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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

Ramakrishna's life the easiest way—Holy Mother's greatness—Mahapurushji's divine sympathy—His spiritual experiences at Jagannathdham—Gadadhar Ashrama.

One day after the evening service at the Belur monastery Mahapurushji was resting on his cot. A devotee was massaging his feet. There was silence all round. After some time Mahapurushji said : ‘ The advent of the Master this time has made the path of religion easy and simple. During my days as a wandering monk I have come into contact with many Sadhus of different denominations. Many of them had led the Sadhu's life for over thirty years. Still I found that very few had obtained a clear idea of the spiritual life. Somehow they were spending their lives in the traditional routine way. But the true meaning of religion and spirituality is very clear in the minds of the followers of the Master. For they have before them his flaming life, and his life was the true interpretation of all religion. It is my firm conviction that this time many people will be saved and will be able to cross the ocean of Samsara by taking refuge in him.

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A certain devotee who had been fortunate to get the grace of the Holy Mother was

present in the room at that time. Mahapurushji said to him : ‘ You have spent your days of leave this time very happily. You went to Jayarambati and have been blessed with the Diksha Mantra by the Holy Mother. “ Your family is purified and not in vain has your mother borne you.” As the days go by, my child, you will realize more and more truly the greatness of her at whose feet you have taken shelter.’

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The Belur Monastery. It was a Saturday evening. Mahapurushji was sitting in his room. Swami N— came to see him at this time from Calcutta, and was present in the room. A certain gentleman had written to Mahapurushji praying for Diksha. Referring to the case of the gentleman Mahapurushji said to Swami — : ‘ That gentleman wants Diksha. I hope he has reverence and faith in the Master. What do you say ? ’ Swami — replied : ‘ Maharaj, I have seen in his room the photos of Sri Ramakrishna and the Holy Mother. There are one or two parts of the *Gospel of Sri Ramakrishna* with him.

Whenever I go to the village we talk much about Sri Ramakrishna and the Holy Mother.' Mahapurushji then said with visible emotion: 'Write to him to come. I will give him Diksha. I will not send empty-handed whoever comes. I have become like the Mother Ganges (i. e. just as the water of the Ganges is open to all to take, so can every one take the Water of Eternal Life from me freely). Such an easy way for salvation there has never been in the past. A little simplicity, a little love, a little faith, a little devotion—these are sufficient and nothing more is required.' With these words he entered into a deep silence. We also sat spell-bound wondering at the greatness of the divine compassion that was welling up from the infinite depths of his broad heart.

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Swami — got information one day that Mahapurushji was staying at the house of the great devotee, Sri Nabagopal Ghose of Ramkristopore and that that very night he was going to start for Puri. Being very anxious to see Mahapurushji before he left for Puri the Swami crossed the Ganges in a country boat and reached Sri Nabagopal Babu's house at about four in the afternoon. He went to Mahapurushji and made his salutations. Evidently pleased on seeing him Mahapurushji asked him smilingly: 'From where are you coming now? How did you find out that I was here?' Swami — said: 'Maharaj, I got information that you were starting for Puri tonight. So I have come to see you.' Asking him to sit down Mahapurushji then talked about Puri. He said: 'Once Swami Turiyananda was very ill at Puri. Swami Brahmananda, myself, and some others went to see him there. All others went to visit the holy shrine of Jagannath; but I had no desire to visit the temple. One day Swami Brahmananda openly said to me: "Why, Tarakda, you have not yet gone to visit the holy shrine of Jagannath?" I did not open out my mind to him on the matter,

but simply said, "I shall see in due course." But at last on account of the insistence of Swami Brahmananda I had to go to visit the temple one day. But the moment I entered the shrine and stood before Jagannath an inconceivable experience I had—my inner being was filled with such a deep intense feeling, a feeling that is indescribable. I believe that Jagannath is a very living deity.'

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On 16th November 1920, in Bhowanipore, near the banks of the Adi Ganga and in the neighbourhood of the holy temple of Kali was established the Gadadhar Ashrama. Mahapurush Maharaj very devoutly placed Sri Ramakrishna's photo on the altar-throne and himself performed the rites attendant on the installation. In spite of various inconveniences he remained seventeen days here. With the presence of one of Sri Ramakrishna's chosen disciples the Ashrama was permeated with an intense atmosphere of spirituality. From early morning till night devotees and seekers of truth poured in and the Ashrama was filled with a great spiritual joy. One day the evening service had just been over. Mahapurush Maharaj was sitting in the shrine. A number of devotees, too, were there meditating and telling their beads. Turning to one of the devotees he said: 'See, Sri Ramakrishna is sitting here for the spiritual good of so many. Just have a little devotional music after the evening service every day. Give me the drum and sing this song: "O my mind, meditate upon Hari who is all consciousness and pure."' The devotee began the song and Mahapurush Maharaj accompanied him on the drum. Now and then he would come in with the refrain 'Never have I seen such a form!'—till at last he began himself to sing. The devotees sat motionless transported by the song. It was during this time that Mahapurush Maharaj made many men and women of the neighbourhood happy by giving them Diksha and thus awakening their dormant spiritual consciousness.

KARMA AND LIBERATION

BY THE EDITOR

I

The Sanskrit word for this world is 'Jagat' which means that which is always moving, never at rest. How apt is this Sanskrit term will be understood by all who have studied the kinetic molecular hypothesis and the later developments of the electrical theory of matter. To the modern educated man the universe is an interplay of moving energy—if at all that qualification is necessary for energy—in various forms and states. Scientists have been able to identify and measure these different forms of energy, and matter also has been proved to be energy in a congealed form as it were. There is heat energy of various wavelengths; similarly there is the energy of light of various wavelengths; and the speed of light which is never static has been measured to be 186,000 miles per second. What is more astonishing, science has come to the conclusion that the speed of light is the highest speed possible and that when any particle approaches the speed of light its mass becomes infinite. Then there is the energy of sound; also with its different wavelengths and speed and its own wonderful effects. Finally there is the energy of work done by animate or inanimate bodies.

But the only energy that science seems to have neglected to study so far is the energy of human thought and the scientific method still remains to be applied to the realm of the human personality. The advance of science has itself shown that man is a part of the world in which he lives and not something set over against it and separate from it. But as John Dewey says, 'They (scientific methods) are not employed to determine freely and systematically the moral, the humane, ends served by engrossing practical conditions, the actual state of ends and values. Hence the more important

things are left to decision by custom, prejudice, class interest, and traditions embodied in institutions, where results are mostly fixed by the superior power in possession of those who manage them.'

In India, however, from very ancient times the eternal problems of men received great attention and they have handed down to us much knowledge which will help us to lead better lives individually and socially. The world of this ancient lore lies in the fact that naturally and rightly it made human considerations the primary basis of its enquiry. Values were based on an understanding of the human and social organizations resulting from prolonged research by men who devoted their full time and attention to the subject. Methods were evolved by which both the individual and society could develop enriching each other's life.

In a study of the world, man, and human society these ancient researches discovered a very important law. This is the law of Karma, a doctrine which distinguishes all Eastern philosophy from the Western.

II

Just as matter and its nature formed the beginning of the study of physical science in the West, so in India the Jiva, the individual, and his nature formed the study of philosophy. In the search for happiness, power, immortality, and freedom they found that these could not be had in the outside world. It was only by a study of the Self, which never changes that they came to understand the true nature of not only that Self but also of the universe which seemed so real to this Self.

Introspective study revealed that this Self continues to exist in all the changing experiences, mental, and external. No one can deny his own existence for the very act of denial presupposes his existence. This

Self is not adventitious like other outward things, but is the fundamental basis, the ground of all other experiences. As Sureshwaracharya says, 'What proof will prove that by the grace of which are made possible the notions of knower, means of valid knowledge, valid knowledge, and the act of knowing?' While all non-Self is known, by some sort of valid means of knowledge, not so the Self. The Self is self-luminous, it is of the very nature of consciousness. One can deny an adventitious attribute, but not one's own true nature.

Similarly the Self is of the very nature of existence; it is eternal. Take the following sentences: *I know at present; I knew in the past; I shall know in the future.* Though the object of knowledge differs in its three states of past, present, and future, the knower does not differ in all the three states of time, being always present. This 'being always present' is of the very nature of the knower, the Atman.

Here it may be argued that the Atman may not lose its true nature while living, but after death it may change its nature, and in that case it is not eternal, but will be subject to change. But this argument is not valid. If during all the changes of the body during life, the Atman remains the same, it stands to reason that the death of the body, which is but another change, cannot affect the true nature of the Atman. We take a thing to be itself so long as it preserves its true nature and is not changed by other circumstances. Thus water is water so long as it remains in its liquid form. We give it different names such as ice, snow, hail, vapour, etc., so long as it continues to be recognized as water though appearing in different forms. But when by electrolysis water is broken into its components, hydrogen and oxygen, we no more call the products water. The water has lost its nature as water. Such a change, however, we *never* observe in the case of the Atman. And until we observe such a change of nature in the Atman it is quite legitimate

to conclude that the Atman is changeless and hence eternal. It is not a product, not an effect like other things. Hence its unique nature.

III

Having thus ascertained the true nature of the Self, the Atman of all things, the ancient Rishis found that in its kinetic aspect the Atman's power gave rise to the whole universe as we see it, with its space, time, matter, motion, causation, life, and mind.

Thus we are all Jivas, that is to say, the Atman under the limiting factors of body, life, and mind, undergoing experiences of various sorts in the world of space, matter, time, and motion.

Now why should the Atman thus entangle itself in Samsara, through its Maya? The Vedanta says that the Atman is not really *in itself* entangled, but only appears as it were, under Samsara. The fact is Karma is beginningless. Logically we cannot reach its sources. The Vedanta says Karma is but Maya in another form. And Maya is the infinite, inscrutable power of the Atman. As Shankara says, 'Maya-matram hyetadyat paramatmanovasthatrayavasthanam rajva iva sarpadi bhavena' (Br. Sutra Bh. II. 9). That is, the appearance of the abiding of the Paramatman in the three states of waking, dream, and deep sleep is only due to Maya, like the rope appearing as the snake. This Maya is the power of the eternal, ever pure, ever free, ever conscious, omniscient, omnipotent Lord. 'Sarvajnasyeswarasyatmabhute iva avidyakalpate namarupe' etc. That is 'In the Shrutis and Smritis we find it declared that name and form (called Mayashakti, and Prakriti) which cannot be described as "this" or "not this" and which are the source of all this universe of life and matter are but the veiling power of the all-knowing Ishvara and are called Mayashakti or Prakriti. This Maya is, as it were, identical with the omniscient Ishvara' (Br. Sutra Bh. II. i. 14).

As a result of this power of Maya, the Jiva is bound to the world of cause and effect

forgetting its real nature. Through the power of Maya we identify ourselves with the not-Self and this leads to our experiences in the world of name and form, cause and effect.

The law of Karma shows how in this world of activity our experiences are only the results of the activities to which we, the Jivas, bind ourselves. To use a scientific simile, we are all so many fields of thought force, each being influenced, as well as influencing all other similar fields of force.

Now we do not know if inanimate matter feels pleasure or pain. But in all animal life, pleasure and pain are factors which affect our conduct powerfully. We all react favourably to pleasure and unfavourably to pain. We tend to repeat the actions which give us pleasure, and to reduce those activities which produce pain.

One of the primary characteristics of the Jiva or the individual person is this attachment to pleasure and aversion to pain born of identification with things that are not the Self.

The law of Karma states that the principle of cause and effect obtains not only in the physical world but also in the mental world of all our experiences. No one can get anything unless he earns it. Our Karma determines what we deserve and what we shall get. 'By good deeds a man becomes good, by bad deeds a man becomes bad.' Good deeds bring pleasure in their wake and bad deeds bring misery. Our thoughts, our words, and our deeds make us what we are and what we shall be. Once we set in motion a certain action we have to take the consequences of it. The action one has done cannot be destroyed until it has borne its fruit; no power in nature can stop it from yielding its fruit. The cause must have its effect; nothing can prevent this.

But Karma is guided by knowledge. Whatever is done with 'true knowledge, with an understanding of the proper means, and with faith' will produce sure fruits. The

higher the knowledge of a man the more effective will his actions be in producing the desired results. No person wants to do anything that is harmful to himself, if he could help it. But through imperfect knowledge we do things and get caught. We do not get what we had desired, but some other unwanted result because of our knowledge of the possible consequences of our actions was incomplete. The fool does not learn even by repeated failures. So in order to be successful in any action a full knowledge of all the circumstances is necessary. As the Gita says, 'One has to understand correctly what is the nature of action, inaction, and wrong action. Complex indeed are the ways of Karma.'

Now, in all the affairs of life we all act with a purpose and are successful in proportion as we are able to adjust intelligently the means to ends. The would-be lawyer studies law; the would-be chemist studies chemistry; the would-be doctor studies medicine; and similar is the case with all other people.

Religion, however, teaches that in all walks of life we get these two—pleasure and pain. Whatever actions we do, they bring in their train pleasure and pain in varying degrees. So it tells us that we should try to reach that state where there is none of this duality of pleasure and pain if we desire to have unalloyed bliss. This is possible only if we transcend the domain of Karma with its law of inviolable cause and effect.

IV

The pertinent question will, however, be raised here as to whether it is at all possible to break the chain of cause and effect. Karma cannot end the current of Karma. Being a force, like all other force it is only modified or changed into other forms by contact or collision with other Karma. Our ordinary experience does not give us any hope that the law of cause and effect can be transcended in any way.

Some people hold that quantum physics

has shown that there is no law of invariable cause and effect, and that the behaviour of the quanta is a demonstration that all is not an iron chain of cause and effect, of consequent following antecedent. The only laws, they say, are statistical laws by which we can only approximately say that a certain event may happen a certain number of times if a sufficient large number of cases are taken into account.

Other people, equally eminent, hold that the law of cause and effect has not been abrogated by any developments in modern science, and that the apparently chance behaviour of the quanta can be explained if only our knowledge were wider or deeper.

But as Guadapada says, 'It is never possible for a thing to be other than what it is.' So the law of cause and effect will certainly hold good so long as we are in the realm of cause and effect.

And Vedanta says that the human soul will go from birth to birth and death to death, evolving up or reverting back, so long as it identifies itself with the products of Maya. Within Maya the human soul feels powerless and helpless. As Sri Ramakrishna said, 'Caught in the net of the five elements (i. e. the body) Brahman itself weeps.'

If there is only an uncompromising current of cause and effect in which the human soul is carried away willy-nilly, then it becomes all determinism in nature and fatalism will become our philosophy.

Vedanta, however, tells us that there is a way out from this prison of cause and effect, from this Samsara with its tantalizing joys and its pin-pricks of misery. The path is the knowledge of the Self, Brahman or God. He, through whose power, the Jiva seems bound, does through his grace give that knowledge to the Jiva by which it is saved. The ancient Rishi found out this, and he declared in trumpet tones the glad tidings to all mankind: 'Hear, ye children of immortal bliss! even ye that reside in higher spheres! I have found the Ancient One, who is beyond

all darkness, all delusion; knowing Him alone can you be saved from death over and over again.'

