

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

## AMBROSIA\*

Latu Maharaj: ‘Oh! who says you have committed any wrong? Do you know what he would say? “Such salutation is appropriate between equals. It is customary to salute bending your waist to a person who is senior to you in learning, wisdom, austerity, and also in name and fame. But you are to prostrate before one whom you like to give implicit obedience. Thus do you destroy your ego and arrogance.” Often he was heard to say: “You should salute one wholeheartedly. Salutation, to be of value, musn’t be a show”.’

‘Master would ask us to learn how to do “*Dandabat*”. “All your vanity and egotism will fly off”, he would say. One day, at Daksineshwar, a devotee behaved rather badly. I could not control myself and scolded him. Master became very sad for this behaviour of mine. He realized the grief of the devotee. He told me after his departure, “Harsh words should not be applied to them who come here. Do you know how great are their sufferings—those who live with a family?

They come here for a little solace. And if you hurt them by scolding for lack of courtesy, where will they go? Scolding or haughty words are inadmissible in the company of holy persons. That apart, you should not say any word which may wound one’s feelings.” Do you know what he ordered me afterwards? “You should go to him tomorrow, and beg his pardon.” I went but pride intervened. I talked on many things with him in a friendly manner and returned. Would you believe what Master enquired of me? “Hello, have you conveyed to him the salutations of this place (meaning *his* salutations)?” I was perplexed. Again he added, “Go, go at once, convey the salutations of this place.” I had to start at once. The devotee burst into tears when I conveyed his salutations. I also became deeply moved at that sight. Master told me, when I came back, “Now all your faults are pardoned”.’

Obeisance destroy vanity and make one humble. Here are some more instances of

\* Translated by Swami Parananda.

how Master would teach humility to Latu Maharaj:

Master, accompanied by Latu Maharaj, went to Suresh Mitra's house. Sri Suresh performed a small function on this occasion. Suresh Mitra brought a magnificent garland for Master. When, however, it was put round his neck he threw it off. Suresh Babu became sad to the core, and lamented his lot. Master grasped the situation and narrated a story from *Bhaktamāla*, which emphasized the motive that should accompany a gift to a *sannyāsin*. He explained, 'God accepts gifts that are not polluted by the touch of any vanity.' Then Suresh understood how profane he had been and was seized with remorse. Seeing the condition of the devotee, Sri Ramakrishna started *samkīrtana*. Maddening chorous and dance flooded the devotees with ecstasy. Master, forgetful of the surroundings poured himself out through songs and dance, and in that supernormal condition picked up the discarded garland and wore it himself. O the beauty of that ecstatic figure with the gorgeous garland joyously dangling to and fro and in that supernormal condition picked up steps! Master broke out in the song: "I put on the necklace of the world—the necklace wet with the sweet tears of love divine".'

Latu Maharaj later explained to us the significance of this incident. Said he, 'Though Suresh was one of the divinely appointed commissars of Master, yet he would not accept his gift at first. But when he became purified by repentance, he symbolically put that garland on his own neck.'

The following incident took place in Sri Monmohon Mitra's house.

Latu Maharaj continued after a short pause, 'I had been many, many times to Monmohon Babu's house! But I one unforgettable experience when I went with Master. Many devotees came there and were singing devotional songs. But everywhere there was a stamp of noise and pomp. People looked different from devotees. One could easily read their minds; as if they said, "See

how we sing, how we dance, how we are playing the musical instruments!" Everything was hollow, showy artificial. Master sat still for a long time. When the song stopped he remarked: "Salute the (Lord's) *Name* first before you begin to sing the greatness of His name".

Hearing this one devotee asked Latu Maharaj: 'Maharaj, we could not rightly grasp the meaning of these words of Master. We have never heard or known about saluting the *Name*.'

Latu Maharaj: 'If you don't hear a thing, does it mean it is not in the scriptures? He used to say that one should sit for Japa, after due salutation to *Nāma* (the Lord's name). Take shelter in that *Nāma*. The name and the named are the same. If you pray to the name, you will reach the named.'

He added 'Oh, the *Name* itself is *Śakti* (Power)—the *Name* itself is God. First worship and pay reverence to Power, then you will reach God.'

Guru and the Chosen Deity are one—one must not make any distinction between the two. I have to talk so much because of your disbelief. . . . All my trouble with you is due to this body. Had it not been for this illness, do you think, I would have cared for anybody? Ah! had brother Vivekananda been alive we would have been free from all anxiety.

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Dr. Durga Charan would come as late as 8 p.m. and bawl out 'Hride, Hride' (Master's nephew). Master would ask Hriday to open the door immediately, and the latter would do it quickly. The doctor would observe Sri Ramakrishna from head to foot reverentially and without speaking a word would go away, asking Hriday to pay a visit to him, implying he would give something to him. He alone knew with what eyes he looked upon Master.

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Master used to say, 'I am a sovereign *Sannyāsin*.'

# SWAMI VIVEKANANDA—HIS UNCONSCIOUS GREATNESS AND MISSION

BY THE EDITOR

Everything in this world is illusive in the sense that what it is in itself, how it appears to itself, is not known to us. What we know is the total reaction of everything else, including ourselves, on it. This is our world and we live in it. This is our real world and we, except the few Vedāntists, do not call it illusive or illusion. We call that thing illusive which has an extra dose of deception in and around it, which appears unusually different to different persons. We call a person illusive whom we fail to understand as we do others, who appears differently not only to different persons but to same persons at different times; about whom different persons give widely different versions and yet none is sure that he has given a fairly correct view of him. Such a person is Sri Ramakrishna. He appears exceedingly simple but as man tries to understand him, he goes deeper and deeper, never coming to an end; and when the man comes out of the study with a sense of utter inadequacy he finds Sri Ramakrishna quite a different person from the one he started with. Not so is Swami Vivekananda. He grows no doubt with acquaintance; but it is growth in degree. From the start he forces us to ejaculate 'uncommon'—uncommon in everything; and with study and intimacy this uncommonness increases in degree. One can take Sri Ramakrishna as a fool or simpleton, a madcap, a neurotic, a hopelessly other-worldly; or can leave him with an 'Oh!' or 'Ah!' But even the child Vivekananda never gives such an opportunity to anyone; he impresses his greatness on one and all. Why is this difference? Man's standard is human, with which he can judge Vivekananda. To the Vivekananda, budding or fully blown, the standard of human greatness applies well. In the case of Sri Ramakrishna the form is

human but the content is mysterious, sometimes the standard seems to apply well, but perhaps the very next moment it is completely off, it cannot be applied at all; the content is totally different in kind. Swami Vivekananda, who undoubtedly knew him most, did not dare to write his biography.

Vyāsa, the founder of the Vedic or the Indo-Aryan culture, has created two wonderful twin-characters, Nara and Nārāyaṇa, literally, man and the refuge of man. The mythology is that God (Nārāyaṇa) divided himself into four and engaged the two unequal parts, Nara and Nārāyaṇa, into eternal austerities of the most rigorous type for the welfare, especially the spiritual enlightenment, of creatures, whose paragon is man who is also called *nara* with a small 'n'. Apart from their differences in powers and wisdom, Nara and Nārāyaṇa have a difference in outlook, the former representing the highly enlightened man's powers, knowledge, and devotion to and aspiration for God, and the latter representing God's powers, wisdom, and grace to help man progress towards God. It is they who incarnate as men to establish the Kingdom of Heaven on earth. They are born together from time to time and act in complete unison, Nara forgetting his true self and submitting himself wholly to Nārāyaṇa, who keeps his memory, powers etc. in full control and utilizes them for the benefit of mankind and other creatures. Nara, the representative spiritual man possesses, in his human incarnations, all the sterling merits and virtues of the highest type of man; but as long as he does not meet the incarnation of Nārāyaṇa and get his grace he does not awaken to his real self and plenitude of powers. With Nārāyaṇa it is different; eternally possessed of all his powers etc., he

takes any shape, any kind of body, not even necessarily human, and manifests to ordinary men only those qualities or powers which exigency requires, reserving his fullness for the devotees alone. In fact Nārāyaṇa, the manifest *ṛṣi*, is always, even in his incarnations, one with the unmanifest Supreme Nārāyaṇa and therefore eludes in his infinitude, the grasp of finite man. Nara as the manifest *ṛṣi* regards himself as a divine chip, full of divine powers, wisdom, etc. far superior to all creatures but always in loving submission to the *ṛṣi* Nārāyaṇa; and in his incarnations he does possess all the virtues and powers of his divinity and *ṛṣi*hood but remains forgetful of their plenitude unless evoked to them by Nārāyaṇa. In his incarnations Nara is a perfect human being possessed of all the greatnesses, humanity aspires after, born with the completest capability of grasping Divinity which no other human beings, gods, or goddesses can approach, but needing the touch of Nārāyaṇa for efflorescence. As the representative man Nara's heart bleeds for men's sufferings, they make him restless for lifting them up from their weaknesses. He fights, quells, and dominates the unrighteous, and protects and serves the pious and the great, for whose sake, during his unenlightened stage, he would not shrink from crossing sword with gods, and demigods and even the Godhead. His righteous courage is amazing. In all his acts, great or small, he throws himself with an abandon. An unconscious unbounded faith in the Divinity expresses itself in a limitless faith in his own powers.

