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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

TALKS WITH SWAMI VIJNANANANDA

About his first meeting with the Master at Dakshineswar, Swami Vijnanananda said once as follows at the Belur Math : “ I was then about eighteen years old and was studying in a Calcutta College. One afternoon we went to see the Master at Dakshineswar for the first time. On arrival we saw that the Master’s room was crowded with people. I bowed down to him and sat quietly in a corner. He was seated on the smaller cot, and talked cheerfully with the people. As he had no spectacular charm the casual visitors could not catch any glimpse of his greatness. Though he appeared like an ordinary man, yet his smile was extraordinary. Such a sweet smile I never saw in any person. When he would smile, a thrill of joy would play on his serene face, nay, all over his body ! And that smile swept off all grief and sorrow from the minds of all around him. His voice too was very sweet, so sweet that it poured sweetness into the ears. The sweetness of his voice charmed me so much that I often felt that I could sit at his feet and hear him for hours. His eyes were very bright and penetrative. When he

looked he could see through the hearts of all. Not only I, but also many others experienced the penetrativeness of his look. Wonderful peace reigned in his room and all who stepped into it felt the same and delighted immensely in his conversations. From the corner of his room I saw and heard everything and derived infinite joy in his presence for a pretty long time. I was not so interested in the conversation going on in full swing as in looking at him attentively. He did not tell me anything nor did I ask him anything. Gradually all the others went away hither and thither and leaving me alone with the Master. Still seated on the smaller cot, he turned his gaze towards me. With a view to take leave I got up and bowed down to him when he asked me to my surprise, ‘ Do you know wrestling, my boy ? Can you wrestle with me ? Let us try a chance.’ Saying this the Master stood erect on the floor and challenged me. My body was then very strong and looked like that of a wrestler. Hearing his words my surprise knew no bounds and I began to think, ‘ Well, what kind of a Sadhu have I come to see ? He

wants to wrestle with me !' On the other hand the Master was standing and marking time in the pose of a wrestler and smiling mildly. Gradually he approached me and holding my hands tried to push me backward. But how could he cope with me ? Easily I pushed him to a corner and pressed him there. The Master was still smiling and holding my hands in a wrestling fashion. But I felt an electric force entered into me through the Master's hands. Hairs of my body stood on end and I was overpowered. After some-time he released my hands and smilingly said, 'So, you have defeated me !' Saying this he took his seat on the smaller cot as before but I could not find any reply to his words. I perceived in my heart of hearts an indescribable bliss. It was revealed to me that though I had defeated him with physical force he had subdued me with spiritual power. In that stupified condition he came to me and patted me saying, 'Come here now and then. What can you gain by coming once only ?' Then he gave me some Prasada to eat. I took leave of him for the day and returned to Calcutta. But ere long I realized that the Master transformed my life for good and transmitted spiritual power to me. Afterwards I visited the Master several times and spent one or two nights with him. What a wonderful and attractive power he had cannot be explained to others. He who has seen him once and been attracted has been attracted to him for ever. One evening I went to him and expressed my desire to spend the night there. He gave me the permission gladly. There was no arrangement for food at night. A part of the offering to Mother Kali was brought for him. From that quantity he took a little and distributed the rest among others who spent the night with him. The Master's night meal was as small as that of a bird. At night he took one or two *luchis*, a little *payas*, and a few sweets. I was upset at the sight of that little quantity of food and thought that I would have to pass the night in fasting. I

was then a youth, having a stout physique and good digestive power. How could that little Prasad suffice for me ? The Master read my mind at once and had wheat-bread and curry brought for me from the *nahavat*. Even that was insufficient for my usual meal. However, I ate the same and lay down on the floor. At midnight I woke up and was astonished to see that the Master was pacing the floor stark naked, and sometimes running like a mad man. Sometimes he went out to the verandah and spoke something unintelligible. Again he clapped his hands and chanted the names of gods and goddesses. In the day I saw him in a different mood, chatting with people and smiling in joy and cutting jokes. But seeing him at night in that ecstatic state I was unnerved with fear. Lying silently I was noticing the wonderful movements of the Master. I had no sleep that night and spent the whole time in a terrified mood. The Master was now singing and then talking with somebody, as it were. In this way it went on till dawn when I felt relieved. The Master too, became quite normal as though nothing had happened on the previous night. I had a talk with him in the morning and from his mood I could not understand how this man could be so different at night. All his actions were wonderful. From outside appearance he was nothing more than an ordinary man. But in reality he was like a man-devouring deity ! He has swallowed Swamiji, Maharaj and others." Keeping quiet for some time the Swami added, "What a good fortune of ours that we met him and received his blessings. Out of infinite grace he dragged us to him and granted shelter at his holy feet." Then a devotee asked the Swami, 'Do you see the Master even now ?' In a reply to this question the Swami gravely observed, 'Whenever necessity arises very mercifully he does grant a vision to me.'

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In the course of conversation another day Swami Vijnanananda said about Sri Rama-

krishna as follows :

“How deeply the Master used to think of our spiritual welfare! If I did not go to him for some days he would send for me or get news of me through somebody. Swami Saradananda came to me many a time with the news of the Master. In response to his call I went to Dakshineswar to see him. On arrival I saw that there were a few persons in his room. When I met him, he told me in a tone of complaint, ‘How are you? Why are you so rare now-a-days and do not come even when sent for by me?’ I said, ‘I do not feel like coming, so I don’t come.’ At that the Master smiled and said, ‘That’s right. Well, do you practise meditation a little?’ I said, ‘I try meditation daily, but don’t succeed.’ The Master was a bit astonished and said, ‘What do you say? You don’t have good meditation. You shall have it soon.’ Then he kept quiet for some time. I too looked at him silently and waited to hear what he said. Gradually his eyes and face were changed and he became very grave. Then he said to me, ‘Go now to the Panchavati, and meditate there.’ Saying this he looked hard at me from head to foot. Then he signed to me to go near him. When I did so, he directed me to show my tongue. He drew some lines on my tongue with his finger by way of writing something. Then he asked me to go to the Panchavati for meditation. Accordingly I turned my steps slowly to the Panchavati. On the other hand the Master’s touch overwhelmed me so much that I was unable to move my steps. Somehow I reached the Panchavati and sat there for meditation. As soon as I began to meditate, I lost all outer consciousness and spent a long time in an intoxicated mood. When I came to my senses I saw the Master sitting by my side and passing his palm on my body affectionately and smiling sweetly. Then he asked me whether I had good meditation. I replied that I had indeed. Then the Master said, ‘You will have good

meditation from today onwards.’ That day I had a long talk with the Master, after which I accompanied him to his room and he very affectionately gave me something to eat. In his room there were then two persons—himself and myself and none else. That day he told me many secret things about spiritual practices. I was charmed by his inspired talks and motherly affection. It struck me often, ‘Alas! how he loves and thinks of our well-being.’ I had no idea of it before that. While sitting there he wished well of us all. His kindness was incomparable. The Master, by the by, said to me that day, ‘You see, do not go near a woman however devout she may be. Be very careful about them. Take care that the world leaves no spot on your mind. Do not look even at the image of a woman even if it be of gold. Do you know why I say this to you? You are the chosen children of the Divine Mother. You will have to do a lot of Her work. The fruits pecked by the birds are spoiled and never offered to the Lord. So I say, lead the spiritual life very carefully, and do not allow it to be tainted by the world.’

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In the morning of Wednesday, 28th October 1936, Swami Vijnanananda observed as follows in the meeting held in connection with the opening ceremony of the new building of the Ramakrishna Mission Sevashrama, Cawnpore :

‘Sri Ramakrishna was an effulgent embodiment of truth and holiness. In order to attain that superb state of perfection how many austere practices he had to undergo! For the attainment of a vision of the world-Mother he resolved to see Her in the sun. He remained gazing at the sun continuously for three days from morning till evening. At the end of three days he got a direct vision of the world-Mother in the sun. If we endeavour heart and soul for attaining that perfect state we are sure to be blessed with the vision of God.’

RELIGION IN A FREE INDIA

BY THE EDITOR

I

In no other country in the world has there been such freedom of religious beliefs and worship as in India; and this is true of our land almost throughout the ages. The ancient Rishi's vision—*Ekam sat vipra bahudha vadanti*: That which exists is One; sages call it variously—has been the foundation-stone of the structure of spiritual life in India. The great Ashoka followed this principle when he recognized the right of the Buddhists to worship in their own way, and patronized equally the Brahmins as well as others. Akbar the Great, though he was brought up in the religion of Islam which lays exclusive claim to the knowledge of the path to God, also treated with great respect the exponents of all religions in India including Christianity. The British, who also follow at least outwardly a redemptive religion which excludes the possibility of salvation to all others not professing their brand of religious belief, and who, as conquerors had their own established Church in India at the cost of the non-Christian tax-payers, likewise followed outwardly and to all practical purposes the wise policy of leaving freedom of worship to all other religionists in India. No political power can flourish in India which interferes with the freedom of religious beliefs and religious worship. The Indian mind is first religious, then anything else. To it the reality of the other world as well as the idea of rebirth are axioms of existence as real as the world of our five senses. For the sake of spiritual values Indians have sacrificed everything else. Because they took their stand on the rock of eternal values, we find this nation withstanding in history hundreds of attacks, and still regenerating itself continuously; the temples of India, those visible symbols of a nation's spiritual yearning and endeavour, have been continually destroyed by bar-

barians, but they have, like the nation itself, sprung up continuously out of the ruins, rejuvenated and strong as ever. If India is to rise again to a greater glory than it had ever in the past it can do so only by clinging to this national life-current which is religion.

It is a matter of no mean significance that a person like Mahatma Gandhi should command such wide influence in India with his insistent advice to put our trust in God, truth, non-violence, and Brahmacharya rather than on pure material prosperity backed by military might. In this respect he is in a line with the truly great men of India, who always made temporal values subservient to the spiritual. And yet nobody can accuse Mahatma Gandhi of asking the nation to give up political or social improvements; he has been in the vanguard of the fight for these things. But with a clarity of vision that is lacking in many leaders he has unflinchingly stuck to the fact that in India religion is primary and all other things secondary.

II

Now that India is at the threshold of political independence, it will be worth while to consider in what ways we can strengthen the life-current of the nation and enable it to rise up to the world-destiny that is awaiting it.

First of all it will be good to consider what will be the aims of India in the international world. It is a matter for congratulation that our greatest national leaders have always conceived of Indian influence in world affairs as always standing on the side of peace, justice, and compassion for the backward or oppressed nations. India believes in the law of unity in diversity. That is why in India we have got all the races of the world meeting together, and living together side by side, each living according to the law of its own being, its own Dharma. Western civili-

zation has, on the other hand, been a destructive force wherever it has been, and has tried to conquer and dominate and change the Dharma of other groups or else destroy them completely. The fate of the aborigines of America, Australia, and Africa at the hands of Europeans is a reminder that even yet India can save these peoples from extinction or slavery by teaching Europeans the art of assimilation of other peoples which Indian history and religion have taught us. A free and potentially strong India is sure to be a force for the uplift and regeneration of all such downtrodden peoples.

The two great national epics of India, the *Ramayana* and the *Mahabharata* bring out clearly the great ideals which have animated the soul of India through the ages. Rama and Yudhishtira would never give up Dharma and truth, no matter if they were to lose their kingdoms and become exiles. When urged by Lakshmana and Kousalya to disobey the order of banishment, Rama said, 'Dharma indeed is supreme in the world. In Dharma is truth rooted. And this, my father's command, based on Dharma is supreme.' Similarly when all his brothers and even Droupadi were blaming him for the loss of their paternal portion, Yudhishtira calmly and firmly preferred the path of righteousness to that of worldly prosperity based on unrighteousness. Bhima in a mood of anger rated Yudhishtira thus: 'Please take back the kingdom; that is the path of good men. Without Dharma, Kama, and Artha what shall we do living in the Tapovana (forest for meditation and penance). Duryodhana has not got the kingdom either through superior strength or straightforward dealings or Dharma; he has only got it by cheating you in the game of dice, like the cunning but weak jackal taking away the meat from the game killed by the mighty lion. By your conduct you are only distressing your friends and giving joy to your enemies. Why do you, giving up all wealth, suffer untold

misery? By your carelessness our kingdom has been taken away from us under our very noses. Neither Krishna nor Arjuna, nor Abhimanyu, nor the Srinjayas, nor Nakula and Sahadeva, nor I approve of your action. You are wearing yourself down always saying "Dharma, Dharma" and this has led us now to a life worthy of eunuchs.' Harsher words are showered on him, and yet the clear-headed Yudhishtira, never loses his hold on truth and righteousness. He humbly accepts all the blame on himself, but says steadfastly, 'But today it is not possible, O valorous descendant of Bharata, to go back upon my words spoken in the midst of all the Kuru warriors. Please be patient, and abide your time of prosperity just as the farmer waits for the time of the harvest. Also know that I am ever true to my promise; I prefer Dharma, not killed, to life itself. Kingdom, sons, fame, wealth—all these even together are not equal to a fraction of Truth' (*Vana Parva 34. 22*).

In the international field, therefore, Indians will expect that their country will take its stand at all costs on the side of Truth and Dharma. India's contribution is eagerly awaited by a world where regard for Dharma, and morality, and the plighted word are now at the minimum in the history of mankind.

III

If India is to be true to her own soul she must practise what she would preach abroad. Then only will she develop the moral and spiritual strength necessary to convince others.

What, then, should be our broad lines of religious development in the domestic field?

Firstly there is the manifest natural tendency to counteract the Muslim League game by trying to establish a purely Hindu Raj as a counterbalance or counterblast to a Muslim rule based on the *Koran*. The temptation is great, the provocation intense. Muslims in Sind have begun oppressing other

communities; the *Satyartha Prakash* is proscribed in parts; slaughter of pigs is forbidden as pig's meat is *haram* to Mohammedans; non-Muslims are threatened with loss of rights of full citizenship in Muslim Pakistan even if they are not forcibly murdered or converted. These are grave provocations and flesh and blood call for swift and sure vengeance. Hindus in India call for retribution. They would demand the stopping of cow-slaughter, the proscribing of the *Koran*, the creation of slave minority deprived of civic rights which will belong exclusively to the Hindus. It looks as if things might take such a turn in India, leading to an eternal warfare between the two communities, much to the chagrin of our well-wishers and the delight of our enemies.

But the issues at stake are great. The problem is one of what course to adopt in this hour of national triumph and yet also of national testing. Shall we follow the Sanatana Dharma, the eternal spiritual principles, on which the universe rests, or shall we succumb to the temptation of a cheap and easy victory by following worldly expediency at the sacrifice of the ideals for which India has ever stood?

It is a matter for rejoicing that the Indian Constituent Assembly has, without equivocation, given the right of complete freedom of worship and belief, subject to recognized principles of morality, to all in India. It is a matter for still greater rejoicing that responsible leaders are keeping their heads cool and would not allow the fundamental rights of *any* citizen to be lightly tampered with. In this connection what Mahatma Gandhi says regarding cow-slaughter is opportune.

In a post-prayer speech Gandhiji referred to a number of wires which he was receiving demanding prohibition of cow-slaughter. While he had always been a worshipper of the cow, he saw no reason why he should ask the Government to stop the slaughter

of cows because it was contrary to Hindu religion. The tragedy was that the senders of the wires and Hindus, as a whole, did not realize that while they did not actually slaughter cows themselves, they treated the cow equally badly. In the end, God was the protector of the cow as He was of all. But Hindus starved cows and cattle in general, they did not look after them as they should, they sold cows that were out of milk and never thought that they were sending them to the slaughter-house. They sold them to the best bidder. They were cruel to the bullocks and tortured them with goads. It ill-befitted them to expect the law to observe their religion for them. Cattle wealth was largely in the hands of Hindus but in no country was the breed so poor and so neglected. He remembered the magnificent specimens of cattle in England where while they certainly did eat beef, they bestowed the greatest care on their cattle wealth. Gandhiji implored them to turn their attention to the preservation of cows and cattle wealth. They could save them without resorting to law.