V

Karma, nevertheless, is the ladder by which we have to ascend to the temple of perfect knowledge. Though it is true that only through knowing the Lord that we become fully free, yet it is a fact all the same that it is through work that we reach that state of mind, which enables us to behold the saving vision of the Infinite.

To work with a selfish motive is natural to all of us. We want to secure the little ends of this world, and we work feverishly for them. Most human beings are on this level. Politics is but a fine art of securing one's self-interest, whether this self-interest be enlightened or barbarous.

It is only when a man becomes truly religious that he transcends this motive of self-interest in his work. Then alone is he able to work for work's sake, without attachment to the fruits. But one has to pass through the grill of selfish work before one can learn the virtues of non-attached work.

All the world over people are striving to secure their self-interest through politics, through economics and all other means at their disposal. They are, however, finding that the security they had hoped to reach is only receding farther and farther from their hands. The first world war of 1914 was fought to establish peace, freedom, and security. Millions were ruthlessly sacrificed at the altar of the God of War. Yet the same process had to be repeated in the second world war, and alas, it appears to no effect. We are already hearing the rumbling of the third world war!

These conditions are bound to recur so long as men are guided by selfishness, and do not try consciously to follow the precept, 'Love thy neighbour as thyself.'

Whether men in the mass can be unselfish is a question that can be answered only

experimentally. To the individual, however, the path of unselfish work is quite possible, as the Gita teaches us.

Unselfish, unattached work leads to perfect knowledge: 'All work, O Partha, ultimately ends in knowledge,' says Sri Krishna. And there is nothing so purifying as knowledge. In India there is a mistaken idea in the minds of many even now that a man should avoid all work if he wants to lead a spiritual life. This is as a result of wrong apprehension of Shankara's philosophy. Shankara lays stress on the fact that only through the door of knowledge can we enter final liberation. But the way to the door of knowledge is through work. As he himself admits, Karma effects Chittashuddhi, i. e. it purifies the mind, and thus prepares the way for the opening of the door of perfect knowledge. It is not possible for embodied beings to give up work altogether. By the very constitution of his nature man must work. A man does not get Naishkarmya or freedom from the bondage of work by not beginning any work or by abandoning all work and sitting idle. The Gita says: 'To the wise man aspiring to Yoga, Karma is the means. When he is well-established in Yoga peace and calmness are his means.' Through work to worklessness—man rises from immorality

to morality, and then transcends even morality when he becomes free. Similarly we begin with selfish work, progress to unselfish work, and finally transcend all work and the need for it.

The lives of all great spiritual leaders are also a testimony to the fact that they never avoided work but only the fruits of work which bind. There must be work—one must work. There must be intense effort for greater and greater knowledge.

It is not by inaction but by right action that man is saved. Right action does not bind but leads to liberation. 'He, who does all actions without attachment, knowing that all actions proceed from Brahman, is not touched by sin as the lotus leaf by water.' The whole of the Gita is, as it were, a long dissertation to Arjuna on the necessity of doing right action and the harm of pretending to behave like a man of perfect knowledge when still the heart is impure and is full of desires for the fruits of one's actions. Sanyasa is really the giving up of all actions *with selfish motives*, and not inactivity or withdrawal from the problems of men and the world. The true Sanyasi acts not from the compulsion of external forces, but like a free man, like God himself, for the good of the world.

SRI RAMAKRISHNA AND THE PROBLEMS OF MODERN INDIA

BY C. RAJAGOPALACHARI

All of us, not only myself, but all of us are very fortunate in being present here today to participate in this anniversary. One of our greatest men was born 111 years ago and passed away 61 years ago, and it is the anniversary of his birth we are celebrating today. Therefore, we are very lucky, at any rate I feel I am very fortunate, in having been able to come and share in this joy. We have heard four addresses by four eminent men

and I am sure you would join with me in thanking them for giving us these beautiful and eloquent addresses on this occasion. Specially I mention Prof. Humayun Kabir,¹ because in his appreciation and participation we have a living instance of that active tolerance or toleration to which Swami Siddheswarananda referred to in his address. All the

¹ A short report of his speech follows.

rest of us who spoke including myself are good Hindus. But Prof. Humayun Kabir, a Mussalman of our times, has found it not only possible to join us but found a joy in joining us on this occasion. I therefore consider it a great piece of good fortune that we have secured an active example of a principle which was enunciated by Sri Ramakrishna Paramahansa. If only we could appreciate, and participate in, functions of people of other religions, as Prof. Humayun Kabir has found it possible on this occasion and found pleasure in it, there would be no problem before us at all in this country. But I shall not dwell on that. I am sure without any exposition on my part you will silently appreciate what I wish to explain.

During the last century, the nineteenth century, and during this twentieth century of our own, many great men have devoted themselves to explaining our own Hindu religion to people. Their particular problem has been to explain the beauties and the truths of Hindu religion at a time when it was rather down in luck. For various reasons Hinduism was in bad luck during the nineteenth century and many people came to save Hinduism from the attacks of modern times. Almost all of them had to put Hinduism into clothes of other religions. They had to invoke the assistance of other religions in order to explain the truths of Hinduism in the nineteenth century. I need hardly take up your time explaining that. It is enough if I say that the Brahma Samaj put Hinduism, so to say, in Christian bottle in order to make you people drink Hinduism as good medicine. In order to serve Ayurvedic medicines these days, you know, they have to put it in glass bottles as modern medicines are served. Otherwise, if it is given in the form of pills or *choornams* wrapped in brown paper or palm leaf or plantain bark, you would not accept it. In the same manner, Hinduism was served out during the nineteenth century by many great men who have been sent down, if I may be

permitted to use a Hindu phrase, in order to save Hinduism, and they had to appeal or make use of foreign religions in order to make us understand the truth or the beauty of our own religion. Brahma Samaj uses Christianity. Other people use some other religion in order to make Hinduism presentable. Theosophy came to help and tried to present Hinduism in terms of modern mysticism and modern science and to some extent in terms of world religion. In fact we had so to say make Rama and Krishna do apprenticeship under Christ in order that people may accept them. I am putting these things in an amusing way: but it was a great thing to do. It was appropriate for the times. Christianity and modern science and what has been loosely called free thought—all these came in to attack Hinduism, and, therefore, these methods had necessarily to be employed. But the greatness, the uniqueness if I may say so, of Sri Ramakrishna was this, that he was a cent per cent Hindu. He had nothing to draw from other religions. He found no necessity. He did not adopt that method of presenting our religion and succeeded no less. Of course he did not think of it as a preacher or as an adventurer. I am simply describing what has happened, that is all. He was truly a cent per cent Hindu, or if I may use a Northern Indian phraseology, a sixteen-anna-in-the-rupee Hindu. That is the uniqueness of Sri Ramakrishna's work and service to us. Even in the sixteen-anna Hinduism there is a great deal of difference. He was not one who presented Hinduism as a great logician or scholar. He was not a Vedantist or a philosopher: that is to say, he did not present himself like that. There are some things which become 19 carat gold without knowing about it, and he was like that. He did not pose as a philosopher or as a scholar. He did not go about lecturing on the comparative greatness of Hindu philosophy as against other philosophies. He was a common Hindu. He did not say, 'I do not believe in idol worship. I

am a Vedantin.' He did not say, 'I do not believe in going to temples. I believe only in the Upanishadic form of Hindu religion.' He did not make any statement like that. He was simply like a blade of grass, like any other blade of grass in this country. We are all Hindus, very common Hindus. We bow down before idols. We perform Poojas and partake in festivals. We dance and we think that if we make sweetmeats on a particular day and offer them to the deity we attain merit—some particular kind of merit. We follow all the common practices, and we are all like one another. We are all like grass growing everywhere on the soil, and there is no distinction between the grass growing in the Himalayas or Cape Comorin, or if you go still further south even in Ceylon. It is the same grass everywhere. We are all Hindus in that sense and we are all alike in that sense. Now, Sri Ramakrishna was just one blade of grass like any other blade of grass. There was nothing different about him from the rest and he did not, so to say, assume the air of 'I am not a blade of grass, I am a mango tree or I am a cocoanut tree' or something like that. He was like the grass that grows on the earth, not distinct from any other grass, but like the rice plant which is also a grass but which yields rice, Sri Ramakrishna was that type of grass which yielded fruit and food in the form of true religion. He was truly a rice plant, and may we grow more and more of grass of that variety in our country, and yet more of them.

Then, there is another thing. He did not write himself down. He read no books. Other people wrote down what he thought and what he said, and we have got a record of them. There was a previous example of that. But there is no need to search for examples. He did not think of that precedent either. The Hero of the New Testament, the great Jesus Christ, did not write any book. He did not have any printer to publish what he taught. But there were people round about him who did it for him

and left a record of what he thought and what he did. Similarly, without knowing it and without thinking about it, I am sure Sri Ramakrishna lived a life and thought and said things which people have recorded, people who were with him and who lived in an atmosphere which made them feel that they must record these things for other people, and we have these records. I refer to this for this reason. Often people have come to me and asked me for something to help them to become good people. 'I want to become good. What shall I do? What shall I read?' Foreigners have asked me, 'what shall I read which will give me an insight into the doctrines of Hinduism,' and many of our own people have asked me, not to understand religion like that, but something which will enable them to become good, which will enable them to improve in their life, and I have told all of them, both the foreigners who wanted to understand the doctrines of Hinduism and the many Hindu friends and relations who wished to become better men (after much thinking and trying to find something or other, I could not find anything better than this) : 'Go and get from the Ramakrishna Mission a book called *Sayings of Sri Ramakrishna*, and whether it is in English, Tamil or any other language you like, read that, and you will understand Hinduism and you will become a better man.' I have told them all this. I thought of it today. I did not know then that I would be asked to speak to you today. I had done so unconsciously and without any thought about it. I have seen many books. I have read some of them and understood a few of them. I have tried to read others and understand them, but failed. There are many books on Hinduism, both ancient and modern, books like the Bhagavad Gita and Upanishads. But they would be books for scholars. You may read them and be benefited. But nothing explains the true core of Hinduism so well as the written records of the sayings of Sri Ramakrishna Paramahansa. In fact

if you want a good commentary on the Upanishads or Bhagavad Gita I would say to you 'try to read the sayings of Sri Ramakrishna.' Do not try to read Shankaracharya's commentaries. You are not learned enough for that. We may not benefit much by that. If you have not much time or leisure, read only the text and keep quiet. Do not argue about it, and you may be benefited. But if you really want an understandable commentary you have to read Sri Ramakrishna's sayings, and you will find that the whole book from page one to the last page is a living commentary of the Bhagavad Gita and the Upanishads. There is no need to read anything else. Why is this? It is because he is so completely representative of Hinduism that unconsciously he becomes a commentary on the doctrines of the great classics of Hinduism, and a record of his sayings becomes the best exposition of the Hinduism we all love. It is the best commentary we have in modern times. I want all of you who are here to remember and also persuade others to remember what I have said and to read this book and not merely attend this anniversary function. Read it, and I need not say, love it. I am not big enough to ask you to do that. I am not a great saint in order to tell you to live this way or that way. But if you read that book I am certain you will improve in life and that is why I recommend you friends to read that book. It is not a very big book, and you can accomplish the task of reading it from the beginning to end without pretending about it, but really read it, and it will do you a lot of good. Tell your friends about it and persuade them to read it. Of course it is not a book which will teach you how to write good English, if it is the English book that you read. It is not meant for the purpose. But it is a book which will teach you how to think properly and how to live properly, and that is what we all wish for in these days. Now I am a politician. Most of the people, I must say, all the people who spoke to you

today are politicians including Swami Siddheswarananda himself. Otherwise why should he go to Paris? There is some politics in it. He wants to carry the greatness of India to foreign places and explain it to the people there. He wants to make them understand about the greatness of India. He is therefore a politician. And as for the rest, I need hardly say they are all seasoned, experienced and eminent politicians. Prof. Humayun Kabir may not be a member of the Legislative Assembly; but he is Secretary to Maulana Abul Kalam Azad. Now I am also a politician, and we all want to raise India through politics. But though I am a politician, let me tell you my friends, we are not going to save India through politics. We are not going to make India happy through politics. We are not going to free India through politics. If we have any chance of making India free in the true sense, if we have any chance of making India happy in the true sense, it is only if we all become good men, and if we want to become good men and women, the only way is to worship Sri Ramakrishna, worship him in the full sense of that English word. Worship does not mean falling down before an idol with a coconut or plantain in your hand. That is only the technical manner of worship as we understand it. The true and correct manner of worship is a mental approach, which is expressed by leaving shoes behind and going with flowers or fruits in your hand to a person or an idea. The approach with that frame of mind with which you approach a God, that is worship: the approach to one from whom you really expect help, from whom you really hope to benefit, the approach of a child to its mother. That is the worshipful attitude, of love and reverence and all such things combined. When you combine respect with love you may get something behind the word worship. Now if you approach Sri Ramakrishna's memory and personality in that frame of mind, that is, you go to him cleansing yourself of your dust as you go to a temple, leaving

behind your shoes—and after all what do shoes stand for but suspicion, doubt, half-heartedness and such things—you leave behind all these and go to him with loving respect, you can surely live a better life. You should go with loving respect, not fearful respect, not the respect with which you go to a police officer or a judge who dispenses justice rightly. You approach them with fearful respect. They may be angry. The judge may be just, but his decision may go against you. I do not mean respect that way. You should go with loving respect, and if you do that, when you open your book with that attitude, you will have no doubt, you will have no desire to criticize or compare and contrast it with something else. The child approaches its mother not with the thoughts of comparing her with its grandmother. It goes to its mother with full belief and faith, not blindly, but with a purpose. Similarly if you approach Sri Ramakrishna's sayings in a worshipful and loving attitude, then you will see a new meaning and a new practicality in everything that he says. Do not listen to me merely because this is the first time you are hearing me and are curious about it. What I wish to tell you is something very important and you should all try to understand it in that very way in which I see it. It is this. There is nothing more practical than religion. Do not imagine that religion or philosophy is unpractical and unworldly. If you try to understand religion in that attitude, you will gain nothing from it. You will only become a pedant. You may become a scholar and deliver lectures on the subject to other people. You may draw a salary of Rs. 1,000 or pass some examinations on the subject. But you will not really become a man who serves others, nor would you benefit by it. But if you take it up with the frame of mind that religion is practical and is an easy thing, then alone you will benefit by studying the sayings of Sri Ramakrishna. I do not want you to read any Meemamsas in order to understand religion.