Nara appears to be terribly active, even aggressive; but he always stands for the righteous. Any display of narrowness or meanness, any commission of impious act, would throw him into a paroxysm of rage; and he would not be satisfied until the wrong is righted. Leadership is writ large on his forehead. His own failings or virtues he never tries to hide, nor does he take pride in them—they are natural expressions like hunger and thirst. There is a natural attraction as we have said, for God in him. But even when he meditates, it is not

a passive relaxation nor a lachrymose surrender but a veritable storming of the fortress of Reality. The fighter in him comes out in spiritual matters too. It is not due to egotism, Srī Kṛṣṇa alone knew that Arjuna's unbounded faith in himself had its source elsewhere Arjuna did not flinch from fighting Srī Kṛṣṇa when *dharma* demanded it, but his love and adoration for Kṛṣṇa did not lessen on that account. His was the friendship of the brave, like Guru Govind Singh's. Because of these human qualities and love for humanity, Nara is easily understood and admired by all kinds of men.

Nārāyaṇa, in his incarnations, also lives for man; in fact that is his only work—to awaken man to his spiritual greatness. But his aloofness and power of hiding himself delude man, who consequently cannot appreciate him. His heart too bleeds for man but there is no open expression of it. In his supreme power and wisdom he knows when, how, and whom to grace and he does it so naturally that it lacks display wholly. Nobody, except the person so blessed, can take any notice of it. But Nara has a propaganda (in its good sense) voice. It is impossible for him to do things quietly. He is not vain, nor even unconsciously; it is his nature. He must share all virtues with as many as he can gather round him. If he is prompted to do anything good or virtuous he must force others to be his co-partners in the great undertaking. Not so is Nārāyaṇa. Everything is known to him—who is fit for any work, how far one can be taken up, and with what method. He picks and chooses those who are ready and leaves others, however terribly suffering, to themselves absolutely callously, as if they do not exist. Nara has the power to know other's fitness but he would not use it, he could not. The moment he sees sufferings or weakness, he brushes off all consideration of fitness, he jumps into the situation and gives relief to the man; if he fails, as he does not unoften, he mingles his own tears with the sufferer's; and even if God Himself forbids him, he would not listen to Him and compel Him, by his own suffering

and unbounded love of and faith in Him, to mitigate the man's present suffering without caring for his greater suffering in future.

This is the conception of Nara and Nārāyaṇa that Vyāsa has created for the eternal culture of India. It has gone so deep into our culture that many times since then Indian history has repeated their incarnation in the national life. The birth and activities of Sri Ramakrishna and Swami Vivekananda are the latest examples of this repetition. Whoever would read the two biographies in quick succession would be amazed at the parallelism of these two lives with those of Nara and Nārāyaṇa. We would give below just a few incidents from the life of the Swami to show how he represents the Nara type.

## II

Swami Vivekananda's earlier name was Narendranath. Narendra's mother was a staunch Hindu, and his father, though born of a man who turned a Hindu monk remained indifferent to Hinduism, with a strong bias, befitting the wealthy and intellectual class of the age, towards Sūfism and Christianity. In the zenana Hindu orthodoxy prevailed, in the outer apartments, especially the leveehall, the style and etiquette of the Muslim nobles were prominent. The liberal education that Narendra received was English with its heavy dose of positivism, though he never neglected Sanskrit. Even while in his teens he came under the influence of the great Brahma leaders, Devendranath Tagore, Keshab Chandra Sen, Shibnath Sastri and Vijaykrishna Goswami. A little later he formally joined the Sadharan Brahma Samaj.

With a natural bent for 'seeing' God and attracted greatly towards his mother, the child Narendra took mother as his guide in religious matters but selected his own path of reaching God through meditation. Later, during his college days, he formed, in imitation of the Brahma Samaj, *Upāsana* (worship) groups, in which also meditation formed the chief item. But his earlier meditation on Śiva had given place to that on the God of the Brahma theism,

the formless, omnipresent, omniscient, loving God who responded to prayer. A keen and assiduous student of history, literature, philosophy, comparative religion, and science, he must have been led by his studies to this conception of God. The idea that God can be seen and realized in life and that that is the end of human life never left him, though his conception of God underwent evolution with the maturity of his brain and experience. Possessed of almost limitless energy, he threw himself with an amazing abandon into acquiring whatever appeared to him manly. Gymnastics, wrestling, boxing, stick-play, outdoor games like soccer—all attracted his attention and in all he excelled. He learned music with an *ustad*, an expert musician. What was strange is that all these rare accomplishments, physical and intellectual, did not make him proud; they were approached and acquired as a matter of course, there was nothing to be vain about them. An inward urge led him to certain direction, to certain activities and crowned him with success. That gave him a supreme satisfaction, a robust self-confidence. He had always so many irons in the fire that he could hardly find time to retrospect over his gains. His natural energy and skill would keep him restlessly engaged throughout his waking hours—he could hardly sit quiet in his classes.

His activities brought him into contact with all classes of people, who, in those days of the Indian youths' first love of the Western culture and customs, threw morality to the winds and regarded licence as enlightenment. But his natural divine urge protected his strong Bohemian nature from taking this wrong step—this folly just had no appeal to him. It was too low and mean for the strength he was inwardly conscious of wielding. He had a scorching scorn for all that—a scorn that he alone could show, when occasion demanded, to send a chill through the spine of the proposer. He would not walk on that part of the footpath where stood a theatre building, because the players were of indifferent character. He loved his associates very dearly and would go to any

length to help them; but they had many secrets to hide from him, which held them in awe of him. Some would not hide their mistakes and weaknesses, and for them he cherished genuine love and sympathy.

Morality with him was no mere avoidance. Weakness fled from him. Being the pet child of a rich family, he was provided with all articles of luxury and could get more for the mere asking. But of his own accord and untutored by any, he lived an austere life from his boyhood. He did not do it for the sake of austerity; one might say, neither for any higher ideal, for he did it even when he did not understand its value in spiritual life. The Brahmo Samaj, which he joined whole-heartedly, was against austerities. The great leaders, for whom he had genuine regard all his life, were no advocates of austerities. Following Raja Rammohan Roy, they were in favour of beauty and grandeur in life, secular and spiritual. That prince among men, the Maharshi, was one of his few heroes. All these circumstances notwithstanding, this young man was leading an austere life, unknown to others and in the midst of luxuries. The only explanation is he was just following an urge, he knew not what.

Meditation on God, an evolving concept with him, as with all, was one of his activities, we have said, from his childhood. With the study of logic and philosophy, the concept was taking a definite shape. Deep meditation and ratiocination were helping this growth. The spiritual lives of the great Brahmo leaders were fanning the inward fire. Singing of devotional songs, full-throated and whole-hearted, joined heart to intellect. Circumstances thus conspired to raise a storm in him. If God really exists, life is gall and wormwood without Him. Restlessness seized him. He started inquiring of noted spiritual men if they had 'seen' God. He was on the point of breaking down with getting negative answers when he was brought to Sri Ramakrishna, who not only gave the answer he wanted, his life needed, but told him he could show Him if he really wanted to see Him and was ready to pay the price for it.

He was. In fact he held his life on a platter to offer it to Him. But God accepts none straightway. All hurdles in the shape of doubts and misgivings, alterations of hopes and hopelessness, are to be cleared before He vouchsafes a glimpse of Himself. Sri Ramakrishna's great love for, and too familiar behaviour towards, him, coupled with his spiritual impatience to impart at once the highest divine realization to his beloved Narendraraised doubts in the latter's Westernized mind about the sanity of his prospective Guru. Unable to reconcile, with the aid of his knowledge of the nineteenth-century Western psychology, the wonderful sacrifice, holiness, and divine inebriation of Sri Ramakrishna with his strange conduct towards himself at the first meeting at Dakshineswar, Narendrar took him to be a mono-maniac and guarded himself against being influenced by Sri Ramakrishna, at whose feet he was, most gladly and gratefully, to lay down his life and all for ever in a few years. When under the guidance of this strange personality Narendrar's meditation took a definite line and wonderful visions and realization started coming to him, he understood the worth and extraordinary powers of Sri Ramakrishna. But what attracted him most towards his Guru was the absolutely selfless love that remained fixed and unmoved even when all others left him or became indifferent to him. These initial doubts and fights had a deeper meaning. They gave Narendrar an unprecedented understanding of the spiritual domain and enriched his own spiritual life, which otherwise might not have been his. This fitted him too for the great task that later devolved on him.