Toleration of other forms of religious belief and worship has been the essence of Hinduism so long as such worship has been sincere and not opposed to recognized canons of morality. Morality is the first step of the ladder of religion. As the Upanishad says, 'One who has not refrained from wicked conduct, who is not tranquil in body and mind, can never reach God by mere intellectualism or dogmas.' But since the advent of Sri Ramakrishna Hinduism has learnt a deeper lesson. Not mere toleration, but active encouragement of all sincere forms of religious belief and worship which do not transgress morality is to be our watchword. All the religions are so many paths to God trodden by devotees, saints, and prophets. True religion never made any man wicked or greedy. A Mohammedan will be a better citizen of the world by being a better follower of his

religion ; similarly the Christian, the Hindu, the Buddhist and all others. As Christ said, 'By their fruits ye shall know them.' And Sri Ramakrishna has shown by his own realization that the fruit of every religion sincerely practised is always good. It makes men godly, and leads them to God.

Free India must take its stand on this realization of Sri Ramakrishna and proclaim freedom of belief and worship to all sincere aspirants towards God.

It is true that Christianity and Mohammedanism, as ordinarily practised by their followers, have in them the seeds of bigotry and fanaticism, that they deny salvation, or even the possibility of it to anybody not subscribing to their tenets, and would fain stretch all people to fit their peculiar Procrustean bed of dogma and belief. But this danger is one that threatens not only Hindus but all sincere aspirants after God, whether Hindus, Mussalmans, Christians or others. Happily, the march of events in the world has destroyed the heresy-hunting that was so fashionable in medieval times, and the onward progress of mankind in knowledge and unity will destroy this evil root and branch, and both Christianity and Mohammedanism will have to give up their bigotry, and live up to true religious principles or they will lose their hold completely on the hearts of men, as, indeed, Christianity has almost done in the countries of Europe at the present time. Still so long as the danger is there, Hindus must combine with the true religious people in all lands to stamp out the evil of bigotry by all means, and must make provisions for nipping in the bud all manifestations of this unholy spirit.

IV

Hinduism, being founded on the Sanatana Dharma, will not stand in the way of social or political improvement of India. Rather, in a free India we shall see the shackles of local customs and manners broken to give place to the wider and invigorating laws of

a unified Hindu society, living in amity with all others.

Already in Madras Hindu society is awake and is busy preparing to invigorate the religious life of the people. At a meeting called by the Premier, Shri O. P. Ramaswami Reddiar which was attended by prominent Hindu religious leaders, discussion was carried on as to the best way of utilizing temple funds. The points under discussion included 'provision of food for orphan children and the helpless old and poor; medical relief for helpless sick; propagation of religious ideas free from sectarianism or dogmas; emphasizing good conduct divorced from ideas of differences of birth; establishments to provide education for poor workers; training of Archakas and Pattars in the Agamic method so that they could perform temple worship properly; training of Odhuvars and Prabandhakars on proper lines; publication of ancient books which have not yet been properly edited and brought out; establishment of public libraries and reading rooms; appointing as employees of these establishments, as far as possible, people who were good, God-fearing and free from "caste or sectarian superiority-complex."'

At the outset Shri Ramaswami Reddiar struck the right note in the following words:

'The temples and religious establishments of our land were not only famous but ancient. Owing their origin to the godliness of the great men of the past, they had been sustained and nourished by generations of devout Hindus so that to this day they remained centres and symbols of Hindu culture, religion, and spiritual experiences. The growth of civilization and human progress of a kind seemed today to lead to a weakening of their faith and spiritual values. But he was sure that even the tremendous development of science would ultimately lead to a realization of the one truth—the Reality of a Supreme Being. Temples and other religious establishments, with their

birth in ages past, had sought to present this great truth to the uninitiated rustic and worker as well as to the man of light and learning. There was a noticeable tendency in the youth today to indifference towards institutions or religion and religious worship. . . . It was their duty to see that ideas of oneness were spread among all people. Modern socialism was built on ideas of equality and oneness of all, but without the essential moral basis of God-association. It sought to spread by organizing physical or intellectual power and through methods of force. It was the duty of them all, especially those connected with religious institutions, to anticipate the spread of socialism and strife, and to reconstruct their own society and institutions on a basis of equality free from distinctions of caste, and of enough food, clothes, shelter, educational facilities, medical relief, and spiritual solace for all.'

Shri Shrinivasa Mudaliar who presided over the meeting brought out the social and humanitarian aspect of religion when he said :

'A study of the Christian and other endowments would show that temples, Maths, and other religious institutions organized and conducted activities for the social well-being of the people as part of their religious duties. Opening of Choultries in pilgrim centres, provision of shelter and food at important religious and pilgrim centres, sinking of wells etc. at such places, and arrangements for feeding people during festivals—all these indicated that these were part of the activities of Maths, temples, and religious establish-

ments. There was thus a proper recognition of the nexus between religion and social well-being. Due to foreign rule and foreign influences, these institutions had become weaker and decadent. It was essential that Hindus should strive to reconcile them where these had gone out, of course, adapting them to modern needs.'

Swami Chidbhananda also spoke of the great part played by the Ramakrishna Mission in awaking the people of this country and by sending spiritual ambassadors to foreign countries to interpret Hindu religion to the spiritually hungry people of those countries. He pleaded for making Hindu religion dynamic and vigorous as Swami Vivekananda had taught.

The step taken by the Madras conference is in the right direction. We would plead, however, for an all-India organization of all religious bodies in Hinduism to deal with the problems of religious worship and belief in India. While it is true that religion is ultimately a personal relationship between the worshipper and the worshipped,—and nobody should interfere with this most intimate aspect of religion in the individual's life,—there are common religious problems to all Hindus in India. To meet these problems which are both internal and external to Hinduism we hope an all-India organization will come into being in the near future. Only when Hindus pool all their resources, can they be in a position to effectively discharge their duty of making the Sanatana Dharma effective in its working both within and outside Hinduism.

'Many are the names of God and infinite the forms through which He may be approached. In whatever name and form you worship Him, through that He will be realized by you.'

—Sri Ramakrishna

SWAMI VIVEKANANDA AND THE FUTURE OF INDIA

BY SWAMI RANGANATHANANDA

Rooted in the past, and full of pride in India's heritage, Vivekananda was yet modern in his approach to life's problems, and was a kind of bridge between the past of India and her present.

—Jawaharlal Nehru

The 15th of August, 1947, so far as India is concerned, may be said to mark the end of one epoch and the beginning of another.

Foreign domination which began with Plassey in 1757 ends today—exactly 190 years later. This epoch of political slavery is but a short interregnum viewed against the background of India's long history. The real significance of this interlude in our history can be assessed only when we are at a little distance in time from it, when alone an objective consideration of events becomes possible. It is difficult for any but the greatest thinkers to view events dispassionately even while living them. Any such event, therefore, will appear to have a different value to such a thinker from what will bear to an average person.

Political slavery, to an average person, may mean nothing unusual if it does not affect the routine within the little horizon of his daily life. But it becomes galling when the same person becomes politically conscious—when its restrictions impinge upon his newly acquired sense of values of freedom and self-respect. With the dawning of the consciousness of these values he becomes a political entity—a being who values freedom above mere material and physical security. This marks the emergence of a spiritual and moral value in the life of man and the evolution of a rudimentary moral and spiritual personality. It is this rudimentary personality that, later on, through political education in life, and through the intense pursuit of the value of freedom, grows into that finished social product, the citizen. The evolution of this citizen is the end of politics as it is also the highest *social* end.

Political subjection in the nineteenth century with its promise of an era of peace was more or less accepted by the vast mass of Hindus and Muslims of this country, urged by considerations of physical and material security and as an escape from the uncertainties of the earlier centuries. But this was but a phase and a short phase at that. Political slavery becomes a challenge as much when it tends to uproot the cultural inheritance, as when it tends to restrict the scope of functioning, of a people. A people who possess inner reserves of vitality rise to meet this challenge while those who are bereft of it take it easy and court extinction as a people, though continuing to live as individuals with new souls and new bodies. The history of the world is not without examples of the latter type. The challenge to India came from both the fronts—cultural as well as socio-political. India rose to meet the challenge first on the cultural front, then on the political—broadly speaking the 2nd half of the 19th century evidenced the first while this century up-to-date evidenced the second—thus demonstrating the abiding vitality of the people and their legacy. In the arresting story of this double process and the phenomenal successes it has attained even in so short a period lies the romance of recent Indian history and its significance to the world at large.

One noteworthy feature of India's rise to meet the new cultural challenge from the West needs to be well emphasized; for it contains a quality of dynamic synthesis which has also imparted its tone to her response to the second challenge, namely, to her fight for political independence, and which contains

promise of fruitful application in the spheres of her domestic and foreign relations as well. This striking feature is the note of affirmation and synthesis, inclusion and not exclusion, characteristic of new India's awareness and activity. What was but reactionary (used in the literal sense only) in the early phases, and often apologetic and negative, becomes transformed into a creative movement of thought seeking to affirm and to synthesize any tested human value whether evolved in the East or in the West, whether scientific or religious, political or social.

Swami Vivekananda stands as the most effective spokesman and representative of this phase of our cultural movement. He was one of those who found in the British connection a potent means for breaking our crystallized society and civilization with a view to making it expansive. In his personality was fused the past and the present, ancient wisdom and modern knowledge; he knew the glory of our past; he felt intimately the degradations of our present day; he was a Hindu to the backbone; he loved and revered other religions as well. He was a lover of the social gospel of Islam and Christianity and of their value to Indian life and thought. Above all, he was deeply imbued with the spirit of modern thought with its theoretical and practical contributions in the field of science, and political and economic contributions in the field of life and society. Last but not the least, he was fully aware of the international character of human relationships in the modern context. His was not the role of a reactionary patriot who would take his country away from the contamination of other peoples, or who would ride his chariot of nationalism roughly over the freedom of other nations. He loved India but he loved humanity too with equal passion. 'What is India or England or America to us?' He asks in one of his letters (*Letters of Swami Vivekananda*, p. 223) and proceeds to affirm his faith in the glory of

man as such, undivided by narrow domestic walls: 'We are the servants of that God who by the ignorant is called *Man*.' And we may as well add, 'and whom the more ignorant call Hindu, Muslim, Christian or Indian, Russian, American, etc.'

Jawaharlal Nehru pays a tribute to this aspect of Swami Vivekananda's personality:

Rooted in the past and full of pride in India's heritage, Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between the past of India and her present. (*The Discovery of India*, p. 400).

Himself an internationalist, he quotes with deep appreciation the following statement of the unity of mankind from Swami Vivekananda's lectures:

Even in Politics and Sociology, problems that were only national twenty years ago can no longer be solved on national grounds only. They are assuming huge proportions, gigantic shapes. They can only be solved when looked at in the broader light of international grounds. International organisations, international combinations, international laws are the cry of the day. That shows solidarity . . . There cannot be any progress without the whole world following in the wake, and it is becoming everyday clearer that the solution of any problem can never be attained on racial or national, or narrow grounds. Every idea has to become broad till it covers the whole of this world, every aspiration must go on increasing till it has engulfed the whole of humanity, nay, the whole of life, within its scope (Quoted in *The Discovery of India*, pp. 401-2).

Applying this criterion to the recent past of India and pointing a lesson and a warning to his countrymen, both Hindu and Muslim, Swami Vivekananda affirms:

I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others, and whenever such an attempt has been made under false ideas of greatness, policy or holiness—the result has always been disastrous to the secluding one. The fact of our isolation from all the other nations of the world is the cause of our degeneration and its only remedy is getting back into the current of the rest of the world. Motion is the sign of life. (Quoted in *The Discovery of India*, p. 402).

The words quoted above were uttered fifty years ago; they carry a freshness and a vigour even today. In Swami Vivekananda's day India was not an active factor in world affairs. Her past glory was a

subject of sympathetic comment and study with several Western scholars. But the world in general pitied her in her plight. Her own children also felt a sort of self-pity for their aged and battered mother.

But all this quickly changed. The shock of conquest and the shame of subjection were a challenge which far from extinguishing her inner fires, as happened in the case of many other nations, and as was anticipated by many even in hers, on the contrary, led to her blazing forth in an outburst of thought and activity initiating a real process of national rejuvenation. This awakening was a process first, of self-discovery and second, of self-expression.

The process of self-discovery on the part of India may be said to attain its culmination today—15th of August 1947—with the attainment by her of full political freedom; the energies so released will from now onward issue forth in a more intensified process of creative self-expression. Vivekananda as person led India into the current of world cultural forces. Vivekananda as idea seeks to guide India into the world community of nations after making her a well-knit people. In Vivekananda's conception India had in her the requisite historically acquired capacity to function as the moral leader of nations. The new world situation also demands a strong moral guidance to the energies of nations. But India, he held, could not assume that role and discharge it effectively without first effecting certain vital changes within herself. Herein lies the scope of what he characteristically termed his 'domestic policy', leading to the assumption and discharge by her of that world responsibility which he called his 'foreign policy'.

Political freedom, economic advancement and social solidarity are the three pre-conditions of effective Indian participation in world affairs. With the accomplishment of the first item today the second and third remain to be tackled. Vivekananda was the first to point out the harm that has been

done to the spiritual and moral personality of our people by economic backwardness and social division. Involuntary poverty, to him, is unspiritual and immoral. Religion, he held, is not for empty bellies. Social inequalities and unwholesome hierarchies are a disease on the body-politic. In his wanderings through the length and breadth of India he came into intimate personal contact with the emaciated and dismembered body and mind of India, as he had earlier come into contact with her undying and eternal unity of spirit through his contact with his master, Sri Ramakrishna, and through his own studies of her literature and history. He found the ideal and the real far apart; and he set his heart and hands to make the real approximate to the ideal. He wrestled through sorrow and anguish to lay bare the problem of modern India and to find its solution and he worked himself to an early death in imparting to his countrymen his passion and his resolve. The mind and face of India today bears unmistakably the impress of Vivekananda's heart and resolve. To quote the Sister Nivedita, Vivekananda's gifted English disciple:

There was one thing, however, deep in the master's nature, that he never knew how to adjust. This was his love of his country and his resentment of her suffering. Throughout those years in which I saw him almost daily, the thought of India was to him like the air he breathed. True, he was a worker at foundations. He neither used the word "nationality", nor proclaimed an era of "nation-making." "Man-making," he said, was his own task. But he was born a lover, and the queen of his adoration was his Motherland. Like some delicately-poised bell, thrilled and vibrated by every sound that falls upon it, was his heart to all that concerned her. Not a sob was heard within her shores that did not find in him a responsive echo. There was no cry of fear, no tremor of weakness, no shrinking from mortification, that he had not known and understood. He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own. And none, on the contrary, was ever so possessed by the vision of her greatness. (*The Master As I Saw Him*, pp. 49-50).

Today, when the country is celebrating its day of deliverance from foreign subjection, it is well for us to remember Swami Viveka-

nanda and his conception of the future of our country. He believed in the unity of the Indian people. He believed that our culture is a rich mosaic containing Hindu, Muslim, and other elements. He also believed that the Hindus and the Muslims have certain things to learn from each other which would make them not merely better Hindus and better Muslims but, what is more important, better men. Since man-making was his religion, he exhorted his countrymen to discard narrow loves and narrow hates and grow into that wholeness which is perfection of character. In the same vein, he exhorted the Hindus to discard the sectional loyalties of caste and sect and grow into that fullness and wholeness expressive of the Divine in man. It is as an effective help to this religion of man-making that he upheld the modern theory and practice of democracy with its faith in freedom and equality and the sacredness of personality.