I want you to read the very easily understood sayings of Sri Ramakrishna, which he told to his friends and his disciples and which they understood at once and easily, and which they recorded. There is nothing abstruse in it; and if there was anything abstruse they have left them out. So it is quite easy and capable of common understanding. You read these sayings, and take it from me that they are all practical common sense, and you will benefit by it. Religion if approached in this way is not abstruse philosophy but a practical way of living which we should and could understand. I will give you one example. It is commonly said that we should not be jealous of other people, you should not be envious of other people. But to follow this precept is very difficult. You may be thinking, 'It is all right in principle, but how can I help being jealous of others? I could save only one lakh of rupees while the other man has saved ten lakhs. I cannot help being jealous. It is not practicable.' Or you may be thinking, 'I have got only one hundred rupees while the other man has got one hundred and fifty rupees and he has got it without the merit which I certainly possess. How can I help not being jealous?' That is the problem of a large number of people. But let me ask you, 'What do you want to attain?' You want to be happy through one hundred rupees or through ten lakhs. Now to be jealous of another man is the most unpractical way of being happy. You cannot be happy by that method. Whereas if you read the sayings of Sri Ramakrishna, even if you are drawing only one hundred rupees with dearness allowance etc.,—and to read his sayings you need not be a beggar or a saint or a Sanskrit scholar—I say, you will find a way to be happy. That is a surer way of being happy than by trying and trying to get a salary which some other man is drawing and which you will not get. It will only make you more unhappy if you do that. I have only given you one example. You will find innumerable examples like that in Sri Rama-

krishna's sayings. You will find whether you are old or young how practical and easy it is to attain happiness through religion, and that is the reason why I recommend the book to you even though I am a politician: and it is only if we do that, if we follow the way of life as taught by Sri Ramakrishna then and then only can we free India. It is only then can we raise India. Then only can we make India free. We can of course get some Acts passed in the Parliament or in the Constituent Assembly or somewhere else. We can somehow make them agree or deceive them or persuade them in giving you what you want. These are all different processes, and as far as they go they are right: that is how we can live in this world; as explained by Seth Govind Das it is not through violence but only through persuasion that we can attain happiness in society in this world. Violence cannot bring happiness to us. It is only by acting on men's minds without violence that we can get people to live happily together. That is true. But it is not by persuading others to accept a Charter that we will be free. We can be free only if we become good men. That is the only way of living together and being happy. One man can be good somehow or other. But when lots of people have got to live together, millions of people, and many of them belonging to different religions and different ways of life, if we have to be happy, we can be so only if we Hindus understand true Hinduism and try to follow the plain and simple teachings of Sri Ramakrishna.

There is another thing, another example, which I wish to tell you and illustrate the uniqueness of his message. Nowadays it is fashionable among so-called educated Hindus to believe and to preach that animal sacrifices are bad and that true Hinduism does not want it, and therefore you should not have it. That is a right and very good feeling. But if you look down upon a Hindu who goes through a form of religion which involves some of these crude practices, then you are

not a Hindu in the true sense of the term. If you think that you have risen above the other man and that you are a superior person and you look down upon that man, I say you are not a true Hindu. Never did Sri Ramakrishna do that. He could understand every variety of Hindu life. He could sympathize with every variety of Hindu life. He could enter into the correct feelings of the other man. When, therefore, a peasant in a village in the south goes to the Mariyamman temple, which is but the temple of another form of the very Kali whom you all revere, if he goes there and takes a goat with him—poor man he does not think of the feelings of the goat—and with a sixteen-anna worshipful attitude he goes through the form of worship which he was taught by his father and mother or grandfather and grandmother, takes the poor goat's body home as Prasad from the Mother and eats it, as many others do without going through this form of worship, we have no right to look down upon such a man. He does not go to the temple simply to kill and eat the goat. He could as well do it without going to the temple. He does not eat it as we eat a plantain or a cocoanut. He says, 'I must first offer it to the Mother in the temple and then take it home.' That is Hinduism. If anyone says it is not Hinduism and looks down upon such a man, I shall say to him, 'My dear man, you are a fighter, you are a reformer, you are a soldier, but you are not a religious man.' Sri Ramakrishna approached Hinduism in that catholic way. By catholicism I do not mean Roman Catholicism, but catholicism with a small 'c' and not a capital 'C'. Whether you worship an idol, whether you worship a principle, whether you worship God with a cocoanut or a plantain or with food or rice, or with betel leaves or bael leaves you are a Hindu. Or if you are a Vedantin you remain at home and close your nostrils and restrain your breath and try to achieve superior forms of thought by suppression of

your desires or by regulation and so on ; or if you are a Vaishnava you go about dancing in joy, mind you in joy and not through misery, not through tears as some people try to do, by weeping and wailing—you cannot attain God through that, for God is personification of joy—and if you want extra stimulus—all right—by going in for that, by getting 30 or more persons to join you in your dancing, by getting the aid of music and noise and stimulating your ecstasy. All this is Hinduism. And if there was one great saint and seer who gave us this message without changing Hinduism, without trying to put it into new clothes and without excluding any form of worship such as is known and practised in India, it was Sri Ramakrishna. So, my dear friends, I am very fond of this great teacher. This is what makes me fond of him. Of course I cannot claim to be his disciple or missionary or anything of that kind, but I get great pleasure in describing him in this simple form. I take great pleasure in describing him to you,—a common man. The Swamis who have devoted their lives to the service of others, to the spreading of the message and gospel of Sri Ramakrishna, know much more about his teachings than I do. But this is what I have learnt from him. And since the Swamis were good enough to ask me to preside on this occasion, I must say it in my own way. I am what I am and I have great affection and worshipful regard for Sri Ramakrishna as one of the modern Rishis of our country. We read in the books of many Rishis of the olden days and our idea of Rishis of those days is that they had long beards and that they used to live in jungles and forests. They were all so powerful that if they said 'Brahma come down,' Brahma came down, or 'Vishnu come down' and Vishnu came down. But they have gone into legend now. There is nobody like that in our times. That is our difficulty. If we want to know about them we have to open some book and try to find some illustrations

and these illustrations have now got into the cinemas and we go and see the cinemas where the various Rishis go about in their various dresses. But Sri Ramakrishna was a real Rishi of our times. In our own time a Rishi came and lived with us. There is no doubt about this. So hereafter too some Rishis may come if we are all good people or very bad people. For if we are all good people, any one of us will become a Rishi, and if we are all bad people a Rishi will come to save us. So there is hope for our country and we have a precedent here. Sri Ramakrishna was really a great Rishi who was actually seen by many, and seen by man whom I have seen and touched. I may tell you, though I do not deserve it, that I am a lucky man in that I have actually seen and touched the great Swami Vivekananda and the great Swami Ramakrishnananda, when they came to Madras. I was then a student of the Law College, an impertinent Law College student thinking I was very clever and all that. It was then that Swami Vivekananda came to Madras, returning from Chicago, and I was in that company when addresses were being drafted, and Swamiji wanted to start a Math here and another one there. I was a young man then as most of you now are. When I was a student of the Arts College in the last flicker of the nineteenth century, the last decade. In fact, Max Müller the great Sanskrit scholar, wrote an article 'A true Mahatma in the *Nineteenth Century*'. At that time the theosophists had a chequered career. Some of them had got into disfavour, and doubts were expressed about some of them. The word Mahatma was not in use then. Gandhiji was not yet a Mahatma then. At that time Max Müller wrote an article 'A true Mahatma'. I read that article in the *Nineteenth Century*. He wrote about Sri Ramakrishna and he wrote of him as a true Mahatma, and I had just an inkling of Sri Ramakrishna's life even then. But that did not tell me anything. It was only later, when

Swami Vivekananda came and we all met him and the gospel of service was preached by him and the Sri Ramakrishna Mission was established and his sayings were published, that I really saw what it was and what it meant. I tell you, my dear friends, after I had gone through all the politics and seen the troubles of the country and listened to many others about the sufferings in our country, I have definitely come to the conclusion that we cannot improve the lot of our country unless we really become good Hindus, that is unless Hindus become good Hindus, Muslims become good Muslims and Christians become good Christians, we cannot save our country. And to become good Hindus or Muslims or Christians there is no better way than to follow the teachings of Sri Ramakrishna. You cannot understand another man's religion. That is quite clear, and that was explained very ably by the first speaker Swami Siddheswarananda. He explained very clearly how difficult it is to understand the other man's religion. So it is no use attempting to change his religion. Let us not talk about it. Sometimes changes come on account of various reasons. Most people change on account of circumstances. Do you mean to say that people have changed by persuasion? Some King has changed his religion and so all or many of his subjects too changed their religion. How did England become a Christian country? Some King became a Christian and so all the people also embraced Christianity. It was not forcible conversion in the modern way, but the result of some force, process or public opinion, and so on. Everybody is a Hindu and so let me also become a Hindu. All this is no use. We cannot understand the other man's religion. But that was not what Sri Ramakrishna did. He wanted to live the other man's religion and to understand the other man's religion. And so in order to understand the truth of the religion of the Muslims he lived like a Muslim, even dressing like one. So I say if you want to understand

about Christianity, you cannot understand it only by reading the Bible. I promise you that. You will only understand how to criticize Christianity, that is all. You cannot understand how I live in my house by looking through a window of the house from the outside. You will see a few things, but you can never understand how I exactly live. You will go with a wrong impression. Similar is the case if you try to understand other people's religions. Unless you live that religion, live in that culture, not one generation but two or more if you can manage it—until then I say you cannot understand the other man's religion. So let us not worry about other people's religions. They are neither better nor worse. It is no use thinking in this strain. To a Hindu, Hinduism is the best religion; to a Christian, Christianity is the best religion, and to a Muslim, Islam is the best religion. As soon as a Christian hears the name of Jesus it simply transforms him. He becomes a new person altogether. The word Rama means nothing to him. You may tell him that Rama is the name of God, that Rama is the name of God, many times. But the feeling raised in his mind is quite different from that which is raised in your mind. The word Allah raises different feelings in Prof. Humayun Kabir's mind from what it raises in your mind. Therefore, friends, do not compare and contrast religions. Let us understand and live our own religion and we will be better men and women and that is what Sri Ramakrishna asks us to do. Swami Siddheswarananda in his lecture gave his technique very correctly as he is a true disciple of Sri Ramakrishna. He told you his technique of trying to understand their religion and to live among them. That is the best way of making them understand our religion. He was wrong in one respect—in that he tried to explain it in one speech. It should be a series of lectures on the subject,—How to understand other people's minds and how to live among them. That is the prob-

lem that he is actually solving. We must learn to do that in our own country. We have here in India a job of that kind. Our job is not simply to compliment Swami Siddheswarananda and send him back to Paris. We have to live among men of different religions in our own country and we must try to learn and understand the other man's religion. We must, therefore, fully absorb that understanding which is called tolerance. Tolerance as I tolerate trouble is not real tolerance. I tolerate a lot of trouble. A boy is making noise and I tolerate him. That is not real toleration and understanding. Why does the boy go about making noise while I am trying to sleep? Because he is not sleepy and it is his nature to move about

and make noise. Therefore he must be allowed to play and make noise while you must try to sleep in spite of that. We must try to understand everybody else around us. That is true toleration. If we understand that, everything follows thereafter. It is when we do not understand that, that all the trouble arises. If we understand that, everything is easy in this country. And you can understand this best by reading Sri Ramakrishna's sayings. Therefore friends I recommend you to read his sayings.

Thank you so much for listening to me and I hope you will carry home with you what I have said to you and bring it into practice.

SRI RAMAKRISHNA AND SERVICE TO HUMANITY

BY PROF. HUMAYUN KABIR

Mr. President, Ladies and Gentlemen,

I feel that in meeting here today in memory of one of the greatest men India has ever produced in the last century, the community in Delhi are doing an honour to themselves and in remembering the services and the examples of Sri Ramakrishna we today have before us the example of a personality who tried to live and explain the different aspects of human functions, of which we have very few equals in our country's history. I do not want to talk to you very much or to devote myself to describing the various aspects of his character. I want just to tell you as one who does not know very much about the background of his Sadhanas or the different ways in which he expressed himself throughout his life, as a common man who has been impressed by one particular aspect of his character and teachings. That is what I want to place before you—I mean his emphasis upon service. We

had reference today again and again to his preaching of toleration. In his own life he tried to realize truth in its different manifestations, to recognize the value of the contribution of different types of human endeavour to the achievement of salvation. But the aspect to which I want to draw particular attention, the aspect which has impressed me, is his emphasis on toleration, on service. To my mind his emphasis on toleration is only a development of the aspect of service to humanity which you find paramount in all his life and which inspired all his activities and all his sayings. Once he told Swami Vivekananda, another of the greatest personalities of modern India, 'If you go to serve people in a spirit of condescension, you will never do any good by that. So long as you serve people, there is no question of your trying to show mercy, there is no question of showing compassion as is ordinarily understood. What is wanted

is compassion in the true and literal sense of the word, compassion by which you identify yourself with others. And it seems to me that his emphasis on toleration rests on this emphasis upon compassion in the sense of identifying oneself with humanity, identifying oneself with the individual of whatever colour, whatever creed, whatever religion, whatever race, of whatever nationality. And in his life he exemplified this sense of identification with all human beings. Anyway, to my mind that is also the greatest teaching of true democracy and Sri Ramakrishna in his own way emphasized the dignity of the individual. The speakers before had placed before you the different aspects of his character, that he was humbler than the humblest, that he accepted truth from whatever source it came. But all this was due to the recognition of the dignity of the individual and that was again due to his sense of identification with others. This gave to him a stateliness which you find associated with men you call ascetic. By an ascetic we sometimes mean one who denies all pleasures of life. But in his case there was no question

of a sense of constraint. There was no negative attitude. He was as simple as a child. This we could see in all his sayings, in his beautiful parables by which he illustrated his vision of truth. Whatever type of man one might be, he recognized the individual and identified himself with those whom he came into contact with. In this respect you can find very few people who have surpassed him. The greatness of Sri Ramakrishna, the beauty of Sri Ramakrishna, thus lies in this sense of identification with human beings, the recognition of the value of the individual. If that sense of the dignity of the individual can permeate to some extent our lives as well, then and then alone can we have any lasting peace in this world. This has inspired the whole of the Ramakrishna Mission. The wonderful humanitarian service that its members are carrying on in different parts of the world in spite of all kinds of difficulties, individual sufferings and tribulation is because that they have got something of the spirit of the Master, and they have precisely tried to put into practice what he taught.

THE LIFE OF SWAMI SHIVANANDA

BY SWAMI VIVIDISHANANDA

(Continued from the April issue)

Renunciation and Service

It has been mentioned that during the nineteenth century, India, the cradle of Vedanta, was in a moribund condition—a state of moral and spiritual stupor, with economic degradation and political slavery. People lacking in vision and proper understanding blamed religion for the degeneration of India and scrapped the ideas and ideals embodied in the scriptures as bundles of superstitions. It was not religion, but rather the lack of the right kind of religion

and its effective application that were at fault. Sri Ramakrishna was born to regenerate India by infusing strength and vigour into her veins by his unique life and message. What was aphoristically stated by the Master was elaborated and developed by Swami Vivekananda and the other disciples, and the monastic order of Sri Ramakrishna became the vehicle for the carrying out of the Master's mission. Vedanta which had been confined to forest hermitages and monasteries amongst a select number of

scholars and monks was made into a living force by Sri Ramakrishna and his disciples, and gradually it permeated into all walks of life and into all strata of Hindu society. Unlike most of the ancient monastic orders which worked for the salvation of individuals as such, the Ramakrishna Math dedicated itself to the twin ideals of renunciation and service of mankind. It is not enough if a monk vowed to purity and poverty pursues his spiritual practices for the realization of God; he must also try to serve God in humanity; otherwise he runs the risk of becoming self-centred and other-worldly, having no concern for the sufferings of his fellow man. The God he is trying to realize within himself by meditation, prayer, and devotions is also present in man in so many forms—the hungry, the destitute, the sick, and the illiterate. With his keen insight, Swami Vivekananda caught the hint and inspiration from the Master and introduced into India this dynamic phase of Vedanta—the service of God in man.