Narendrar got what he wanted. He got something else, something that he did not know but needed, to which we would return presently. The next five years of his life was the sweetest and richest period of his life. Previous to this, his life was an unconscious preparation for what was to come during the last ten years of his life and what had *almost* no bearing on this period. This was the period in which he was in the most intimate relationship

with his only beloved, his only ideal, his true life—his God, whom he enjoyed to his hearts content, within and without, within in deeper and deeper meditations of great variety culminating in the *Nirvikalpa Samādhi* at the Cossipore garden, and without in the form of his divine Guru, whose love welled up and overflowed at the mere utterance of the first syllable of his name, 'Na'. If there was ever a lull in his lifelong restlessness, it was in this period; if he was ever himself, the great ṛṣi immersed in *samādhi*, it was given him only during this too short a period—given in a niggardly way and then denied to him for life. Sri Ramakrishna knew that the love he was showering on him was nothing compared to what he was withholding from him for the good of the world, his mission. Within, in the deeper region of the two personalities there was an attraction of one kind; without, in the surface personalities and for the sake of this too gross material world, there was the enacting of a tragic part. The sorrow of such a life is too deep for expression; and the universal and inexorable law of recompense requires the enactment of a truer and sweeter drama, for which the troth has been plighted.

Even this period was not all sweet to him. It had its bitterness. Penury overtook him unawares in the wake of bereavement at the loss of his father, too improvident and too generous. At the first touch of poverty friends and relatives, who wallowed in his father's wealth turned into enemies. He steeled his heart and declared jihad—against whom? but the only person he owned, his God. To us God is but one of the numerous concepts we deal with in our daily life; not so with Narendra. During this time he was in possession of the Bridegroom, and the pique was directed against Him. His mother, brothers, and sisters were starving and he, with his best education and putting forth the greatest efforts, failed to bring succour to them. In righteous indignation he turned against the source of righteousness—he turned an atheist and left visiting Sri Ramakrishna.

Man wants God but also his family and

the world. To give up all and follow Him—man is not prepared to do. To see his mother, to whom he owed so much of his greatness and goodness, starve with her dear ones was the very limit to his patience as to the understanding of the goodness of God. But God is jealous. A keen struggle between the two kinds of love, worldly and divine, raged in his heart. The reconciliation between the sorrows and sufferings of the pious and the kindness of God came to him when he came to the end of his tether, when he lay, one day, exhausted, drenched and unconscious, on the open verandah of an unknown house on a Calcutta street. His Beloved's grace descended, he understood the mystery, his physical and mental strength returned. He again started visiting Sri Ramakrishna, was blessed with the vision of the Mother Divine, worries due to poverty left him, and he learned the unforgettable lesson about the dark side of the world, the cruelty of men, for whom he was to lay down his life. But it was half the lesson, the other half was to be learnt after the passing away of Sri Ramakrishna.

A few months after Narendra entered into the *Nirvikalpa Samādhi*, Sri Ramakrishna called him aside and passed off into a deep trance; and Narendra felt something entering into him and lost control over himself. When he returned to normal consciousness he saw Ramakrishna in tears. He was told that he had infused into his beloved disciple his powers, with which he was to accomplish the Divine Mother's mission. A few days of special instructions followed regarding the mission. Then the fateful day, the 16th October, 1886, came and Sri Ramakrishna entered into a deep *samādhi* from which he never returned to his gross body. Narendra turned a new chapter of his life. He was to complete the lesson the world had to teach. That he was to do alone in the wide open world. Is it true he did it alone?

### III

What Sri Ramakrishna precisely instructed Narendra to do is not known to us. But from

his extensive correspondence, before and after he rose to fame, this much is evident that he was asked to gather together the former's boys and form a nucleus of a monastery where his worship would be introduced. It may seem preposterous to those who are unacquainted with the religious movements in India that Sri Ramakrishna would himself be eager to be worshipped! It is not a personal question. It is a conviction born of realization that the symbol of the highest synthesis and varied spiritual realizations would and should be adored. Worship is adoration of an ideal and its symbol. The idolatrous call it idolatry. All other ideas, introduced into the Ramakrishna Math and Mission, were later revelations, none being the Swami's own, as he confessed a number of times. Only one idea, which has become the beacon of the Math and Mission, struck him dumb with its blaze and beauty when he first heard it from his Guru's lips during his formative period; it is the new interpretation of 'work is worship'. Narendra, however, kept his charge smouldering within and followed his restlessness—whose reason he never knew fully except a few days before he passed away—whithersoever it cared to take him.

Narendra covered the whole country by his travels. He started with the idea of losing himself completely in an unknown hidden corner of the country in one unbroken rapport with his beloved God; and this in direct opposition to his Guru's behest, so strong was his urge to remain unified with his Beloved. When his vow of travelling or pilgrimage was completed he found to his own wonderment that his Beloved was walking outside with myriad legs, stretching His myriad bony, wiry hands towards him, not for a sweet embrace but in a gesture of begging, His myriad socketed eyes, dry of tears, tragically depicting misery, degradation, and oppression. He understood, he resolved, he vaguely, quite inadequately, found a way out. Like one possessed, forgetting all the lessons that his deep acquaintance with English novels and European History gave about Western society and cul-

ture, their ways and outlook of life, without any preparation or forethought, he came to America as a beggar for India's uplift—almost a childish thought to be scotched as quickly by the first touch of reality as it was hatched. One wonders how it struck him at all. With his keen power of observation and sharp dominating intellect, he hatched a plan of infusing life into a leviathan with gifts from a country which, up to that time, had only earned wealth and enjoyed itself its benefits, whose Rockefellers and Fords were yet unknown, and whose moral principles were carefully hedged by its Christian faith. However absurd it might appear to other of his time and to us today, he put his plan into action and suffered the indignities of a curio in a foreign land.

Here is manifest the Nara characteristic of the Swami. Nara is called upon to do the most difficult job which none but he could do. And yet he must do it without knowing the real reason for it. Through Arjuna the entire proud class of the Kṣatriyas were to be destroyed to enable the later generations to develop the composite Aryo-Dravidian culture. But the same Arjuna must be kept in the dark; otherwise Arjuna, despite his great regard for Śrī Kṛṣṇa, would not do it. Śrī Kṛṣṇa could not persuade Arjuna to lie before Drona. The great spiritual potentiality of the Indian masses must be made kinetic by drawing the attention of the worthies towards it. The New World bubbling with energy and latent goodwill must be awakened to spirituality. These two great missions—two branches of a grand scheme—must be fulfilled through the instrumentality of the great Swami. For this the richest and deepest direct spiritual experiences are necessary. To them must be coupled a great intellect and a rare gift of the gab. The universal Will and Power that we call God combined all these qualifications in the personality of the Swami. But it had a natural defect which could not be obviated. Just as no amount of ingenuity can take away heat from fire, for heat is fire, so the highest spiritual experience that awakens in the experiencer an irresistible persistent attraction



for itself cannot be taken away from him, for the experience has joined him to Truth, made him one with It, made separation impossible. Sri Ramakrishna felt it terribly and it was the Divine Mother Herself who managed to keep his soaring mind down in a different way—we must remember the Nārāyaṇa type here. Had the Swami had to do this spiritualizing work with the full blaze of his consciousness, he would have, ever and anon, passed into the *Nirvikalpa Samādhi* and the fighter's work would have remained undone. Arjuna alone was fit to acquire and possess the *pāśupata* weapon; the Swami alone was trained for the great work. But natural laws cannot be changed. So if the noble mission was to be fulfilled the Swami's mind must be diverted to a slightly different channel, but the channel must have direct connexion with the main river of spirituality. Indian patriotism based on spirituality was the ideal that was placed before his conscious mind, but he was to seek the material regeneration of his country through which it must rise to its spiritual heritage. He must give his very best, his spirituality, to America, he must awaken the newly rising noble race to its true greatness of the highest synthesis based on God. But his mind, a great portion of it, must be pre-occupied with the material uplift of the oppressed, but the highly noble, masses of his country. He must not know the real purpose of his life, lest he should allow himself to be engulfed by the yawning chasm of the monistic experience. Even under the circumstances he had to work, he was, now and then, subjected to this highest experience; and it needed a careful guarding over by his intimate American friends and disciples—to whom our gratefulness is unbounded—by diverting stories and talks and other devices to keep the mind of the Swami from soaring higher. It is easy to talk of humanism, of seeing divinity everywhere in the universe, of laying down one's life in the service of man, etc. as long as that all-negating experience is denied to the talker; but when one comes under its grip but once, the hollowness of these talks and works is dis-

played in its nude ugliness and man wants nothing but to be engulfed fully and eternally by it. Mr. Sheean thinks the Mahatma must have had some mystic experience. We think otherwise. With his highly purified body and mind, if he had had but one direct experience of his beloved Rāma, all works, for which he came and was carefully trained, would have ceased for him for ever. Souls that are to work in the material plane for a great cause must be denied the key to unlock the sanctum sanctorum of spirituality. The Swami was given the key just a few days before his passing away. And in amazement he cried out, 'Ah, had there been another Vivekananda, he would have known what this Vivekananda had done.' By that time he had almost passed out of this world of duality.