The strength of democracy lies in the citizen. Democracy in India seeks to turn Hindus, Muslims, Christians, Sikhs, Parsis and others into citizens owing allegiance to certain fundamental values which are universal and human. This great process will derive ample sustenance from the inspiration of the great world religions. In fact, political and even economic democracy cannot go long, can also go wrong, without the guidance and inspiration that religion alone can impart. But that inspiration has to be sought not from the dogmas and creeds of religions but from their inner core of essential truths. *This work of elevating democracy to a moral and spiritual value is the task that awaits the energies of a Free India.*

The above remarks may sound a bit strange, a bit too bold, in the context of present-day India. Our freedom has come to us with a good bit of sorrow in it; the voice that will proclaim freedom today will also be the voice that will proclaim our division into two political entities. But tragic as division is, we shall not make it more tragic by

considering it as something more than political and administrative. Superficially, it appears to be a division based on cultural and religious grounds. But on a close view it reveals itself as a mere political division, based on political considerations only, but using cultural and religious badges. It has certainly roused religious and communal passion; it has left behind colossal material and human destruction. *But all this does not prove that Islamic culture and religion require to be protected from the contamination of Hindu religion and culture in a separate sovereign State; all that it proves is that the Muslim intelligentsia had begun to think that it required a separate State to express its political and economic personality. If and when partition will fulfil this desire it is bound to annul itself for want of a basic urge. The people are one whether under one sovereign State or two. And as such, there will always be a large India looming behind the States of India and Pakistan. That India is bound to impinge itself on the social constitution and on the political State. The social composition of the Indian population is bound to assert itself on her social constitution and on the political State. Whatever basic urge there is, therefore, is towards unity; the social forces can move only in this direction; the minority problem in both the States, in spite of division, is a powerful factor, in spite of appearances to the contrary, that will tend to eventual unity. And this unity will be on a higher and more enduring plane than on those of political expediency and manoeuvring through pacts and deals of the past few decades.*

The pressure of politics has divided us; but the pressure of sociology will unite us; and culture reinforced by social and economic forces and the realities of the world situation will speed up the process. This process which always goes on in a society producing an ever-widening unity of types had to reckon, in the case of India, with an incalculable third factor, the presence of a foreign power

pursuing a policy of continual thwarting of healthy national forces in the interest of its own self-perpetuation. The elimination now of this incalculable third factor leaves the field free for the effective operation of social forces. This is the faith that sustains those who, though feeling the pang of partition, are yet not dismayed by it or confused by it. This section even now is large, comprising influential political parties and non-political groups and individuals both among the Muslims and among the Hindus. When the abnormalities of the present situation with its gushing passions and blinding hates will pass away, leaving the Indian sky clear, the country will recognize the correctness and cogency of the above faith and vision; *the faith of a steady few will then become the enthusiasm of the many leading to a reconciliation and re-union of the sundered parts and the unsetting of a settled fact through popular will.*

To work towards this glorious consummation silently and steadily is the task that faces the country today. We have to realize that politics is the plaything of social forces. Sociology is more fundamental than politics. In this healthy manipulation of social forces to make them tend towards social solidarity, the country will find inspiration and guidance from the personality and message of Swami Vivekananda.

Economic and cultural advancement of Muslims and the Scheduled Castes will tend to establish a balance of social forces in the country. The impact of democracy on Hindu society will tend to the elimination of its inequalities helping to put it on an even keel. Cultural and economic advancement will make the average Muslim less and less susceptible to communal and fanatical propaganda and make him receptive to those aspects of his religion which are universal and human. The practice and preaching of a tolerant Islam is the task that awaits the Indian Muslim of tomorrow; its recently invoked divisive powers and negative and

exclusive attitudes will have to be replaced by its sublime unifying attitudes and programmes. In short, Islamic democracy will have to grow into human democracy. The impact of this democracy on Hindu society will be wholesome for that society and the world. Vivekananda held the view that the beauty of Hindu religion has been marred by its social inequalities. In agony he cried :

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of Paramarthika and Vyavaharika (absolute and relative truth).

Religion is not at fault. On the other hand, your religion teaches you that every being is only your own self multiplied. But it was the want of practical application, the want of sympathy—the want of heart. (*Letters of Swami Vivekananda*, pp. 63-64).

The history of India and the character of Indian Islam and Hindu society would have been different if Islam had come to India as a friend and in peace. It would then have contributed its social gospel to the purification of the social edifices of Hinduism—Hinduism would have gladly learnt these lessons from it while imparting its own tolerant outlook to the sister faith. But the fact that Islam came to India through the military conquerors who professed Islam but practised their own Central Asian savagery, and who ravaged India and battered Hinduism, made Islam an eye-sore to the Hindu mind. It is one of those sad chapters in religious and cultural contacts which yielded bitter fruits but which, in a different form, would have been fruitful of great results for the religion and culture of mankind. Yet, social forces override human frenzies and passions; for once Islam got established in the land, the work of fusion and synthesis commenced and the life and work of the great medieval saints of North India have added a brilliant chapter to our history. Their work, broadly speaking, bore

the impress of Hinduism in the field of thought and religion, and of Islam in the field of social life. In the general framework of history, the work of Kabir, Nanak, Dadu and Surdas may appear fugitive and forlorn but they contain a moral and an inspiration for us of this age. If isolated individuals in unpropitious times could produce such glorious results how much greater results in the direction of spiritual stability and social solidarity and the great end of, what Vivekananda called, 'Man-making' could be achieved if the forces of both the faiths could be canalized into constructive and creative channels through deliberate and self-conscious endeavour? This endeavour, aided by the theory and practice of modern democracy, and assisted by the impact of world forces, has for its glorious consummation the evolution of an Indian polity based on spiritual foundations, and endued with the moral passion of human welfare. Is this not the end and aim of all religions? Is this not what would please the hearts of the prophets and founders of the world's great religions? Is this not the natural issue of modern world forces when directed to human ends? Will not this consummation make India prosperous and powerful and the moral leader of nations? Cannot Indian Islam and Indian Christianity, like Hinduism, issue forth as distinct world forces with characteristic individualities of their own and a message to the other peoples of the world? Religion thrives best in the Indian soil; the Indian—whether Hindu, Christian, or Muslim is deeply religious. Allied with narrow political passions, this religious feeling has exhibited the most brutal aspects. Allied with the passion for spirituality and human service, it has exhibited the most sublime aspects as well. It is up to the Hindus and Muslims to see that their religions exhibit this latter aspect. The average Muslim must learn to consider military conquerors and fanatics as human aberrations and abnormal types who use the

name of Islam to cover their blood-thirstiness and egoism. They can at best be military heroes and not religious heroes. He must learn to venerate more the saints and sages of his religion who have imparted cheer and hope to man. This will in turn help the Indian Muslim to cultivate an attitude of reverence to other faiths and their teachers and saints. The Prophet came as a warner to man; he came to unite; he came, as he has himself affirmed, as a blessing to mankind and not as a curse. Gentle as a lamb, but strong and courageous as a lion, he bent his energies to the moral and spiritual upliftment of his people. In his attitudes and activities he has created a pattern of excellence which remains as a fund of inspiration to those who seek to follow him.

Mutual respect will lead to mutual emulation. We have suppressed this great sociological factor of emulation for long; it has led to a distortion of our religions and our personalities. It is time that we give free play to this compulsive factor of social evolution. That is the line of our future advance. It is a happy augury that Indian Christianity, overcoming its erstwhile temptations to the contrary—temptations engendered by political exigencies over which it had no control, has recognized this great truth and is consciously working towards this end. A glorious future for Indian Christianity is assured thereby. When will Indian Islam come to itself? When will Indian Muslims learn to impart their own genius to this great religion and produce a crop of saints and sages who will command the veneration of all men? The test of a living religion is this production of saints who bear witness to God and the highest in us. A too close and long association with 'real politics' can even destroy the soul of a religion. *Society expects this guidance from its leaders today. The nerves cannot stand the strain and tension of hatred and bickering for long. Free India calls for the burying of hatchets;*

it demands the sending of a current of love all round.

Swami Vivekananda believed in this glorious destiny for India and worked unceasingly to that end. He has left it as a legacy to us. He knew what blessings would flow from a junction of religions on the soil of India. Referring to the interaction of Hinduism and Islam he has written, what Jawaharlal Nehru calls, 'a remarkable letter' to a Muslim friend (*Discovery of India*, p. 403—footnote.). It is dated 10th June 1898. I cannot do better than quote this letter in extenso ;

My Dear Friend—I appreciate your letter very much and am extremely happy to learn that the Lord is silently preparing wonderful things for our motherland.

Whether we call it Vedantism or any *ism*, the truth is that Advaitism is the last word of religion and thought and the only position from which one can look upon all religions and sects with love. We believe it is the religion of the future enlightened humanity. The Hindus may get the credit of arriving at it earlier than other races, they being an older race than either the Hebrew or the Arab; yet practical Advaitism, which looks upon and behaves to all mankind as one's own soul, is yet to be developed among the Hindus universally.

On the other hand our experience is that if ever the followers of any religion approach to this equality in an appreciable degree in the plane of practical work-a-day life—it may be quite unconscious generally of the deeper meaning and the underlying principle of such conduct, which the Hindus as a rule so clearly perceive—it is those of Islam and Islam alone.

Therefore we are firmly persuaded that without the help of practical Islam, theories of Vedantism, however fine and wonderful they may be, are entirely valueless to the vast mass of mankind. We want to lead mankind to the place where there is neither the Vedas nor the Bible, nor the Koran; yet this has to be done by harmonising the Vedas, the Bible and the Koran. Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is oneness, so that each may choose the path that suits him best.

For our own motherland a junction of the two great systems, Hinduism and Islam—Vedanta brain and Islam body—is the only hope.

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.

Ever praying that the Lord may make of you a great instrument for the help of mankind, and especially of our poor, poor motherland.—Yours with love. VIVEKANANDA.

An India spiritually united, economically strong and socially stable, and imbued with ethical passion, will be a unique force in world affairs. This was Swami Vivekananda's dream of the future of our country. The world expects much from India. The stability of civilization depends upon the giving of a moral and spiritual direction to powerful world forces. The world calls; will India listen and respond? Vivekananda believed that she can and will respond. Let Free India lay hold of that Faith and Vision and march forward. Arise! Awake! and stop not till the goal is reached.

Karachi, 15 August 1947.

HINDU PSYCHOLOGY¹

BY P. S. NAIDU

The fable of the seven blind men who went to *see* an elephant has come true literally in Western psychology of the

¹ This article is based on Swami Akhilananda's recent publication, *Hindu Psychology*. The page numberings in different parts of the articles are in reference to this book. The italics are ours in all cases.

twentieth century. The Behaviourist declares that man is *all* body, muscle and nerve; the Psycho-analyst holds that he is made of the Unconscious; the Hormic psychologist avers that he is just a bundle of instincts, nothing more and nothing less; the Gestaltist swears by a concept of wholeness which turns

out to be a specious whole; and finally the Factorialist who is more modest is inclined to analyse man into Factors. Each one of these enthusiasts says very harsh things of the others. To give just one example, rather unfamiliar to many, the great Factor theorist Spearman brands the Gestalt group with the caustic phrase, 'the *confusion* that is Gestalt psychology.' Now, like the seven blind men, all of them are right in a sense, and all are decidedly wrong in the higher sense. What we need today in the world of psychology is a synthesis of the elements of lasting value in each school with the infusion of life breath which will make psychology the science of the living and the normal, and not of the dead and the abnormal. Such life breath can be drawn only from Hindu psychology. Swami Akhilananda has rendered inestimable service to the psychologists by publishing his book *Hindu Psychology* wherein he shows that the dead bones of contemporary psychology may be covered with flesh and blood, and made alive. Hindu psychology is the crown and culmination of the modern psychological attempt at a correct scientific understanding of the secrets of human nature.

Man is body, mind, and soul. To identify him with the body and its workings is to commit a blunder which is childish. But there is another blunder which is much more serious and fraught with dangerous consequences. The mind, in a sense, mediates between the body and the soul. And this mind functions at many levels, the unconscious, the sub-conscious, the conscious, and the super-conscious. Western psychology started with the unconscious and then dug down into the lower levels. True, many of the mysteries of the mind were laid bare in this process, but in the midst of the startling revelations of the under-ground chambers, the psychologist forgot that there are strata above the conscious at which the mind functions fully and freely. Full, complete and intense consciousness is possible for man only at the

superconscious level. It is here that Hindu psychology steps in to correct and re-orient the vision of contemporary Western psychology. Swami Akhilananda's book explains in language easily understood by Western psychologists the nature and functions of the super-conscious.

In psychology, as in every other science, the question of method is of great significance. We know how the ancient Greek thinkers the demi-gods worshipped by the West, were amazingly silly in their psychological speculations. Often they were decidedly stupid in the methods they used. Repelled by the childishness of their cultural forbears, the modern European thinkers from Locke onwards became childlike in their preoccupations with the external world. To them objectivity is the touchstone of truth in psychology. With this fanatic insistence on the externals of mental life, that which is the life and soul of human experience was neglected, and ultimately extreme behaviourism came into existence. Thinkers like Kant did make a bold attempt to bring back the baby whom they had emptied with the bath water, yet the best that they could achieve in psychology through the employment of their brand of introspection (which was really retrospection so misnamed) was to touch the *Near-mind*. And the short-sighted psychologists created such aberrations as associationism, structuralism, and the Jamesian brand of functionalism-cum-mechanistic behaviourism. Hindu psychology, on the other hand employed a highly spiritualized subjective and intuitive method. Meditation and concentration were employed for 'the development and integration of the total mind rather than its different functions'. The Hindu method does not stand for mere 'philosophizing about the nature of mind or having a conceptual knowledge thereof, but rather training the total mind of the individual including thought, emotion, and will. It does not depend on the interpretative method or interpretation of the outer expressions of the

mind may not always be reliable. Hindu psychologists firmly believe that psychological facts and development can be verified and developed through personal mental growth. A sincere follower of the methods of psychological development can achieve unique growth and can verify the principles discovered through the experiences of many persons. As they believe in the verifiability of different mental experiences, Hindu psychologists although subjective and intuitive, are scientific as well as practical and dynamic' (pp. 14-15). This fact needs stressing because the objectivists believe that the external world of sense experience is the only legitimate field for the scientists. The correct position has been stated by Prof. Brightman in his Foreword: 'the principles which the Swami Akhilananda sets forth in his book are universal, not sectarian. They are based on the results of experience and spiritual experiment as truly as science is based on the work of centuries of physical experiment' (p. xii).

The Western method of getting at truth through the observation of the external world and the external aspects of behaviour, the classification and analysis of these facts, and the building up of hypothesis lends itself easily to mass training and standardization. The outgoing functions of the sense organs can be so regimented, and the laws of their operation so codified that the same method of training may be prescribed for all individuals, Western science and Western psychology owe their popularity to this mechanized universalization. In Hindu psychology, on the other hand, truth is to be reached through the inwardly directed observation and development of the powers latent in the mind of the individual seekers. The method demands, therefore, very careful handling of the potentialities of each individual. There are, no doubt, regions of similarity and even of identity in all minds, for are they not often all integral parts of the universal mind? But the differences

are so powerful as to block the individual's path to perfection. These differences have to be taken into account and the universal method has to be modified to suit the capacities of each person. Swami Akhilananda deals with this problem in the sixth and seventh chapters of his book and explains how meditation and concentration may be practised with a view to attain the ultimate goal of human life.

The spiritualized introspective method of Hindu psychology may be pursued with success only under certain conditions which may not be easily intelligible to those psychologists familiar with the outgoing functions of the mind. A quiet room, a special seat, regularity in the daily practice, restricted diet, a prescribed mode of sitting, control of breathing, and other conditions of a similar nature are prescribed in different degrees and combinations for the beginners. Above all the 'ideal' and in most cases the visual form of the 'ideal' have to be chosen to suit the latent psychic potentialities of the aspirant. It is here that the Guru comes in. The Guru can gauge the level of the aspirants' mind and prescribe the ideal. And this ideal has to be meditated on as residing in the inner Self of the seeker. When concentration and meditation become ripe enough, lo! the full and true nature of the Self is revealed marvelously! The meditation on the ideal is thus a means prescribed by Hindu psychology for understanding the secret of the Self. When once the Self reveals itself the outer world is seen in its correct perspective.