Swami Shivananda and the other disciples of the Master laid down their lives in the working out of this idea. In the recorded conversations of the Swami we read how untiringly he talked to the monks and devotees about meditation and service as being complementary, emphasizing the urgent need of both in the life of a person. The Swami remarked many times that meditation without any concern for the happiness of others may lead to selfishness and lethargy, whereas philanthropic activities without regular meditation would lack the right spirit, ending in distraction, attachment, and confusion. He insisted that the monks and devotees combine both in their lives: He called this phase of Vedanta, initiated by Swami Vivekananda, Neo-Vedantism—the religion of this age. He pointed out how such a philosophy of life would harmonize the paths of Jnana, Karma, Bhakti, and Yoga and promote collective good with individual well-being. He would quote from Swamiji's

works and proclaim with all the emphasis he could command that India's salvation lies through this new phase of religion. It was Mahapurushji's opinion that the masses of India were immersed in inertia and helplessness, in spite of the great ideas and ideals she has, and they could be roused only by a thorough application of this religion. India needs education, sanitation, economic betterment, organization, and efficiency, and these can be advanced successfully if the country follows the lead as shown by Swamiji—he would say.

One summer day some young men studying in college in Calcutta visited the monastery at Belur. Most of them were from East Bengal and they availed themselves of the ensuing summer recess to come to Belur to have the benefit of the holy association of the monks of the Order before leaving Calcutta. Addressing them Swami Shivananda said:

'Tell me how you intend spending this two months' vacation. Is it good to waste one's time in useless fun and merry-making? Your visit to the Math would then be in vain. So long as you are here, it would not do if you go away, simply seeing the monastery buildings and taking *prasad* here. Take some of the ideas we stand for and try to translate them into action. I presume you must have read Swami Vivekananda's works which contain all these ideas. Do try to work them out practically, as much as you can.

'Raise a small fund amongst yourselves, invest the sum in a homoeopathic medicine chest and take it home with you. Tour the villages of poor and needy inhabitants. Give medicines to the sick and nurse them. Mix freely with the people and find out what they need and what their grievances are. Belonging to the depressed classes as they do, they will become your loyal and grateful friends if your rub shoulders with them. On top of this, if you give them medicine and food freely, you will be able to win their hearts.

Start night schools for the education of adults. Tell them as much as you can about Swamiji, Sri Ramakrishna, and India, along with lessons on morality. Besides, teach them a little of sanitation, and other kindred subjects. Sometimes if you like you may have *kirtan* (group devotional singing) and offer some Batasa Prasad of the Master for their benefit. That is how you will educate them and awaken their dormant selves. It may be that at the beginning some of them may avoid you, suspecting that you have some selfish motives back of your activities; but later when they find out that you do not have any axe to grind they will open their hearts to you. You will in this way learn to be unselfish. Your minds will be purified through unselfish work and your hearts will be filled with thoughts of God and devotion for Him. Without this purification, any amount of the repetition of His name will not help you. What will the repetition of His name do if you cherish selfishness, jealousy, and envy in your hearts? Noticing the country sunk in inertia and lethargy, Swami Vivekananda prescribed work of this kind. After passing University examinations and being educated, if you cannot renounce your selfish interests for the good of the many, your schooling is good for nothing. What will it avail you if you just slave for your living? You are the descendants of the ancient seers of India. Even now in your veins courses the pure Hindu blood. Don't you feel ashamed to be slaves for your living? You talk about patriotism—what can be a greater test of practical patriotism than this? A person does not become a patriot by simply singing national anthems like "O Mother India, I love you" or delivering lectures. If you want to be a practical Vedantist or a genuine patriot, do what I have told you. Spread education amongst the masses in India. You represent young Bengal. Swamiji had so much hope in you!

How to educate India's teeming millions and improve their condition is a problem which

should not be neglected any longer. India's future as a nation hinges upon the solution of this problem. This gigantic and difficult task can be accomplished only if the leaders of India have the right understanding of her cultural heritage, together with infinite love, patience, and sacrifice. With prophetic vision Swami Vivekananda sounded a note of warning fifty years ago that India's regeneration would be impossible unless the masses, who represent the real India, had the light of education and a higher standard of living. Swamiji's heart bled for the masses and he moved heaven and earth to ameliorate their unhappy lot. To the monks and devotees of Sri Ramakrishna he bequeathed his love and sympathy for the poor of India. The Ramakrishna Math and Mission took the lead and is diligently conducting its programme of education and philanthropic activities in India. As the head of the Order, inspiring monks and devotees with the ideas of sacrifice and service, Swami Shivananda followed in the footsteps of Swami Vivekananda. In the recorded conversations of the Swami we find how often he pleaded with the people to serve the poor.

Despite India's economic degradation and political slavery, she has a glorious mission to fulfil and that is to help the West in the realm of ideas. The nations of Europe and America, drunk with power and prosperity, may not fully realize this fact as yet. It is true that they have made tremendous progress in the domain of science and enjoy the blessings which scientific knowledge has brought in its train in the form of comforts and luxuries. However, scientific knowledge has given birth to many diabolical evils which they cannot escape, as has been proved by the last two great wars. Swami Shivananda did not live to see the second great war but he foresaw with consternation and uneasiness its symptoms and believed that only Vedanta with its comprehensive view of life which reconciles science and religion could save the West. It was also his belief that just as

the West can profit by accepting the ideas and ideals embodied in Indian philosophy, India also can benefit by the adoption of Western science—especially its advanced methods of education, sanitation, agriculture, and industry.

The Final Exit of A Great Soul

Age has its inevitable infirmities. It diminishes the physical and mental vigour and brings in all kinds of ailments. An illumined soul, accustomed to living detached from the body, is, however, unaffected by these limitations. As a matter of fact age heightens the beauty and majesty of his character. This can truly be said of Swami Shivananda who lived to be eighty years of age. His closing years, marked by protracted spells of illness, represent the grandest chapter of his career. Constantly dwelling in God, he ever had a smile on his face and nothing but blessings for those who came to him for help. More than once he remarked that he felt the living presence of Sri Ramakrishna with every breath he took.

The Swami's profound realizations at the time can best be described in his own words : 'I do not have any desire now. I am happy in whatever condition the Master places me. With the lessening of outer activity, the inner activity is growing. The more the mind is withdrawn from the outer world, the more it is making headway in the realm of the Spirit. Sri Ramakrishna is graciously revealing to me the Principle which is beyond body, mind, and intellect. . . . He is letting me experience the realizations which are mentioned in the scriptures. I am not the body; the sixfold change (birth, existence, growth, transformation, decline, death) belongs to the body. I am that eternal Supreme Being, ever pure, perfect, and free. The Master has given me that knowledge in the fullest measure. That is why it does not make any difference whether the body is well, sick, or old. The body will certainly follow its nature. The realizations I used to experience as a result of much effort are now

coming to me easily and naturally.'

It has been pointed out how the Swami's leaning towards the path of knowledge, thinking of the Reality as formless, changed and he developed an all-comprehensive idea of God, impersonal and personal. During the latter part of his life one found him specially taking delight in the concept of the Motherhood of God—the Supreme Energy responsible for the creation, maintenance, and destruction of the universe. In his relationship to God he would often think of himself as a child and act as a child, completely depending upon Her and repeating Her name. The autumn festival, celebrating the worship of Mother Durga in the image, introduced by Swami Vivekananda at the Belur Math, had always been an occasion for great spiritual fervour. Swami Shivananda enjoyed the celebration immensely. Even a month before the actual worship he would be in an expectant and ecstatic mood, singing songs describing the coming of the Mother and talking about Her. Gradually, as his health completely broke down it was not possible for him to come downstairs and participate in the rituals. Notwithstanding the doctor's warnings, he would insist on being carried downstairs for a short while so that he could have a look at the Mother.

With the passing of days, the Swami's failing health became worse. Doctors gave up all hope of his recovery when in May 1933 he had an attack of apoplexy, which resulted in the paralysis of half of his body, including his speech. The shocking news spread fast and brought to the monastery at Belur hundreds of monks and devotees who adored the Swami. For months the monastery grounds were crowded with people who were eagerly and anxiously waiting for the latest news from the doctors and attendants. Although the Swami was deprived of the use of his limbs and speech, he was mentally alert, keeping track of the dates of festivals and greeting devotees and monks by gestures. At last, on Tuesday, the

twentieth of February, 1934, Mahapurushji passed into Mahasamadhi and became united with Sri Ramakrishna.

According to traditional Hindu custom, Mahapurushji's mortal remains were bathed in the waters of the Ganges, decorated with flowers and sandalwood paste, and then consigned to the flames on the funeral pyre—leaving behind only ashes. That marked

the exit of a great soul—the closing of a unique life dedicated to God and to the service of God in man. His loss is irreparable to the Order and to the many disciples and devotees to whom he brought peace and comfort, but he has left behind the eternal remembrance of his sacred life and his flaming words about God.

(Concluded)

YOGA AND PSYCHO-ANALYSIS

BY KUMAR PAL, M.A.

(Continued from the April issue)

The Doctrine of Koshas

The Vedanta has, however, tackled the problem of evolution very brilliantly from a standpoint which quite precisely resembles the holistic conception of General Smuts and rather goes further in completeness and exactitude.

In its descent into matter the spirit is here related as passing through five stages, taking on one sheath at every stage. Each successive step removes man farther from its source. There are numerous stages of this emanation or enveloping, which if looked at from the side of the spirit appear as a descent but from the side of man as a re-ascent. If man has to discover and regain his lost status of the Supreme Consciousness he must traverse the full course again in a reverse manner. So then, what was last for the Infinite comes foremost for the individual.

There is an interesting anecdote in the *Taittiriya Upanishad* about this search. Bhrigu approaches his father Varuna entreating him for instruction about the nature of reality. During his long enquiry the son passes from the lowest to the highest truth. The stages are five: Anna, Prana, Manas, Vijnana, and Ananda. The first four

exactly correspond to the different wholes of Smuts: matter, cell, mind, personality. The social and ideal wholes of the values of Truth, Goodness and Beauty, do not exactly represent the Ananda of the Upanishads.

From the evolutionary standpoint further progress beyond the human personality is at present unpredictable on scientific lines. But there are indications looming large on the present horizon which unambiguously contain the outline of the next stage of super-human evolution. In the absence of data, only philosophers can guess or only mystics can visualize the future 'Kingdom of Heaven' and 'its descending on the earth'. The character of the Ananda as the last and final reality is more clearly brought out by Alexander's conception of 'Deity' which according to him is all bliss and the next stage of evolution after the human personal organization.

The idea of temporal order of succession or of emergent evolution in these wholes as held by Lloyd Morgan and Smuts, or even of creative durational evolution of Bergson seems quite hypothetical and too conceptual. Their belief that out of unorganized inorganic matter emerged organic life and out of the

cell arose mind and the mind gave birth to personality, so on and so forth—is quite unwarranted by their study. No doubt, as enquirers and students of the present constitution of the universe we come across these five big classes and the preceding is simpler than the following ones. But to presume that the more complex came out of the simpler and that evolved out of the simplest flies in the face of obvious facts. It jars even common sense to hear that life emerged out of lifeless matter and mind from an unconscious organism etc. How could life arise or come out from something where it was not contained. Either we must say it is incomprehensible or else if we contend that 'matter' has the potential possibility of all later developments, the concept of matter as inanimate, unconscious, irrational and inert mass has to be totally abandoned. Call it 'matter' or 'It' or by any term, the primal stuff of the universe must have all the characteristics of its evolutes. Only then shall we be entitled to call it evolution and then alone shall we understand the whole world.

The only sound explanation of the process is that which has been given by Yoga and Vedanta. Or else the problem must be declared insoluble.

At any rate we must now revert to the individual himself. What interests us here is only the fact accepted by all evolutionists, that man, as the last of the series subsumes and transcends all the previous stages. In his physical growth in the womb and then outside in the world from the moment of birth he repeats the whole cycle of evolution in outlines. At first lying in the bed at one place, no better than a lump of flesh; moving his limbs while lying still he merely imitates plant life; rolling right and left he acts as if an amoeba or insect does; creeping on the stomach to and fro the baby behaves like the reptiles; crawling on all fours he is like a quadruped animal. Only when he begins to walk on two legs does he become full man

in the evolutionary sense.

In his mental development too man recapitulates the whole evolution in a brief period. Bereft of all consciousness in the embryo the child remains unconscious for some time even after birth, with his eyes closed and insensitive to all stimuli. The behaviour is like that of the lower animals. A little degree of perceptual consciousness dawns upon the infant very soon, but there is no central control or synthesis. It is only after a good deal of learning and training that he acquires rational standards and becomes man. And then the previous stages remain ingrained in the lower levels of his mind. The Yoga Vasishtha gives us an elaborate discussion of the seven levels in the unconscious mind which are called Ajnanabhūmayah, besides seven levels of consciousness (Jnanabhūmayah).

According to Vedanta, there are five shells corresponding to the five strata in the macrocosm which envelop the individual ego. They are, therefore, called Koshas. Man is, in the words of Smuts, matter, organism, mind, personality, and the absolute values—all rolled into one. There is first of all the Annamaya Kosha, literally the gross material sheath, made of food, corruptible by food²² and 'for the purpose of being used up by life'²³ like food. The Pranamaya Kosha, consisting of the five Pranas (life forces) and the motor-muscular organic powers is responsible for circulation, assimilation, and motor discharge. Above the 'sensitive and appetitive' me, in the words of Woods, we experience the 'thinking and willing me'²⁴ or the Manomaya Kosha. Constituted by Manas and five senses it lacks self-conscious direction and synthesis of activities. This is in nature instinctive (Vasanatmaka)²⁵ and is characterized by

²² *Vedantasara*: Khanda 17.

²³ Sir Radhakrishnan: *Reign of Religion in Contemporary Philosophy*, p. 417.

²⁴ Woods: *The Self and its Problems*, p. 136.

²⁵ *Yoga Vasishtha*: Chindala Upakhyanam.

desire (Ichhashaktiman).²⁶ The Vijnanamaya Kosha is another organization of the senses under the guidance of Buddhi and Ahankara. It is the knower and the agent who is responsible for all acts, and regulates and supervises them from a centre like the personal whole of Smuts. The Anandamaya Kosha is a very subtle super-personal locus of the self, individualized in the Jiva, the region of aesthetic feelings and artistic intentions, a mystical, super-conscious and super-psychological entity. That state of bliss is only occasionally experienced in the philosopher's contemplation, and mystic devotion, or artistic insight.

The concept of the evolution of mind as a whole has come to stay. Even the static psychologists now dare not raise their finger against the evolutionary hypothesis. In modern psychology it was Freud who first of all adumbrated this theory of the dynamic unconscious. He discovered the real continuity of our psychic life from the conscious state to the foreconscious level and ultimately to the great unconscious ground. But he stopped at that and did not extend the application of the dynamic principle to the region of consciousness. Consciousness to him remained a static mental level in which mental processes may come before the limelight and retire. In Yoga we can read about the several grades and levels or Bhumis within consciousness itself.