So we see, from start to finish this peculiar life was in the especial charge of an unknown force and intelligence which guided It throughout, prompted it to do certain things, to desist from certain acts, to spring from thought to thought, emotion to emotion, experience to experience, as in a whirlwind. But he did them all joyously and with an abandon, though he never knew why he was doing them. Only one soul knew it all—that mischievously smiling Sri Ramakrishna, who told him in so many plain words that he kept the key in his own hand and would unlock the door of the shining treasury only when the Mother's work was done. As many times the Swami wanted to say his play was done so many times would a grim tragedy bring him back to his 'cup'.

#### IV

Nara's being an unconscious greatness, it is to be judged by Nārāyaṇa, it is to be sought in Nārāyaṇa's words, it is expressed in the fulfilment of Nārāyaṇa's mission. What was Sri Ramakrishna's mission? It is crystal clear. No one can cherish the slightest doubt about it. There may be, and actually are, diverse opinions about the Swami's mission, for those who regard that to be different from his Guru's. But the Swami himself repudiated it in unmistakable terms. And all who have laid

down their lives at his call and for 'his' mission are unanimous in this regard, that Sri Ramakrishna's mission was his mission, that he was the voice of Sri Ramakrishna.

Anyone who has read *Sri Ramakrishna the Great Master* by Swami Saradananda and the *Gospel of Sri Ramakrishna* by 'M', the most authoritative interpretation and picture of the great personality, is convinced that Sri Ramakrishna lived for and represented God, that if he has taught and preached anything by life and words it is that the realization of God is the only end and aim of human life, that his mission was to spiritualize the world, to see that man lives in tune with the infinite, in loving oneness with all creatures, feeling the immanent Divinity within and without. Like the Christ, his motto was : 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' To him spirituality is a realization coming in the wake of great sustained efforts, not talks about or assent to dogmas and principles; no vain fuss about conversion or saving others' souls but soft whisperings unto one's own soul to awaken and to adore the Lord within her own depth as well as outside of her in all forms and beings. And Swami Vivekananda, fully trained and equipped with Sri Ramakrishna's powers poured unto him, was his Guru's voice calling the West and the East to sing *hallelujah* and live the Divine Life scattering blessedness around. This is the touchstone on which to rub and evaluate him. As a preacher and awakener of the Indian nation and humanity he has said many things, talked on diverse matters worth our attention and deep thinking; but this awakening of humanity to its spiritual heritage of abiding blessedness is the main theme of his life. Success or failure he never counted. He was made to act and he acted beautifully. But man sits in judgement even on Christs and Buddhas. That is his innate vanity, in pursuance of which he asks: Has the Swami succeeded?

Instead of putting the question in the personal way, we would like to formulate it a little

differently: Is the ideal gaining ground? Even this change in the formulation will not make it easier to answer. For it amounts to assessing whether spirituality broadbased on universal catholicity is progressing, is attracting more men and women than before. No statistics are kept by governments or churches inasmuch as it is not a question of mere church-goers but of ardent seekers of God and of their universal love for man as man. In the absence of this we are to judge by general tendencies. But such a judgement is bound to be a matter of opinion. And we can only hazard our own opinion and point out certain indications, which may not be demonstrative.

Let us begin with India, which was and we may be excused if we say, still is, the centre of the movement. During the Swami's public life and as late as the end of the first World War there swept over the country a sort of tidal wave of spirituality. There was hardly any worker in any field of public activity, I am excluding the babblers, who was not of a sterling character and a true lover of God and man. But slowly and imperceptibly there started a mysterious movement, anti-moral and anti-religious, which, unknown to the guardians, teachers, and the elderly public went on sapping the vitality and character of the youths of the country. It flared up openly and quite menacingly during the second World War, especially when the Mahatma and the Congress leaders were in jail. The entire community of the young folk was hopelessly vitiated. These spoiled youths and even the urchins held the people in terror. The leaders came out of jail and the Mahatma pronounced his verdict against the movement. Like cobwebs they vanished from the public eyes, they went underground. There was hardly any school, college, or university which was not packed with teachers and students belonging to this movement. It continued, quite virulently as late as 1950, though with ever decreasing force. Still the schools and colleges of the country are not free from the activities of these seducers of our youths. But it is now a spent-up force, though after having created a terrible nightmare

over the whole country. Catholic spirituality has been securely founded. What is worth noticing, however, is this, that even during those dark years the older generation, especially our mothers, stood firm on the blessings of their character based on spirituality. Few know the pangs of parental hearts and their sacrifice for the sake of the Lord. Though a few children have returned to their parents, most prodigals are still abroad. Quite a high percentage of the credit of refounding the country on its spiritual foundation must go to the credit of the Mahatma and his followers. And now the country criticizes their much misunderstood 'secular state'! Sri Vinoba is doing the rest. After the rude shock of the killings after the partition of the country the communalists are settling down and taking stock of their commodities. The general tone of art, literature, philosophy, and science has changed for the better. Rural and urban organizations are being based on religion and morality. Barriers between castes, creeds, etc. are being lifted. Kazhagamis and Akalis are, quite needlessly, giving out discordant notes; but they are neither against morality nor against God. There were plenty of rude shocks during the second quarter of this century. And all these have led the people to one conviction, that India is eternally wedded to morality and spirituality, which know no barriers between man and man, that economic, political moral and spiritual paths are infinite in number though none of them are amoral far less anti-moral, but God is one, viz. God who reigns in all hearts.

It may be a matter of opinion. The other views also will not have greater value. The future alone will give its definitive verdict. In the meantime facts are in our favour, probabilities are with our friends. And based on these facts and with deductions for possible aberrations, we can say that the country has definitely taken to the road the Swami liked it to take. Greater number of people are eagerly accepting the ideal. The Swami cared for the ideal and not for any person, be it his own or his Guru's. Regard for personalities is a private affair.

What about the West? Has it accepted the

ideas the Swami preached? To be precise, has the West accepted that all religions are equally good paths to realize God, that man is divine, that all nations and races should admit the fact of, and strive for, the brotherhood of man, that this brotherhood of man, based on love and active co-operation, would piece together all the good points in various nations and races and develop a wonderful multi-coloured composite world culture and civilization that would glorify man in a way he never dreamt before? The Unitarians are almost born to these ideas. They genuinely strive to live up to them. Those who have stuck to one single personality as the only door to salvation—and they are a legion—cannot accept the first principle, as it is directly opposed to their main dogma. And yet it is so rational, so psychological, that no dogma, however ancient and sacred, can withstand its acceptance in life. In the fields of politics and economies, in educational institutions and public gatherings we have to admit it and act accordingly, if we do not like to be isolated or engaged in constant quarrels. In its practical life the West as a whole acts up to this principle without admitting it to be true. This is possible only because its life is governed by politics and economies, religion occupying a minor and almost negligible portion of it. Those who try to make religion the guiding principle of their life feel uncomfortable with the dogma or lead a lying double life, saying 'yea, yea' in the public and 'nay, nay' inwardly and crossing themselves. An overwhelming majority, however, have discarded all conventional religions and, following the discoveries of science, believe in a universal intelligent principle whose wonderful skill is palpably manifest to them everywhere from within the atom to the outermost galaxies—an immanent God or Brahman of the Vedānta which the Swami preached, especially in the U.S.A. As to the adoration of man the West is far more advanced than India; what matters it if it cannot admit or understand the fine philosophical nicety of man's divinity? The other ideals have been fully admitted; and the U.N. and individual anthropologists, psychologists, and

sociologists and their organizations are working with a zeal and determination that should put Indian babblers to shame.

