one dupe himself into believing that merit (Punya) was gained by performing Yajna, Dana, Tapas etc. Another teacher Ajita Kesha Kamball taught the doctrine of Uchcheda-vada or Jada-vada,

according to which all things and beings are doomed to destruction. There is no immortal soul surviving the bodily death. Death means the disintegration of the body into the primordial elements of earth, water, fire, and air. A third teacher Prakradha Katyayana propounded the doctrine of Shashvata-vada according to which there are seven uncreated and imperishable principles—earth, water, fire, air, happiness (Sukha), misery (Duhkha), and Atma (soul). These things are neither created nor destroyed.

Sanjaya Velalhi-putta propounded the doctrine of Anishchitata-vada or the indeterminacy of all knowledge. We cannot say a positive ‘yes’ or a positive ‘no’ about anything. Nothing could be said with certainty about life after death. Possibly there is an after-life; and possibly not. Perhaps, the Jain doctrine of Syad-vada has its source here.

So also, a teacher called Mankhali Gosala taught the doctrine of Niyati-vada or absolute determinism or fatalism. People suffer what, and so long as, they are fated to suffer and nothing need be done to escape

these sufferings. The Shastric injunctions for Yajna, Dana etc. are of no avail.

Such divergent and erratic tendencies of thought show how people had drifted from their moorings in the ancient Vedic religion. The *Mahabharata* addressed itself to the task of re-affirming the ideals of the Vedic religion and presenting them in an appealing and understandable form to the people at large. How admirably it succeeded in this is evidenced by the fact that it is venerated as a Panchama Veda—a fifth Veda.

The Bhagavad Gita which is a part of the Bhishma Parva of the *Mahabharata* may be regarded as the cream of that great work. In it the reconciliation or harmonization of all divergent and conflicting currents of thought and the robust affirmation of the verities of spiritual experience reaches to an unparalleled height of excellence. In no other scripture of the world do we have such a beautiful doctrinal reconciliation of the claims of life and community with those of individual perfection, of the demands of corporate progress in the outer world with the mystic yearnings of the soul. The Gita links up, with the silver cords of its doctrine of Karma Yoga, earth with heaven, the natural with the supernatural, and man with the divine, without asking for any break with one's station and duties. Karma Yoga is the doctrine of Karma as Yoga, of transforming all Karma or action into Yoga, of making the mundane course of life in the outer world itself the pathway to God, a means fulfilling God's plan and purpose in His manifested creation; so that in its outer consequences it may be conducive to the welfare and progress of the community, Loka-sangraha, and inwardly it may accelerate the progress of the individual to the heights of Brahma-nirvana by shredding all his egoistic proclivities and making him surrender his all to the Divine.

It should be remembered at the outset that the Gita is essentially a Yoga Shastra, a manual of Yoga or the discipline of uniting

oneself with the Supreme. As such, its teachings have meaning and value only for the seekers of God, only for those who have an invincible faith that God-realization is the highest value in life. Karma Yoga also is a method of God-realization or Self-realization. It is not, as it is usually supposed to be, mere activism as contrasted with idleness or inactivity. Karma Yoga is not merely the performance of Karma; it is the performance of Karma as Yoga. It is consecrated activism

actions performed with the least thought of personal gain, their consequences completely dedicated to the Divine. Who is not active for his own personal gains? Who is not restless all his life for endless 'this' and 'that'? Karma Yoga is the technique of spiritualizing the secular and social activities and duties incident to one's position in the social order. Be there ever so many 'mysteries' and esoteric practices and what not, Sri Krishna has given the most startling message to mankind: 'By worshipping Him with one's own actions can man attain Perfection.' Here is no life-negating gospel, but the gospel of raising life to the level of a divine art. The Gita is the most robust refutation of the charge against Indian religious thought as 'life-negating'. In its very opening words, the Gita proclaims the identity of Dharma-kshetra (the field of religion) with Kuru-kshetra (the field of action).

What, then, are the essential principles of Karma Yoga? The third chapter of the Gita is one Karma Yoga and we can find its principles enunciated there, though references to them are to be found in other places also. It may be well to remember here at the outset that the chapters of the Gita which are termed Yogas indicating that they represent stages or rungs in the ladder of Yoga, follow one another in a certain order of logical sequence, the preceding one being the logically prior to the succeeding one. Let us take some note of that here. The first chapter is entitled the Arjuna Vishada Yoga.

The first chapter is usually passed over with slight attention as being merely introductory, giving mainly the names of the warriors in the fighting forces of both sides and describing Arjuna's perplexity and nervousness on seeing his respected elders and beloved relatives in the opposite camp. But the significant point to be noted here is the title of the chapter, Arjuna Vishada Yoga. It is avowedly a chapter setting forth the first or the preliminary step to Yoga. What is this Vishada of Arjuna? It is the deep excruciating agony which every traveller on the Godward path experiences when confronted by a supreme moral crisis, a moral situation in which his entire moral conscience and aspirations for a higher life are focused on a crucial issue and set him re-thinking the entire problem of life and existence. If Arjuna were merely a warrior fighting for kingdom and glory, a worldly man every inch of him, he would have proceeded straight to his business. But though engaged in a seemingly utterly mundane affair, Arjuna's soul was not irresponsive to the 'call' of a higher life. He was wont to love the company of the Divine (Sri Krishna) whose essential and complete nature he understood only subsequently; he was a man of deep moral sensibilities, though as yet he understood morality only in the conventional cast. His perplexity was that, with his cherished ideologies, *he* was in the battlefield. Arjuna thus typifies the man in the tangled meshes of the worldly life (that is what the battle symbolizes), but feeling that his participations in the affairs of life are a betrayal of the higher ideals of life. Thus Arjuna's agony arises from his solicitations for the higher ideals of life, howsoever inadequately he may have understood them in the beginning. Such an agony is the first symptom of the man marked for Yoga. Here is the initial qualification for the Karma Yogi. Karma Yoga is not for the hard-headed worldly-minded who are untroubled by qualms of conscience and impervious to higher influences. Hence

Arjuna Vishada Yoga marks the first step in Yoga.

Next to this, as a logical sequence to it, comes Sankhya Yoga in the second chapter, the Yoga of Samyat-Khyati, philosophy or integral understanding. Nothing but wisdom or philosophy, giving us a clear and penetrating insight into the fundamental nature of reality, the nature of man's true self, and his true vocation in life, can remove the disquiet and perplexity of the mind and set his feet firmly on the way to life's fulfilment. Hence Sri Krishna proceeds in the second chapter of the Gita direct to a discourse on Sankhya Yoga, to an exposition of the basic metaphysical truths which may enable the perplexed mind of Arjuna to view things from the proper perspectives.

The Divine Teacher first enunciates the all-important, cardinal and quintessential principle of perennial philosophy—Sankhya Yoga—the immortality of the Self. There is an immortal spirit in this mortal frame—a deathless spirit whom weapons cleave not, whom fire burns not, whom water cannot drench or air dry up. It is eternal, all-reaching and implacable. And there is an immortal Supreme Spirit indwelling the entire mutable, destructible universe: 'From link to link it circulates, the Soul of all the worlds.'

Unless the soul of man is rooted in something immortal, there can be no ultimate value in this life, since in the end all would be frozen to death. Why should man raise and refine himself, why should his soul 'throb like the sea for a larger life', if utter annihilation be his one destined goal?

So Sri Krishna exhorts Arjuna to review the problems arising in his mind from this standpoint, from this angle of vision. Who can really kill and who can really be killed? Death is only a passage to a new life. The soul goes on—'from tenement to tenement tossed!' Sri Krishna gives the *locus standi* for the transvaluation of all values.

After elucidating the cardinal principle of Sankhya Yoga, Sri Krishna next proceeds to

expound to Arjuna the principles of Buddhi Yoga, the discipline of Buddhi, the practical counterpart of Sankhya Yoga. Philosophy as a mere theoretic understanding has never been deemed sufficient in India. It must mould our attitudes and transform our lives. Buddhi Yoga (from the 40th verse onwards in the second chapter of the Gita) teaches us the principles of transforming and remoulding internally our attitudes and motives so as to prepare ourselves eventually for the realization of the state of a Sthita Prajna, described at the close of the second chapter of the Gita. To have an unassailable conviction that 'no effort in spiritual life is ever lost, nor will it ever bring an undesired result; to strive always and with a singleness of purpose after the realization of the Atman, and not be distracted by the desire for pleasures, heavenly or earthly; and to perform actions without attachments to their fruits'—these are the central principles of Buddhi Yoga.