The Structure of Mind

The problem of mind has been studied from another standpoint also in almost all schools of Indian philosophy. For Indians, besides the five sense organs there is an additional inner sense which is called the Antahkarana. It is unanimously considered as material. It obeys all fixed laws of causation as matter does. Though it cannot be correctly translated as mind, we have used the two words as convertible all through. The mind from the point of view of evolution is a modification of

the Sattva Guṇa, but as a substance it is made up of three Gunas and is characterized by the triple function of cognition, desire, and action.

Mind is material substance. It is intangible and subtle (*Nyaya Manjari*, I. 14.) The mind is subtle or atomic (*Vaisheshika Darshana* VII. i. 23). The eleventh (sense) is Sattvic (*Sankhya Karika*, 25).

This conception of mind as a subtle substance having spatial existence and capable of taking on shape is so basic in Eastern psychology and so foreign to the West that it constitutes a real barrier to mutual understanding. Even in the various schools of Indian philosophy, beyond the agreement upon the above we meet with a conflicting mass of statements and counter-statements, regarding the nature, divisions, and modifications of this internal organ. The mind in Buddhist psychology is a Samghata, aggregate of Vedana, Sanjana, Samskara, and Vijnana.

The Nyaya mentions Buddhi and Manas separately²⁷ and makes Jnana or cognition a mark of the Atman²⁸ and then also identifies Jnana with Buddhi.²⁹ The *Nyaya Vartika Tatparya Tika* makes the confusion more confounded by equating Buddhi with Manas.³⁰

The Sankhya speaks of a triplicity in unity. The same Antahkarana becomes threefold by dint of its three modifications: Mahat (Buddhi), Ahankara, and Manas.³¹ *Sankhya Pravachana Bhashya* substitutes Chitta for Ahankara and subsumes Ahankara under Buddhi.³²

The Yoga is generally depicted as if it accepts the whole Sankhya psychology, but in fact if one sees carefully enough, he will notice that it takes no notice of the above

²⁷ *Nyaya Sutra*, I. i. 9.

²⁸ *Ibid*, I. i. 10.

²⁹ *Ibid*, I. i. 15.

³⁰ *Ibid*, I. i. 16.

³¹ *Sankhya Karika*, 33, 35.

³² *Sankhya Pravachana Bhashya*, I. 64.

division. It indiscriminately uses Manas and Chitta as equivalent but performing all the three functions of the Antahkarana,³³ while Buddhi is made to stand for any cognition or knowledge³⁴ at some places and for the whole mind generally.³⁵ Ahankara is used in the sense of conceit or egoism.³⁶

The Vedanta believes in a tetrad of the Antahkarana which consequently is described as Antahkarana Chatushtaya. The *Shabda Kalpa-Druma* and *Devi Bhagavata* also support the fourfold classification. The four names given to them are Manas, Buddhi, Ahankara, and Chitta.³⁷ The Chitta of Vedanta should not be confused with that of Yoga. While the Chitta in Yoga stands for the whole mind, in Vedanta it merely means a faculty of memory (from Chi, to collect). But in Vedanta also some later writers admitted only a twofold classification into Manas and Buddhi.³⁸

The *Mahabharata* lends a partial support to this dual distinction.³⁹ But in the Shanti Parva (chapter 287) we are given an elaborate discussion of the whole process of perception and there it mentions a peculiar triad of Chitta, Manas and Buddhi.⁴⁰ The Tantras assign different designations to the Sankhya triplet as Klripti, Mati and Syati.⁴¹

The Freudian Unconscious and the Samskara-Vasana Complex

While the Yogic concept of three bodies and five sheaths may be interpreted as circles within circles or wholes within wholes, the description of the different types of mental modes (three Vrittis of Antahkarana) is

more or less a vertical classification. But we come across in the Yoga system with another analysis of mind from a horizontal view point which very closely resembles the ideas of Freud and may be rather understood as a possible alternative theory in Indian psychology without the faults of Freudian analysis. It has already been remarked that Freud's dynamical, economic, and topographical view of psychological forces combined with his theory of censor presents a disjointed view of psychology. Freud himself felt the inadequacy and introduced the other tripartite division with the super-Ego; yet he is too fond of the policeman.

According to the Yoga theory we may dispense with the censoring activities and at the same time accept the double distinction between conscious and unconscious. As with psycho-analysis so with Yoga, the problem arose in relation to the question of motivation or causation of our conduct. According to the Yoga notion of causality known as Satkaryavada the effects are mere explications of the potentialities that lie embedded in the cause in a 'status nascendi.' The whole process of change is a mere transformation from the unmanifest (Avyakta) to a manifest (Vyakta) state. Nothing is ever destroyed and nothing comes out of nothing.

The Chitta or mind in Yoga is compared to a stream of which only the modifications of the surface at a particular place are exposed to the consciousness. These are called the Vrittis. The unconscious ideas come to the focus of consciousness and again pass into the dark unmanifest condition. Any particular conscious experience or Vritti in the potential state is called tendency or Vasana and in the later spent-up condition is called a disposition, Samskara.

This Samskara-Vasana complex may be well compared with Freud's modified views in his later years about the whole subconscious. In psycho-analysis too the unconscious has lost its earlier significance of an inaccessible

³³Yoga Sutra, I. 10.

³⁴Ibid, I. 11.

³⁵Ibid, II. 18, 24, 25 etc.

³⁶Ibid, I. 45, II. 15, III. 47.

³⁷Prashna Upanishad, IV. 8.

³⁸Panchadashi, I. 20.

³⁹Dr Bhagwan Das: *Science of Peace*, p. 213-4.

⁴⁰Ibid, p. 208.

⁴¹Shiva Sutra Vimarshini, III. I, Spanda Karika Vivritti, iv. 20, Tantra Aloka, ix.

dark region of the mind. The Samskara-Vasana Vyuha, in fact covers the whole range of the subconscious which has been split by Freud, Jung, and others into many divisions. Like the primitive instinctive unconscious, called 'primary' by Freudian and 'racial' by Jung, the Samskaras are transmitted to us along with the psychophysical organism, by way of the Karmashaya in the Linga Deha or subtle body.

The conception of the Karmashaya is very elaborate and does not warrant a detailed consideration in this limited space. The only thing that we have to note is that it is a sleeping place of the seed germs of desires, wherein desires lie latent. It is a repository of potential passions. The commentator Vyasa explains it as the conglomerate of the tendencies to sin and sacrifice, vice and virtue, and merits and demerits etc. and these dormant seeds of both good and evil give rise to virtuous and vicious deeds, in due course, when the seeds come to fructify. Vachaspati Mishra in his *Tattva Visharadika* gives the following explanation of Ashaya :

'Ashayas are so-called because the transmigratory Jivas rest in them.'

Maniprabha confirms the same. Ashaya is that in which the transmigrating, evolving individuals sleep. It is the bed in which we lie, but it is also a bed of our own making. Just as the future oak sleeps in the acorn, even so does the future individual sleep in the Samskaras. They shape our character. What we shall be depends upon what we think, feel, and do.

Thus the Karmashaya gathers within itself both the Id and the Super-Ego with the unconscious component of the Ego, in the Freudian way of speaking. As a storehouse of memories and dispositions whether easily recallable or not, the Karmashaya contains the foreconscious as well.

The points of agreement between the unconscious and Karmashaya may thus be summarized. Both are primitive, non-cons-

cious (Avyakta), instinctive (Vasanarupa),⁴² dynamic or causal (Shaktirupa),⁴³ non-moral and contain both good and evil, Dharma and Adharma. A certain part of the Karmashaya, called Drishtajanmaveda-niyaniyatavipaka is recallable. But a major and more important part consisting of Adrishtajanmavedaniya and Drishtajanmavedaniyaaniyatavipaka remains entirely shut up to ordinary means of recall. Only by a strong concentration on the part of the Yogi can the latter Samskaras be revealed in his state of Samadhi which is a sort of super-conscious trance.⁴⁴ This part again is not open to outside influence ordinarily. In that part the past, present, and future are simultaneously present. The deepest layers of Karmashaya are beyond the temporal categories.

But besides these general agreements there are some significant differences also, mostly due to the inadequacy of the psycho-analytic methods of study and the deliberately restricted nature of its subject matter. Psycho-analysis is based exclusively upon abnormal data and bears an ungenerous attitude towards the entire range of super-normal phenomena.

While the whole fabric of the Yoga system rests upon the presumption of previous births and life after death, psycho-analysis though occasionally making reference to the influence of the whole past of the race as transmitted through the parents' germ plasm and as represented in the primary unconscious, leaves the future completely out of account. Consequently, while the determining factors of our character, health, and experiences, according to the Yoga theory may extend to past lives, psycho-analysts have to huddle up all the causal influences of many inexplicable incidents and character traits, either in the infancy, or in the parental period. Even the adherents of Pavlov

⁴² *Yoga Sutra*, iv. 9. Bhojavritti.

⁴³ *Ibid.*

⁴⁴ *Ibid.*, III. 18.

acknowledge that the child is born not a *tabula rasa*, but with specific trends, abilities, capacities and broad interests of its own. The relegation of all unknown conditioning factors into 'the intrauterine, embryonic

environment'⁴⁵ draws too much upon credulity.

(Concluded)

⁴⁵ Otto Rank: *Frauma of Birth*, p. 80. footnotes.

THE FRAGMENTARY NATURE OF THE RIG VEDA*

BY PROF. P. S. SASTRI, M.A.

A careful examination of the text of the Rig Veda has yielded many a fruitful study as we can easily see from the host of scholarly publications. Any fact that was found in the Samhita is often reported by the learned as a feature of the Vedic times. If anything were missing, like the tiger, then the occidental pundit's joy knows no bounds, for he is too eager to affirm that in the land occupied by the Vedic people that object was singularly missing. This is how the Western scholars and their Eastern disciples tell us *ad nauseam* that the Rig-Vedic people did not know the ficus Indica, the lotus, and so on.

But here we have every reason to question the veracity of these opinions. If the entire literary production of the Vedic times were conclusively proved to be the present text of the Rig Veda and nothing more, then these opinions can be accepted as true. Hence we have to examine the contents of the Rig Veda and find out whether we have lost any literary product of the Vedic times.

At the outset we are confronted with the traditional accounts. In the Puranas and elsewhere we read that many a time the Rakshasas carried away and even burnt copies of the Vedas. The invasion of the demons and the destructive natural phenomena like the

deluge made the Creator often re-reveal the sacred texts from memory. The Rig Veda itself tells us: 'Dhata yathapurvam akalpayat.' (X. 190). A rational interpretation of this passage would be that some individual or individuals remembered the heritage and handed it over to the succeeding generations. Consequently certain portions were lost in this process.

Further tradition tells us that when the entire Vedic literature was in the state of confusion, Veda Vyasa came and systematically arranged the Vedic lore for sacrificial purposes. Some of the portions that were in the ancient language were necessarily recast in the present mould. This account disproves the early composition of the Rig Veda and the later composition of the Brahmanas, or even of the Upanishads. It also implies that the Vedic times came to a close, that the new hymns were gradually disappearing, and that a later person entered the field to collect the Vedic fragments and thus save them from destruction. Consequently the present Rig Veda Samhita represents only a few songs that were available to the compiler. The internal examination of the text fully corroborates this view.

Moreover, there must have been a pretty long lapse of time between the composition of the hymns and their compilation. The Vedic passages that are common to some of the texts only rarely correspond to one

* Based on a paper submitted to the twelfth All-India Oriental Conference held at Benares, under the title, *Rig-Vedic View of Metre*.

another. For instance, while the Rig Veda reads, 'A krishnena rajasa,' the Yajur Veda has 'A satyena rajasa.' These dialectical differences can come into existence only after some centuries. Again by the time of Yaska (B.C. 1000) there were four important schools of Vedic interpretation, and he quotes as many as seventeen authorities.¹ They were quarrelling even on the fundamental issues. This presupposes a few centuries of neglect of Vedic interpretation.

It is with this background that we have to approach the text of the Rig Veda on any issue. A study of the Rig-Vedic view of metre will throw some definite light on the fragmentary character of the Rig Veda. Any view that we can find in the Rig Veda is not applicable to the Samhita as a whole as we have it today.

Rig-Vedic poetry has its whole superstructure on the syllable. The syllable is the unit of measure. The poet 'constructs the prayer with Gayatri; with the prayer he constructs the Sama and with Trishtubh the Vaka; he constructs the hymn with two or four distichs; and with the syllable he constructs the seven metres': 'Aksharena mimate sapta vanih' (I. 164.24). The syllable is the chief element in the metre. Again in the last book it is said, 'Aksharena pratimima etam' (X. 13.5). It is the addition of a syllable to the line that distinguishes one metre from the other. Thus while Ushnih has seven syllables per line, Anushtubh has eight. In this way the Vedic poets have seven important metres, and they were conscious of this fact.

They fully realized the relationship between poetry and metre when they wrote, and we

¹ Yaska seems to be the earliest scholar who insisted on the necessity of understanding the Vedic texts, as against the Yajnikas. He observes, 'Sthanur ayam bhara harah kilabhut, Yo'dhitya vedan na vijanati artham.' In this context he quotes the famous Riks 'Uta tvah pasyan,' and 'Saktum iva titauna' (X. 71).

hear a poet say, 'The poets in their thoughts have looked on Indra swiftly approaching when Anushtubh calls him' (X. 124.9). They did consider metre as a proper vehicle of expression and music. In every great poem we earnestly expect the music of the meaning and the meaning of the music². And it is exactly this that has been offered to us in the Rig Veda Samhita.

The term Chhandas comes from the root 'Chhadi,' to cover, to hide. It hides the inner content. It is a sort of coating successfully applied to the matter. As such it demands a sense of art, which is inherent in it waiting to be manifested and developed. Further, this term is usually applied to the Sama Veda, which is nothing but the Rig Veda set to music. The ideas of art and of music are implied by this word; and it is this that the Vedic poets have selected as the generic name of metre. It also means a song. Hence it can also be taken to be derived from 'Chhand,' to please, whence the aesthetic value is stressed in their adaptation of metre as a vehicle of poetic expression. Here they have again realized the inseparable union of matter and form, an essential point in their doctrine of poetry³.

The names of the metres occur frequently in the text. They are Gayatri,⁴ Ushnih,⁵ Anushtubh,⁶ Brihati,⁷ Pankti, Trishtubh,⁸ and Jagati.⁹ Besides we find the mention of

² See A. C. Bradley, *Poetry for Poetry's Sake* (Oxford Lectures on Poetry); Abercrombie, *Idea of Great Poetry and Theory of Poetry*.

³ For a fuller treatment of this point see my article in proceedings of the Twelfth All-India Oriental Conference, Benares.

I. 10.1; 12.1; 21.2; 27.4; 38.4; 79.7; 120.6; 142.12; 164.23, 24, 25; 188.11. II. 43.1. VIII. 1.7, 8, 10; 2.14; 16.9; 38.6, 10; X. 14.16; 71.11.

⁴ X. 130.4.

⁵ X. 124.9; 130.4; 181.1.

⁶ X. 85.4; 130.4.

⁷ I. 164.23, 24; II. 43.1; X. 14.16; V. 29.6; VIII. 7.1; 58.1; X. 130.5.