Such is the method of spiritualized introspection pursued by Hindu psychology. It has been noted already that this method is no whit less scientific than the objective experimental method adopted by Western sciences.

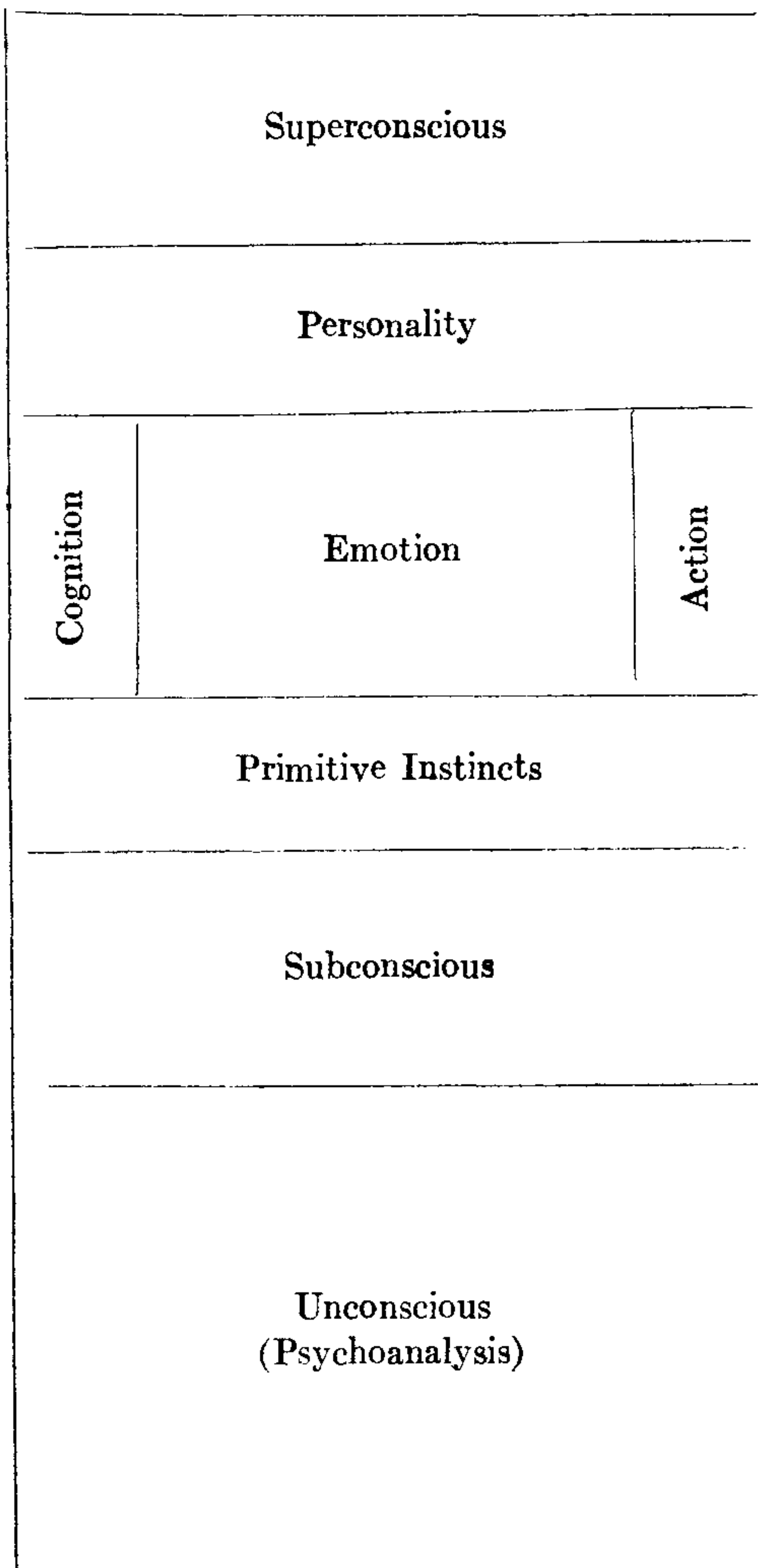
What is the nature of the Self revealed to us by the unique method of Hindu psychology? It will make for clarity of understanding if we sum up, in the first instance, the achievements of Western psychology, and

then indicate how our own achievements transcend the former.

External behaviour observable by the senses is the starting point for all psychological investigations of the West. Even the avowed 'introspectionist' depends on behaviour for his studies. Through an analysis of this behaviour the psychologist argues back to the structure of the seat of behaviour. Sometimes the seat is the body itself (behaviourism), sometimes it is the conscious level of the mind, and sometimes it is the level below consciousness. One is constrained to ask, after one has surveyed the achievements of all the contemporary schools, what is the sum total of their findings in regard to the nature of the human mind? And the answer is given by Professor Hocking who says in his evaluation of Western psychology: 'But the extant science or sciences of mind have presented us not the mind itself, but substitutes for mind. . . . Near-minds we may call them' (p. 15). Near-mind is the happiest expression for designating correctly the outer core of the human mind which is all that Western psychology has penetrated into. If for the moment we set aside the marvellous achievements of the West in the realms of neurology and psycho-physiology—these often all belong to the realm of physiology—then we may represent the discoveries of all the contemporary schools of Western psychology in the form of a diagram, as given on this page.

Starting from the ocean-like depths of the unconscious (psycho-analysis) and rising through the subconscious, the psychologist takes us into twilight regions of the conscious in the primitive instincts and emotions. Thereafter he shows how these primal urges unite in myriads of patterns to give rise to 'sentiments' and 'scales of sentiment values' which are the immediate excitants of human behaviour. Then he gives us some kind of a picture of what he calls the 'personality' of the behaving agent. And there his investigation ends. The result of this

scientific study may be likened to the attempt at describing the body of a human being by a physiologist who starts with the feet and goes up by stages stopping finally at the neck. The head is not in the picture. It is this



truncated picture that is presented to us by contemporary psychology. Of the 'head' which is after all the most important part of the organism Western psychology knows next to nothing. Para-psychology, a much maligned branch of Western science, which

is still viewed with suspicion by the academic psychologist has given them vague intimations of a region above consciousness. Grudging recognition is given to such mental phenomena as occur quite independently of the body (ch. IX). But the treasures of the superconscious are known only to the Hindu psychology.

It has been pointed out earlier in the essay that Western psychology has reached only the 'Near-mind'. Our own psychology has penetrated this outer crust of mind and has laid bare the secrets of mental functioning. Mind for us is 'Antahkarana (inner instrument) which has four functions: (1) Manas, the oscillating or indecisive faculty of mind; (2) Buddhi, the decisive state . . .; (3) Ahamkara, the state which ascertains "I know"; (4) Chitta, the storehouse of mental states. . . . Antahkarana is the inner instrument through which the subject knows the object by identification. It is not the Self. Self is . . . not the product of the relationship between subject and object. It is the underlying self-illuminating principle. Self or Atma is called Sakshi, the unchangeable reality. It remains only as the witness. Mind, or Antahkarana, gets its power by association with the Self, or Atma, which is the same as Brahman or the Absolute' (p. 29).

The crux of the whole problem of psychology has been solved by the identification of the individual self with the Universal Self. Self, mind, and the world now stand revealed in their proper relationship to one another. To the Western psychologist mind is only a conceptual hypothesis built up inferentially from the 'facts' of behaviour. It is of the same order of reality as the electron of the physicist or the gene of the biologist, and like all working hypotheses built on a pragmatic basis liable to be modified with the advance of knowledge. Antahkarana of Hindu psychology, on the other hand, belongs to a different order of existence. Its structure and function are

revealed through spiritualized introspection. It is the means whereby the shackles of Self's bondage may be broken (or in the case of worldly-minded persons made more rigid). It is a sheath which is to be cast off at the time of final liberation.

It is McDougall who has revealed to the world of psychology the true structure of the mind. (We should remind ourselves that this great contribution of Hormic psychology owes nothing to the stupidity of the Structuralism of the nineteenth century and to the absurdities of the Wurzburg School and their childish quarrels over *imagelen* thought).

The mind according to the leader of Hormic psychology is just a bundle of instincts, which are innate and inherited. It is in unfolding the innate nature of these instincts that Hindu psychology once again asserts its superiority over Western psychology. McDougall speaks of biological inheritance in explaining the innateness of instincts. He perceives at once that the road he has taken leads to behaviourism and so he struggles hard to keep to the mental level. The Hindu psychologist, on the other hand, has no difficulty in explaining these instincts. He locates them not in the Self, which is pure and untainted, but in one of its sheaths, and he brings in the conception of Vasanas and Samskaras. These conceptions not only explain the secret of innateness of instincts, but also show the way by which these instincts may be destroyed for the final purification of the Self.

We are indebted to Hormic psychology for a most important clue to the understanding of mental structure. Analysing the instincts which make up mental structure McDougall has shown that each instinctual unit is excited by the perception of certain specific objects, is accomplished by a specific emotion and leads finally to a specified course of action. The three aspects of an instinct, the cognitive, emotive, and conative, hold, then, the key to our understanding of

human nature. The greatest contribution of McDougall is that he has shown that they go together. Other psychologists isolated these aspects and, like the blind men who went to 'see' the elephant, thought that the small part which each had got hold of represented the whole. But even here the Hindu psychologist scores over his Western colleague. In describing the nature of perception the Depth psychologists, that is the psycho-analysts and Hormic psychologists pointed out for the first time in the history of Western psychology that the foundation for perception is *conation*. The Gestaltist too has had to admit the operation of emotion at the basis of perception. But with their insistence on the external condition of perception, these psychologists failed to get at the real core of cognition. It was left for the Hindu psychologist to penetrate to the very heart of perception. The secret of perception is to be found in the *Indriyas*. The internal implement for perception is *Indriya*. It is 'independent of the outer sense organs and nervous system, although it operates through them. The *Indriya* is not the mind, though the mind uses it as an implement . . . The *Indriya* is not passive, it is dynamic. It functions actively to reach out to the objective world and stimulate the nervous system and the sense organs. . . .' The *Indriya* is in its turn governed by the *Vasanas* and *Samskaras*, and the three taken together give us a penetrating insight into the nature of the cognitive aspect of mental structure.

When perception has stirred up the structure of the mind, there follows the emotional experience pertinent to it. There was utter darkness in the realm of emotions in Western psychology till the Depth psychologists came in to shed light and dispel the gloom. The value of the unconscious in emotions has been made clear to us mainly through the labours of the psychiatrists at the war front. Still the tendency among Western psychologists is to

rank man with the animal and to speak of his behaviour as governed by biological laws. This is true of the majority of human beings. But Hindu psychology postulates the divinity of man, and shows that alongside the instincts of self-preservation and self-propagation there is the instinct for *self-expression or creativity*. In other words man has instincts for truth, beauty, and goodness. And to crown all, he has an instinct for God-realization. Nowhere is the inadequacy of Western psychology shown up so clearly as in this realm where its teachings are placed by the side of Hindu psychology.

It is in respect of the methods prescribed for the Cultivation of the Will and the development of Personality that we see the superiority of Depth psychology of the West to the effete systems of Cognitive psychology of the nineteenth century, and equally clearly do we perceive the superiority of Hindu psychology to the former. Psycho-analysis prescribes catharsis and sublimation as the methods for cleansing the Unconscious and for maintaining a healthy balance of emotions at the conscious level. Hormic psychology picks up the thread at this level and shows how by the formation of suitable *sentiments*, concrete as well as abstract, mental development may be properly directed, and how by the choice of a suitable master-sentiment character may be formed, the Will controlled, and personality fully developed. But what is this master-sentiment to be? Is it to be patriotism, social service, love of humanity or any one of those platitudinous sentiments that have been trotted out recently? All of them have been shown to create greater and greater attachment to *this* world, and all of them are rooted in *self-regard*. McDougall was honest enough to see this, and to declare openly that self-regard is the master-sentiment of Western culture. Hindu psychology, on the other hand, prescribes Para-Brahman-regard as the supreme sentiment fit to guide man in his search for the true Self. And with the

acceptance of this great ideal we leave Western psychology behind.

Up to this point we have been discussing the findings of Hindu psychology against a background of contemporary Western psychology. The moment we climb up to the highest regions of the Superconscious we find ourselves severely alone. The West dare not enter this region. Hypnotism, mesmerism, psychic research, and other allied disciplines belong to the borderland between the Conscious and the Superconscious. They deal with phenomena which the earnest seeker after truth has been advised to shun completely. The trifling powers that may be conquered through their instrumentality are a positive hindrance to spiritual progress. The secret of full spiritual development and of the realization of the Self are in the sole keeping of Hindu psychology.

When through meditation (chs. VI & VII) and concentration, the aspirant enters the superconscious state (ch. X), two remarkable consequences follow immediately. In the first instance there is complete *integration* of the mind. The same master-sentiment controls the man's behaviour in all the regions of his behaviour. And this master-sentiment is of course Para-Brahman-regard. Then in the second place the lower instincts lose their sting. They are first directed towards God and then finally they dry up completely. '... a man cannot enter into that (superconscious) state unless and untill the contents of the unconscious are at first controlled and integrated and then wholly emptied' (p. 169). The instincts must shrivel up and drop off before man can realize his Self!

And when once the Self has been realized, that is when the identity of the individual self with the Divine Self has become a matter of actual realization or experience, then a remarkable change comes over the 'person-

ality' of the realized soul. The Western psychologist, who is blind to the existence of the superconscious, is inclined to speak of the experiences at this level as though they were abnormal. In his eyes the sage and the mad man are the same. A crushing answer has been given to such short-sighted psychologists. A normal man entering into the abnormal state comes out of it with his mind and body completely wrecked. 'On the other hand, a man enters into the superconscious state as an ordinary person and comes out of it a better man. His entire personality is transformed; his emotions are wholly controlled; he is master of himself; his will is extremely dynamic . . . and he gains knowledge which he never previously had. . . .' (pp. 156-157). And the truth of this is placed beyond cavil by the remarkable identity of testimony which saints and sages of all climes and ages bear to its reality. The fulmination of psychologists of limited vision like Prof. Jung are of little value in the face of the stand taken by realized souls of the West and East alike. Hindu psychology, therefore, is the only extant science which can lead one to the goal of full self-realization.

In this article an attempt has been made to push aside the curtain a little and to let the reader have a glimpse of the rich treasures hidden in Swami Akhilananda's inestimable work.² It is true that Swamiji has confined himself to the sacred scriptures—the Upanishads, the Darshanas, and the Gita. There is a vast mine of psychological knowledge hidden in the Hindu Kalas—in the Natya Sashtra, in the Silpa Sashtras, in the Alamakara Sashtras etc. We do hope that Swami Akhilananda will bring out another treatise which will place these hidden treasures within easy reach of the West.

² Hindu Psychology By Swami Akhilananda. Published by Harper and Brothers, New York. Pp. xviii + 241. Price \$2.50

SIGNIFICANCE OF DUSSERAH *

BY SWAMI SAMBUDDHANANDA

Dusserah stands as the symbol of a most significant element in the life and history of India.

Even since the prehistoric period Dusserah has come down to the people of India as one of the most important of their national festivals. The day is called Dusserah because it falls on Dasami—the tenth day of the bright fortnight of Ashwin. This is the fourth or the final day of the worship of Durga, the Mother of the universe, embodiment of the Cosmic Power—a day when many a glorious event that still lives in the memory of our people is said to have taken place in the different epochs of the prehistoric period in our country.