While all these are undeniable facts, it must be admitted that none of them, individually and collectively, constitute what is religion, which is the search and finding of God and living in intimate relationship with Him. The scientists' admission of the universal intelligence and the social workers' love of man, even of the savage, is not religion. Yes, God is everywhere and is so intelligent that brightest human intellect is less than the dullest compared to Him. But the scientist is not attracted to Him, does not believe that there is a possibility of his coming in direct contact with Him, that He has anything to do with human emotions and affections. To the social workers, man is an animal, and object of study, though being a relative, is an object of affection too. There is no glow or halo around their investigations. The Swami preached the Vedānta philosophy which, being in agreement with the discoveries of science, the latter's followers have accepted it. But the philosophy has not quickened their lives, have not orientated them to that great Immanent. Unless that is done we cannot say the Swamis' ideal has been accepted.

This has been done. The Swami did quicken many lives in U.S.A. and Europe and has since been doing it through his writings. Their number cannot be expected to be millions—nobody has kept any record. These people—among them there are philosophers and scientists—have accepted the Vedānta philosophy and the findings of science—psychology and sociology included; and yet have fully grasped that there are methods of approaching the Universal Intelligence whose universality is not outside of man's being, his heart and mind, but is his very being and as such can be felt, loved, and made his own. With them it is not a mere rational understanding or soppy sentimentalism, it is a determined attempt at realizing a fact that is embedded in man's heart as much as in the yet undiscovered nebulae. And the number of these well-bred intelligent men

and women so far as our information goes, is increasing with the passage of time, not only in America but, and more so, in Europe. As knowledge increases, curtains lift, and international mixing and interchange of ideas and ways of life increase, the iron grip of slogans and shibboleths will loosen, the economic and political insularities will vanish, making life more easy, mind more open to facts, and heart more liberal. With the cessation of suspicion and recrimination, economic and cultural rebuilding of nations will be easier of attainment. Thus when man's mind will be freed from the too heavy burden of meeting material needs, and technology will endow him with sufficient leisure, man will think of himself and find the Universal Intelligence playing within him too, in and as his reason and emotion, his will and efforts. The U.N., freed from the octopus of some, at present, not fully enlightened nations, will play a great part in this grand human endeavour; already, though in bondage, it is doing admirable work through its various branches. All these facts and indications bear ample testimony to the West's rapid march towards a divine loving brotherhood of man—an ideal the Swami lived and died for.

America, the land of his activity and special favour, where he got some of his choice friends and disciples, and Russia and China, where he did not preach but about whose future part in the moulding of humanity he had a prophetic vision, would be the vanguard of the glorious world culture to come. The iron curtain is slowly lifting, let us hope, permanently. With mutual sympathetic dealings, love and friendly relation will be restored, which will reveal, to the advantage of all, that man with his faults and foibles as well as goodness and greatness is everywhere the same, that he lives for the innocent smiling children of all lands, that to keep up their innocence and help them up to the unfolding of their latent divine power and wisdom is the work of adults of all countries. The excessive leanings of nations against the natural urge for morality and divinity have their roots in their zeal for freedom and material prosperity of the masses. They will drop off

for they are but reactions against slavery and oppression. Their love and sympathy for the oppressed and the down-trodden will last; it will be their abiding contribution to humanity. The ideal of the community life with some modifications as initiated by the not yet fully unfolded ideal of Sri Bhava's *grāmdān* movement seems to be the shape of things to come. This will be a happy synthesis of individual freedom and initiative and of the natural urge, surging in all noble hearts to live and work for all. This temporary antagonism between the U.S.A. and the U.S.S.R. appears to us as a play of the Divine, for but for this antagonism and barbarous criticism and action, the two nations on whom the building up of the future humanity depends so heavily, would not have been conscious of their own defects, would not have cared to take steps to correct them, and would have developed in their vanity and arrogance much to the detriment of mankind. Excesses are passing phases. Revolutions do not create but make circumstances favourable for evolutions, which are of slow growth and subject to error and trial. Clashings are necessary for growth, both of individuals and of nations. The reason for India's absence of that release of energy which national freedom witnesses everywhere is to be sought here—India has achieved her political freedom without much clashing and suffering, got it rather too cheap. So let us not mourn over the unhappy relation

between the U.S.A. and the U.S.S.R. or the red China; let us on the contrary, rejoice to see that they are trying to clasp friendly hands again, this time, we hope, not diplomatically but heartily.

There is, no doubt, a bit of wishful thinking in the above remarks. But they are not all utopian, they are fairly based on facts and tendencies. Threatening rain-clouds are still in the sky. Optimistic conclusions may not come true. There is, we can say, a fair chance of their coming true. Of the future, man is not entitled to say more. After the passing away of the Christ was the prospect of the world any better? Did anyone, except the few faithful hearts, think that there would ever be a Christian civilization? Before the birth of a new civilization, every time, it has been like that—the world passes through a crisis, as a child-birth is preceded by throes. We are to sift out the fleeting events from the abiding. We are to see what lessons men are learning. Maybe, their pride and prestige will not admit them for some time. But they do learn and change their national policies. This is how men grow wiser. As a result of this sifting it appears to us that the nations, especially the Western nations (Russia is West), are all coming up nicely towards this divine universalism. Hence the Swami's spirit will have the supreme satisfaction that his Guru's mission is taking a beautiful shape.

## 'EAST-WEST IN SWAMI VIVEKANANDA'

BY DR. KALIDAS NAG

*Prabuddha Bharata* is dear to all of us because this Journal—the clarion call of Awakening—was founded and named by Swami Vivekananda. The Editor of the journal kindly invited me to write an article, which I started on the 4th of July, the date of Swamiji's Departure and completed the same on the 14th of July. Thus writing between the Declaration of American Independence (1776)

and the Declaration of the Rights of Man with the French Revolution (1789), I was propelled to carry on my silent soliloquys with Swami Vivekananda, the prophet of Awakening not only for the East but for the West as well.

The Swami devoted the year of 1894, after the Parliament of Religions (Sep. 1893), to extensive lecturing to and exploration of America, towards the end of the century

Following his footsteps, I visited (since 1930) many of the sites where he had addressed—from the Atlantic to the Pacific shores of the New World. I noticed that in Detroit (now known as the biggest centre of the Ford Car Factory) Vivekananda had spent six weeks, first as a guest of Mrs. Bagley, widow of the Governor of Michigan, and then as the guest of Senator Palmer, a former U.S.A. Minister to Spain and President of the World's Fair Commission. Here Swamiji met Miss Greensidel, who, later, under the name of Sister Christine, nobly collaborated with Sister Nivedita and served India for years as one of the most devoted American disciples of Vivekananda. He met her again in the *Ashrama* of the Thousand Island Park, where he confided to Christine some of his forebodings: On the 7th August 1895 he strolled up the hill and sat under a tree with Sister Christine and Mrs. Funke. The Swami suddenly said to them: Now we shall meditate; we shall be like Buddha under the Bo-tree.' He became still as a bronze statue. A thunderstorm came up and it poured; the Swami did not notice anything. Mrs. Funke raised her umbrella and protected him as much as possible. When it was time to return, the Swami opened his eyes and said, 'I feel once more I am in Calcutta in the rains!' It is reported that one day at the Thousand Island Park he experienced *Nirvikalpa Samādhi* (*vide* Swami Nikhilananda's *Vivekananda* p. 86). There the Swami also had a unique experience of 'inner freedom' which he expressed in his poem, 'The Song of the Sannyasin.'

It was also in 1895 that he said to Sister Christine: 'Europe is on the edge of a volcano. If the fire is not extinguished by a flood of spirituality, it will erupt.' In 1896 he confided again to Christine: 'The next upheaval will come from Russia or China. I cannot see clearly which, but it will be either the one or the other. . . . The world is in the third epoch, under the domination of the *Vaiśya* (the capitalist). The fourth epoch will be under that of the *Sūdra* (the Labour).' Is this a prophetic *intuition* or historical *clairvoyance*?

Swami Nikhilananda, the deft commentator

on Swamiji gave a convincing summary of Vivekananda's final impressions of America after his second visit (1899-1900): 'During his first visit he had been enthusiastic about almost everything he saw—the power, the organization, the material prosperity, the democracy, and the spirit of freedom and justice. But now he was greatly disillusioned. In America's enormous combinations and ferocious struggle for supremacy he discovered the power of Mammon. He saw that the commercial spirit was composed of greed, selfishness and a struggle for privilege and power. He was disgusted with the ruthlessness of wealthy businessmen swallowing up the small trades people by means of large combinations. That was indeed tyranny. He could admire an organization "but what beauty is there among a pack of wolves?"—he said to a disciple. He also noticed in all their nakedness the social vices and the arrogance of Race, Religion and Colour. America, he confided to Miss MacLeod, would not be the instrument to harmonize East and West. . . . During his trip through Eastern Europe, from Paris to Constantinople, he smelt war. He felt the stench of it rising on all sides—a vast military camp.