⁸ I. 164.23, 25; X. 130.5.

Sakvari,¹⁰ Virat,¹¹ Dvipada,¹² and Chatushpada.¹³ The term Pankti occurs only once in X. 117.8, but here it does not possess any metrical significance :

Ekapad bhuyo dvipado vi chakrame
Dvipat tripadam abhyeti paschat
Chatushpad eti dvipadam abhishvare
Samapashyan panktir upatishtha manah.

As such we have in the Rig Veda the names of the major metres except Pankti. Anushtubh has, however, a variant Anushtuti in VIII. 52.8.

The Vedic poets were familiar with the names of the metres but there seems to be scope for some doubt whether they actually knew a particular metre, in which they were composing, by that particular name itself. For instance the lines, 'Pra gayatra agasishuh' (VIII. 1.7), 'Prasmai gayatram archata' (VIII. 1.8), occur in Brihati metre. And the famous 'Gayatram tvo gayati sakvarishu' (X. 71.11), occurs in Trishtubh metre. Again the Riks X. 130.4. 5 are not quite applicable to the Rig Veda Samhita we possess now. According to those Riks, Agni is praised or invoked in Gayatri, Savitar in Ushnih, Soma in Anushtubh, Brihaspati in Brihati, Mitra-Varuna in Virat, Indra in Trishtubh and Visvedevas in Jagati. But this is not mostly true, if not incorrect. It is impossible to reconcile these things with the existing text.

Again X. 130.4 tells us that Anushtubh deals with Soma and Brihati with Brihaspati. But X. 85.4 observes that Soma is being protected by Brihati, 'Barhataih Soma rakshitah.' These things are too conflicting to yield any plausible conclusion. Vasishtha observes in VII. 33.4 that he sang in Sakvari verses which are four lines of fourteen syllables each. But in the existing redaction not even a single Rik in this metre is ascribed to Vasishtha. In X. 85.8 we hear of Kurira Chhandas. Geldner¹⁴ gives the

meaning of Sringa after Sayana. Atharva Veda reads, 'Kuriram asya sirshani kumbham chadhi ni dadhmasi' (VI. 138.3), and makes it out a head dress. But Geldner himself is undecided as to the meaning of the term in X. 85.8. It is absolutely impossible to say whether it was the name of a metre, or of a head dress. In either case the evidence is inconclusive.

Gritsamada speaks of his skill in Trishtubh and Gayatri; though he is not attributing it to himself, yet it is quite possible that he is observing a personal truth in 'Ubhe vacham vadati samaga iva Gayatram cha trishtubham chanurajati' (II. 43.1). But in the second book we note sixteen songs on Jagati, twenty-one in Trishtubh, four in Gayatri, one in Anushtubh and one in Atichhandas. There are about 142 verses in Jagati, 230 in Trishtubh, 37 in Gayatri, 14 in Anushtubh, one in Brihati, one in Ashti, and four in Sakvari. It is impossible, therefore, to say that this seer was skilled in Trishtubh and Gayatri alone. It might be applicable to the original text which we do not have now.

In X. 67.1 we read that Ayasya gave birth to the fourth hymn as he sang his song to Indra. But we have only five hymns of Ayasya—IX. 44, 45, 46; X. 67, 68. The first three are addressed to Soma and the last two to Brihaspati. Jamadagni exhorts, 'Pra Somaya vvasvat, Pavamanaya gayata' (IX. 65.7). 'Sing forth your songs as Vyasva sang to Soma Pavamana.' But Visvamanas Vyasva is the author of the songs VIII. 23-26 which are addressed to Agni, Indra, Mitra and Varuna, Ashvins and Vayu. And there is no other song addressed to Soma by the same author. These might have been correct when applied to the Rig-Vedic literature prior to its present redaction. As it is, they are either fallacious, or they thus mean some other thing, which is improbable. Comparing all these passages one is justified in concluding that the Vedic seers were well acquainted with the names

¹⁰ X. 71.11; VII. 33.4.

¹¹ X. 130.5.

¹² I. 164.24.

¹³ I. 164.24.

¹⁴ *Vedische Studien*, I. Pp. 130-7.

of the metres, and that their views and deductions on these are not mostly applicable to the present text. We have a bungling of the tradition here. The present text represents the best edition out of the then available literature.

There is another strong evidence to show that the present text of the Rig Veda is not the original one. The text, which Sakalya seems to have had, ignored altogether the last but one hymn (X. 190), the Tryambaka Rik (VII. 59.12), the Valakhilya hymns and a few more. Certain Riks quoted even by Yaska like 'Vidya ha vai . . .' are not traceable to any Vedic text as we have them to-day. The text which Sayana followed is to a certain extent different from that of ours; of course these are mostly textual variations. The Riks that we find quoted or adapted in the other Vedic texts have many variant readings and it is very difficult to determine the original text. Sama Veda which is decidedly a planned work after the Rig Veda contains some seventy-eight Riks foreign to the latter. These evidences only go to prove that the Rig Veda which we possess at this moment is not the original one. In some places the metre is faulty or at least loose. As an instance we can take VIII. 46.17:

Mahah su vo aram ishe stavamahe
Milhuse arangamaya jagmaye,
Yajnebhira girbhira visvamanusham marutam
Iyakshasi gaye tvamanasa gira.

This is said to be a Jagati by the Anukramanis. No doubt it is, as it has forty-eight syllables. But in the second half where have we to split it up? Is it after 'Visvamanusham' or 'Marutam'? One tradition accepts the latter and begins the fourth line with an unaccented word! If it is the former the metrical cadence is extremely faulty. Arnold¹⁵ wants us to omit certain words, when it fails to become a Jagati. As far as the authors of the Anukramanis are

concerned, the ulterior criterion for assigning the metre is only the total number of syllables. But here is a clear case of variation from the tradition. The Vedic metre seems to have offered huge liberties to the poets. They are almost free and used them as they liked. The letters 'ya' and 'va' in most of the compound letters demand a disyllabic pronunciation for the sake of the proper metrical cadence. Further, the Avagraha has been wrongly incorporated into the text many a time. Nearly in some sixty-five places alone, out of a total of nine hundred and fifteen, this Avagraha is to be retained. In all the other places it is to be dropped and substituted by 'a.' This clearly shows the freedom they had with the grammatical and metrical rules, even if they had been systematically formulated. By the time of the redaction and of Sakalya, grammar and metrics have taken definite rigid shapes and these rules were applied to the product of a bygone age rather ruthlessly. The origins of the textual corruption struck deep roots in the soil. The Anukramanis give us a great variety of forms and illustrations from the Samhita under each metre. But we do not find any concrete fact to show that the Vedic poets too regarded these analytical types as separate entities. For the Vedic poet Gayatri did not mean actually a stanza in three lines with a total of twenty-four syllables. It can be something more or less; it is always elastic. They always had a flexible pattern. As long as it is musical it served their purpose. They never bothered themselves with the cut and dry rules of metre. The Vedic poets exhibited extraordinary skill in the handling of language and metre. It is many a time intentional. These metres have a great polish, artistic finish and symmetry. They are suited to the sentiments expressed in them. The appropriate metre for the suitable sentiment is one important point in their handling of Chhandas.

The foregoing goes to prove that the Rig

¹⁵ Arnold, *Vedic Metre*.

Veda Samhita we have now is only a part of the literary product of the Vedic times. Therefore, what is absent in the text cannot be treated as unknown in those times. Besides, all the conclusions of the scholars on the Rig Veda will generally be incomplete and partial. As such, when the religiously prejudiced scholar becomes a bigot in denying literary theories and values to the Vedic times, then we have every reason to doubt his conclusions. The rational doubt will always yield a sane conclusion.

The Rig Veda Samhita is a work containing many a fragment. The ballad snatches such as those of Romasa (I. 126), Indra's address to Vishnu (IV. 18), and the flight of Saranyu (X. 17.1, 2) are only fragments. The dialogues between Pururavas and Urvashi, Sarama and the Panis, though they are interesting, end abruptly. The poet could not have composed them as they are at present. Besides, we come across so many references to old and new songs. The poets often tell us that they are composing songs in the manner of some great old poets, as in 'Navyam angirasavad archata' (II. 17.1); 'Mandhatrivad angirasavad avachi' (VIII. 40.12); 'Grinana Jamadagnivat' (VII. 36.3); 'Girah sumbhami Kanvavat' (VIII. 6.11). Passages like these tell us that Angiras, Mandhata, Jamadagni, Kanva and others served as patterns for the new compositions. But the compositions of seers like Angiras are singularly missing from the text of the Rig Veda as we have it at present. From these considerations the only rational conclusion is that we have lost many hymns and

Riks; we possess only certain fragments of the literary creations belonging to the Vedic times.

This leads us to two lines of thought. On the one hand we have to face contradictory streams of thought and expressions. We must not brush them aside as unintelligible and meaningless. For instance, the deities like the Ashvins whenever they are invoked are referred to as having performed many a glorious deed; and at present we are not in a position to comprehend fully these allusions. Hence Geldner¹⁶ and his disciple Sieg¹⁷ were led to postulate an 'Itihasa' Purana, a source book for the Rig-Vedic poets. Just as the *Mahabharata* and the *Ramayana* served as source books for the latter day classical Sanskrit poets, so did that 'Itihasa' to the Rig-Vedic seers.

On the other hand we cannot postulate a complete theory of poetry belonging to the Vedic times since we have to work out the foundations from the fragments. The Samhita is compiled only for religious and sacrificial purposes. As such *prima facie* we cannot expect it to throw much light on the literary theories and values. But when even such a compilation is helpful in reconstructing a succinct account of the Rig-Vedic theory of poetry, we can even postulate that what has been lost is pure poetry, for the native tendency of man is to preserve the spiritual and the cultural values in so far as they are revealed in religion.

¹⁶ *Vedische Studien*, Volume I.

¹⁷ *Sagenstoffe des Rig Veda*.

'Seeing the lowly grass and the mighty tree on the rolling plain, one says, "How large is the tree and how tiny is the grass!" But when he ascends the mountain and looks from its high peak to the plain below, the mighty tree and the lowly grass blend into one indistinct mass of green. So, in the sight of worldly men, there are differences of rank and position, but when the Divine sight is opened there remains no distinction of the high and the low.'

—Sri Ramakrishna

THE VIRUS OF BIGOTRY

BY AN AMERICAN

In times of crisis the individual often achieves an objectivity toward himself which makes possible a self-analysis and self-appraisal much more accurate than at any other time. This is also true in regard to the nation. The recent war with its resultant upheavals in every phase of our national life has accentuated our weaknesses as well as our strengths, making them stand out in bolder relief than previously. We are, therefore, becoming more conscious not only of our valuable attributes but of our disconcerting faults. Among the latter is a national characteristic of startling nature: a strong tendency to bigotry.

Not that this tendency is new—it has existed in our country from the very beginning of its history—but today, because of the contemporary condition of the world and the dominant position America now holds among the nations, it presents new and alarming possibilities. Looking about us, we see unfortunate signs of growing intolerance: in the South the Ku Klux Klan, notorious for its hates and persecutions, is being revived; and all over the country, as the daily press disclose, feeling is running ever higher against the Jews. Many indeed are the ways in which bigotry is at work undermining the ideals for which America stands and vitiating her potentialities for service to herself and others. This unfortunate fact calls for immediate anxious and earnest thought.

I

Far from being an intermittent phenomenon, bigotry is an ever-persistent evil in the minds of at least some of our people, and usually in the minds of many. To realize that this is true one has only to study reliable accounts of the march of bigotry from the earliest colonial times to the present; such a study reveals that the same basic prejudice and enmities, the same thought patterns, have

persisted through the years to be exploited by fanatics and to occasion new demonstrations of hatred and persecution, new campaign of intimidation and brutality.

Although most people think of the early American colonists, who fled from religious persecution in the old world, as upholders of the freedom of religious belief and practice, actually all that Puritans, Catholics, and Quakers alike sought in this regard was freedom to worship God in their own way. Far from being concerned about religious freedom for others, they were violently opposed to any opinions which differed from their own.

Speaking of this attitude prevalent in colonial days, Gustavus Myers, in his *History of Bigotry in the United States*, says: 'Arrogating to itself all rightness, each creed condemned other's creeds as wrong. None could prove that it was the sole repository of truth, yet each maintained that position. . . . Every one of the creeds insisted upon its full right to differ from the others, but none allowed the same right to the disbelievers. . . . Protestants and Catholics alike, though engaged in contention among themselves, desired the elimination of freethinkers.' The result was that dissenters among the early colonists were mercilessly harassed, imprisoned, beaten, and even burned as witches or destroyed in other ways.

Eventually the American Revolution came. Liberalism had gained ground. In 1791 the Bill of Rights of the Federal Constitution affirmed the inalienable right of the individual to worship as he wished. Yet the mass of the American people continued to be impervious to the idea of religious freedom. Catholics were still hostile to Protestants and Protestants to Catholics, but since Protestants were in the majority they probably suffered less. The various Protestant sects were still hostile to one another—and Catholics and

Protestants alike continued to be violently opposed to the followers of non-Christian religions. Even as late as 1814 Christianity was still recognized by twenty-four state constitutions as the one and only religion. This does not mean that after 1814 religious intolerance ceased; it not only persisted, but soon became mixed with the equally deadly virus of racial intolerance.

The essential contents of the bigotry that has been ever present with us, despite all our national virtues, have invariably been the same: religious or race hatred, prejudice or fear. Bigots have always oppressed others in countless ways, ranging from social ostracism to the most fiendish tortures. By high-pitched abusive generalities, colossal exaggeration, and monstrous corruptions, they have fostered and inflamed bigotry. They have promoted riots, destruction of property, and various kinds of terrorism.

Although groups such as the Masons or the Mormons and various foreign-born elements have suffered temporary persecution, the perennial victims of bigotry in the United States have been Catholics, Jews, and Negroes. Space forbids a full or even adequate account of the grim parade of the manifestations of bigotry, but a few instances may be cited as suggestive of its extent and intensity.

The first we shall mention was the strange agitation against the Masons in the decade 1826-35. Demonstrably the result of an attempt in France, carried on by means of Bourbon propaganda, to lay the blame of the French Revolution on the Masons, the campaign was begun and supported in this country by ministers of various sects who, piqued by the loss of the influence they had enjoyed in the early theocratic years of the Republic, were jealous of the Masons, whom they found increasingly prominent in political offices in New York State and elsewhere. So effectively was this propaganda transplanted and exploited that it became the basis of a persecution which in ten years cut the number of regular Masons lodges in New York State alone from

six hundred to fifty.

Shortly thereafter in the 1830's, a number of malicious books appeared that were directed against Catholicism; they purported to reveal the secret existence of immorality, torture and other evils in convents. *The Nun, Six Months in a Convent*, and *The Awful Disclosures of Maria Monk* were three of the most notorious. A fourth, aimed primarily at the Jesuits and secondarily at Catholicism in general, came from the pen of S. F. B. Morse, who, though immortalized as the inventor of the telegraph, will also go down in history as one of the arch bigots of his day.