In the ancient history of India, we find Brahma, the Creator, being afraid of the trouble caused by the demon Madhukaitabha worshipping the Mother Durga. Lord Shiva was the second to worship the Mother Durga and thereafter he was able to kill the demon, Tripurasura. Later on we find Indra, the King of gods, conducting a similar worship and regaining the fortune which he had lost upon Durvasa's curse. Next we find the great King Suratha, described in the *Markandeya Purana*, as performing the worship of the Mother of the universe, Durga. When the King Suratha was deprived of his kingdom by his enemies and repaired to the forest, he came across the hermitage of Medhas Muni, who on being told the miseries of his life instructed him to worship the image of Durga on the bank of a river. As the result of his worship King Suratha not only regained his lost kingdom but was born as Savarni Manu in his next birth. The history of Durga Puja, of course, does not come to an end here.

In the *Ramayana* we read that when Sita

was stolen away by Ravana and Sri Ramachandra waged war against him in Ceylon (Lanka), he (Ramachandra) was the first after the mythical ages to worship the great Power, Durga, in autumn in the month of Ashwin, when the sun being in the southern solstice all the gods and goddesses are said to remain in sleep. Sri Rama upon his landing in Lanka (Ceylon) considered it an imperative necessity to invoke the blessings of the great Mother of the universe upon himself. But as the time was inopportune for such worship when all the gods and goddesses were asleep he (with the help of Brahma) had to effectuate the awakening of the Mother before he could perform the illustrious worship that led not only to the killing of Ravana and surrender of Vibhishna but to the conquest of Lanka and rescue of Sita as well. It is further said that Sri Rama made his triumphal entry into Ayodhya at the end of his exile of 14 years on this Vijaya Dasami Dusserah) day. Since that time down to this age Dusserah is observed all over India not only as a day of unique historic importance but also as a day of great national festival.

Later during the Mahabharata period we also find the day as epoch-making as ever. In the sixth chapter of the *Brahma Vaivarta Purana* mention is made of the worship of Sri Durga—the Cosmic Force—by Sri Krishna in the month of Chaitra, that is in spring. In fulfilment of the condition imposed on the Pandavas they had to pass the last year of their exile *incognito*. Yudhishthira, the eldest of the Pandavas, is known to have worshipped Durga on the eve of their embracing the life of self-concealment. Arjuna who spent the whole of the twelfth year in the palace of the King Virata with his four other brothers and Draupadi was appointed music master of the Princes

* A Radio broadcast from Bombay.

Uttara under the pseudonym of Brihannala. Just before their entry in disguise into the capital of the King Virata, Arjuna concealed all the weapons in a tree called 'Shami' in a neighbouring forest. It so happened that on the day when the Pandavas had spent full one year *incognito* in the palace and completed the twelve years of their exile, Duryodhana attacked the king's cowshed to take away by force all the king's cattle, for cattle in those days represented wealth or financial strength just as coins or money or securities represent one's wealth today. This event also took place on the day of Dusserah. Arjuna out of his gratitude to his master offered his services as a charioteer, to the Prince Uttara, the son of the King Virata. As Uttara got unnerved at the sight of the mighty forces of the Kauravas, Arjuna had to bring down his weapons from the 'Shami' tree in order to fight and vanquish the foes. Since on that day the 'Shami' tree which had kept the Pandavas' arms concealed within its thickly clustered leaves for one year delivered the same intact at the psychological moment for winning a decisive victory, it has become a tradition with the people of some parts of India, particularly Western India and part of Northern India, to go to a 'Shami' tree on the Dusserah day, offer it worship and carry a branch of the same to their homes as a commemoration of that victory. Not only the masses but the native princes in different parts of India also observe this custom in keeping with their national tradition. Last but not the least, Arjuna is also known to have chanted a hymn in praise of Durga at the commencement of the great war at Kurukshetra under Sri Krishna's instruction.

I have tried to give in brief a connected history of the day of the Dusserah as found in our literature. It would, I think, be now proper for me to speak a few words about the significance of the worship of the Mother of universe and the day of the Dusserah.

The celebration which culminates in the

Dusserah is known as Durga Puja or Navaratra or Sharadiya Puja in different parts of India. At all events it is the Puja, worship of the goddess Durga, the Mother of the universe, or the Cosmic Power. This celebration though observed all over the country is more popular in Eastern and Northern India. Western India has lately developed the idea of the public celebration of Navaratra using pictures of the Mother with eight or four hands, and engaged in vanquishing the Asura—the embodiment of the Forces of Evil.

The goddess Durga as worshipped in an image in C.P., U. P., Bihar, Bengal, Orissa and Assam is a goddess with ten hands (Dasa Bhuj). In her retinue we find several figures of gods and goddesses namely, Kartika, Ganesha, Saraswati, and Lakshmi together with Mahishasura,—the demon born of the buffalo into whose body he entered for fear of being killed by the goddess. It appears that in worshipping the Mother of the universe or in celebrating the day of the Dusserah the aforesaid parts of India follow the tradition of the age of the *Ramayana* while the others follow the tradition of the age of the *Mahabharata*.

Of the several figures in the group around her, Kartika,—the commander of the godly forces represents the power which is the first requisite for the physical suppression of evil and also for the maintenance of the supremacy of the moral and the spiritual order. Power for its perfection requires the cultivation of the arts and the sciences: the culture of the mind and the soul must be the invariable counterpart of the culture of the body. This explains the presence in that group of Saraswati, the goddess of learning, music and other arts.

All-round culture alone can find itself manifested in the birth of an all-round personality like Ganesha, the Lord of beings or Ganapati, the leader of the people. Ganapati, the elephant-headed god who must be first appeased in all worship is the

pedestal of all idealism and divinity in mankind.

It is when a people rises thus to the fullest height of manhood that brings Lakshmi, the goddess of fortune and prosperity. She is the other daughter of Shakti, the Divine Power and brings abundant fruition over the face of the smiling earth, in peace and plenty—the fruition of the elimination of evil by the exercise, by the Divine Mother, when properly invoked, of her beneficent power.

The power of the Mother extends to the ten directions and is multiple and manifold in its manifestations: this is represented by her ten hands. The evil forces that she subdues exist not only in the outer world but also, and chiefly, in our own natures—they are our own evil passions and propensities, dark and menacing and often in disguise like the Asura, which only the shining weapons of the Divine Goddess, when appropriately invoked can subdue and conquer. We often forget that there is tremendous power behind the goddess, that right is backed by divine might when that might is invoked by self-control,

self-discipline, and self-sacrifice. Divine power does not work for our private benefit or for the satisfaction of our private desires, and the prosperity that it brings is not the prosperity that gives hope for the indulgence of our sensual impulses and passions. It makes for ordered existence in the fullest sense, based on self-control and discipline. This is the great lesson of the Puja, the worship of the Mother of the universe—the mastery of the body by the soul, the triumph of spirit over matter.

On this day of Dusserah, therefore, let us all pray to the Divine Mother that at this auspicious moment of our lives—on this blessed day—she may shower upon us her choicest blessings. May we all be physically strong, intellectually keen, morally great, and spiritually invincible! May we all be worthy to be the true children of the Mother! May her Power, the Divine Power, the Power of the Right, the Good and the True, prevail over the powers of darkness and evil and wrong everywhere in the world.

CATHOLICITY OF SRI RAMAKRISHNA

BY ANTHONY ELENJIMITTAM

The word 'catholicity' is derived from the Greek word 'catholicos' which means universal. Catholicity, then, is universality. It transcends the limitations of time and space; it has no walls of creeds and domas; it is not bound by nationalities and races.

Sectarianism, bigotry, fanaticism and obscurantism rage wild only on the surface layers of human consciousness. But man is universal or catholic in the heart of his hearts. Catholicity of a given philosophy or religion is based upon this deeper core of man, on something that is real behind the passing flux of men and events; on something subs-

tantial and permanent underlying the shadowy and fleeting in the universe.

As a result of many years of careful study and experiments with religions I have arrived at the conclusion that there are two forms of catholic religions in history. One of these is eminently historical, tangible and essentially authoritarian; the other is basically psychological, fluid and essentially libertarian. One centres around certain historical facts or mythological fictions; the other is founded on certain universal psychological laws of the human heart. The one affirms history even to the detriment of

mysticism ; the other affirms mysticism even as to exclude the historical in man. The one is all-exclusive ; the other is all-inclusive. This, in brief, is the gulf that exists between Roman catholicism and Indian catholicism. One is profoundly historical, the other is profoundly human and psychological.

Historical Protestantism digs its own grave, undermines its own principles, the subjective consciousness of the Reformers leading to a cumulus of contradictions. Protestant Christianity is the little "I" in its various forms, whereas Catholic Christianity is the universal "I" in its Oneness, in its catholicity, bounded and guarded by the steel walls built up by the Vatican. Protestantism is the affirmation of "I" whereas Catholicism is the denial of "I". Protestantism largely is self-assertion, Catholicism is largely self-sacrifice. The Cross is the symbol of self-sacrifice, and hence the Catholic Church is nearer the ideal of Jesus Christ and His cross than the Protestant theatres. After all, Henry VIII and Martin Luther were not nearer the Cross than were Francis of Assisi and Dominic of Guzman. Crucifixion is always the prelude to resurrection, as winter gloom is the prelude to spring smile. In psychological terms, it means that self-sacrifice is essential for Self-realization ; the annihilation of the little "I" must precede the filling of it with the Universal I AM.

None in the last century voiced Indian catholicism more prophetically than Sri Ramakrishna, more eloquently than Swami Vivekananda. Sri Ramakrishna is the meeting and melting point of the East and the West, of the Old and the New, on the eternal rock of Indian catholicism ; which includes everything without excluding anything ; which accepts everything without rejecting anything ; which embraces and enfolds everything in one universal love, in a catholic outlook. At a time when the present writer felt the crushing weight of an authoritarian religion of the 'Christian' West, a copy of the Gospel

of Ramakrishna and the Speeches and Writings of Vivekananda fell into his hands, which served as a raft of salvation, which even now keeps him from being drowned in the raging gales and freezing nights of this Kaliyuga. It enabled him to rediscover his own soul. It was already there ; but a shock from outside and the trembling and shivering of spiritual crisis from within, were needed to enable him to realize his Indian soul consciously.

Now I am fully convinced that Christian religion which claims to be catholic can really become catholic, and grow more and more in catholicity, if it is wise and humble enough to look critically and dispassionately to the cultural heritage of Indian catholicism, which is all-inclusive, all-embracing, all-enfolding. Ramakrishna's message did not come as a result of his studies or from the impositions of an external authority. It sprang from his own inner experience, from the infinite depths of omniscient consciousness, on which mortal beings, as tiny specks of consciousness, are afloat. In this divine realm of human consciousness, Ramakrishna experienced the same mystic experience of Jesus Christ, Nirvanic experience of Lord Buddha, the monistic experience of Sri Krishna, and the theistic experience of the prophet Mohammed. The Paramahansa experienced the all-in-allness of God, and that living experienced God was the force behind his words and sublime life. Hence his God-intoxication was complete and true.

The great religious reformer before Ramakrishna was Raja Ram Mohun Roy who was one of the biggest scholars of his day. But the Brahma Samaj he founded was helpful only to a handful of intellectuals and students of comparative religion, and for those who have reached such spiritual-mindedness as to be able to worship the Nirakara aspect of Reality. The Brahma Samaj is usually compared to the Unitarian Church in the West. In many points both are similar movements. Both movements

are highly intellectual and the colourless spiritual message underlying them had no appeal to the great bulk of mankind everywhere, who needed and believed in Avatars or incarnations, in images and symbols. Although a few scholars here and there, a few spiritual Nirakarists, may discard them, mankind, as a whole, had lived on some form of tangible expression of the invisible God. Symbols, rites, ceremonies and incarnations and divine revelations have their place when we think of religion as a universal mother enfolding both the sinner and the saint, the scholar and the illiterate, the enlightened and the obscurantist. The Brahmo Samaj was essentially theistic and the *Brahmo Dharma*, compiled by Maharshi Debendranath Tagore selected only those theistic texts from the Upanishads that fitted in with the new theistic reform movement. But the main bulk of Indian tradition is rooted in Advaita Vedanta. Not Ramanuja, nor Madhva, but it is Shankaracharya that dominates the Indian philosophical arena. Above the personal God is the Impersonal Absolute, which is not a denial, but a transcending and integrating of all other lower phases and forms of religious experience.

Ramakrishna influenced deeply two Bengalees, both of them associated with the Brahmo Samaj. Keshub Chundra Sen, after coming under the influence of Sri Ramakrishna was inspired with another ideal of catholicity, not that catholicity that suits but just a few theistic worshippers of rather cultured intellect, but a catholicity that will fit in with Man the universal. The Cooch Behar case was but the occasion for Keshub to proclaim his New Dispensation, when the orthodox Brahmos, with colourless theism, departed from him and formed the Sadharan Brahmo Samaj. Whatever be the domestic quarrels and controversies that still smoulder between the members of the Sadharan and New Dispensation Brahmo Samajs, to the outside world, particularly in Europe and America, Keshub grew in catholicity as he felt

the warmth and light of the Paramahansa. The other Bengali who influenced by Ramakrishna became the greatest apostle of Indian Catholicism of the present century, was Swami Vivekananda, once an ardent Brahmo and a good singer at the Brahmo Samaj Church. At the feet of his master, the young Narendra learnt that real catholicism must be human, and Hinduism—not as one among the many religions, but as the sum total of all religious experiences of Indians throughout the ages—, not in its extreme Protestant form as in the Brahmo Samaj, but in its Catholic and universalist form, as was planned in his mind, interpreting the mind of his Master, in the Ramakrishna Mission, was to serve as the reformed and progressive religion of India's vast humanity. Not only the subtle flights of Advaitic Vedanta, or spiritual Yoga, but even idols, images and symbols had a place in that Catholic religion, which should cater for various levels of human consciousness, as they climb the ladder of perfection, in their march towards Self-realization or God-consciousness.

To my mind, Hinduism does not mean a particular well-codified and creedalized system of religion, as we understand when we speak about other religions of history. When we speak of Buddhism, we mean thereby the religion centring around Buddha with the Four Noble Truths and the Eightfold Path at the centre. When we talk of Christianity we mean the religion centring around the historical Christ with its creeds and dogmas, canons and organizational machinery. But when we say, 'Hellenism' it essentially means a given spirit and not a well-codified religion or philosophy, although all systems of philosophy and religion, of poetry and art that have thrived in ancient Greece come under the general term 'Hellenism,' which can mean either the idealism of Plato or the positivism of Aristotle, the poetry of Homer, Hesiod or Pindar, the spirit of Themistocles or Aristides. Similarly Hinduism means the sum

total of experiences collected by the peoples inhabiting the geographical unit called India—without that unnatural vivisection known today as Pakistan and Hindustan—from the prehistoric times to our own days, from the Vedic age to these atomic days. Hinduism can mean theism, as it can mean monism, or even a kind of atheism. Not only the Charvakas of old, but also our present-day Marxian socialists are all Hindus, although their god is bread and butter, social progress, and economic and political stability.

All religions that came from outside have adjusted themselves to this living catholic nature of Hinduism—i. e. of Indianism, or the Indian spirit. Only those foreign religions can be found to be flourishing in India that will abdicate all claims for exclusiveness and superiority and adapt themselves to the essential Indian spirit. Adapt or quit is the alternative placed before the propagandists of foreign religions, who come and toil in this ancient land just merely to relabel and prosyletize and 'compass sea and land to make one proselyte, and when he is made, make him twofold more the child of the hell', as Jesus said while speaking about the Pharisees of his days.

India is a land of contrasts. It has given to the world the highest philosophy as there are also the most degrading forms of religious practices in this land of holy mountains and seas and rivers. There is no other country underneath the sun where there is such a variety of religious experiences, and so many methods of God-approach as in India, because there is no other country where there is greater catholicity than India. As behind the rituals and dogmas and exclusive creeds of the Roman Catholic Church, there grow and thrive the finest specimens of holiness, sanctity and mysticism, so underneath the animal sacrifices offered to the goddess Kali or Durga we have giants of spiritual religion. A superficial rationalist may see a Roman Catholic devotee offering candles before the image of the Blessed

Virgin or before the statue of St. Ignatius of Loyola. He sees the superficial side of religion like the ceremonies and pompous processions, and he judges Catholicism accordingly. But underneath the ostentatious ceremonies there is the most powerful church among the Semitic religions that still continues to shine as the light of the world and the salt of the earth. This trust becomes clearer when the Roman Catholic Church is compared with the other denominational churches of the divided Christendom.