After elucidating the principles of Sankhya Yoga and Buddhi Yoga in the second chapter, Sri Krishna passes to an exposition of Karma Yoga in the third chapter of the Gita. The logical sequence may again be noted here. Sankhya Yoga and Buddhi Yoga are the *logical* preconditions of Karma Yoga. Philosophical wisdom, insight into the nature of the universe and into that of man's deepest self and a well-disciplined Buddhi issuing in right attitudes and motives, are the conditions *sine qua non* to Karma Yoga. The Karma Yogi is a Jnani and a Yogi in one. He is also a Bhakta in so far as he dedicates all the fruits of his actions to the Lord. According to the Gita, Karma Yoga is not really an exclusive Yoga; nor is it antagonistic to other Yogas. It presses into service alike, knowledge, devotion, and mental discipline, Karma Yoga is the integral Yoga, the Yoga *par excellence*, the Yoga of inaction in action and action in inaction.

Let us now consider in detail the

principles of Karma Yoga as set forth in the third chapter of the Bhagavad Gita. The chapter opens with a doubt expressed by Arjuna regarding the relative merits of Buddhi Yoga and Karma Yoga. 'If Thou thinkest that knowledge is superior to action, O Janardana,' says Arjuna, 'why, then, dost Thou, O Keshava, enjoin on me this terrible action? With words, perplexing as it were, Thou confusest my understanding. Please, tell me decisively, by which *one* path shall I reach the goal?' Arjuna understands the teaching against the background of his traditional exclusivist ideas and seems to think that Jnana and Karma are separate paths and insists on sticking to *one* only to the exclusion of the other. Krishna had said, indeed, 'Far inferior is Karma to Buddhi Yoga, O Dhananjaya.' But he meant by Karma here only those actions in the performance of which the doer has attachment to their fruits which those who practise Buddhi Yoga are required to relinquish. This is evident from the second line of the verse: 'Seek Thou the dictates of Buddhi, (the higher mind), pitiable, indeed, are those who are attached to the fruits of actions.' Buddhi Yoga does not mean the abjuring of actions altogether, but relinquishing the desire for the fruits of actions. Says the Lord: 'United to Buddhi, one abandoneth, as it were, both good and evil deeds here. Stick, therefore, to Yoga; *perfection in action* is, verily, Yoga' (II. 50). Far from being abandonment of actions, Buddhi Yoga is perfection in action, action performed according to the higher light of Buddhi which requires us to shed off attachment to consequences. Karma Yoga and Buddhi Yoga are not, therefore, two different and irreconcilable paths. In principle, they are the same. 'The wise, united to Buddhi, and abandoning attachment to consequences born of actions, are liberated from the fetters of life and reach the Haven of Sorrowlessness' (II. 51).

Having now understood Karma Yoga in its proper setting and significance, let us now

turn our attention to its main principles as set forth in the third chapter of the Gita. They are as follows: (1) Merely by ceasing to work, one cannot attain the true quiescence of Self-realization (Naishkarmya). Inactivity, as such, is not Perfection; nor is the former a way to the latter. (2) Inactivity or cessation from activity is impossible in the very nature of things. Parts as we are of Prakriti, whose constituents or Gunas are ever active, we cannot help being propelled to activity. Activity, therefore, is inevitable and no sound theory of life can afford to lose sight of this fact. (3) The right process of self-control is not inhibiting the functioning of the organs of action, but eradicating the desires in the mind. Inhibition of outer activity without the internal subjugation of desires is a sham affair (Mithyachara). The right process is to control the internal *dynamis* of desires. (4) Having conceded that inactivity is impossible for the embodied, the Gita points out that two lines of activity are open to man—one inevitably entailing bondage, and the other ensuring freedom from bondage. Let us first understand how activity entails bondage, then, we shall be better able to understand how we can escape bondage even without ceasing to work. Any action whatsoever, good or bad, mental or physical, has its inevitable reaction on the doer. This is an inexorable law operating everywhere. Action and reaction, as Newton said, are equal and opposite. Now, what is the nature of the reaction which an action brings on the doer? How does an act react on us? By becoming a persistent possibility of repetition by us, and by repetitions a habit of our will or an element in our character. This abstruse point has thus been lucidly explained by Swami Vivekananda: 'Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing is what is

called Samskara. Every work that we do, every movement of the body, every thought we think, leaves such an impression on the mindstuff, and even when such impressions are not obvious on the surface they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. What I am just at this moment is the effect of the sum total of all the impressions of my past life. This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact . . . he will be like a machine in the hands of his impressions, and they will force him to do evil. Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good; and they in a similar manner will force him to do good even in spite of himself.' This is how generally speaking, our actions have their reactions or effects on us. We are like machines in the hands of the 'impressions' which our actions leave on our minds. More specifically stated, these impressions which we usually allow to be formed, are the impressions of egoistic ideas, ideas of the supremacy and independent power and existence of the individual ego (not understanding the Divine agency in all the events of the world process) and the desires and expectations of personal or selfish profits. It is these ideas and desires with which we perform our actions, and the corresponding impressions left over by them, which make for bondage. It is this which the Gita calls 'attachment' or Asakti in the performance of actions.

Substitute for your egoistic ideas and desires of personal benefits the idea of 'your

actions being performed as sacramental offering to the Divine (Yajna),’ and you prevent, says the Gita, the formation of impressions which make for bondage. The Gita introduces the sublime idea of viewing the entire world-process as a sacrifice offered by nature to God. The idea of sacrifice is introduced in the third chapter (verses 10 to 15), first in its traditionally recognized form and then made to yield larger meanings and significances in the fourth chapter (verses 24 to 33). It is first taken to mean the worship of the shining Ones, then the idea is enlarged to mean the pouring of the functionings of the senses and the vital principles in the fire of Samyama; restraining the flow of out-going and in-coming breaths in Pranayama; restraint in eating and pouring as sacrifice the life-breaths in life-breaths; and so on, till the culmination is reached in the idea of Jnana Yajna, sacrifice as knowledge, the Vision Splendid by which ‘thou wilt see all things without exception in the Self, and thus in Me’ (III. 35). This Jnana Yajna surpasses all Dravyamaya Yajnas which are only steps to it. Thus also Sri Krishna shows that there is no conflict between Karma and Jnana. All Karmas, performed in the spirit of sacramental offering to the Divine will eventually culminate in Jnana. This Jnana like which nothing else is holy in this world is the final fruition of Karma Yoga; it must come of its own accord to the Karma Yogi, in due course of time, as he matures in his Yoga (III. 38). Having obtained this Vision Splendid, he shall forthwith enter into the Supreme Peace.

Thus Karma Yoga, it will be seen, is the cream of the wisdom of the Gita, the highest teaching that could be imparted to Arjuna

who represents man in the thick of the battle of life. Here is religion which does not dislodge us from the sum of moral obligations which are incident to our positions in the social order, but exhorts us, on the other hand, to turn the concrete situations of life to their best spiritual advantage. Here is a refutation of the charge so often levelled against religion by modern minds, viz., that religion is wholly an other-worldly and life-negating affair. So highly has Karma Yoga been commended by the Lord of the Gita that He cites His own example as the ideal prototype of the Karma Yogi, working without any purpose of His own, yet working ceaselessly. Sayeth the Lord: ‘There is nothing in all the three worlds, O Partha! which I am compelled to do, nothing which I do not already possess, nothing which I have to acquire; yet, in action I mingle. For, if I mingled not ever in action, unwearied, men all around would follow My path, O son of Pritha. The worlds would all fall to ruin; indiscriminate inter-mixture of castes and universal destruction of creatures would result. So let the wise work, without attachment and for the welfare of the world, as the ignorant work with attachment (to their own selfish ends)’ (III. 22-25).

The modern world, which has gone completely out of joint, can only be rebuilt by the selfless and ceaseless activities of Karma Yogis in *all* the departments of life, intellectual, social, economic and political. Karma Yoga is the ideal of religion relevant to our needs. It makes us forsake nothing in *this world* and nothing in the *spiritual world too*. Its harmonious blending of action, knowledge and devotion has a distinct message and a distinct appeal for the modern world.

‘. . . But my life’s allegiance is to this my Motherland, and if I had a thousand lives, every moment of the whole series would be consecrated to your service, my countrymen, my friends.’

—Swami Vivekananda .

MARCEL SAUTON

BY SWAMI SIDDHESWARANANDA

The Vedanta centre in France has lost in Marcel Sauton a faithful friend, an energetic collaborator in the work which I have now to do alone, and above all a saintly personality whose death will be mourned by all those who believe in the spiritual renaissance of a world torn by dissensions and quarrels. Marcel Sauton dedicated himself to the task of making the West understand the spiritual culture of India. From the moment of their publication, the monumental works of Romain Rolland on Ramakrishna and Vivekananda have awakened a vital interest in the spiritual forces of India which derive from ancient Indian traditions.