So popular were all these books that the frantic efforts of publishers to satisfy the demands for them were unsuccessful, despite the rapid issuance of new editions. Publishers bought up old copies and resold them, but demand continued to outrun supply, and the public complained impatiently at the scarcity. Long after the original publication of the books, their malignant influence was still being extended by the appearance of other editions. Though the charges they contained had on the whole been exposed as false, for more than eighty years these books were circulated and quoted in furthering anti-Catholic movements.

In the middle decades of the nineteenth century two outbursts of bigotry were garbed in the trappings of political parties. The native American party, which for one thing championed a twenty-one-year residence requirement for citizenship, was violently anti-Catholic and later anti-Irish; hence it became guilty of murderous riots incited by an appeal to unmitigated bigotry, hatred, and fear. So strong did this party become that in 1854 it succeeded in electing a number of governors and almost half the members of the House of Representatives, while in 1856 it succeeded in nominating a candidate for Presidency.

The Know-Nothings, popularly so termed because members during the early years of the organization were pledged to secrecy regarding it, were no less fanatical and violent

in their hatred for Catholics and the foreign-born, and they were also strongly prejudiced against the Negroes. Thus, the Know-Nothings ceaselessly stirred up antagonisms and frenzied imaginary fears. Because of pro-and anti-Know-Nothing feelings, Congress was for some years the scene of bitter and stormy demonstrations.

But the tide eventually turned against these dealers in invective; sane men rallied to expose them. From Springfield, Illinois, Abraham Lincoln wrote a letter denouncing Know-Nothingism: 'As a nation we began by declaring that "all men are created equal." We now practically read it, "all men are created equal except Negroes." When the Know-Nothings obtain control it will read "All men are created equal except Negroes, foreigners, and Catholics."'

Of a character generally similar to the Native American Party and the Know-Nothings was the American Protective Association or APA which from the time of its founding in 1887 fanned the flames of bigotry for twenty-five years. Though it did not function as a political party it fought Catholicism through invidious political machinations in many municipal governments as well as through venomous periodicals, pamphlets, leaflets, handbills, cartoons, and speeches. By 1894 it was organized in twenty-four states and in Canada, and it maintained seventy publications to spread its misrepresentations, prejudices, and hatreds. At its strongest it boasted a million members.

But such movements, though they were widespread and influential and dredged the depths of hatred, bitterness, and calumny, were not comparable to the Ku Klux Klan in violence and terrorism. The original Klan, organized in the South even before the Civil War to maintain white supremacy, was surpassed in size, extent, and lawlessness by the second Klan, which flourished for more than ten years after its foundation in 1915. This second Klan represented probably the greatest single outbursts of bigotry this country has

ever seen. Federal court findings in 1922 credited the Klan with operating in all the states, in Alaska, and in the Panama Canal Zone, and with having enrolled approximately five million members throughout this country.

The program of the Klan was based on a fourfold antagonism: to Catholics, Jews, Negroes, and the foreign-born, but especially to Negroes. In a Congressional hearing on the Klan a Missouri Congressman summarized its activities as follows: '... a constant succession of violent and criminal assaults, consisting of abductions, floggings, brandings, irreparable mutilations, applications of tar and feathers and murders.' Encouraged by ignorance, prejudice, and inbred bigotry, the 'Knights of the Invisible Empire' as the members of the Klan called themselves, did their utmost to induce people far and wide to think and act in terms of fear and hatred. Though in time a series of scandals brought criminal proceedings and a strong public revulsion against the Klan, it has recently, as we said in the beginning of this article, been revived by hate-mongers.

During the early part of the present century, Thomas E. Watson of Georgia, one of the most rabid and sensational bigots and super-agitators the country has known, rode to widespread notoriety on the wave of anti-Catholic and anti-Jewish feeling he worked up. He published two periodicals which, until they were refused mailing permits during the first World War, carried on a revolting campaign of invective and crass abuse which resulted in various injustices, persecutions, lynchings, and murders.

Henry Ford also carried on a campaign against the Jews. Beginning in 1920 his newspaper *Dearborn Independent* fed to its 700,000 readers a series of anti-Jewish articles based largely upon a weird set of documents known as 'the Protocols of the Wise Men of Zion.' The Protocols were purported to be the record of a world-wide Jewish conspiracy to overrun Christian civilization and establish Jewish supremacy. Though they were proved

to be rank forgeries, Ford nevertheless continued his campaign for seven more years.

Preceding our entrance into the late War, the most popular form of bigotry was an intensified movement against the Jews, inspired by agitation against them in Europe. The activities it sponsored are too recent to need detailing here, but it can be mentioned that this movement was carried on in great part by such organizations as the Silver Shirt Legion and the Christian Party of William Dudley Pelley, the Christian Front Party and the German-American Bund, and by such publications as Father Coughlin's *Social Justice*.

When the war came, the immediate necessity of unity and full concentration on the one aim, victory, forced the subversive activities to go underground temporarily, but now once again fanatics are coming into the open, flaunting the same kind of propaganda.

Some of the most rabid of the leaders of present-day bigotry, however, are now pro-

moting 'Americanism'—their own brand of it, of course. Anyone who disagrees with them in their attacks upon minorities they label 'Communists'; they speak glibly of patriotism, making a display of it. The activities of such fanatics seem aimed at the very structure of democracy; the organizations started by them, being more vicious than other organizations, constitute a grim social menace.

Undoubtedly the most perilous feature of the current situation is the fact that many decent Americans, the same sort of people who in the past inadvertently lent ear to half-truths and lies, are again listening to the sinister voices, coming to believe that the country's ills can really be cured by the violent suppression of some designated group or groups, economic, racial, or religious, and are tending to align themselves with the hate-mongers who camouflage their real purpose by unfurling the flag or brandishing the cross.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

The old series of the *Conversations with Swami Shivananda* ended in April. This month we are giving an instalment from the record kept by another Sanyasi disciple of the Swami. . . . The Editorial emphasizes the necessity of unselfish work as a preliminary to all spiritual progress, and tries to correct the widespread misapprehension that work is a hindrance to true growth of spirituality. . . . *Sri Ramakrishna and the Problems of Modern India* is the report of the Presidential speech delivered by the Hon. C. Rajagopalachari, a Member of the Interim Government of India, on the occasion of the celebration of the 112th birthday anniversary of Sri Ramakrishna in the Ramakrishna Mission

Ashrama premises, New Delhi, on the 16th March 1947. . . . Prof. Humayun Kabir of the Calcutta University is well known for his catholic views and nationalistic spirit. . . . In this concluding instalment of *The Life of Swami Shivananda* we get a touching description of Mahapurushji's last years and how even in the midst of the greatest infirmities the Swami never lost his sense of oneness with the Supreme. . . . Further elucidation of Indian psychological theories and their usefulness is made in this last instalment of *Yoga and Psycho-analysis*. . . . Prof. P. S. Sastri who is specializing in Vedic research discusses the Vedic metres to show that the present *Rig Veda* is not the whole of what once went by that name.

Scholars will find his *The Fragmentary Nature of the Rig Veda* interesting. . . . In *The Virus of Bigotry* a learned and liberal-minded American traces the growth of this evil passion in the United States and analyses the nature of its sources and suggests certain valuable lines of thought to counteract this ever present danger to civilization and decent social life in all lands. Our Indian readers will find the article thought-provoking especially at this time of the flare up of religious and political bigotry in the country.

CONVERSIONS—FORCIBLE AND VOLUNTARY

No protagonist of any religious community will on principle defend publicly the forcible conversion of one individual from one community to another, unless he be dead to all sense of humanity, true religious feeling and decent civilized conduct. For ordinarily every one wants to put on his best before others and would certainly hide from the light of publicity any low or mean traits in one's character or conduct. But where the level of culture of a society is not very high even this natural and wholesome reserve breaks down very often and this is still more true in times of communal passion and hatred.

The mixing of political passions with religions makes matters worse, and normal life becomes impossible if a remedy is not found for resolving these conflicts in a manner that is at once peaceful and equitable and will have the sanction of the communities concerned as well as the Government of the day.

In the free India of tomorrow, which will dawn as sure as day follows night, this problem will certainly have to be tackled in a decisive way. It may be that this problem will lose much of its agonizing and poignant force when individuals will find that a change of creed or an addition to one's numbers will not bring with it any mundane benefits.

Still there are likely to arise cases of the type that recently happened in the North-West Frontier Province. There a certain person was killed and his pregnant widow was

taken away and married to a man of another community. The unfortunate woman was recovered by her original co-religionists on the contention that she was forcibly converted. This point was disputed by the other community and a riot was engendered on this account. Here the religious motive with regard to conversion must have been of the lowest type. For it is inconceivable that a woman whose husband had just been murdered would have married a man of another community of her accord. That hatred and lust and worse passions are involved in such cases must be evident to all discerning people. But the most amazing feature of the case was that leading people of the offending community sided with the criminals. And such cases are not rare.

Now with regard to the Sikh or the Christian community the aggrieved individual has the possible, though meagre, consolation that he or she can go back to the previous religion. But the Hindu community as well as its individuals have been greater victims because of the unfortunate, and one may even say silly, attitude of Hindu society, towards such forcible conversions. Hindu society, mistaking true religion for local customs and usages, has not countenanced the taking back of such people into their original social group. In ancient Hindu India where there were no alien and inimical elements this idea of not taking back into the social groups individuals who had fallen away from the ideals of the social group, (who had become apostates as the Roman Catholics would call them or Patita as the Hindus name them) might have been plausible for not taking such people back into the social fold. But with the impact of Mohammedanism and Christianity things have vastly altered. However, the conservative forces in Hindu society have not been able to adjust themselves properly to the changed conditions. Under British rule in the first half of this century Hindus have, to their credit, woken up a bit and are aware that their virtual

existence is at stake if they allow elements from their society to add to the numbers of their possible enemies. Still the Hindu needs defence in law against the inroads, often unfair, made by others into the citadel of Hindu society.

To this end we would strongly propose legislation and guarantees, if necessary, in the new constitution of India about proper safeguards against forcible or unfair conversions.

A proper machinery should be set up to decide all matters of conversion from one religion to another. No conversion should be considered valid until it is proved publicly that the individual concerned has accepted it voluntarily in all good faith and without unfair inducements. We do not deny the right of voluntary conversion, for that would be denying the right of freedom of belief and worship which is a fundamental right of every individual. But for the preservation of peace and the protection of weaker individuals all cases of conversions, especially mass conversions, should be properly scrutinized before they can be recognized by the State.

It may be argued by some that, in the free India of the future, Indians will be Indians first and religionists afterwards, as is the case in all other free countries of the world, and that economic and other issues will be what will divide men and not the ways of their worshipping God. It is a consummation devoutly to be wished for and the Hindus will be the first to welcome the disappearance of all religious bigotry, for they have been the victims of it through the ages. But till that stage is reached there must be safeguards of the kind we have suggested above. The Hindus cannot delude themselves into further apathetic lethargy by depending upon the possibility of better sense dawning upon adherents of other religions. For even now Christian missionaries are moving heaven and earth in their efforts to redouble their activities for conversion

in India, China, and Japan. We will not discuss here all the motives for such efforts. Suffice it to warn non-Christians, especially Hindus, that all the latest scientific technique in propaganda reinforced by almost unlimited resources from Christian lands are being brought to bear upon this problem. Hindus must take counter-measures in time if they are not to be further weakened.

KARMA AND SWARAJ

They say a drowning man catches at a straw. One finds an illustration of this proverb in the recent debate in the House of Commons on India. Sir John Anderson, who made a name for himself as an 'iron' man both in Ireland and in Bengal, has made certain remarks which will make Indians laugh at his apparent naivety, were it not that his intentions are malicious. Contending that Britain cannot leave India because of her pledges to the Scheduled Castes, this modern incarnation of St George of Merry England speaks in chivalrous defence of his 'oppressed' proteges thus :

. . . The Scheduled Castes do not want equality. That is the last thing they would desire.

The caste system in India is interwoven into the structure of Hindu society. The Depressed Classes and outcastes, strangely enough, appear to be just as intent on preserving the essential features of the caste system as the high-caste Hindus. This caste outlook of the Hindu, to whatever section he belongs, is not limited to this life and the doctrine of what is called Karma exercises a most powerful influence over Indian minds. One has to bear that in mind.

What these people want is not temple-entry or the abolition of practices which, we, Westerners, are inclined to regard as abuses, not understanding them, they want assurances of educational facilities of which they can take advantage. . . .

If Sir John was sincere and intent upon benefiting the Scheduled Castes one would have thought that he would have done something tangible for his proteges while he was an all powerful Governor of Bengal. But as Mr Attlee neatly put it, 'I have very great sympathy with the people of the Scheduled Classes. I remember going into a village in Madras. We found the conditions they were

in. Has it occurred to the Opposition that that is after 100 years of British rule? . . . The fact is that the existence of the Scheduled Classes is part of the whole Hindu social system. They are at the bottom of the social pyramid . . . We accepted that social system and we are told at the end of our rule that we must clear things up before we go. If that trust was there it ought to have been fulfilled long ago.'

So to draw the red herring of Karma, meaning thereby fatalism and inherent unwillingness to improve one's lot in life, is part of the low tactics which Europeans have always indulged in at the expense of Hindus in order to continue their unrighteous domination over them. The Hindu doctrine of Karma states that a man is what he is as a result of his past and that his present will as surely mould his future as his past has done his present. Indian Swaraj has been delayed because of historical causes. Religion has nothing to do with it. One might as well fasten upon the Christian people of England the responsibility for the horrors of all the wars with which the English upper classes have tormented the rest of the world in the past. The Labour Party, who were till recently the Depressed Classes of Britain and who had been kept down in unbelievable poverty and ignorance only a century ago, at least feel what it is to be oppressed and it is quite believable that they do feel for the poor people of India. It may be that they are making a virtue of political necessity in giving India the power to rule itself. But even this is not such a 'scuttling' as the Tories would make out. It is only to make India a willing partner in the Western Group under the leadership of America. Till now England has been an unwanted parasite feeding upon what looked like the dead tree of India. But when the old Banyan began to put forth new and vigorous shoots upwards and downwards and to manifest its eternal vigour after a sleep of some centuries the sap-sucking parasite found that it could

no longer get further nourishment unless it changes its tactics. So Britain is trying to follow a biological phenomenon called *symbiosis*. This term means that two organisms of different kinds live in intimate union, and to the benefit of both. Now the fact is that Britain cannot exist as a world power without India's support. As circumstances are, she also knows that India cannot stand alone in the present world unless she has the military protection which only Great Britain and America or Russia can give. So before India becomes alienated and throws away the British connection which has been to such great benefit of Britain in the past, the new policy is to have India's long-term friendship in preference to the short-term benefits of political domination. We do not deny that the connection between India and Great Britain on a newer basis may be for the happiness of both and of the world. That is why India is accepting the offer of self-rule which the Labour Party has made.