Swamiji sailed back—via Cairo and Bombay—to Belur Math on the 9th December 1899 with ominous forebodings, which, strangely enough pervaded also the poem of the poet-prophet Rabindranath, who composed a sonnet on the 31st December 1899—which he later on translated, during the first World War, into English as 'Sunset of the Century'. Was Bengal of Rabindranath and Vivekananda the Delphic Oracle of the *Débâcle* of Modern History? To Bengal also came in 1900 Mohandas Karamchand Gandhi, for the third time, to attend the Calcutta Congress, where he moved the resolution in support of the Indians in South Africa. There he started, later on, the first *Satyāgraha*, and from Africa he wrote his famous letter to Tolstoy—as I have chronicled in my 'Tolstoy and Gandhi' (1951). Thus Vivekananda was the first clear warning to the West just as Rabindranath was

hailed by Mahatma Gandhi as 'The Poet Sentinel of the East.'

All these three of the great sons of Mother India are gone from us; but their spiritual legacies and prophetic warnings would be helpful in this world crisis—not only to the East but to the West of the Atom bomb nightmare, haunting the end of the twentieth century. Significantly enough, the last public document—from America—signed by the dying Philosopher-Scientist Albert Einstein refers also to the vital problems of War or Peace, Atomic co-extinction or co-existence of Man through peaceful collaboration of the East and the West. His ominous thoughts released by his British friend Bertrand Russel may or may not impress the Powers behind the Atomic Pile. But the horror in the heart of millions has been roused and the conscience of a few leaders has responded favourably for Peace. The Resolutions arrived at in the recent 'Summit Talks' at Geneva are also helpful no doubt; but their future actions will decide whether human leadership can still reach the summit of Human Amity and Unity or that a few so-called 'Big Powers' would fatefully decide the final issue to annihilate the human species.

Einstein died on 18th April 1955, and that very day Russel received the document signed by Einstein and it declared clearly: 'Authorities are unanimous in saying that a war with H-Bombs might quite possibly put an end to the human race. . . . A bomb can now be manufactured which will be 2,500 times as powerful as that which destroyed Hiroshima.' I had the agony to breathe the air of the vaporized Hiroshima, and to address the youth group of its half-burnt University and I was called to preside there over the Peace Congress Session resolving to stop, for ever, the manufacture and use of Nuclear weapons. I was haunted by the vanished lives of thousands while revisiting Nagasaki and Hiroshima and then to discuss the awfulness of the problem with the Japanese Nobel Laureate Prof. H. Yukawa in the Kyoto University (May 1954). So I am relieved to find him a signatory to the

'Russel Document' on behalf of the first victim nation, Japan. I noticed also the deadly effect of atomic *ashes* on the poor Japanese fishermen, after the hellish Bikini bombardment.

So I saluted Bertrand Russel (whom I had met in 1922 with Romain Rolland) who, while crossing 80, is leading the Peace Crusade with the zeal of a Knight of the Holy Grail. He openly declared in London (9th July): 'The American Government has already been influenced towards sanity by popular opinion; and, I think, if American popular opinion had been a little less impressed, the American Government might have made some disastrous mistakes in the handling of Far Eastern questions.' We know that Lord Russel tried first to induce Premier Nehru to take the initiative; but Nehru decided 'it was better for him not to'. However, Nehru and India under his humanitarian lead will whole-heartedly support the appeal launched by the World Scientists, who, in their own way, have boldly come forward to support the age-old claims of Religion and Ethics. We know what inspiring messages would have been delivered in this world crisis by great Asians like Rabindranath, Vivekananda, and Gandhi—if only they were with us! May not India shrink, however, from her grave responsibility! The connotations, nay the historical frontiers, of the East and the West have changed; and Mankind as a whole is facing the awful issue—'To be or not to be—that is the question.' Vivekananda is beaconing to us and he gave the danger signal more than half a century ago; shocked by the American occupation of the Philippines (1898), the bloodbath of the Boer War (1901) and the ominous rumblings of the Russo-Japanese War! Vivekananda the Sannyasin was also the Seer-leader and we must get ready to make his teachings equally available to the East and the West by building gradually a full-fledged Vivekananda University—anywhere in India—as I pleaded in Baranagore while commemorating his ninetieth Birth Anniversary. Such a University would be the fittest monument to the

Seer glorifying the Vivekananda Centenary (1863-1963).

The severe judgements on America from Vivekananda need not create misunderstanding in the mind of our American friends who may find his equally ruthless condemnation of Indian reactionary trends and institutions. Americans may note that four years before his death, Vivekananda personally celebrated 4th July 1898 by ordering an American Flag made in Kashmir by a Brahmin tailor! On the solemn occasion Swami Vivekananda composed the well-known Poem 'To the Fourth of July', from which I quote a few lines below:

'Behold, the dark clouds melt away,  
That gathered thick at night, and hung  
So, like a gloomy pall above the earth!

\* \* \*  
\* \* \*  
\* \* \*

O Sun! Today thou sheddest Liberty!

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Move on, O Lord, in thy resistless path!  
Till thy high noon o'erspreads the world,  
Till every land reflects thy light,  
Till men and women, with uplifted head,  
Behold their shackles broken, and  
Know, in springing joy, their life renewed'

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## MYSTICISM AND RAMAKRISHNA

BY MIHIR K. MUKHERJEE

Mysticism seeks to discover truth through a process that immediately comprehends the nature of the ultimate reality. No intervening mediation assists the experiencing mind. Without resorting to some known vehicle—logic, discourse, experience, categories of knowledge, or reflective thinking—this form of knowing independently apprehends 'in a single pulse of the soul life' the true significance and metaphysic of creation. Other methods of human knowledge and existence have little voice in this direct and undistracted communication in search of real relation existing between things. Even to a sceptic, mystic state is supreme spiritual solace, if it is nothing else.

In practical life, in our day-to-day living, we view intellect as the only instrument of knowledge and thought, and the intellectual process the only valid source capable of accuracy and precision, as it elaborately analyses everything before accepting its cogency. In so far as fragmentary and local aspects are involved in our practical mode of thought and living the claim of intellect is rightful and conclusive.

Intellect has produced our physical environment and catered to the needs and comforts arising therefrom. Intellect is the author of human civilization, inasmuch as actions are responsible.

But certain inherent defects in intellectual thinking as the only sound method of knowledge have made it untenable for the purposes that do not exhaust themselves in the matters of bread and sex. Intellect, to all intents and purposes, is associated with traditional three dimensional spatial thinking and thus fails to take cognizance of the real nature of things. There is a time factor in every living thing—its life, history, and possible future development on that account. Fragmentary and partial examination ignores this fourth dimension, so essential from the standpoint of correlation of things and the wholeness. We vivisect the reality in our practical life when the intellectual thinking alone is operative. Again, common intellectual process has been developed by life in course of animal evolution. There is much of sub-human conduct present in it. Intelligence is invariably associated with



egocentric predilections, lust, greed, hypocrisy. It has to be greatly improved, if not discarded, before we rise up to a higher level of culture detaching the animal self. Other avenues of knowledge are also known, e.g. crude feeling and sensation devoid of human intelligence, the expression of which is seen working in day-dreamers, fanatics, the excessively passionate, and the demented. This working is mostly through momentary impulses where common sense is absent. To achieve anything distinguished through these is difficult.

The only feasible approach then lies in direct insight into the heart of reality, so proximate and close in its immediacy, so intimate to the very flow of its life, that the subject tends to be identical with the object of knowledge in all completeness and detail at its acme, the unique climax of mental impulsion which synthesizes all the co-ordinating forces of life and mind sublimating the vigorous life-spirit with finer sentiments of intellect that creates the condition for the birth of the noblest and the best. Though implanted on intellect it feels a strange feeling, the urge is multifarious in design and fulfilment. To this tendency we ascribe the production of masterpieces of art and literature, scientific invention, or mathematical innovation. No salient internal difference can be traced between the preparation and production of one immortal piece from another. It is opening a new and original way hitherto unknown.<sup>1</sup> Every such creative-cum-synthetic process is the sequel of what has been called by Bergson 'integral experience'. The peculiar attachment existing between the subject or creator and the object or creative-

1. 'The great artist, or the great musician, really redeems his fellows from slavery to a lower level of colour, form, sound. He atones for their dullness toward that which has always been there, and endows them with new possibilities of vision and hearing; gives them more abundant life, is the Door, the Way, to a wider Universe. His creative acts open new gates to the whole race.'—E. Underhill: *Essentials of Mysticism*, 1920. Schopenhauer also thought great discoveries are the results of immediate apprehension by the understanding.

process is characterized by its intense vigour and fine fervour because of sympathy, deep and profound. In a vital search for the ultimate reality self-realized individuals have also experienced the same state of feeling, and their preparation for the unknown horizon must have been the same as other men of genius. Love and mounting flame of devotion have intensified sympathetic feeling, and the experiences of a realized soul when revealed unfolds a wealth of information regarding the Infinite Reality in all beauty and grandeur. The realization of the mystic soul, its communion with the Divinity, is palpably personal; the realization-process is also in solitary aloofness. It is because of this that he is a mystic, and the process is wrapped in obscurity and sometimes beyond human comprehension. Mysticism, says Bergson, is absolutely nothing to one who has no experience of it.