The centenary of Ramakrishna was celebrated at Sorbonne, France, as in other parts of the world. A group of sympathetic persons assembled there requested the Head of the Ramakrishna Math and Mission to send one of its monastic representatives to France. When I was sent on that mission by the venerable Head of the Order in 1937 it was in the house of Mr and Mrs Sauton that I received a warm welcome which encouraged me to take up my work in France. From the beginning of our acquaintance I was struck by their sincerity and their love of the sacred ideals of India. I remember having written at that time to our monastery in India, 'Although I am plunged in the agitation of Parisian life (it was then the time of the Exhibition) I scarcely feel that I have left the shores of my motherland.' In the home of my hosts, I breathed the atmosphere of a Hindu household; I felt there the same aspirations. The hearts of all devotees beat in unison. From the moment of my first contact with Marcel Sauton I was impressed by the force emanating from the integrity of his character, by his acts of profound culture and by the intensity of his aspiration to realize the noble ideals of man.

He told me that it was the works of Romain Rolland which opened his eyes. In 1929 he was sent by the Hutchinson Company to the Far East on a voyage of survey. He passed near Calcutta, but he did not know then about the existence of the Order of Ramakrishna. He went as far as Indo-China. At Saigon, on a rainy day he felt depressed in spirits and went to a library. There he came across the works of Romain Rolland on Ramakrishna and Vivekananda. The perusal of these books completely transformed him. He wrote to Mrs Sauton: 'The commercial voyage which has led me to these places may or may not be a success. It matters little but I have found the anchor of salvation for my soul. I send you these books which open for us a new horizon.' And, in fact, it was a decisive turn in the life of the devoted couple.

He told me one day that a cruel destiny had prevented him from continuing his university career and that the commercial activities in which he was engaged did not accord well with his inner tendencies and character. Nevertheless it was good for him to fulfil his obligations. He had travelled often in the different countries of Europe and these travels widened his sympathy as he found everywhere the same fundamental modes of human nature. Humanity suffers because its noblest aspirations are not able to combine themselves against the worst instincts of man which threaten to reduce the world to ashes. It should be able to harmonize the noblest sentiments of man for the common good of all. Marcel Sauton recognized that the good of man has its source in the re-establishment of a spiritual movement harmonizing the spiritual currents of the East and the West. He visited the distant countries in central and eastern Europe and lived in Spain for more than

twelve years. He had a partiality for Spain and her people and it may be very near the truth to say that that country was to him a second motherland. He understood perfectly Spanish literature and he had fully assimilated the spiritual, literary, and artistic life of that country. He felt the need to enter into the spirit of Christian mysticism. His ardent love for the Spanish mystics made him initiate me into the works of Saint John of the Cross and of Saint Theresa of Avila. He made me read the autobiography and the other works of the latter. I may say this intimacy with a noble literature has been a great help to me in my work. Not long after, at Paris, he prepared at my request a paper on the spiritual experiences of Saint Theresa of Avila. My present conviction is that all the Westerners who desire to practise spiritual life should start by acquiring at least a preliminary knowledge of the principles of spiritual development which are contained in the inexhaustible treasures of religious perfection that Europe has accumulated in the course of its long history. At present, whenever I speak on Hindu Yoga I mention also the directions given by the great Spanish mystics and the technique suggested by them especially by Saint Theresa in her *Way to Perfection*. There is always a remarkable agreement between them. Now, I owe this discovery entirely to the direction given by Mr Sauton to my studies.

Soon after my arrival at Paris, he commenced to give me regular lessons in French. For one who has passed forty the task of learning a new language is extremely difficult. Mr Sauton, though tired by a day of hard work in his office, did not hesitate to sit with me for the French lesson, even up to one o'clock in the night. He was regular at our meetings and very carefully took notes of my lectures. He then got them typed, and in the following week the preceding speech was distributed to the audience.

Our rooms at Auteue were so very small for such activities, that we had to shift to

Saint Mande. Mr Sauton worked at Champs Elysee's and had not time enough to return and breakfast with us. He took his meals in a restaurant situated near his office. Very often he spent a few minutes in prayer and meditation in the small chapel of the avenue of Friedland. The atmosphere of that chapel, he used to say to us, was marvellous and sometimes it so happened that I went there to meditate with him and Mrs Sauton. At Saint Mande the work he had to do increased and became heavier day by day. Besides editing my weekly speeches, he helped me to reply to my correspondence which increased day by day. This does not exhaust all his activities. He also undertook to translate from English some of the most important works on Vedanta. He had a great aptitude for metaphysics, and the purport of *Mandukya Upanishad* and the Karika of Gaudapada with the commentary of Shankaracharya opened to him an extremely vast intellectual horizon. He commenced their translation during the terrible winter of 1940, when he passed the bitter cold days alone in his room with no fire or anything warm, waiting for an opportunity to obtain the necessary permission to enter the unoccupied zone. We cannot overestimate the importance of this work. He completed it some weeks before his last sickness. From the point of view of philosophy, I consider this work as the basis of all the Vedantic expositions I may offer hereafter. This work is, in truth, the summit of Indian philosophical thought. It is there that it has attained its most elevated level. We find there the pure state of philosophy without the least influence of religious conceptions. As an introduction to this work, Mr Sauton thought it necessary to translate another technical and classical work on Vedanta, the *Drig Drishya Viveka* (the discrimination between the Subject and the Object). These works open the way to the beginner in Vedanta. He desired that some other classical manuals of Vedanta should also be translated. He

had the good fortune to finish the translation of the most popular Vedantic work attributed to Shankaracharya, the *Vivekachudamani* (the Most Beautiful Jewel of Discrimination); and also that of another great work attributed to Sri Madhava Vidyanaraya, the *Panchadashi*, which is considered as the monument of post-Shankara Vedanta. He gave us also another translation. It is a religious sermon which forms chapter XI of the *Bhagavata*, one of the sacred books of the Hindus. This chapter contains Sri Krishna's teachings to his disciple Uddhava, and is popularly known as the *Uddhava Gita*. It is still a marvellous guide to aspirants to spiritual life. It is necessary to add another work to this list of translations—the completion of the life of Sri Sarada Devi, the divine spouse of Sri Ramakrishna. During the translation of this work he remarked that a profound transformation was taking place within him. The Holy Mother became his constant companion during his last moments. He felt constantly her spiritual presence. He wrote to us then on some sheet of paper because he could not speak, that he received directly from her a number of spiritual counsels. The ascension of his spirit to a new level of consciousness was the result of the spirit of consecration with which he had fulfilled his task of translation. The Karma whose fulfilment fell to his lot was for him a veritable Karma Yoga (the path in which all work is considered as an adoration). During the period of eight years I lived with him we have never found him seated in abstract meditation for many hours. But we have never failed to note the silent and constant repetition of the name of God which made him often forget his surroundings and sometimes he happened even to chant unconsciously in a loud voice the sacred words. Then one of us would make him recall that japa must not be heard externally and that this intimacy between him and his ideal ought not to be revealed to a profane world, incapable of understanding it.

Concerning the path which made him pass the doors of intellect and to consider life from a spiritual point of view he often told me, that his wife had been a great help to him. The harmony which existed between them was found on other things than mere family relations. It came from their common inner aspiration for the divine realization. They were companions in a common pilgrimage. I have never seen the least ruffle in their harmony. The heroism with which Mrs Sauton took care of her husband during the months of distress, when his sufferings were intense commanded our most profound admiration. Sometimes the suffering which she had to experience became so acute that she could no more bear it. Mr Sauton then turned towards her and indicated to her his proper attitude with regard to his pain (he could not speak after his operation): 'Why do you identify yourself with this body?' In fact, he put into practice the teachings of Sri Ramakrishna. 'my body and my sufferings, take care of yourselves, but you my spirit, do not identify yourself with them!' In each of us, the Atman is immortal but the mental and physical changes are inevitable, because they are the expressions of an evanescent world. The immortal Atman remains immutable and in order to enter the celestial realm we have only to become conscious of it. This is the fundamental teaching of Vedanta. Those who saw Marcel Sauton during his last days, felt clearly how he had succeeded in penetrating the truth of the Vedantic teachings which became an integral part of his life.