Men like Ramakrishna may not appear after every ten years. Not decades, but centuries are needed for the world to see such spiritual giants as Sri Ramakrishna. What we see in Ramakrishna is not mere dynamic Hellenism as in Aurobindo Ghose, nor creative westernized Indian spirit as in Radhakrishna, nor the breathing and speaking divine fire as in Vivekananda, nor multiprismatic life-affirmation as in Rabindranath Tagore, nor self-realized action in politics, economics and sociology as in Mahatma Gandhi, but it is the re-echoing of our ancient Rishis, with a tone that is essentially of the twentieth century that we see in the Paramahansa.

India is and will continue to remain the blessed land where the science of Soul has been understood and explained most profoundly. India is the land of perennial catholicity, of unifying synthesis, of immortal idealistic monism. In vain do the church-propagandists imagine that they can conquer vedanta with their anthropomorphism. Official churches did not conquer what was best even in Greek philosophy, which still continues to live in the West as so many 'heresies' which always militate against the Church position. Much less can they expect to supplant Indian cultural heritage with their business transactions and legal practices and magical formulae in religion. It can be said with absolute certainty that any form of religion that comes from abroad will die out for lack of vital sap if it is not grafted to the living trunk of the Indian

culture, which by its very nature, is universal, the rock-bottom of the *philosophia Perennis*.

Let not dynamic Americanism nor European religious commercialism sweep across the green pasture-lands and holy mountain-tops of Aryavarta. Let not the

glamour of intruding industry, of India's Hollywood centres entice away the hearts of our youth. But let us look back to our rich heritage and grow upon it, upon the unshakable rock of Indian Vedanta, of living universality, of ever-growing catholicity.

SOME BASIC PRINCIPLES OF THE VEDIC RELIGION

BY A. C. BOSE, M.A., PH. D.

It may be said of the different religious sects originating in India that the thing that matters most with them is not so much what one believes as how one behaves; not so much the intellectual, acceptance as the moral conduct and the spiritual build. The basis of religion, then, is the moral law with spiritual discipline guiding life. The common term for this law and this discipline is Dharma, a word cognate with *form* in English. Dharma is the ideal form of conduct.

Vedic theism presupposes the existence of Dharman (an older form of the term), meaning, the eternal Law. For example, it is said of Vishnu that 'He upholds the eternal statutes (Dharmani)' (*Rg.* I. 22. 18). Agni has been described as the 'President of eternal laws'—Adhyaksha dharmanam (*Rg.* VIII. 43. 24). The *Atharva Veda* speaks of the earth as 'upheld by Dharman—eternal law' (*Ath.* XII. 1. 17).

The *Mahabharata* wants to give the root-meaning of the word Dharma. It says:

'Because it upholds, it is called Dharma; Dharma upholds the creation.'

(Karnaparva, 69. 59).

Lord Buddha popularized the term in its Pali form, Dhamma, signifying eternal moral principles, unconnected with, and independent of, one's faith in the divinity.

Thus Dharma stands for the fundamentals of religion, the ideal form of conduct that was accepted as the foundation of right living by all religious orders in ancient India, whether

theistic, atheistic, or agnostic. The contents of Dharma are more or less taken for granted by the people from tradition or from the general outlook of a particular religious order. Latter-day leaders of religion, have, as a rule, defined their concepts in detail. It would be interesting to find a comprehensive definition of Dharma in early religious literature—of the basic principles that are believed to uphold society.

Such a definition of the contents of Dharma—of what upholds the earth—is found in the *Atharva Veda* (though the word Dharma has not been used in the passage):
Satyam brihad ritam ugram dikshā tapo

brahma yajna prithivīm dhārayanti.

'Truth, Eternal Order that is great and stern, consecration, austerity, prayer and ritual—these uphold the earth.' (*Ath.* XII. 1. 1.)

These six, then according to the Vedic ideal are the fundamentals of religion. Let us consider them.

1. *Truth*

It is important to note that the Veda places truth first and ritual last in religion. This is not without its special significance for in every age in the history of the Vedic religion ungrudging supremacy has been conceded to truth, and there is nothing in that religion like articles of faith. In every age the problem has been to find out *truth* and not to stick to *belief*. Every period of Indian

history has had its sage and seeker after truth and the sincerity and freedom of their minds have been responsible for the maintenance of the philosophical outlook.

In the Vedas truth has been described as the essence of divinity. 'Savitā satya-dharmā: The Deity has truth as the law of His being,' says the *Atharva Veda* (*Ath.* VII. 24. 1). The *Rig Veda* calls the Deities manifestations of truth:

'The three and thirty Deities, the manifestations of Truth, saw You Two (Asvins) approach Truth.' (*Rg.* VIII. 57. 2).

Elsewhere in the *Rig Veda* the Deity has been described as true (*Rg.* I. 1. 5; I. 29. 1). Ultimately, in religion, as understood in ancient India, it is not so much a question of theism and atheism as it is one of truth and untruth:

'Let us worship Indra, the True (*satya*) and not untruth (*anrita*).'
(*Rg.* VIII. 62. 12.) A sage defends himself by saying that he did not make untruth (*anrita*) his gods. (*Rg.* VII. 104. 14).

Prayer and ritual of the right type come out of a truthful life and true heart. The libation of Soma flows—'speaking truth, truthful in action'—*satyam vadan satyakarman* (*Rg.* IX. 113. 4). The path of religious progress is the path of truth. An Upanishadic sage says:

By truth is the divine path laid out
by which sages, having obtained
what they desire,

ascend the supreme abode of Truth

(*Mundaka Up.* III. 1. 6.)

The Atman, he says, is to be realized through truth—*satyena labhyah* (*Mundaka Up.* III. 1. 5). And with supreme confidence he declares:

Satyam eva jayate nānritam

It is Truth alone that conquers and not untruth (*Mundaka Up.* III. 1. 6.)

Truth in its moral sense is truthfulness, integrity; in a metaphysical sense it signifies reality, and *Satya* becomes *Sat*. *Satya* applies to conduct; *Sat* is an object of

search, of knowledge or realization and vision. Hence the Upanishadic prayer: 'Lead me from unreality (*asat*) to reality (*sat*)' *Brihadaranyaka*, I. 3. 28). But *Sat* as a metaphysical entity is abstruse and mystical. Sometimes a sage makes a modest inquiry:

'Unknowing I ask of those who
know—the sages—

as one ignorant for the sake of knowledge:

What was that One in the form of
the Unborn?' (*Rg.* I. 164. 6)

The question persists even in worship:

'Who is God whom we shall worship with
our oblation?' (*Rg.* X. 121).

The sage of the *Yajur Veda* records his vision of *Sat*, in which the universe is united as birds in a nest. (*Y.* VS. 32. 8). Sage to sage, the knowledge passes like the information about an unknown land from traveller to traveller:

One ignorant of the land asks of one
who knows it;

he travels forward, instructed by the
knowing one (*Rg.* X. 32. 7)

A traveller who has yet a long way to go may, with just modesty, remain silent about *Sat*, the Reality. One may even adopt with Buddha the attitude of reserve regarding the ultimate Reality. But with *Satya*, truth, it is different. *Satya* is our concern at every moment of life. The Vedic sage has contemplated a state beyond *Sat* and *Asat*, reality and unreality: 'Then (at the beginning) there was neither unreality (*asat*) nor reality (*sat*)' (*Rg.* X. 129. 1). But one cannot contemplate a state when there is no truth. Truth as a value of life is abiding and ultimate. 'By truth is the earth upheld,' says the *Rig Veda*. (*Rg.* X. 85. 1. also *Ath.* XIV. 1. 1.) 'Quicken truth'—*Satyam jinwa*—says the *Yajur Veda*. A sage of the Upanishad begins his spiritual disquisition by asserting, '*Satyam vadi-shyāmi*,' 'I will speak the truth.'

2. Order (*Rita*)

(a) The ethic aspect of Order.

The first essential of Dharma, then, is Truth. The second is *Rita*, Eternal Order, Eternal Law. The word is obsolete in modern times, but its negative *anrita* (*Rg.* I. 105. 6), meaning, literally, disorder or chaos, has been used from ancient times as the negative of truth. In its moral aspect *Rita* is often synonymous with truth. So 'Ritam vadishyāmi', 'I will speak the Eternal Law' and 'Satyam vadishyāmi', 'I will speak the truth', mean practically the same thing. '*Rita and Satya*' are spoken of by the *Rig Veda* as being 'born in the beginning of things out of perfect spiritual ardour'. (*Rg.* X. 110. 1). As *Satya* upholds the earth, so does *Rita* uphold the heavens. (*Rg.* X. 85. 1). In the offering of the Soma libation the sage speaks of Soma as 'declaring Law (*Rita*), splendid by Law (*Rita*), truth-speaking, truthful in action. (*Rg.* IX. 113. 4). We must 'praise "Eternal Order" (*Ritam samasantah*) and think in a straight way' (*Rg.* X. 66. 2).

Rita, in its moral aspects, however, is wider than truth; it includes justice and goodness, and is almost synonymous with Dharma as an ethical concept. So *Rita* is opposed to evil, and the opposition is severe; therefore it is spoken of as 'stern and fierce,' (*ugram*). It has been said: 'The wicked tread not the path of Eternal Law' (*Rita*) (*Rg.* IX. 73. 6).

The following is addressed to Brihaspati, who rides the awful car of *Rita*, destroying evil:

'Having chased the wicked ones and
darkness

Thou mountest Thy refulgent car of
order (*Rita*).

The awful car, O Brihaspati! that
subdues the foe,

Slays the wicked, cleaves the stall and
brings the light.' (*Rg.* II. 23. 3.)

(b) *Rita* as Cosmic Order.

Rita, like *Satya*, forms an essential part of the conception of the divinity. A god is '*Ritāvan*', a goddess '*Ritāvāri*', Guardian of

the Land. Here *Rita* has a wider implication than morality; it stands for cosmic order, for the immutable law of nature, by which the universe becomes systematized and integrated and avoids chaos and confusion. Gods chant the song of *Rita*, says the *Veda* (*Rg.* I. 147. 1). In one verse the divinity is identified with *Rita*. (*Rg.* IV. 40. 5, also *Y.* VS X. 24). As on the moral plane *Rita* leads to the triumph of goodness over evil, so on the cosmic plane it leads to the triumph of light over darkness. It is said of Indra that—

'He, shining, caused to shine what
shone not.

by Law (*Rita*) he lighted up the dawns.
He moves with steeds yoked by Eternal
Order (*Rita*)

making man happy by the chariot-nave
that finds the light' (*Rg.* VI. 39. 4).

There is, then, a coordination between natural law and moral law. Good life, which is life lived according to *Rita* as moral Law, is cognate with the cosmic law governing nature. 'We will follow the path of goodness like the sun and the moon,' says a *Rig Vedic* sage. Happiness comes from treading this path. 'Lead us beyond all pain and grief,' so runs the prayer, 'along the path of eternal law (*Rita*)' (*Rg.* X. 133).

The man of faith is really one who has understood and accepted the Eternal Law (*Rita*); and the atheist is one who does not believe in the eternal values, and does not stand for goodness and oppose evil, according to eternal law. *Vritra* whom *Indra* destroys is the power of darkness and evil, who obstructs the working of *Rita*. The *Dasa* and *Dasya* are 'followers of different statutes, inhuman (*onga-vrata, amanausha*)' (*Rg.* X. 22. 8, VIII. 70. 11). What is revelation but the awareness of the working of eternal Law in nature and life?

One and another say, 'There is no *Indra*. Who has seen him? Whom shall we worship?'

'I exist, O singer! Look at me here. All that exists I surpass in grandeur. The

commandants of eternal Law (Rita) make me mighty. When I mend, I rend the worlds asunder' (*Rg.* VIII. 100. 3-4).

The sceptic who complains of not having seen Indra, is asked to see him *here (iha)*— in the universe itself, through the splendour and the order emanating from the working of the Law, and the severity of the moral rule.

(c) The aesthetic aspect of Rita.

Rita that reduces chaos to cosmos, and gives order and integration to matter also gives it symmetry and harmony. Hence the conception of Rita has an aesthetic content too; it implies splendour and beauty. For example, When in obedience to Law the rains break, the 'fountains' that 'bubbling, stream forward' are 'young virgins skilled in Law' (*Rg.* IV. 19. 7). Nature becomes beautiful through conformity to Law. The lovely Dawn (Ushas) 'true to Eternal Order,' is 'sublime by Law' (*Rg.* V. 80. 1); 'the youthful Maiden breaks not the laws of Eternal Order by coming day to day to her tryst' (*Rg.* I. 123. 9.)

So Rita that holds together the cosmos through natural law is the discipline of life through moral law; and it is also the discipline of form that makes beauty.

'Firm-seated are Eternal Law's foundations,
In its fair form are many splendid
beauties' (*Rg.* IV. 23. 9).

It is for this reason that the Vedic gods upholding Rita are all lawful, and beautiful and good. Their beauty is a significant attribute. Terms implying beauty like Sri (beauty, splendour), Bhargas (glory), Vapus (beautiful form), Vama (lovely), Charu (beautiful), Chitra (wonderful) are frequently used for the Deities.

In the following verse there is a vision of Agni as the beautiful One.

'O wonderful One, O Lord of wonders!
Give us what is most wonderful,
life-giving.

O bright One, with Thy brightness,
give to Thy singer

great wealth, brilliant, with many
heroes' (*Rg.* VI. 6. 7),

Similarly, Varuna represents the beautiful form (*rūpa*) that lies behind the cosmic order:

'He, the Supporter of the world of life,
who knows the secret names of the
beams of the dawn,

He, Poet (Kavi), cherishes manifold
forms (*rūpa*) by his poetic
power (Kāvya)' (*Rg.* VIII. 41. 5).

Of Indra it is said that 'He is beautiful as the heaven to look on' and is 'an active dancer' who attracts by beauty (Sri) (*Rg.* VI. 29. 3).

The beauty created by Indra through the application of cosmic order is spoken of in the following verses:

'Thou who by Eternal Law (Dharman)
hast spread about flowering
and seed-bearing plants, and streams
of water,

Thou who hast generated the matchless
lightning in the sky

Thou vast, encompassing vast realms,
are a fit subject for our song'

(*Rg.* II. 13. 7).

The aesthetic approach to reality illustrates the highest refinement of the mind and the finest culture. And what delicate moral impressions on character are produced by the representation of the beauty and charm of young womanhood in terms of divine grace and holiness! On every sensitive mind the imagery imprints itself in all its sacredness and sublimates the conception of womanhood beyond anything that moral exhortations and prohibitions can achieve. We assist at visions of Ushas as 'the noble lady' (*Rg.* I. 48. 5) as one 'who goes like a maiden in pride of beauty, smiling, youthful, brightly shining' (*Rg.* I. 123. 10), as one who is lovely as a bride adorned by her mother' (*Rg.* I. 123. 11), as the beauty who 'as if conscious of her bright limbs after bathing stands erect, desiring, as it were, that we should see her' (*Rg.* V. 80. 5), as 'the Daughter of the sky,

bending opposite to men like a virtuous maiden' (*Rg.* V. 80. 6), as one 'who like a dancer enrobes herself with her embroidered garments' (*Rg.* I. 92. 4), as the Maiden who 'bending down, clothed in a red form, is seen advancing as one wonderful' (*Rg.* VIII. 101. 13) and as 'the Goddess, the bringer of light, whom poets welcome with the singing of hymns' (*Rg.* V. 80. 1). To Ushas, the Maiden, the poets wish to be 'as sons to the mother' (*Rg.* VII. 81. 4).