The essence of mystic way is the longing to know the Person of Supreme Reality and His relation with the finite individuals. Steeped in love is the high stair of spirituality, which in its inner sense is seeking universal good. 'The innate longing of the self for more life, more love, an ever greater and fuller experience, attains a complete realization in the lofty mystical state called union with God.' It entails broadening of one's material outlook so as to stretch it to embrace universal life, to raise the spiritual standard above the limit of sensuous consciousness, and to feel the impact of the cosmic creative spirit. This divine aspiration is the secret of a mystic soul. Plotinus wrote long ago: 'That only can be chosen which is ultimate and noblest, that which calls to the tenderest longing of the soul.' And again, 'The fullest life is the fullest love, and the love comes from the celestial light which streams forth from the Absolute One.' The inner life which evolves in love and faith, in humbleness and determination, has a well-defined set purpose, the prospective future of divine realization. With indomitable courage and unfaltering initiative a person sets out on a journey that will bring him exquisite ecstasy and splendour of spiritual bliss in the long run. It is not

self-seeking religious emotion but self-giving creative impulse; therefore it is free to enjoy the highest rapture, the beauty of spiritual love, and the warmth of universal joy.

Mystic ways are mostly mysterious; activities of mystic's inner life defy our common sense and human intelligence. Mystic knowledge is unique in the sense that it transcends human reason and static intelligence, one cannot be confidently certain about the method of approach to get an inner look into the process of self-realization because of its unqualified straightness. In great majority of cases the way is direct insight, there is a direct and open communion between the finite individuals and the Infinite Reality. A close correspondence goes on on the personal level bathed in tender touch of intimacy between the subject and the object of knowledge, where complete concurrence of knowledge with the creative process of reality occurs. This sort of personal intimacy is perhaps inconceivable in other methods. There is nothing conventional, everything is fresh and life-like, each particular process is imbued with alluring originality.

As has been stated above, varied are the means by which the gross materialism can be overcome and the gateway to an unfamiliar world be flung open. Sometimes the divergence is abstruse and far-reaching. Use *a priori* method of Plato and the European Rationalists and you will be stranded in idealism; the assistance of sense and experience cannot save you from the phenomenalism of Kant and Fichte. We fall back upon the method of intuition and adopt the mystic way as a reliable process.

To a real mystic, insight is the consummation of his idea and activity, mental union with the ultimate and decisive Reality, not mere knowledge of unity as is envisaged in Absolute Idealism of Hegelian type, but true attainment of union. Intellectual perplexity of Agnosticism is completely absent.

Religious attitude is not, however, without its defects. Religion that seeks individual salvation is infested with scepticism and idea of sin (e.g. in the puritans), tortures of heart,

guilty conscience that hankers after the correct adjustment of harmonious relation. In ordinary religious career restiveness and insatiety are the rule and persist throughout, but in mysticism these are at the commencement; and calm contemplation pervades life and soul afterwards, mind is merged in serenity entire, so much so that the estrangement between the object of meditation and the subject vanishes. The overwhelming excitement of the first experience, though refreshingly charming yet unfamiliar and strange, becomes unbearably thrilling. How far mind is prepared to adapt to it and shun the habitual mode of ideas and concepts is a question. Inconstancy, prolonged and wide-spread, intervenes; sometimes violent emotions are seen. Instability in decision is common; one has to stay in society or solicit solitude. Lonely company implies elimination and suppression in some cases, in others it is sublimation, of emotion and feelings. We are to find out how far one is self-centered, dwelling exclusively in one's own feelings and ideas. Is he living totally in his own subjective state? Mystic state is annihilation of other states and ideas that become inconvenient in the long run until nothing exists save one round which his total self and soul rallies.

Why should one renounce the world? It is not hatred as he is far superior to it and the psychical sentiments of hate or love move him not unless it is love of humanity. What is this temper of calm detachment? Not certainly the other-worldly hope or self-condemnation. No. Aspiration of higher life and supramental state do not necessarily exclude the physical world and are far from being hostile to it. Otherwise why should there be a coming back to this world? Only a relative happiness may supervene in the divine rapture of mind, unless one constantly compares with and thereby feels the impulse of higher self one cannot remain contented.

In ecstasy then one should not remain and indwell. Perpetual joy resides in aspiration and scarcely in attainment as aspiration ceases thereafter, closing the spiritual process. From this point of view the mundane plane not only

impoverishes human spirituality but aids and abates it. It is a necessity for higher life. If one does not come back to the world with his wonderful experience of the sublime reality, no relation can be established with the empirical knowledge and the transcendental reality. The way to mystic experience is not independent of our consciousness and rhythms of life. No process that is connected with life can be devoid of it; it can be organized without the active participation of sensuous feelings and emotions, psychical dispositions and vital tendencies. Physiological metabolism affects mental make-up all the more. Mental discipline, though precedes the control of physiological states, is founded on these. Many of our ordinary and known tendencies are working there for the integration of absolute experience. The spiritual process is rich with expressions, which form the ingredients that go to make up what has been called integral experience.

Western mysticism is based primarily on spirituality that imbibes moral values and loving tenderness, but there is no return back. In Buddha and Ramakrishna eternal life cannot be enriched unless one returns to the world for imparting the enlightened knowledge; Śrī Caitanya and Vaiṣṇava mystics never divorced preaching from their life and realizations. Maybe for this reason conflict in the lives of the western mystics is sometimes acute, possibly this is their 'dark night of the soul'. Vicissitudes of Suso, his foolish little sins and self-denials, Teresa's thirty years of oscillation between practice in mysticism and normal life, Angela's battle with mental agony and temptations of sensual indulgence are a few instances of note. In Śrī Caitanya self-surrender is beautifully complete; though the achievement is apparently transcendental, the interest of the common people is at the forefront. Like Jesus, the man of sorrow, he lived and died for the race; and practically the entire realized truth is a bequest to ailing humanity. Mental constitution of such persons attains to the full stature to receive the divine message only to convey it to others to ameliorate human lot. Conflict, if there be any, is at the beginning

and perfect peace prevails afterwards. Such a mystic is Ramakrishna.

Ramakrishna is generally known to his large lay admirers and devotees as a self-realized saint. Saint he was no doubt, with his immaculate idealism of meditative devotion, his self-chosen chastity in married-life, his immeasurable sympathy for the fellow-beings, above all the consummate grace of his personality, he richly deserves the holy benediction. And truly elevated is he by common consent, in the hearts of those whom he will perpetually inspire, the intelligentsia. The achieved knowledge is also there: place of self as a unity of organization in the entire cosmic process. Self-realization implies recognition of the place and part of individual soul in the creative synthesis that is constantly being enacted. Not only did he become conscious of this infinite world-process in psychical realm but actually opened up an original dimension of this cosmic process following which the secret knowledge of life may be revealed to human mind.

Really noble is this intelligence. It adds a new method to the understanding of the genuine nature of relation between finites and the Infinite. Already existing methods point to the affinity between different conceptions of divinity and ways of attainment. Reunion with the ultimate is the end of human life, which itself is gross, corpulent, materialistic, and sordid. An inherent difficulty looms large in these conceptions. How can an aspiration for divine realization emerge from souls infested with dross and dregs? How can call of the Infinite transcend call of the flesh? To rise up to the supramental level necessitates getting rid of imperfections of mind, ignorance of true knowledge. Significance of the current methods of attainment lies in the fact that a thorough study of the nature of ignorance and consequent avoidance of errors have been advocated. Emphasis on the fruitfulness of knowledge as a key to attaining reality, though it has got some abiding interest and value, can hardly be accepted as a universal process of self-realization, as it entails the persistence of an intelligent determination by

conceptual abstraction. Satisfaction and joy are not easy to get as the processes are intricate, formal, and disappointing. Someone, a competent preceptor, must initiate into the thing, i.e. open the gateway to the unknown horizon. Apart from the whim and personal bias of individual teachers, paraphernalia of rites, ceremonies and oblations creep in in every system. Obligatory rituals are enjoined by Scriptures; personality of the teacher is deified. This has happened in the Brāhmanism of the Upaniṣads and the *Gītā*; later Mahāyāna Buddhism elevated Buddha to the rank of personal God and Śaṅkara was identified with the incarnation of God. Study of scriptures has got a value of its own, some of them are masterpieces of literary products and philosophy; discursive reasoning by using analytic polemics either ends in philosophical absolutism as in Hegel and Śaṅkara or in scepticism as represented by Hume and Nāgārjuna.