When war was declared, he was drafted for active service because the firm of Hutchinson where he worked, manufactured articles made of India rubber for use in the war. In 1940 when the situation became critical we went South, but Mr Sauton did not accompany us. He remained at his post for executing the orders of his superiors. He suffered terribly during the exodus. He then returned to Paris where he endured acute

mental sufferings. Madame Sauton fell seriously ill at Montpellier and for some months he was not able to join her nor even had the consolation of writing letters to her, owing to the strict restriction of postal communications. During the terrible winter of 1940 he felt acutely the difficulties of life and his health began to decline. With great difficulty he obtained permission to go to Montpellier in February 1941. Seeing that his health had broken down we could scarcely think that he would be able to survive even a few months. He underwent three operations from February to May. In spite of all these sufferings his love for the cause of Ramakrishna did not diminish. Though he could scarcely walk, he came regularly to our meetings and took notes, which will be published in the form of a book. All on a sudden we were forced to quit Montpellier by a new set of regulations, because I was constantly under the menace of administrative measures restricting the liberty of the movement of British subjects. Mr and Mrs Sauton followed me in my wanderings, taking part in the uncertainties of my life through all parts of the south of France. Scarcely had he recovered from the operations to which he submitted at Montpellier when in spite of his delicate health he accompanied me in my weekly travels from Foix to Toulouse where I gave my lectures to the Faculty of Letters. If these lectures, taken in the form of notes with very great care, will be published, I may say in sober truth that he has done me a great service and if their publication deserves any credit it is due to Mr Sauton. Remarkably did he express the subtle differences of the Vedantic dialectic which is very difficult to grasp for a man who is not initiated. This was possible for him because during his last years, he had only one passion: to acquire an exact understanding of the intellectual and spiritual significance of the works of Shankaracharya.

Monsieur Sauton knew that he had only a few more years to live. When he fell ill for the last time in April 1945, he said: 'I would

have died in 1941, but Ramakrishna gave four more years of life to me so that I may serve his cause. We had, in truth, the good fortune to receive the Swami and to be of some help to him.' During the last four years he worked ten to twelve hours a day. When he seriously fell ill, during the end of April, I was on a journey to Marseille, Nîmes, and Montpellier. From Montpellier I returned suddenly to Lavaur. I thought of finding him bedridden, but I was shocked to find him in a state of complete prostration. But unto the last moment, when the taxi came to take him to a clinic at Toulouse, he worked at his translations and the correction of the proofs of my lectures given at the University of Toulouse. At the clinic his life was that of a true martyr. In two months he underwent successively three operations. It became tumour in the throat, of a cancerous nature and which was not diminished by the application of the X-rays at first in 1943 and then in October 1944. He had then to undergo one last operation called the tracheostomie and subsequently the gastrostomie. I will not dwell on the courage with which he bore these operations. His attitude astonished the medical officer and the nurse. He did not utter a word of complaint. He kept his spirit on a high level of consciousness and it was clearly evident that he had rich spiritual experiences. The divine light which shone forth from his eyes, the gentle smile and his calm suffering of all that happened to him were not the result of a purely intellectual conviction or of a stoic attitude towards life. It was the result of a long discipline which harmonized in him his belief and his active nature. His sickchamber was filled with a divine atmosphere. Seated near him our hearts were broken to see his wasting frame. It was the end. We took him back to Lavaur, two days before his death. Surrounded by all of us and in the middle of prayers and chantings of the holy name of the Lord final deliverance from all his sufferings came on 6 July 1945.

He had lived and died a saint. France must be proud of him. In accomplishing his humble destiny he showed proof of his patriotism because he emphasized vital spiritual values which are the common heritage of humanity. Besides he evinced nobility of heart which is the essential

characteristic of French culture. India is grateful to him because he has contributed to link together the cultural trend of the East and the West towards a union that no superstition of geography would be able to break because the road to the civilization of the future lies in that direction.

THE DESTINY OF MAN *

BY SWAMI GHANANANDA

The clash and conflict in the world today among nations and races, cultures, civilizations and religions, is largely due to the absence of a balanced programme of individual and collective life for men and nations to follow. This absence of a balanced programme has resulted in a war-minded world, and the problem of the destiny of man has not received adequate attention from thinking persons.

In ancient times individual and collective life was evenly programmed. This was especially true of ancient Indian civilization. The life of every man was divided into four distinct stages, viz., first the period of physical, mental, moral, and spiritual education, which fitted him for the life of a good citizen; secondly, the period of citizenship with its civic duties and national responsibilities; thirdly, the period of retirement from this stage and preparation for the higher life; and fourthly, the period of devotion to contemplation and the acquisition of wisdom. Society too was divided into four classes or groups whose respective functions were to discharge (1) the duties of the secular and spiritual teacher, (2) the duties of the administrator and soldier, (3) the duties of the agriculturist, merchant and manufacturer, and (4) the duties of the work-

man and labourer without whom none of the other three classes could smoothly carry on their own duties. All the four classes performed their tasks with zeal and devotion, each contributing its share to the common weal. Culture, education, wealth, food, and even luxuries were not confined to a privileged few, but were available to every member of the Samaj or society. None was denied the light of knowledge and wisdom, and everyone grew in knowledge and wisdom with years according to his capacity to imbibe and assimilate. *When wars had to be fought, only the military classes participated, with the result that agriculture, industry, and other secular occupations as well as the tasks of the secular and spiritual teacher were not dislocated or disorganized and famines and food shortages were unknown.* An approach to an Ideal State or Empire was made twice in the history of India: Once during the days of Ashoka, the greatest emperor of the world, who, according to H. G. Wells, was one of the six greatest men of the world; secondly during the days of the Emperor Akbar the Great.

Such harmonious balancing of the duties of the citizens and sections of society afforded ample leisure and adequate scope to the average man to acquire culture and wisdom which opened his eyes to the destiny of life

* A radio broadcast from Durban.

before him. He was made aware of the higher values of life, and he so tuned his temporal life with the spiritual that he did not lose sight of the eternal truths of life, but could hear the voice of the Infinite, the voice of the higher life and of the rich harvests of the Spirit Beyond. He knew that he was not merely a lump of living flesh to be pampered and clothed and given all the enjoyments it needed. He knew that he had a mind to cultivate, a soul to realize and something higher than his own soul to be experienced. Religion, philosophy, and culture were not confined to the pages of any book but were made intensely practical. Indeed, I am tempted to ask you, 'If a higher Reality called God does not influence our life, don't you think that it is far more honest to deny Him altogether than to profess belief in Him but crowd Him out of your programme of life, individual or national?'

It is indeed the greatest misfortune of the world today that its moral progress has not kept pace with its material advancement. Emerson, the great American philosopher, characterized all history as 'old chronology of selfishness and pride', and observed, 'we think our civilization near its meridian, but we are as yet only at the cock-crowing and the morning star.' As aptly remarked by Hendrik Willem Van Loon, the American historian, 'A human being with the mind of a sixteenth century tradesman driving a 1921 model Rolls Royce is still a human being with the mind of a sixteenth century tradesman'.

Should facilities for self-culture and self-illumination be afforded, many men and women would discover today or tomorrow that happiness is not in the finite and limited enjoyments of life with its tinsel pleasures, but in the higher life and higher knowledge. This higher knowledge was called Para Vidya in India and considered the summum bonum of life. Even today it remains the goal of the race in India. Rightly did the Upanishads point out, 'Yo vai bhuma tat sukham, nalpe

sukhamasti.' It is high time that every right-thinking man heard the voice of the Beyond, which would lead him slowly but surely from the temporal to the spiritual, from the world to heaven, from the lower to the higher life.

The world must cease to be too much with us. Otherwise the still small voice cannot be heard. Unless we love more and more the ideals of simple living and high thinking and begin to practise them with earnestness even from now, we could not free ourselves from the death-dealing shackles of individual and national aggrandizement. Unless politicians and statesmen heeded the golden counsel which all the Great Ones teach, their countries would be heading towards destruction, and the still small voice within would be drowned in the clatter of arms and the din of war.

It is, however, refreshing to find that even in the midst of the disharmony and discord between nations and races, creeds and colours, cultures and civilizations, indications are not wanting of an intelligent synthetic understanding of the purpose of life and the destiny of man. The ideal is indeed that grand confraternity of men, which is beyond all narrowness and aggressiveness of vulgar nationalism, hatred and jealousy of race—that Parliament of Man and Federation of the World which will rise above the clash of races and nations, of cultures and civilizations, of creeds and sects. Such an ideal, however, cannot be realized by a destructive process which will end the elements that clash, but only by a constructive synthesis of a broad and manifold character, which in its comprehensiveness will form the bedrock of peace and harmony between them. This ideal like all other ideals is hard to realize; but it is worth striving for, for all progress consists in the striving and without an ideal, man cannot progress. And in the realization of this great and glorious ideal of humanity in its spiritual and cultural aspect lies its future.

An attempt to realize one phase of this

ideal has been made in recent times by the enunciation of the principle of self-determination and by the formation of the League of Nations, and subsequently, on the failure of the League, by the formation of a similar body, the United Nations Organization, as an International Court of Justice. But aims, however lofty, cannot be realized by men without the necessary preparations and disciplines resulting in the establishment of a moral and ethical basis. Man does not become a saint by the mere acceptance of the ideal of perfection and divinity: the instinct of individualism among nations cannot be conquered by mere formulation of theoretical conceptions of international justice. A true internationalism has to be attained through the training ground of a true nationalism which looks upon the world as one living whole and a vast organism of which all the peoples are parts. 'Every people has its mission' said Mazzini, 'which will co-operate towards the fulfilment of the general mission of Humanity; that mission constitutes its nationality.'