The beauty of Ushas is the beauty of the maiden, the beauty of Saraswati is that of the mother. And not only has the woman's loveliness been enshrined in the portraiture of the Goddess, but it has also been called up through simile or metaphor to illustrate divine attributes. There are fine vignettes of mother and child in the references to 'the mother bending to feed her child' (*Rg.* II. 33. 10), of 'the mother kissing her child and the child returning the kiss' (*Rg.* X. 114. 4), of 'babes in arms reposing on their mother' (*Rg.* VII. 43. 3), of 'playful children, whose mothers are handsome: *sisulana na krilavah sumātarāh*' (*Rg.* X. 78. 6).

The following calls up a picture of father and child:

'I grasp Thy garment's hem as a child
grasps his father's' (*Rg.* III. 53. 2).

By revealing the beauty that lies at the core of the cosmic order (*Rg.* IV. 23. 9), the Vedic sages uplifted the mind of man to unimaginable heights. And in a way that only very modern minds can properly understand, the hold on the aesthetic also stabilized the fundamentals of character and moral living, more durably than mere moral preaching can do. One who learnt to admire the divine beauty of the woman did not need the ordinary social taboos to keep him straight in his moral character. For the woman also there is not much by way of exhortation to virtue; but one beautiful picture presents the ideal for all times. For example, speaking of the purity of the Deity, the sage says that He is 'like the

irreproachable wife beloved of her husband' (*Rg.* I. 73. 3). So, in the eyes of the Veda there is divine purity in the chaste wife loved by her husband.

In a succession of verses, Savita is implored to 'send far away all evil,' and 'send what is good;' then he is asked to grant 'all things that are beautiful,' and then he is spoken of as one 'Whose power is in truth' (*Rg.* V. 82. 5-7). Thus the Deity is understood in terms of goodness, beauty and truth—the three ultimate values. Usha, the beautiful One, 'obedient to the reins of Order (Rita),' is implored to send 'thoughts that are more and more blissful' (*Rg.* I. 123. 13). Thus beauty, an aspect of Rita as cosmic law, is, so to speak, only the obverse of Rita as moral law. So form as beauty (Rūpa) and form as morality (Dharma) are harmonized by the contemplation of a universal (Brihat) order (Rita).

(d) Rita as Rite.

The term Rita has also been applied to the Vedic ritual. It has been observed that Rita is *rite* as well as *right*. As a ritual Rita signifies the orderly performance of the ceremonial part of the worship which is a complicated form of acting, and therefore possesses the attributes of art. So like the aesthetic form, the form of the Yajna also conforms to laws of order. And the order observed at the ritual is a symbol of Eternal Order, including the eternal statutes of moral life. The material for the ritual, Soma juices, is invoked in the following words:

'O Purifiers!

driving off the lawless, looking at the light,
Sit in the place of the sacred rite

(Rita)' (*Rg.* VIII. 13. 9).

'Let not the licentious enter the place of worship,' (*rita*) says another verse (*Rg.* VII. 21. 5). The Soma libations following 'in streams of Rita,' are asked 'to glorify the Deity as they make the whole world noble (*Arya*) and drive away the lawless' (*Rg.* IX. 63. 5). Rita uplifts the spirit.

'Ascending the lofty heights of Order (Rita) the bands of singers sip the sweets of immortality' (*Rg.* X. 123. 3).

The earth is sweet to the man who lives by Law (Ritāyate) (*Rg.* I. 90. 6-8).

It is interesting to note that while Rita as cosmic and moral law is understood to be immutable and eternal, Rita as ritual is expected to vary with times and to be renewed to suit the human desires for change: 'Navyo jayatam ritam: let the new ritual grow' (*Rg.* I. 105. 15).

(e) Rita as Social Order.

In the Vedas every god or goddess is spoken of as the protector of Rita, the cosmic order. More particularly certain Deities are described as Kings, who are guardians of Rita, and as Kshatriyas—protectors and rulers. Mitra and Varuna have been spoken of as such:

Upholders of Eternal Order (Rita)
Powerful, They have sat them down
for sovereignty (sāmrajya):
Rulers (Kshatriyas) whose laws
stand fast:

They have obtained Their sway
(Kshatra) (*Rg.* VIII. 25. 8).

The emissaries of Varuna, 'upholders of Eternal Law,' 'survey both the worlds,' and 'inspire the praise songs of noble-minded poets' (*Rg.* VII. 87. 3). The sinner is caught in the noose of Varuna.

The earthly king makes Mitra and Varuna his models. Like them he wants to be an upholder of order (Rita) as applied to social life; he therefore calls himself a Kshatriya. In the *Yajur Veda* the king while receiving consecration is told:

'Thou art Mitra, Thou art Varuna'
(*Y. VS.* X. 16).

The Kshatriya is not only a protector, but, being a defender, is also a fighter. The Deity who represents the ideal of the fighter as well as the giver of law, is typically Indra. In Him the spirit of Kshatra finds its widest application:

'Great art Thou, mighty Lord,
through valour,
obtaining wealth, O fierce One, conquering
the foes;

Thyself alone the king of the
whole universe,

Such as Thou art, Thou causest
battle and peace' (*Rg.* I. 154. 4).

'I deem Thee, Indra, as the Banner of heroes,' sings the sage, 'I deem Thee as the Chief of the people' (*Rg.* VIII. 96. 4).

There is a stirring call to the people to be heroic after the manner of Indra:

Indram sakhāya anuvirayadhvam (*Rg.* X. 103. 6; *Sam.* 335).

'Comrades, quit you like heroes, after the example of Indra.' 'Heaven and earth bow before Him; before His might the mountains tremble.' (*Rg.* II. 12, 13). A great hero, He is also merciful. But His grace comes out of His might:

'*savasā dakshināvan*'—'graceful through power' (*Rg.* VI. 29. 3),

In Soma who has also been described as king, the ideal of Dakshinā or grace has found fine expression:

'He clothes all those who are
naked (nagna)

He doctors all those who are diseased;
The blind man sees, the cripple
.walks' (*Rg.* VIII. 79. 2).

Vishnu, 'the Upholder of eternal statutes (Dharmāni), the Herdsman (Gopā)' (*Rg.* II. 22. 18) is also a typical representative of the ideal of royal and divine grace. There are His 'three places, filled with sweetness, and imperishable, joy with holy bliss (*swasti*)' (*Rg.* I. 154. 4).

The earthly king becomes a Kshatriya, protector, by applying his Kshatra, ruling power, to society, as the Divine Kings apply their ruling power to the universe, in accordance with Rita.¹

To be continued

¹ The ancient Persian king's name, Artexerxes, is believed to be the same as 'Ritakshatra.'

NOTES AND COMMENTS

TO OUR READERS

In the *Talks* Swami Vijnanananda gives his reminiscences of Sri Ramakrishna. . . . Prof Naidu shows in the review article how *Hindu Psychology* is the crown and culmination of the modern psychological attempt at a correct scientific understanding of the secrets of human nature. . . . Swami Sambuddhananda's *significance of Dusserah* will be read with interest in this Puja month. . . . The readers will find much food for thought in the *Catholicity of Sri Ramakrishna*, written by an Indian Christian who has studied theology in Rome. . . . Prof Bose gives an interesting and learned account of some of the beauties of *Vedic Religion*.

PROTECTION OF COWS

With the coming of independence the old disease of party-forming and power-mongering has entered into the body politic. Parties with vested interests, who have not done anything for the regeneration of Hinduism, or for the achieving of independence, have now taken up the cudgels on behalf of orthodoxy, and by taking advantage of the Hindu sentiment for cows, they hope to mobilize public opinion in their favour.

As Hindus we are quite in favour of cow protection, for more than one reason. The cow is, perhaps, the only wealth of the poor villagers. In this country of starvation-diet, milk is the only substantial food our children can hope to get. Again in a land whose main occupation is agriculture, but whose standard of production is so pitiably low, cowdung provides very good manure—perhaps superior even to the chemical fertilizers. And in a hot country like ours, beef is an article of diet that should be given up on grounds of mental and physical health. Such being the case we feel strongly against cow slaughter.

But we must remind all Hindus that we should not make too much of the cow. For one thing, beef was not a prohibited food in

the Vedic times. We know of sacrifices where cows were killed. Again it is taken by many people in the hill tracts and by some in Malabar—but they still remain Hindus, unless of course, our over-enthusiastic Hindu leaders ostracize them and drive them out of the Hindu fold, as was the case in hundred and one instances. Such a shortsighted policy will lead Hinduism nowhere.

If those champions of Hinduism really feel for Hinduism, let them, then, turn to facts instead of sentiments. We should remember that we are not to conquer the non-Hindus by intimidation and threats, by legal sanctions and statutes. Ours is the path of toleration and not of bigotry; ours is the process of spiritual conversion and assimilation and not destruction. We have to absorb the aliens by mutual goodwill, by love, by toleration, and by persuasion. Let us persuade the Muslims if our arguments have any strength, as we had persuaded the Parsees. But if we cannot convince them, a majority rule by force will in no way help to solve the problem. That way lies conflict and not harmony.

As Gandhiji says, most of the cattle wealth is in the hands of the Hindus; and they sell the cows to the best bidder knowing fully well that they are going to the slaughter house. The ill-treatment of the cows is perhaps nowhere so bad as in India. If the cow protection leaguers are sincere let them first persuade their own co-religionists in not ill-treating and in not selling away the cows to butchers. That will solve the problem more than any laws.

And lastly, the sanctity of the cow should not be allowed to overwhelm our duty to mankind. Our first duty is towards men. For centuries, under foreign and native rulers, our peasants are suffering from inhuman poverty and dumb ignorance. Every year famine is staring at them. Terrible tragedies by flood, cyclone, and all other

natural phenomena have become an everyday affair. With old-fashioned agricultural systems, with ill-developed industries, with big capitalists exploiting the poor sweating peasants, and unheard of poverty and ignorance, our masses are going down and down unable to make even their voice heard. Are we to squander money and energy to protect birds and animals, ants and bugs, when our own brethren are dying out by starvation? We cannot for a moment support such a monstrous idea. 'Those associations,' says Swami Vivekananda, 'which do not feel sympathy for men, and even seeing their own brothers dying from starvation do not give them a handful of rice to save their lives, while giving away piles of food to save birds and beasts,—I have not the least sympathy for them; I do not believe that society derives any good from them. . . . Man is first to be saved; he must be given food, education, spirituality. . . .'

Sardar Patel rightly observes, 'Why no such agitation was sponsored in the past? In countries where cows enjoyed no legal protection, they were looked after much better and yielded more milk. But at a time when Government is faced with the problem of protecting human beings the question of protecting the cows cannot have priority.'

FOREIGN CULTURE IN EDUCATION

'Imitation' says Ruskin, 'is like prayer; done for love it is beautiful, for show horrible.'

In India when the age of imperialism is passing away leaving behind a horde of imitators who are neither Indian nor English in their manners and customs, it will be fitting to know what place foreign culture ought to have in a true education. The mind which is not rooted and built upon the home culture with a sense of intimacy, but fed from the beginning on foreign knowledge and ideas, is like the orphan boy brought up in a stranger's home. The freedom and intimacy of relation that a child feels in his own family, is no more there, but a sort of strangeness,

feeling like a displanted sappling—feeling out of home.

The question of grafting foreign learning comes only when the stem of man's own development has become strong and enduring. Every knowledge acquired should be a superstructure to the already existing culture. Without a foundation a superstructure cannot be founded. In a true education the place for foreign culture is never at the beginning. Knowledge proceeds from the known to the unknown and all true development is by making the outer a direct branching of the inner.

In all learning, writes Sister Nivedita, we should try to give knowledge only in answer to enquiry. This is the ideal. If we could attain it perfectly, every child would grow up to be a genius. But how can there be curiosity about truth that is not within our world? If we could realize how complex a process is the growth of knowledge in a child, how the question that school must answer, awakens in him at some unforeseen moment, at play, on the road, at home, in the family, then we should also understand that every branch of thought in which the full activity of the mind is to be looked for must be knit up with the daily life. The American child can learn truthfulness from George Washington; the Hindu had far better learn it from Yudhisthira. The Hindu man may be thrilled by Shakespeare's Brutus; but he can appreciate him only in proportion as his own childhood has been fed on heroic political ideals that he could understand in his own home, and in the *Mahabharata*. There is no such thing in education as a pure idea. Pure ideas are attained by Paramahansas. The ideas of the child are inextricably entangled with the things he sees about him, with social institutions, and with his own acts. Hence a foreign medium of education must first be translated by him into the weird and wonderful forms, characteristic of his ignorance and only after this, if it be so lucky, has it the chance to emerge as knowledge at all.

We should not, however, confuse between knowledge and its results. Pure knowledge, and hence science, is neither native nor foreign. All knowledge is universal; but form is purely local. Therefore art, which is purely form with emotion, must be characteristic of the place, the people, and the mental tradition. 'Knowledge is duty, art is enjoyment.' By art we mean here poetry with its exotic form of feeling, drama,

sculpture, music, and architecture. Without understanding what is ours, we cannot understand what is not ours. Only by intimately understanding one's own culture can one appreciate and add to his learning what other forms of culture can present. It is in this connection that we should be careful in setting a place for foreign culture in our education.

In all fields we notice that only when deeply rooted in the familiar, may we safely take up the unfamiliar. As Fergusson points out, when the culture of a people is great and living, they are all the better for accepting and assimilating elements of foreign origin. Only when one knows thoroughly well his home building so he knows equally well what ornament will fit and in what place.

The dazed builder of today, writes Nivedita, working in forms with which he is unfamiliar, is by no means so fortunate when he adorns them with crazy pottery or with monstrosities in the shape of artificial rockeries and many-coloured foliage. . . . In proportion as we rightly analyse the known, rightly distinguishing, even in what is familiar, between the ideal expressed and the form assumed, in that proportion will it open for us the book of the whole world. But in any case the man who does not love his own, the man who is not clear as to what is his own, will never be received by any people as anything more than half a man.

With how much pain we look to our Indian scene, where parents take pride in sending boys to foreign countries for 'educating' them. The seedling which has not yet taken roots in its native soil, is transplanted in the wilderness. The first thing absolutely needed is the rooting and founding in its own environment. The lad before going out of India, should first of all learn what India can teach him of the particular line he wanted to learn from foreigners. Having read all that he can find, having

weighed what he has already got and what he hopes to get from outsiders, having got a mooring in his own surroundings, then let him go out in a sense of enquiry and not in a sense of begging. Only such a mind can profitably assimilate foreign learning and help grow his own native culture. Otherwise, he hangs between the two—neither knowing what he has, nor what he wants.

We are not deprecating foreign studies. But it is useless, even harmful, for one to jump out without first feeling where he stands. The whole tragedy of Indian education is from a misconception of the place of foreign knowledge in a true scheme of education. 'It has no right to be, save as a capstone and finial to a genuine, honest faculty and experience of indigenous growth.'

When we remember this, we may understand how great, how extra-ordinarily self-possessing, has been the ancient culture of India, which had withstood waves of onslaughts for the last many centuries—and still survives. It is this understanding of one's own glory and greatness that is needed as the keystone of all education. Even in modern science, only those who believe themselves to be inheriting and working out the great ideals of Indian past, will lay one stone in the national edifice. Even he who carries the torch of modern knowledge to posterity must be one who feels the greatness of Indian spirituality running through his veins. The name and form may change, may be foreign imitation, but the life and energy will be Indian and we should know it to be Indian. 'The whole body of foreign knowledge can be assimilated easily by one thus rooted and grounded in his relation to his own country.'



'You must have a great devotion to your ideal, devotion not of the moment, but calm, persevering, and steady devotion, like that of a *chataka* bird which looks into the sky in the midst of thunder and lightning and would drink no water but from the clouds.

—Swami Vivekananda

REVIEWS AND NOTICES

EARLY MONASTIC BUDDHISM, VOLS. I & II. BY NALINAKSHA DUTT. Published by Calcutta Oriental Book Agency, 9 Panchanan Ghosh Lane, Calcutta. Pp. 340 & 318 with an index.