But this has been brought about by the intense Karma of the Indian people who have suffered much in the struggle to keep them down permanently as helots in the Empire. That historical and other causes have similarly contributed to the miserable condition of the so-called Scheduled Castes has to be admitted. But Hindu society has woken up and it has begun to set its own house in order. At the first accession of real power much has been done to remedy social inequalities and disabilities and all the Congress Governments have passed legislation or are contemplating legislation towards this end. Sardar Patel in a message to the Paniparaj Conference at Balva, Gujarat, said: 'India will be free next year. *In free India all distinctions of communities and castes must be obliterated.* Although we are on the threshold of freedom we have not acquired the strength to digest freedom. Farmers should produce food grains and cloth to meet their own requirements. They should give up drink and other

intoxicants. They should cease quarrelling and settle disputes by arbitration without resorting to courts. In short if they themselves manage their own affairs they will be enjoying the fruits of real Swaraj.' It is in the spirit of this message that Indians understand the doctrine of Karma.

THE TEMPLE OF CONCORD

In this period of history when religion is the cause of strife and slaughter, and every one forgetting his real nature girds his loins to kill all others who differ from his professions it looks odd to talk of the unifying force of religion. But it is more true to say that love and concord are akin to human nature, than hatred and discord. Religious dissension and racial rivalries, however strong their forces may be today, are after all only a passing show, and the human instinct of love will assert itself in the end. For, however exciting it may be, unnatural things cannot last long, and by their very nature all exciting passions have to die out before long.

Religion thus always unites the various sects of people. The communal riots and suspicion are never due to any religious zeal, but due to irreligious fanaticism. The very name of religion means 'to unite', and the moral force sanctifying it is 'selflessness.' 'The religions of the world,' writes M. Hafiz Syed in the *Kalyana Kalpataru*, 'aim at purifying the human heart and bringing it nearer to God; but people in their indifference, do not study their own faiths. This is why they act against them. I dare say, there is no religion in the world which has preached against the brotherhood of man.'

He continues :

The brotherhood of man has a deep spiritual basis. Its practical realization constitutes the first and last words on the paths of spiritual enlightenment. We may go to any highly advanced man of any faith or creed and we shall find him tolerant, loving, and saturated with sympathy and goodwill for all. Brotherliness for all is a *sine qua non* of spiritual development according to both ancient and modern mystics.

All religions without any exception believe in the fatherhood of God as the creator and source of all

beings. If that be so the only logical conclusion that we can draw from this faith is that all men are equal in the sight of God. As Sri Krishna says, 'The same am I to all beings; there is none hateful to Me nor dear; they who worship Me with devotion are in Me and I am in them.'

In the sixth chapter of the *Bhagavata* we read: 'He who regards impartially lovers, friends, and foes—strangers, neutrals, foreigners and relatives—also the righteous and the unrighteous, he excelleth.'

In the *Manusmriti* we read the following: 'He who befriendeth all creatures, his name is Brahman. He who thus seeth the Self in all beings by his own self, realizes the equality of all, and attaineth to the supreme state of Brahman.'

Again in the *Isha Upanishad* we read: 'He who seeth all beings in the Self and the Self in all beings—he hateth no more.'

The same principles of equality and love permeate the teachings of the Prophet Mohammed:

The Holy Koran teaches: 'O you who believe, let not one people or nation scoff or laugh at another people or nation; per chance, they may be better than the scoffers.'

'Who is the most favoured of God? He from whom the greatest good cometh to His creatures.' 'The best of men is he from whom good accrueth to humanity. All God's creatures are his family and he is the most beloved of God who trieth to do most good to God's creatures.'

'Feed the hungry and visit the sick and free the captive if he be unjustly confined. Assist any person oppressed whether he be Muslim, or non-Muslim; God enjoins you to treat women well, for they are your mothers, daughters, and aunts.'

'Remember ye are all brothers. All men are equal in the eyes of God. And your lives and your properties are all sacred; in no case should you attack each other's life and property. Today I trample under my feet all distinctions of caste, colour, and nationality. All men are sons of Adam; and Adam was of dust.'

Thus the above quotations show that the underlying current in every religion is unification of mankind and not vivisection. It is well that those leaders of today, who ask religious sanction for cutting each other's throat and that of their nation, remember this. They are all enemies of the great Prophets masquerading as pious men. The sooner they are exposed the better for all mankind.

REVIEWS AND NOTICES

MAN AND HIS BECOMING ACCORDING TO VEDANTA. BY RENE GUENON. *Translated by Richard C. Nicholson. Published by Luzac and Co., 46 Great Russel Street, London, W. C. 1. Pp. 188. Price 12s. 6d.*

Having felt that his *Introduction to Hindu Doctrines* was rather vague and scrappy and that critics might perhaps have a poor opinion of his real knowledge of Vedanta, M. Guenon has here given us the first-fruits of his researches in 'pure metaphysics' as he likes to call it. This 'pure metaphysics' is nothing but the Tatvajnana of the Hindus; and M. Guenon's predilection is toward the Advaita Vedanta of the Upanishads as expounded by Shankara.

He pretends, with little success, to be an authority and a true interpreter of the truth of Vedanta according to 'tradition,' while others 'only make their case worse by pretending to a knowledge which is not theirs, and so he finds it 'necessary to expose the absurdities of their pretended doctrines whenever the occasion presents itself.'

His sage observation that Vedanta is neither philosophy, nor religion (*vide* Ch. I), but 'pure metaphysics' takes us no further than where we were. Nor need the intelligent reader attach much importance to his pedantic insistence upon translating Sanskrit terms in his own way (with Sanskrit words in brackets). For, to anybody who knows something of Sanskrit, his renderings will sound strange (if not original!); while for others, they will be practically useless. To take only one instance: He translates the word 'Sadhana' as 'realization' (Pp. 171 & 174). Every Sanskritist knows what it really means. The word for 'realization' is 'Siddhi' and not 'Sadhana' which connotes 'means of realization.' It is amusing to note one, who has written pages against the wrong translation of Sanskrit terms by Orientalists, to commit such an egregious error.

A more pitiable confusion in understanding Hindu doctrines, is his interpretation of the Sankhya doctrine. He writes (p. 50) :

'The opinion according to which Prakriti is self-sufficient as the principle of manifestation could only be derived from an entirely erroneous view of the Sankhya, originating simply from the fact that in this doctrine what is called 'production' is always viewed from the standpoint of 'substance' and perhaps also from the fact that Purusha is only mentioned there as the twenty-fifth Tatva, moreover quite independently of others which include Prakriti and all its modifications; such an opinion, furthermore, would be formally opposed to the teaching of the Veda.'

The first paragraph of Chapter VI is a model of the

confusion in the author's mind in this connection. If we accept the view of M. Guenon, then Shankara's understanding of the Sankhya doctrine must be 'entirely erroneous.' For, Shankara in many places says thus :

'Such a view as the Pradhana and others as being the cause (of the world) have been refuted as not being based on Shruti'; 'The view of Kapila which is contradictory to Shruti cannot be accepted.' 'Manu (thereby) condemns the view of Kapila who does not believe in Sarvatmatva-darsana but puts forward plurality of Atma (Atmabhedabhyupagamat).' 'Thus it is proved that by the plurality of Atma also, (and not only by the assumption of an independent Pradhana) the view of Kapila is opposed to the Vedas and also to the view of Manu which is based on the Vedas. Kapila by acknowledging a plurality of selves does not admit the doctrine of there being one Universal Self.'

In I. i. 2. of the Brahma Sutra Bhashya, the Pradhana and Mahat of the Sankhyas is considered by Shankara as not based on Vedas nor experienced in ordinary life. 'They all (the Sankhya Smritis) teach that the non-intelligent (Achetana) is the independent (Swatantra) cause of the world.' In I. iv. 1. Shankara explicitly refutes the theory of the Sankhyas about the Pradhana and Mahat and shows that the Avyakta of the Vedanta is not the same as the Pradhan which is but an imaginary conception of the Sankhyas. Shankara interprets Mahat as the Jivatma or it may denote the intellect of the Hiranyagarbha which is the basis of all intellects. And in II. i. 4. he says: 'The Sankhya and Yoga systems maintain duality and do not discern the unity of the Self.' He accepts only 'those portions of the two systems which do not contradict the Veda.'

Nor is M. Guenon's description of the relation between Purusha and Prakriti quite Vedantic. His brain is confused, and could not distinguish the Vedantic and the Sankhya views; and he has made matters worse by his vain attempt to harmonize the two views. Chapters V and VI are vitiated by this confusion of thought which can be traced to some extent throughout the whole book.

His explanation of the 'Mahat' is not in accordance with what Shankara says in Brahma Sutra Bhashya (I. iv. 1). Shankara rejects the Sankhya view which M. Guenon is trying to expound.

However, even though the book is not authoritative, it will be useful as giving a readable account of some of the Hindu doctrines and will reward the earnest reader, if only by rousing his interest to know these doctrines more clearly.

NEWS AND REPORTS

THE ASIAN DELEGATES AT THE RAMAKRISHNA MISSION, NEW DELHI.

Under the joint auspices of the Ramakrishna Mission, New Delhi, and the Ramakrishna Mission Institute of Culture, Calcutta, a reception was given to the delegates of the Asian Relations Conference on March 31st 1947 at 4 P. M. at the premises of the Mission at New Delhi. Swami Gangeshananda welcomed the delegates with an inspiring address in which he invited them to participate in the great spiritual movement initiated by the two Saints, Ramakrishna and Vivekananda. Dr. Kalidas Nag, speaking on behalf of the Ramakrishna Mission Institute of Culture, reminded the audience of the spiritual rapprochement between the East and West effected by Swami Vivekananda at the Chicago Parliament of Religions in 1893. Within half a century, the movement had covered India and other countries with a vast network of spiritual and philanthropic organizations unique in history.

In replying to these addresses, Dr. Hugo Bergmann, eminent philosopher leading the Jewish delegation, said that though he had read something of Sri Ramakrishna and Swami Vivekananda from Romain Rolland's books, it was not till he had come to Delhi that he realized the full significance of the great humanitarian service which the Mission had been rendering to the world. Prof. G. S. Akhulediani of Georgia, a member of the Russian Academy and translator of the *Ramayana*, paid a glowing tribute to India as being the cradle of all religions and added that the U. S. S. R. upheld the principle of toleration of all faiths.

Prof. Stuart Nelson, Negro educationist, and Prof. Edwards, Exchange Professor from the U. S. A. to the Madras University, also spoke with great feeling extolling the Mission's work. Prof. Horace Alexander, leader of the Friends' Service Unit, India, confessed that in spirit he felt himself to be a Hindu in Hindusthan and a Chinese in China when he breathed the atmosphere of the great spiritual leaders of these countries.

The Armenian, Siamese, Burmese, and Chinese delegates joined others in according their thanks for the warm welcome offered to them by the Mission. A spirit of deep cordiality and fellow-feeling marked the function from beginning to end.

Address of welcome presented to the Delegates to the Inter-Asian Relations Conference is given below:
Sisters and Brothers of Asia,

I feel it a proud privilege to welcome you this afternoon on behalf of the Ramakrishna Mission. We are grateful to the Indian Council of World Affairs for

giving us this opportunity of greeting you here with feelings of love and affection as fellow-Asians. Ignoring the discomforts of travel and other difficulties you have assembled in this great city, Indraprastha of hallowed memory, undoubtedly at the inner urge of awakened Asia to find out a common basis of life for the vast mass of humanity inhabiting this continent. We may look different from one another racially, culturally and in outlook of life, largely through accidents of geography or due to the forces of natural evolution. But if we want to live in amity, peace and happiness as fellow citizens of our motherland Asia in relation to the present world context, we shall have to forge a language of unity which will not only reconcile all our diversities but also enable us to understand one another and work together for the attainment of greater prosperity, material and spiritual, which yet remains unattained due to adverse world forces.

We are sure that the Cosmic Force, which in the language of religion may be spoken of as the Divine Will, has got you here together. We are equally sure that that same Cosmic Force is utilising the Indian Council of World Affairs for its great purpose and will crown your labours with success and mark you out as the blessed pioneers of a new era of goodwill and progress.

We of the Ramakrishna Order of monks, who are your fellow-workers in this noble task, though conscious of our limitations, have been working for more than half-a-century to that end through service to humanity and endeavours to appreciate and assimilate each other's view-point. We feel highly gratified and encouraged to see that as a result of your deliberations you have resolved to establish an Institute of Inter-Asian Culture and thus taken up the work we have cherished and worked for so many long years.

The Ramakrishna Mission ever since its inception has been trying to realize both through precepts and action the principle of unity in all varieties of human life, an ideal which was realized in the person of Sri Ramakrishna in its highest spiritual sense. But Sri Ramakrishna, whose name the Mission bears, was not a mere philosophic or eclectic visionary. He was a supreme realist to whom nothing was too small or insignificant to care for and nothing too great or elysian to strive for. With his deep and rich spiritual intuition he felt that so long as man has to struggle against abject poverty, misery, ignorance, disease and squalor, ethical, moral and spiritual unfoldment which constitutes the aim and ideal of all human progress would remain unattained. So he charged his illustrious disciple, Swami Vivekananda, not only to preach to the

world the dignity of the human soul but to work with unflagging vigour for the removal of the physical and material wants of mankind.

We the followers of Swami Vivekananda do not accept the limitations of national boundaries, or of doctrines and dogmas or of distinctions of race, caste, creed or colour in our work of service to humanity. As such we have set before us the ideal, in the language of our Leader, to be born again and again and suffer thousands of miseries so that we may worship the only God that exists, the only God we believe in, the sum-total of all souls; and above all, our God the wicked, our God the miserable, our God the poor of all races, of all species, are the special object of our worship. The Mission through its 150 centres in India and countries abroad like Argentina, France, Great Britain and the U. S. A. is trying to carry out this task with brotherly love and in a spirit of service and worship. And we are pledged to pursue this ideal irrespective of political, social or racial conflicts or upheavals which we may have to witness or pass through. Towards that end, we established in 1938, on our own initiative, an

Institute of Indian Culture in Calcutta to foster the cultural unity of all nations and races. The Secretary of that Institute, Swami Nityaswarupananda and his co-worker, Dr. Kali Das Nag, are here today to greet you in the name of that institution.

The little success the Mission so far attained has been due to your good wishes, co-operation and understanding of its ideal and we hope we shall have such support and sympathy in greater measure in the future.

May He whom we call the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Bodhi of the Buddhists, the Jehovah of the Jews, the Wisdom and Law of the Confucians, the Father in Heaven of the Christians and the Allah of the Mohammedans, and whom you may call the Master-Power of creative evolution, give strength to you to carry out your noble ideal!

Ramakrishna Mission,
New Delhi.
March 31, 1947.

SWAMI GANGESHANANDA

TO OUR SUBSCRIBERS

We seek, once again, the kind indulgence of our subscribers and readers for the delay in the publication of *Prabuddha Bharata* this month and in the preceding months. The delay is mainly due to printing and other difficulties arising from the recurring disturbances in Calcutta. In spite of our efforts to publish the *Prabuddha Bharata* punctually on the 1st of the month it has not been possible to do so owing to causes beyond our control. Work in the press is likely to be affected so long as such disturbed conditions prevail, and, consequently, the publication of *Prabuddha Bharata* may be delayed. We, therefore, request all our subscribers, readers, and agents to be so good as to appreciate our difficulties and not to mind any inevitable delay in receiving the *Prabuddha Bharata*. We assure them that we shall try to minimize the delay as much as possible and eliminate it altogether as soon as normal conditions are fully restored.

MANAGER

Prabuddha Bharata