So also with cultures and civilizations. If their clash and conflict are to be avoided, love and sympathy for the systems of cultures and civilizations other than one's own should grow, and the foundations of a happy synthesis should be laid. In a programme of synthesis both the East and the West will have to play the role of teacher and taught in turn. The West can teach the East her sciences, her technical and industrial efficiency, her secrets of organization and other virtues, which will enable the East to stand on her own legs in national matters and put an end to the cruel exploitation by the West. The East, on the other hand, must democratize her religion and philosophy, disseminate the treasures of spiritual thought which are for all mankind, and teach the West her meditateness and introspection,

her love of serenity and devotion, her sweetness of peace and tolerance; for this will enable the West to turn part of her rich energy for nobler purposes than exploitation and oppression of the weak nations of the world. What some countries in the West need today is a temple bell calling to devotion and to rest: What most countries in the East need is a bugle call to action.

No programme of synthesis can be complete or successful unless the problem of creeds is taken into account. No Parliament of Man can be a true Parliament and no Federation of the World can be a true Federation unless and until the doctrine of the symphony of religions, sects, and denominations, is accepted and followed. Or religion stirs the innermost depths of man's being, and in the words of the ancient sages it is the finest and fairest fruit of all cultures and civilizations—the goal to which they are consciously or unconsciously moving. But religion in national and international, communal and social, life should be applied in the right manner. It should be freed from the shackles of perverse parochialism and crude creedalism. Religions for right reasons are many; but Religion, the essence of all religions, is one. The dynamic side of true religion is life of the spirit; it is not creedal or communal, but international and universal in its application. It will furnish the ultimate basis for peace between nations. The mines of the world with their iron and coal, tin and petroleum, silver and gold are limited; but unlimited are the treasures of spiritual wealth in search of which there cannot be any competition or jealousy.

May He who is worshipped in diverse ways under different names by many religions lead us aright, and vouchsafe unto us wisdom and light with which to journey safely through the darkness of this world!

NOTES AND COMMENTS

TO OUR READERS

India has attained Independence. We greet Mother India on this memorable occasion by reminding ourselves and our countrymen of the inspiring message of Swami Vivekananda delivered by him fifty years ago. *Hail, Independent India!* . . . In the *Talks with Swami Vijnanananda* we get some early impressions of the Swami on Sri Ramakrishna, his spiritual teacher. . . . Pandit Jawaharlal Nehru's speech *The Flag of India* has been acclaimed the world over as one of the noblest and most memorable speeches ever made by any statesman in any part of the world. The flag of India, though nominally a *national flag*, stands for the freedom, peace, and happiness of all mankind. In the new era that dawns for India her children will go on pilgrimage to all corners of the globe carrying the message of peace, freedom, and service of humanity in the light of the Divinity of Man. . . . Prof. Srivastava while analysing the subject with a deep penetration and clearness, shows that *Karma Yoga according to the Gita* is the path for modern man. . . . Swami Siddheswarananda, Head of the Ramakrishna Mission in France, pays a deserved tribute to the noble soul of *Marcel Sauton*, whose kind help and persevering efforts enabled the Mission to establish cultural contacts with Europe. . . . Broadcasting from Durban, Swami Ghanananda of the Ramakrishna Mission, now touring in South Africa, shows that an intelligent synthetic understanding of the purpose of life and *Destiny of Man* is the only way to eradicate the disharmony and discord between nations and races, creeds and cultures.

IMPLICATIONS OF PSYCHICAL RESEARCH

Kant's great achievement was the discovery that 'time, space, and causation are modes of thought.' But Vedanta taught this idea ages ago and called it Maya. As

the entire creation existing in space, time, and causation cannot exist beyond mind, the whole thing must be in mind, and hence mind is considered omnipresent. Individual mind is a portion of the omnipresent or universal mind.

This universality of mind has now been recognized by some of the prominent Western philosophers. Prof. H. H. Price in a talk on psychical research said that the modern evidence for telepathy had convinced him that it is a fact. Following him, Prof. C. D. Broad defining the kind of knowledge which we call precognition, said that no one, unless hopelessly prejudiced, could feel much doubt on that either.

Summing up a series of talks on the implications of psychical research, Mr G. N. M. Tyrrell writes in the *Listener* :

Telepathy and precognition are certainly startling facts. They do not fit at all well with the outlook of modern science: yet, as Dr Thouless said in the third talk of this series, they cannot in the long run be separate from the facts of science. Perhaps they are not separate from them in the sense of conflicting with them. They may form an unexplored extension which strict experimental science cannot easily reach. They shock our ideas of causality because we cannot find any causal series of events in the physical world which will account for telepathy; and we are faced in the case of precognition with a paradox of causality which operates in inverse fashion from future to present instead of from present to future.

Moreover telepathy compels us to revise our notion of what a mind is. It forces us to conclude that below the level of consciousness, or at any rate beyond it, minds are not separate entities; and that does not square with the view that we are separate atoms of consciousness; and this as Prof. Price has said, knocks the bottom out of materialism.

Prof. Broad has said in his *Mind and its Place in Nature* that though sufficient proofs cannot be adduced, still nobody could deny the unity behind this phenomenal world. The more the scientists advance in their researches the more they find the ground shaking under the feet. And when they find no 'logical Proof' they scoff at the idea of unity arrived at by religion. But facts

cannot be denied. And when telepathy and precognition have been found working, they become puzzled by it.

Such bewilderment is due more to the mistaken notion of the scientists that they have surveyed the whole universe and that every phenomenon in the universe should fit into their *known* laws. It is true that this universe which exists only in Maya, or time, space, causation, should conform to laws. But scientists should not pride themselves into thinking that they have explored the whole universe. In reality it has known only that portion of the universe seen through the five senses. Nor should we regard telepathy or precognition as a sixth sense. For, indeed, whatever we see through the senses are limited by time, space, causation, and whatever is finite cannot comprehend the Infinite.

Eastern philosophy recognized cosmic nature of the mind ages ago, and also the force behind it. The Advaitist says that Brahman is all that exists, but differentiation has been caused by Maya (time, space, causation). It appears as the universe through Maya. As Swami Vivekananda says :

Mind is the name of a change, body the name of another change—all these changes compose our universe. Time, space, causation are like the glass through which the Absolute is seen, and when It is seen, It appears as the universe. From this we understand that the Absolute is beyond time-space-causation, and hence they do not exist in It. The idea of time cannot be there, seeing that there is no mind, no thought. The idea of space cannot be there, seeing that there is no external change. What you call motion and causation cannot exist where there is only One.

Hence such 'white elephants' as telepathy and precognition, need not cause a stir in the science world, as disobeying the laws of causation. There are laws, very fine, behind the physical laws. Rather there are no such water-tight sections as physical world, a mental world, or a spiritual world. Whatever is, is One. As Swami Vivekananda says, it is a sort of tapering existence. The thickest part, the grossest part is the body. It tapers and becomes finer and finer—and

the finest is called spirit. This universe is exactly like the microcosm—the gross external world tapers and becomes God. This is the great difference between Western and Indian psychology. In Western psychology the mind is the soul, here mind is only an instrument—Antahkarana—in the hands of the soul. If our minds are separate entities, and there is no connection between, how could it be possible for my thought to reach you? This shows that there is a continuity of mind as the Yogis call it. The mind is universal. Your mind, my mind, all these little minds are fragments of that universal mind; and on account of this continuity we can convey our thoughts directly to one another.

In ancient India such facts used to occur, more than today. The Hindus being analytically-minded took up these phenomena and investigated them. They found that all these, though extraordinary, are also natural. They are under laws just the same as any physical phenomena. If we can get control over the fine movements of thought at the very root, then it would be possible for us to control the whole. If we can grasp these finer powers then alone is it possible to have control over ourselves; and one who has control over his mind can have control over every other mind. 'He who knows one lump of clay knows all the clay in the universe.'

The Chitta (mind-stuff) is like a vast, deep ocean. What we call consciousness is only the surface ripples. But vast knowledge is stored up inside. If we can bring out this knowledge we become perfect; and the Yogis claim that it is possible to churn it to its very depth. One cannot get anything from nothing. All knowledge is within us. What Mr Tyrrell calls inspiration is nothing but expiration of the knowledge already in us. But Mr Tyrrell comes nearer to Indian psychology when he suggests that the Self is, perhaps, the source of many other things besides what we experience ordinarily. He

says :

It seems to indicate that inspiration proceeds from some timeless source or from some source where time is different from what is here. There surely is another link between artistic inspiration and precognition. Both proceed from a region where timelessness seems to reign. Perhaps in precognition we do not really pre-perceive an event in time. Perhaps we make contact with a timeless reality, which is the real source and essence of temporal events. It may be that in our perception of the time-series in this world we are merely glimpsing a particular aspect of this timeless reality—an aspect which is the only one possible in a material world

All these glimpses of the deeper levels of the self beyond the empirical consciousness show a very strange extension of our being. The things which come from it are very unlike the things we find in our conscious selves and in the world around. But it is there that telepathy and precognition have their source. Uncomprehended though they may be, these faculties do not stand alone. They are merely uncomprehended items from an uncomprehended region of the self: and I think the lesson they teach us is that the gateway to a deeper knowledge of the nature of things lies within ourselves and not outside us in the external world. Eastern philosophy has long recognized this; but is it not time that we recognized it in the West? The nature of the human individual is, after all, the key and the pivot on which everything else depends.