In these two volumes the author seeks to build up a history of early monastic Buddhism from the earliest times upto the third Buddhist council. This is a tremendous task: the author has spared no pains in collecting the widely scattered material from the Pali *Nikayas* and other sources. While dealing with the doctrinal aspects of Buddhism, he has not ignored to trace their connection with political and social circumstances from earliest times to the post-Ashokan period which influenced the religion of the Buddha. Dr Dutt may be said to have achieved a great deal within the scope of 653 pages. An exhaustive index of the Pali and Sanskrit words with their English renderings as well as a general index enhance the value of the work.

The first volume divides itself into twenty chapters devoted to non-Buddhist—isms, early (monastic) Buddhism, career of Buddhism etc. Half of the second volume is devoted to the study of materials relating to the history, literature and doctrines of various groups and sub-groups of Buddhism. In successive chapters the author discusses in order the following subjects: (1) the gradual change of relation of laity to the church; (2) the career of Buddhism during the regime of the Mauryas; (3) Ashoka's Dhamma; (4) the third Buddhist council; (5) and lastly an analysis of the popular features which the religion included in the pre-Ashokan and post-Ashokan period. In all these chapters the author makes an attempt to put together the available historical and doctrinal information about the origin of early (monastic) Buddhism, delineate its career and then follow the subsequent development and dissensions through the maze of exegetical literature.

Dr Dutt does not claim any originality for the views expressed in the work. He does not want to answer the question whether Gautama Buddha's teaching was different from what is found in the Pali *Nikayas*. He wants to state what the *Nikayas* and *Vinayas* have to say. The earliest history of Buddhism is no doubt shrouded in the impenetrable gloom of antiquity. While appreciating the author's desire not to lose himself in vague speculations or wrong inferences, it may be pointed out that the confused issues cannot be easily disposed of by merely restricting oneself to the evidence of exegetical literature. The problem has to be faced squarely. Be that as it may, the book will be indispensable to anyone who intends to write a more critical work, dealing *in extenso* with the many controversial points which are lightly touched upon by the author. For instance, what is the difference between

'non-being' of the Upanishads and 'non-being' of Buddhism? It would have been interesting to know the views of the author regarding the origin and evolution of this concept. In the Upanishads 'non-being' does not mean absolute non-existence. *Chandogya* (VI. ii. 1-2) makes this point clear. *Rigveda* (X. 129) places Brahman above 'being' and 'non-being'. It is unmanifested Brahman, as distinguished from the manifested universe with specific names and forms. If Buddhism does not accept this sense of the term, how can we accept the author's interpretation that 'Buddhism only kept the logical sequence by looking upon Brahman or the beings that originated after him as essentially Anatman and avoided the illogical step of deriving a being (Atman) from the 'non-being' (Vol. I. p. 17). Further, we cannot accept the view that Buddhism and Upanishadic thoughts may be treated as contemporary developments (Vol. I. p. 17). In one place (p. 20) the author himself says that some of the Upanishads like the *Brihadaranyaka*, *Aitareya*, *Kausitaki*, *Chandogya* and *Kena* are pre-Buddhistic. Consequently it will be difficult to maintain that Buddhism (as found in the Pali *Nikayas*) and Brahmanism have issued from the same line of thought though it is not improbable that Buddhism might have accepted some philosophic viewpoints of the Upanishads with certain modifications. With this minor disagreement and reservation, we compliment the learned author on his fine achievement and recommend the work to students of Buddhism.

S. A.

OUR RELATION TO THE ABSOLUTE. BY SWAMI ABHEDANANDA. Published by Ramakrishna Vedanta Math, 19-B Raja Rajkrishna Street, Calcutta. Pp. 204. Price Rs. 6.

The Westerner is proud of his scientific knowledge. But the Western psychology, as the author says, is the psycheless psychology, and so its treatment of the science of the soul is imperfect. But the Eastern mind has already studied it comprehensively, and even gone beyond it.

The modern man uses the word psychology not in the sense of its true meaning—the science of the psyche or soul—but in the sense of the psychological origin and ordering of the mind; and psyche or soul has been discarded out of psychology. But this volume of true psychology deals in its real sense, with the soul, which is nothing but the Divine consciousness.

This book is a unique contribution to the study of philosophy, dealing with the fundamental problems of man's existence as body, mind, and soul and his relation to the Absolute, the Ground of all phenomena. With his thorough grasp of the Eastern and Western theories

of psychology, philosophy, and religion, Swami Abhedananda has treated the subject with clear perspicacity. His own inner experiences as a Yogi give an authority to his writings—a factor which one misses when reading merely learned volumes. No true student of religion and psychology can miss this book; especially the Western student, for whom this will prove to be an eye-opener.

INDIA CAN LEAD. BY KEWAL MOTWANI. *Phoenix Publications, Bombay. Pp. 90. Price Rs. 2.*

Dr Kewal Motwani's approach is intellectual and cultural. Wars are endless and have caused untold misery to mankind. They can disappear if people do a bit of real and constructive thinking. Wars really begin in minds. The urgent need of the hour is a new education, giving prominence to the fundamental unity of man from pole to pole throughout the world. In this educational campaign India has to play a significant role to lead mankind in the neighbourhood of peace and security. Man has to stop loving wars, exploitation, and imperialism, which simply blacken our history of achievements on earth. Science has advanced mysteriously and wonderfully but it has not yet given us a lasting peace. Comforts, in the shape of luxuries, we have many but these comforts are not genuine and have little of the *healing power*, found so invariably by William Wordsworth in Nature, its sights and sounds. Dr Motwani writes: 'One has to be on guard with the specialists along any line. Through specialization of the part, the whole is not understood.' What we need today is a comprehensive outlook, synthesizing all that is best in East and in West. India must have more of science and West must have more of spiritualism. All this is possible by concentrating on the study of sociology and culture.

Dr Motwani's thesis is encouraging, though largely idealistic. He has done considerable thinking which must precede good action. Let us see if his thoughts can lead us anywhere.

FREEDOM MY DESTINY. BY Y. G. KRISHNAMURTI. *Phoenix Publications, Bombay. Pp. 109. Price Rs. 4.*

It is a commonplace today that our destiny is to be freedom. There is nothing new in this thesis. But the manner of presentation is unique. Sri Krishnamurti discusses in his sparkingly rapid fashion all the aspects of freedom and as a consequence of his intense thinking and reading he is able to bring together a large number of great minds in his defence. There is some obscurity in his thought: his language, as he handles it, or as he makes it convey his ideas, is to blame. At times you try in vain to see what he means. But he goes on, scattering his fare of thought and reading. In the words of Dr Karl Mannheim his submission is: 'At the present stage of events we need a new kind of foresight, a new technique for conflicts,

together with a psychology, morality, and plan of action in many ways completely different from those that have obtained in the past.'

The author is thinking in terms of a revolution, which might soon end in a new morality, based on new knowledge of science and its application to life. To his mind the man who can help India to this revolution is Nehru, freedom's own man, ever keen on new dreams and pictures, soon to be materialized for the joy of all both in India and in neighbouring countries. His delineation of Nehru is rather liberal and uncritical. Nevertheless, his book and his mind, that is behind it, are worth our study.

B. S. MATHUR

ON TO DELHI. EDITED BY K. M. TAMHANKAR. *Phoenix Publications, Bombay. Pp. 142. Price Rs. 3.*

On to Delhi is a collection of 23 inspiring speeches of Netaji Subhas Chandra Bose. The title of the book was the *Call* given by the Netaji for the achievement of freedom for India. What the Netaji spoke so many years ago, when he was in the midst of a big trained army, a hero of the day, destined to lead India to freedom, is still true. There is every occasion for a change in our national slogans, followed necessarily by changed and definitely pleasing actions; for the present policy of non-violence is apparently simply frustrating. *On to Delhi* must remain our inspiration till we are free in its true sense and in a position to advance. In course of these speeches the Netaji set out clearly and forcefully his ideal of freedom and also his solution for the present political backwardness in the country. One will fail to follow Subhas Chandra Bose of the I. N. A. fame if one were to forget that with high idealism he combined extreme practicability and so he did not stop from praising General Tojo when he *might have* helped him to get freedom from the British domination in India.

LEADER BY MERIT—SARDAR PATEL AND HIS IDEAS. BY ABDUL MAJID KHAN. *Published by Indian Printing Works, Kacheri Road, Lahore. Pp. 312. Price Rs 5-8.*

As the sub-title suggests this book is a study of the career and character, the ideas and ideals of Sardar Vallabhbhai Patel, the great peasant-patriot of India. Biographer Prof. Khan rightly characterizes the Sardar as essentially a leader by merit in contradistinction to others who have come to the limelight by wealth, luck, education, position and such other adventitious factors. The Sardar is not merely modest, simple, kindly, and straightforward but he is obviously a man whose nobility of purpose, magnificent idealism, and consciousness of India's destiny have ever stirred the nation.

Leader by Merit is more than a character study. It is also a guide to the complexities of Indian politics;

for the life of the Sardar is inseparable from Indian politics. The author has enhanced the value of the book by interweaving the utterances of the Sardar in the texture of his political activities. One cannot help feeling that the book would have been more concise and compact if much of the non-essential matter had been reduced to a minimum. For instance, the Khare episode in the background of tortuous CP Politics has covered nearly a third of the book.

THE APPROACH TO MYSTICISM. BY NALINI KANTA GUPTA. *Published by Sri Aurobindo Library, 369, Esplanade, G. T., Madras. Pp. 84,*

This book contains a collection of essays contributed by the author to various Indian journals. In the first essay, 'The Approach to Mysticism', it is concluded that the mystic truth cannot be approached by knowledge based on reason or pure scientific enquiry since it is subtler than the subtlest of psychical objects. The mystic reality has to be approached through intuition in which the knower identifies himself with the object. With the exception of the second essay, 'Mystic Symbolism,' other articles do not strictly deal with mysticism. One cannot always agree with the author in his interpretation of Upanishadic symbols. Some interpretations are indeed novel. Any attempt to explain or rationalize Upanishadic symbols without taking into account Sampradayic or traditional teachings is bound to fail. For, Sampradaya has a better chance of preserving the continuity of mystic tradition than stray attempts or experiences which are far from self-evident. The value of the book would have been enhanced if the author had given some sort of unity to his essays.

S. A.

INDIA'S PREMIER RULING PRINCE. BY THEO. LA TOUCHE. *Published by Thacker & Co., Ltd., Bombay. Pp. 82. Price Rs 2-12.*

The ruler of Hyderabad occupies a position of great importance in the Indian Princely Order. To be a successful ruler one must have sympathy, impartiality and knowledge, combined with sternness. These qualities, according to the present author, he has in plenty: and little wonder that he has his merited place in the hearts of Muslims and even non-Muslims in the Deccan and also in the rest of India. One might not read exaggeration in these words of the author: 'As his Dominions are mainly agricultural, the

type of education favoured by the Ruler is that which teaches the making of better farms and better homes, the rules of health, the dignity of labour, and above all, the duty of service and citizenship.' This small essay, one is inclined to say, is an honest and rather rapid survey of the Ruler and his Dominions.

B. S. MATHUR

THE MYSTICAL EXPERIENCE AND SAMADHI. BY MAHENDRA NATH SIRCAR. *Published by Bharati Mahavidyalaya, Calcutta. Pp. 50, Price Rs. 1-4.*

These lectures of Dr Sircar show the wealth of learning that one is usually accustomed to associate with his writings. The subject under discussion is a very difficult one, but Dr Sircar has done full justice to it from all angles, whether of Bhakti or of Jnana, or of Yoga. This book is a valuable introduction to the subject.

BENGALI

MAHATMA GANDHI. BY ROMAIN ROLLAND. Translated from the French by Rishi Ram. *Published by the Oriental Book Co., 9, Shyamacharan De Street, Calcutta. Pp. 133. Price Rs 2-8,*

With the transfer of political power to India, the English language has immediately lost much of its importance in the scheme of our education and national life. We must not minimize the evils English language has wrought in us, came as it did as a usurper. But at the same time we must not forget one great advantage of learning English. Through it one can easily get access to the thoughts of the world. The loss of this advantage can be counterbalanced only if each and every good book in foreign tongues is translated into our vernaculars. As a matter of fact there should be an army of translators who can cope with the immensity of this task. This problem has perhaps dawned on many minds already.

We have here under review an important French book translated into Bengali—the biography of Mahatma Gandhi by Mon. Romain Rolland. The book was translated into English from the original French and it has been done into Bengali from English. Nothing need be told about the quality of the original book. Therein a great lover of humanity pays his homage to one of the greatest men of the world. Now the Bengali reading public will be able to see with what reverence that homage was offered and will feel grateful to the publishers for bringing out this timely translation.

NEWS AND REPORTS

SWAMI SADBHAVANANDA

We deeply regret to announce that Swami Sadbhavananda, aged 57, died of heart failure in the morning of the 13th September, 1947, at Mihijam (S. P.) He joined the Order at the Dacca centre in 1917 and was initiated into Sanyasa by Srimat Swami Shivananda in 1923. He was the founder-secretary of the well-known Ramakrishna Mission Vidyapith at Deoghar which he untiringly served for many years. Despite his poor health, he, as secretary of the Asansol Ashrama, made substantial improvements in its condition. Lately, for reasons of health, he retired from all work and lived mostly at Mihijam. By his passing away the Order has lost a sincere and indefatigable worker. May his soul rest in peace!

RAMAKRISHNA MISSION SEVASHRAMA, LUCKNOW

REPORT FOR 1945

Started in 1914, the Sevashrama was carrying on its work of worship through various ways. Its chief activities during the year were giving free medical aid to the poor and needy, and imparting free primary education to the children of the poverty-stricken backward people, as well as labourers who could not go to school during day-time.

The charitable dispensary has two sections, viz. allopathic and homoeopathic. The total number treated in both the sections during the year was 12,800 new and 55,042 repeated cases.

The dispensary also distributed 9 mds 15 strs of milk among 1500 recipients, especially the expectant and lactating mothers, toddlers and infants.

The night school is being conducted primarily for the poor labourers who have to earn their livelihood in day-time. There were 61 students on the roll, divided into two sections, one for children and the other for adults.

The afternoon school run mainly for the benefit of the backward class was held at the municipal school, and had 66 boys on the roll.

Besides these, the library had 4436 books, and the reading room was provided with many magazines and newspapers.

Monetary help was also given wherever possible, and the total amount spent in the year on this account was Rs 102-12-2.

The immediate needs of the Sevashrama are (1) Rs 25,000 to build a new dispensary for eye, dental, and T. B. departments; (2) Rs 40,000 to construct a building for the night school, since at present the boys are exposed to the extremities of the weather; and (3) Rs 8,000 for a building for the afternoon school.

All contributions will be thankfully acknowledged by the Secretary, Ramakrishna Mission, P. O. Aminabad, Lucknow.

RAMAKRISHNA NATIONAL GIRLS' SCHOOL, MADRAS

REPORT FOR 1939-1945

The Association which was composed of the devotees of the Mission, transferred the management of the school in 1941 to the Ramakrishna Math, Madras. Some of the special features of the school are the imparting of religious and moral instruction on broad lines, teaching of devotional songs and celebration of saints' birthdays, and holding weekly debating meetings.

The strength of the school rose from about 90 in 1936 to 449 in 1945 (and 600 in 1946); and the result of examinations in final year class steadily improved from 33% in 1939 to 77% in 1945. In addition to the ordinary curriculum, music and weaving were also taught in the school.

From the second standard onward Karnatic music was taught. To the pupils in the higher standard, religious and moral instruction was given on non-sectarian lines, based on the common principles of all religions. On Thursday debates were held, and Hindi classes were held after school hours.

Since the school has grown in popularity and strength a building of its own is an absolute necessity for its proper and efficient working. The management appeal to the generous public to contribute to this end. The school also stands in need of a small laboratory for teaching elementary science. More books are also required to make the library of greater use.

All contributions will be thankfully acknowledged by the treasurer of the school.