THE CONQUERING RELIGION

Hinduism was not in ancient times, as thought by some, a passive, mild, and pessimistic religion. From the earliest ages Hinduism has been dynamic and aggressive. Whenever in history a conquering nation has arisen linking the different parts of the world together, then have poured out through these channels the thoughts of India, and thus entered into the veins of every race. Before Buddhism, Vedanta had penetrated into China, Persia, and the Eastern Archipelago; in Greece and Phoenicia, in Arabia and even in far-distant Britain, the Buddhist monks had entered to preach morals and philosophy. 'My religion is one' says Swami Vivekananda, 'of which Buddhism is but a rebel child, and Christianity a very patchy imitation.'

But the greatest victory of Hinduism was within the geographical limits of India. The fierce nomads of Baluchs and Tartars, the conquering Greeks and Persians, Scythians

and Kushans, and all the wild tribes of central Asia were civilized, and assimilated into Hinduism. That was the greatest victory of dynamic Hinduism in ancient days. But later in the Dark Ages, due to the exclusive narrow-minded policy of its leaders, Hinduism lost this wonderful active assimilative power. The burden of the blame for this tragic division of the Motherland, therefore, falls on the heads of the leaders of the Hindu religion and society, rather than on the intriguing British imperialists or the Muslim fanatics.

Let us, therefore, sleep no more—this sleep of inertia and death. The story of our conquest has been described by that noble emperor Ashoka—as the conquest of religion and spirituality. Once more the world must be conquered by India: this is the great ideal before us; the conquest of the whole world through love—nothing less than that would satisfy our great forefathers, who in their time had made the race aggressive and dynamic and conquered every foreign race into itself. 'Surely', says Nivedita, 'nothing less than world conquest will satisfy those heroes that sleep on the ancient battlefields, the forefathers that made for themselves the wide-walled cities, the scholars that left behind them precious thoughts and script, who laughed sometimes, when they have not wept, to see from high heaven the grotesque docility of their descendants!'

Let foreigners come and flood the land with their armies, never mind; let the communal fanatics or crusading missionaries fill the earth with the blood of the martyrs, never mind. Up, India, and conquer them with spirituality. Did not she conquer her conquerers in the past and wipe out their separate identity? Materialism with all its miseries can never be conquered by materialism. In the words of Swami Vivekananda: 'India will be raised—not with the power of the flesh, but with the power of the Spirit; not with the flag of destruction, but with the flag of peace and love—the garb of the

Sanyasin; not by the power of wealth but by the power of the begging bowl. Say not that your are weak. The Spirit is omnipotent.'

And this is his inspiring call to every Hindu:

We must go out, we must conquer. The only condition of national life, of awakened and vigorous national life, is the conquest of the world by Indian thought. . . . This is the dream of my life, and I wish that each one of you who hear me today will have the same dream in your life, and stop not till you have realized the dream. . . . And where are the men ready to go out to every country in the world with the messages of the great sages of India? Where are the men who are ready to sacrifice everything, so that this message should reach every corner of the world? Such heroic souls are wanted to help the spread of Truth. Such heroic workers are wanted to go abroad and help the spread of Truth.

Mother India wants such men for the preservation and propagation of her ideals. Let the life of every one be a sacrifice at the feet of the Mother. Strength is the power to take our own life, at its most perfect, and break it, if need be, across the knee.

And the six lakhs of Sanyasis—let them flood the land with strength-giving, dynamic ideas of the Spirit, rather than hide in the Himalayan forests. Let them, as of old, spread in the length and breadth of India—to unify, to organize, and assimilate.

'When', says Swami Vivekananda, 'you have men who are ready to sacrifice their everything for their country, sincere to the backbone—when such men arise, India will become great in every respect. It is the men that make the country!'

REVIEWS AND NOTICES

THE CREATIVE MIND. BY HENRY BERGSON. *Published by the Philosophical Library, 15 East 40th Street, New York 16, N. Y. Pp. 307, Price \$3.75.*

In this book we get the latest statement of the famous philosopher on the two main points in his philosophy, viz. the method of 'intuition' and the thereby observed fact of 'duration' or 'pure unadulterated inner continuity, continuity which was neither unity nor multiplicity, and which did not fit into any of our categories of thought.'

The first two introductory essays give an excellent and lucid exposition of the author's progress in his philosophical researches and show the stages by which he reached his conclusions which he claims will transform philosophy into a science which concerns itself with reality and things from the standpoint of the spirit or mind, just as science concerns itself with reality from the standpoint of matter.

His observation of the relation of science and metaphysics are interesting. He maintains that his doctrine is not opposed to science or intellectual knowledge. He is attempting to bring philosophy to a higher precision, so that there will be but one philosophy as there is only one science.

Bergson wants to make philosophy real. It does

not matter if it does not embrace in a single sweep the totality of things. His motto is 'one step enough for me.' Others following his footsteps will add to what he has built. Bergson's method of making philosophy real is by throwing overboard the older dialectical method based on mere intellectuality, and by adoption of the new method of 'intuition'. Intuition differs from the ordinary methods of knowing. The structure of the human understanding is such that 'one of its own functions was to mask duration either in movement or in change.' But intuition penetrates through this mask and reveals reality, viz. duration, as a creative evolution where there is also a perpetual creation of possibility. 'Intuition is what attains the spirit, duration, pure change.' 'Pure change, duration is a thing spiritual, impregnated with spirituality.' Bergson is trying to express a difficult idea; so he says: 'Let no one ask me for a simple, geometrical definition of intuition. It is only too easy to show that the word is taken in meanings which cannot be deduced mathematically from one another.' Though intuition is more than an idea yet it has to use ideas as a conveyance. One is reminded of the Aparokshanubhuti of Advaita Vedanta in this connection, and of its doctrine of truth being Swasamvedya.

But whereas Advaita sees an unchanging substance behind an apparent universal and continuous change, Bergson sees a universal and continuous change, 'real duration' behind an apparent permanency or immobility. To him this apparent or artificial immobility is the result of the understanding, cutting up a flowing universal becoming into water-tight compartments for its own convenience. He says, 'the intuition of duration when exposed to the rays of the understanding also quickly congeals into fixed, distinct, and immobile concepts.' One form of Advaita view is the reverse. For it the intuition of an infinite spiritual permanence when exposed to the rays of the understanding quickly becomes mobile like the solid iron ore smelting in a furnace turning out into an ever continuous stream of liquid metal, or like the eternal snows melting to form the rushing waters of the ever-flowing rivers. It is the heat of the understanding, the Avidya, that makes us see manifoldness and all suffer the consequent evils of limitation, a limitation which has no reality, which is only apparent, like the appearance of the snake in the rope. Just as Shankara has been forced to recognize Maya as Bhavarupa, as the inscrutable, inexplicable power of the unchanging Brahman, so Bergson also has been forced in spite of his vision of universal mobility to admit the necessity and existence of immobility or permanence. He says:

'One could almost say that the philosopher who finds mobility everywhere is the only one who cannot recommend it, since he sees it as inevitable, since he discovers it in what people have agreed to call immobility. But the truth is that in spite of the fact that he views stability as a complexity of change or as a particular aspect of change, in spite of the fact that in some way he resolves stability into change he will none the less, like everybody else, distinguish stability and change. And for him, as for everyone, will arise the question of knowing to what extent it is the especial appearance called stability, to what extent it is change pure and simple that he must recommend to human societies. His analysis of change leaves this question intact. If he has any common sense at all, he, like everyone else, will consider necessary a permanence of what is.'

The Indian Tantric view of Advaita corresponds more closely to Bergson's views. 'Intuition' is the method by which reality is apprehended in both cases. But this reality is at different levels of intuition, as Sri Ramakrishna says, now permanency, now universal mobility, now both permanency and universal mobility either as Nirakara or Sakara, as static or kinetic, or both. But Brahman, or Reality, is what it is—an experience—inexpressible in words.

Not to read the book is to miss a great intellectual treat.

ESSENCE OF HINDUISM. BY SWAMI NIKHILANANDA. Published from the Ramakrishna-Vivekananda

Centre, New York. Pp. 91. Price \$1.25.

There are many interpretations of Hinduism, but very few of them have quite the purpose that the author has set himself. Often Hinduism is treated—thanks to the research of the occidental scholars—as a historical religion like Christianity or Buddhism. There are others who interpret Hinduism, like any other word ending in *ism*, in a limited and isolated form without bringing into bold relief its universal aspect. Religion, says Swami Nikhilananda, is not merely believing and reasoning; it is being and becoming. He therefore presents the essence of Hinduism not only broad in its perspective but also profound in its analysis of the root of religious experience. In simple and clear language the Swami interprets the fundamental principles of Hinduism such as the divinity of the soul, the unity of existence, the harmony of religions, the oneness of God etc., and shows how these truths can be realized in life.

The work contains two articles. The first article, 'Immortality', was delivered as a Butterick Lecture at the Brooklyn Institute of Arts and Sciences in 1946. Considerable emphasis is laid on the metaphysical aspect of the problem, since neither the empirical methods of science nor the confident answers of theologians can satisfactorily solve the problem of immortality. The second article, 'Faith for Today', a Town Hall lecture (New York) in 1941 elucidates such essential features of Hinduism as the Ultimate Reality, the soul, the universe etc.

Some knowledge of the Hindu view of life is necessary for any insight into Indian culture. The work under review admirably meets this need.

S. A.

MASNAVI OF MAULANA RUMI. BY MUHAMMAD AMIN. Madina Publications, Church Road, Lahore. Pp. 126. Price Rs 2.

Muslim mysticism grew up on Iranian soil. Mystical elements of Islam can be traced to Koran itself where God says, 'We are nearer to man than his neckvein. Wherever ye turn, there is the face of God.' Five centuries after the Prophet's death Muslim mysticism became an accepted part of orthodox faith under the influence of Ghazali. The new movement arose, not from logical subtlety, but from renunciation, self-surrender and communion with God. Men and women became 'Sufis, ascetics, with the desire to annihilate the self, to live in God. Jalal-ud-Din Rumi, 'the splendour of the Faith', who founded an order of monks, is the greatest of these poet-mystics. Influenced by the philosophies of Neo-Buddhism and the Vedanta, grounded upon the purest morality, the mysticism of Maulana Rumi takes him nearer and nearer to the

merging of the individual consciousness into the consciousness of God (see page 98). He exhorts us to break the chains of silver and gold (page 4). To our mystic-poet love in its purest form is the only means of realizing God. He cries in a frenzy of divine madness:

'Only he whose garment is rent by the violence of love
Is wholly pure from covetousness and sin.

Hail to thee, then, O love, sweet madness!

Thou who healest all our infirmities!'

Mr Muhammad Amin has done a distinct service to the country in bringing out this translation at a time when the sons of India are involved in a terrible fratricidal war in the name of religion. A critical introduction to the Sufi literature and mysticism is a desideratum. I hope this want will be removed when the remaining volumes of the Masnavi will be published.

S. A.

AMERICA—THE LAND OF SUPERLATIVES.

BY KAMALADEVI CHATTOPADHYAYA. *Phoenix Publications, Samartha Sadan, Bombay 4. Pp. 362. Price Rs 7.*

Every year tourists from India cover many parts of the USA. But very few of them care to collect any interesting or useful material—wealth of information or unique experiences—which will benefit the students of political and social history. Even when such accounts are written, they are just one-sided, superficial, and biased.

In this masterly portrayal of the story of America Srimati Kamaladevi gives us a swift narrative of vast assimilated information in a series of tableaux. American civilization and streamlined life, rulers of America, the Negro problem, the moving tale of the Amer-Indians, American achievements and failures—between few other book covers published in India has a panorama been painted so perspicacious and brilliant. The American way of life is gripping. But the author rightly reminds us that all that glitters is not gold. The New World, while madly soaring up to dizzy heights, has created complexities of socio-economic life. The fundamental problems remain unsolved. Here is a lesson as well as a warning to the builders of India's destiny.

S. A.

SRI RAMAKRISHNA AND HIS MISSION. BY SWAMI RAMAKRISHNANANDA. *Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 51. Price As 10.*

This is a lecture delivered by Swami Ramakrishnananda, the founder of the Ramakrishna Math centre in Madras, 47 years ago. It contains much valuable information regarding the life and teachings of his illustrious Master, Sri Ramakrishna, in whose service Ramakrishnananda had dedicated his life. We hope the public will be benefited by this short discourse

FRENCH

COLLECTION—VANDE MATARAM. BY MARCEL SAUTON. *Published by Adrien Maisonneuve Libraire-Editeur, 11, Rue Saint-Sulpice, Paris (VI E)*

This is the fourth volume of the Series, *Collection—Vande Mataram*, appropriately so named because the proceeds from the sale of these books go to the relief of the poor of India.

The present book is the translation of Sri Shankara's *Drig-Drishya-Viveka* by Marcel Sauton, the ideal Karma Yogi who dedicated his whole life to help spread the Vedanta in France. His translation is based upon the excellent English version of Swami Nikhilananda. Marcel Sauton had so well grasped the spirit of the Vedanta that he has been able to add illuminating notes to the work. The philosophy of Shankara appealed most to Marcel Sauton and he had the singular good fortune to learn that as well as all other different aspects of the Vedanta Philosophy from an accredited representative of the Ramakrishna Order, Swami Siddheswarananda to whom the book is fittingly dedicated. The translation of the text is luminous. There is no difficulty in clearly apprehending the meaning. The book has been enriched by the very learned and elaborate introduction of Swami Siddheswarananda which will well serve as an introduction to all Vedantic works. The Introduction is divided into three parts dealing with the development of Hindu thought, the ontology of the Vedanta, and the principal conceptions of Vedanta. The glossary of Sanskrit words used in the text is accurate and informative. There is no doubt that the book will be a substantial addition to the growing Vedanta literature in French.

BENGALI

PREMANANDA, PART II. BY SWAMI OMKAR-ESWARANANDA. *Published by Sri Ramakrishna Sadhan Mandir, P. O. Kunda, Vaidyanath-Deoghar, S. P. Pp. 189. Price Rs 2-12.*

One of the direct disciples of Sri Ramakrishna, Swami Premananda was called the 'Mother of Belur Math.' In those early days he served the cause of the Master by training Brahmacharis and devotees with loving care. The above book is a collection of the conversations he used to have with Sadhus and devotees, taken down by one of the monks. In many places it is extremely inspiring and life-elevating; many times it strikes suddenly and effectively, and changes the life in totally different directions. No one, serious of practical religion, can ill-afford it.

PRABANDHAVALI, VOLS. III & IV. EDITED BY DR JATINDRA BIMAL CHOUDHURI. *Published by Prachyavani Mandir, 3 Federation Street, Calcutta.*

The Prachyavani Mandir is striving for the last few years to bring to light the hidden gems of Sanskrit and

other literature of India, as also the modern literature and philosophy. Volume III is a collection of articles dealing with such subjects of literary value. Volume IV is a centenary commemorative volume of the poet Nabinchandra, dealing with the various sides of his poetry. It is interesting and many times instructive also.

GUJERATI

YUVANONE VIVEKANANDA. *Published by Ramakrishna Ashrama, Rajkot, Kathiawar. Pp. 52. Price As 8.*

This is the Gujarati translation of the English book *Thus Spake Vivekananda*. These inspiring messages of Vivekananda are for the first time presented in a beautiful pocket edition to the Gujarati public. This is surely a matter of satisfaction, and we hope these

passages will quicken the appetite for a fuller and detailed study of Vivekananda, the master-mind of modern India.

SANSKRIT-ENGLISH

KAVITANJALI. By T. V. KAPALI SASTRY. *Published by Sri Aurobindo Library, 369 Esplanade, Madras. Pp. 57 Price Re 1.*

Three famous poems of Aurobindo—*Who?*, *In the Moonlight*, and *A Constant Prayer*—are here rendered into beautiful Sanskrit verse. With the rich vocabulary of Sanskrit language, it is no wonder that sometimes Sri Sastry seems to excel the beauty of the original poems. The little deviations made in the translation only enriches it, though sometimes the translator could not bring out the tense expectation of the philosophical enquiry and retrospection.

NEWS AND REPORTS

INDEPENDENCE DAY CELEBRATIONS AT THE BELUR MATH

Independence Day was celebrated on the 15th August, 1947, at the Belur Math premises, the Headquarters of the Ramakrishna Math and Mission, in a simple yet solemn manner befitting the occasion. A spirit of prayer and worship marked all the functions.

The celebrations commenced just at 00-01 A. M. with the blowing of conchs which welcomed the long-cherished advent of India's independence. The Brahmacharis chanted appropriate Vedic hymns signifying the spiritual importance of the event.

The 'Mangala-Aratika' at 4-30 in the early morning was followed by devotional music which lasted till 6-00. The monks and devotees then stood in prayerful silence below Swami Vivekananda's room, when after a devotional song, the National Flag of India was hoisted over it by Srimat Swami Shankaranandaji, the Vice-President of the Ramakrishna Math and Mission. The stillness was broken by shouts of glory to the illustrious leaders of the Math who had truly laid the foundation of the new national life and to the new born India. Then Swami Shankaranandaji, in a few words, explained the real significance of the occasion so far as the monks of the Order were concerned. He said, in part: 'Sri Ramakrishna is everything to us and his words are our only guide. Although from the individual standpoint spiritual liberation is the sole aim of monks, yet looked at from the collective standpoint of a nation liberation from slavery has a special significance. In fact, as pointed out by Swami Vivekananda, a hungry man cannot aspire after a religious life. Sri Ramakrishna came for the salvation

of the whole world and urged Swami Vivekananda to work for that end. Swami Vivekananda worked incessantly for the downtrodden masses of our country till the last day of his life. He actually wept to see the misery of his countrymen and was prepared to sacrifice his personal liberation for the salvation of mankind. Swami Vivekananda's mission was a "man-making" one. This manhood consisted of self-respect or "Man Hush" as Sri Ramakrishna put it. But the salvation of India was only the first step to the regeneration of the world. Moreover no country can flourish in isolation. Swamiji saw that the West could not live without Vedanta, nor could our country advance without scientific education. In this exchange lay the salvation of mankind. To this end we should exert ourselves to our utmost. The monks can have no enemies. Theirs is to fraternize with all and serve all.' Quoting an universal prayer Swami Shankaranandaji said that monks should pray for the welfare of even those who are inimical to them. He paid homage to the memory of the saints and sages of India, the founders of the Order, as also the martyrs in the cause of freedom of India. 'I am sure' he said, 'these great souls are participating with us in this celebration to-day.'

The assembly then proceeded with music to the office and library building where the National Flag was hoisted, amidst shouts of elation, by Srimat Swami Madhavanandaji, the General Secretary of the Ramakrishna Math and Mission, who also spoke a few words reiterating how it was the ardent desire of Swami Vivekananda to see his motherland freed from foreign yoke. His dream of a free India had been realized that

day. But his prophecy of an India with a glory and prestige far surpassing any of her past achievements remained still unrealized. To this task was to be harnessed all their energy. The spiritual significance of this political emancipation lay in this that the national freedom had raised the scales from the eyes of those people who could not reconcile India's material serfdom with her spiritual enlightenment. He also said that the division that had occurred in India would not last long. The force of circumstances would bring the two parts of the country close together.

Then the inmates of the Math went round the temples in procession, singing suitable songs all the while. After this commenced the special worship of Sri Ramakrishna, which was accompanied by music in the temple hall, and lasted till midday. Other special items were hoisting of ochre flags on the four temples and distribution of clothes to the poor. Throughout the whole day streams of visitors poured in and the Math premises assumed a gala appearance.

THE RAMAKRISHNA SEVASHRAMA SHYAMALA TAL

REPORT FOR 1946

With the end of 1946 the Ramakrishna Sevashrama Hospital, Shyamala Tal, Himalayas, has completed the thirty-second year of its useful existence. The Sevashrama was started in 1914 in the Vivekananda Ashrama, Shyamala Tal, at a distance of 11 miles from the nearest railway station. Nestled in the deep Himalayan forests with groups of hamlets here and there, the hospital has been the one and only source of medical relief to the hill people over a range of 30 miles. Many patients undergo even a whole day's journey to reach the place.

In the Outdoor Department the Sevashrama has treated in the year 1946, 6341 new and 1667 old cases; and in the Indoor Hospital 211 patients were treated. There were 51 minor surgical operations, and 594 injections.

A distinctive feature of the Sevashrama is the conveniences for the treatment of dumb animals. In the year under report 3890 were treated in the Outdoor, and 14 in the Indoor, with 15 minor operations and 32 injections.

The total receipts for the year (including last year's balance) was Rs 3783-7-9½, and expenditure 1593-4-6; the total gifts of medicines for the year came to about Rs 1309.

The urgent needs of the hospital are (1) Funds for the upkeep of the Sevashrama; (2) A permanent fund of not less than Rs 35,000 for general expenses; and (3) A permanent fund for the treatment of the dumb animals, for which a sum of Rs 15,000 is needed. The endowment of a bed costs only Rs 1,000 and only 7 beds out of 12 have been provided so far.

All contributions will be thankfully acknowledged by the President of the above Sevashrama, P. O. Sukhidhang, via Tanakpur, Dt Almora, U. P.

THE RAMAKRISHNA MISSION CHARITABLE DISPENSARY, BELUR MATH

REPORT FOR 1944 AND 1945

The Ramakrishna Mission Headquarters, besides conducting various other activities, started this charitable dispensary at Belur in 1913 with a view to alleviate the sufferings of poor and helpless patients. From humble beginnings it has risen to be an important centre of medical relief in the district of Howrah. Its great popularity and expansion will be evident from its ever-increasing number of patients. In the first year it treated only 1,000 cases, whereas during the last two years it treated over 36 and 29 times that number, respectively. From its inception till the end of the year 1945, it has treated 6,55,379 cases in all. It is gratifying to note that the Dispensary attracts thousands of poor sick people, who were not only served with medicine but also helped in cases of need with diet, and in serious cases referred to the best hospitals at its own expense.

The dispensary treated 36,471 cases in 1944 of which 33,294 were new including 32 surgical cases. In 1945 it treated 29,223 cases of which 19,610 were new including 53 surgical cases.

The total receipts for the year 1944 together with the previous year's balance amounted to Rs 4,701-3-2, leaving a balance of Rs 2,140-11-8, including which the total receipts for 1945 were Rs 7,437-12-11 and the total expenditure Rs 1,313-7-6, leaving a balance of Rs 6,124-5-5.

The present need of the dispensary is for Rs 1,000 to repay a loan on account of its present building, which is yet unfinished. It is also badly in need of equipment as well as contributions for meeting its recurring expenses.

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1946 AND APPEAL

In pursuance of the ideals of renunciation and service of India and the great message of the illustrious Swami Vivekananda 'to look upon every man, woman, and every one as God,' the Advaita Ashrama has been carrying on its programme of various activities.

The Mayavati Charitable Hospital is one of them. It has grown from humble beginnings to a regular institution of service to suffering humanity. It has become now an important centre of medical relief in the district of Almora and even beyond. Nestled in the deep Himalayan forests it has proved a great boon to the people for many miles around. In the outdoor dispensary patients come from even a distance of 20 miles. There are 13 beds in the indoor hospital, but due to great rush of patients, who come in such helpless condition and from even a distance of 50 to 60 miles taking 4 or 5 days for the journey, makeshift arrangements have to be made at times for more than double the number of regular beds. This indicates the great popularity and utility of this institution.

In the year under report the total number of patients treated in the indoor department was 348, of which 307 were cured, 23 relieved, 9 left, and 9 died. In the outdoor department the total number was 7847 of which 6802 were new.

But for the generous help received from friends, it would have been well-nigh impossible for us to carry on this humble work in this remote corner. During the year we received Rs 7534-0-9 and disbursed Rs 5378-12-6, leaving a balance of Rs 2155-4-3. This balance was due to some unexpected donations that came from India and abroad; and such uncertain receipts cannot be relied upon for any permanent work. Again, as almost all the endowments of the Hospital were invested in $3\frac{1}{2}\%$ Government papers, the institution will annually lose a considerable sum of money with the decreased rate of interest. In these circumstances, if we are to maintain or improve the efficiency of work, there is a great 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. All contributions, however small, will be thankfully accepted and acknowledged by the undersigned.

Swami Pavitrananda

President, Advaita Ashrama

P. O. Mayavati, Dt. Almora, U. P.

CHITTAGONG FLOOD RELIEF RAMAKRISHNA MISSION'S APPEAL

The public are now too well informed of the havoc wrought by floods in the Chittagong Division of East Bengal. The Mission has started Relief work in the flood-stricken areas of the Chittagong Division. Our workers are already in the field, and two centres, one at Anwara and the other Mahira, have been opened. In addition to rice other food-stuffs are being distributed in order to make up the deficiency in the quantity of rice. The loss of houses and property in the area is immense in comparison with the poverty of the people, and a substantial amount will be needed to put them on their feet again.

We appeal to the public to help the Mission in cash and kind to enable it to discharge the humanitarian task effectively and efficiently. Donations for the above activities will be thankfully received at the following address: The General Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah (West Bengal).

Belur Math (Howrah),

1 September 1947

SWAMI MADHAVANANDA

General Secretary, Ramakrishna Mission