Deterioration occurs in theory, degeneration in practice; devotion and deep regard is replaced by temple-worship and celebrational superiority. Ousted by logical formalism and scholasticism many an intuitional process has either become extinct or degenerated. Teaching of Christ lost its pristine purity which was so tender and lovable to win the hearts of untold millions in the hands of medieval church Fathers as conventional usage due to punctilious mannerism. Upaniṣadic Hinduism became puritanic Brāhmanism on the one hand, and on the other, having thus deviated from noble sentiments, became a seat of heterodoxy in the sixth century B.C. The spiritual revolt of Mahavīra and Buddha bears ample testimony to it. In all systems that endeavour to live up to ideals, genuine realities are kept concealed from the lay followers, and authoritarian rigorism is imposed. By nature these are intricate, difficulties of access are also insurmountable.

Magnificent realization of Ramakrishna follows a distinct path. His splendid mysticism has one conspicuousness about it—firm faith of a devoted person. No conventional education or learning he had to distract his intellect from

the method of direct approach to Reality, no routinized training in scriptural knowledge would prejudice his mind against the highest mental perfection through simple concentration. Possibly this freedom assisted him to rely on other venues of approach to reality, and these are held in high esteem in the mystic circle, viz. the introspection and unifying vision. Wherever and whenever opportunity offered him to probe deeply within and be caught in everlasting flow of life to delve its inner secrets, he never let that go. With all certainty we surmise that a secret inward peace reigned supreme in his innermost depth where soul and infinity united in ineffable joy of the radiant effulgence of his glorious visions. Mystic experience often claims the resignation of intellectual will to the intuitional knowledge, as the pall of inert boredom is lifted to awaken the latent life-force, which is love. And as the method of intuition is closely associated with simple faith, the utility of faith and conviction was unquestionably accepted as the foundation on which the ultimate and noblest of aspirations could be built. Direct dependence on this too familiar yet difficult (particularly for the intellectuals) process was the logical outcome of a mind so happy in his ideal-realization, so nicely extended to simple convictions in upholding the invincibility of his belief in such a simple method as faith. He once said to Vidya-sagar, 'One realizes God through love alone. Intense devotion, love, and faith are necessary.' The wonderful nature and tangible objects around are sufficient ground for the existence of a creator, the absence of His person from our sense-perception is by no means an indication of his non-existence. Some mental discipline is necessary to rise above the crude efficacy of sense-perception to have the outlook wide open. The pre-requisite to every higher activity that transcends the drab and commonplace is a sincere and pious desire of a genuinely inclined heart to have a glimpse of eternity. Preparation is painful to the extreme, achievement is smooth. The familiar is always attractive, the way to unknown painstaking. Sensuous pleasures constantly

entangle man to the lure of this old acquainted earth, and owing to his love for *status quo* and conservative nature of mind, he is reluctant to stir out of his homely environment. Our interest in practical life and day-to-day living overwhelm mental activity in such a precise manner that we easily fall a victim to the extraneous demands of physical body and thereby externalize our higher interests. Bergson terms this process as spatialization of our spiritual contents of mind. The universality of life-process is forgotten and emphasis falls on the particularity of it. Material necessity has impelled consciousness to attach itself to the outer surface of the cosmic existence; sorrowfully incapable of grasping the fundamentals of knowledge is thus human intelligence being preoccupied in quantitative matter.

Ramakrishna's view about realization was that everyone was not capable of attaining it. Possibly it was due to too much material absorption and hankering after the gross and corpulent possessions. Persons with power of discrimination between the real and the non-real, those who can eliminate the unnecessary processes and other hindrances, physical and mental, must certainly be successful in their spiritual life. The essential prolegomenon to a state of blessedness is disciplined intellect. Mind should be completely pure, unaffected by mundane pleasure or pain, sorrow or suffering. Mind is to be cleansed of wanton experiences of destitution, desire, and the feeling of deficiency. For mental perfection mental discipline is to be instituted. When medieval catholic mystics, Jacopone de Todi and Richard of St. Victor spoke about enlarging and deepening our world vision they also advocated the type of mental discipline Ramakrishna suggested for the preliminary stage.

Social and moral virtues are cultivated by men for humanitarian purposes, for the common good. Mystics ask to sacrifice virtues in quest of some higher experience, in pursuance of some nobler idealism. From the human comprehension it is not an escape but a reorientation, an evaluation, of age-old virtues in

the light of supra-mundane experience. Soul's yearning after reality and final achievement have their own tales to tell and that is one-pointed deep devotion. Let mind be illumined to the apprehension of the Universal Reality, held Ramakrishna, virtue will develop in the wake. Ruysbroeck divided spiritual existence into three stages: the moral life, the contemplative life, and the super-essential life. Obviously moral life though eulogized by the common people is distinctly inferior to the divine life, virtues emanate from the supremely untrammelled experience that radiates life and light, elevates the soul in rapt ecstasy to the supersensual level. So instead of spending energy otherwise one should go straight to find larger life.

Apathy is not for the entire system of common good that is manifested in social welfare but for, as it is sometimes complained and perhaps not without foundation, all that are associated with intellectual culture. Always at the forefront of deeper and inner knowledge of reality-process is, and whatever is conceived of is with reference to, this supreme reality-knowledge. The wider outlook of Indian mystics never approve of a deed, however selfless and humanitarian, if it is bereft of religious background. Good works are socially beneficial no doubt, still they are narrow and sectarian as there is a motive behind them all, howsoever altruistic they may be. 'He is no scholar', said Ramakrishna, 'whose mind is not turned to God.' Infinitesimally insignificant are these works in comparison with the universal reality, so elaborate and vast it is. Feeding the poor, helping the needy, caring for the sick are good in themselves but too trifling in the light of this big expanding universe. These problems are undoubtedly of major magnitude and baffling, yet what is their position in the context of this immense cosmos? Even when we have solved the entire social ailments affecting mankind in the shape of poverty, inequality, evil dispositions, etc. we shall most possibly be as far away from the ideal kingdom of Heaven as we are now. Removal of particular evil does not solve the central problem affecting

humanity and existence, and should not be undertaken by a *sādhaka*; he is to devote his entire life-energy to the cultivation of the whole whose different aspects these are.

The work of charity and philanthropy has often an air of superiority around. For, ordinary man helping others means too much particularization of self amounting to egotism if not vanity. The spirit of service is a rare thing associated with virtues; service without motive, expressed or concealed, should be the motto. This entails annihilation of egoism and feeling of superiority among objective finitudes. The supreme reality alone is the author, no one else has any power to do good or to ameliorate the lot of others. 'A true *sannyāsin*,' said Ramakrishna, 'renounces both mentally and physically. . . . It is God who helps others. The love that you see in parents is His love. He has given it to them for the preservation of His creatures. The Compassion which you notice in the generous is His compassion. Whether you are charitable or not, He has His work done some way or other. His work never stops. . . . Those who want to build hospitals and dispensaries and are satisfied with that are also good people, but they are of a different grade. The real devotee seeks nothing but God.' Bankim the man-of-letters and Krishna Das Pal the renowned patriot he rebuked for doubting the feasibility of renunciation and love for God. Faith and sincerity of a devotee can do miracle.

Other mystics, particularly Western, regarded suffering and woe of humanity with calm indifference, untroubled. Ups and downs of life, injustice, sorrow have no place in this system. A wise man is to go beyond the sense world to do good and be good. About society's failures and shortcomings he is not to bother. One whose soul has attained the high heavens of spirit no material happening can influence him. Thus spoke Plotinus, 'If the man that has attained felicity meets some turn of fortune that he would not have chosen, there is not the slightest lessening of his happiness for that. If there were, his felicity would be veering or falling from day to day; The

death of a child would bring him down, or the loss of some trivial possession.'

There are a few other personal characteristics of Ramakrishna which, we will endeavour to show, have placed him in the ranks of greatest mystics of all time. His all-embracing love mingled with humility is a case in point. This was almost saintly pure and self-immersed. Judge him from any point of view, as an affectionate child, compassionate teacher and adviser, loving friend, tender parent, his total outlook on life will represent the mentality of an affectionate lover and a simple child all at once, unsophisticated by the intricacies of civilized and conventional living. The soothing influence of this love is imperishable as the force of its geniality and meekness had almost a hypnotic effect. Nicety in relations and noblest of human love were there to suggest that his religious rhapsodies were not merely the outcome of a passionate person. That type of human feeling which is born of beautiful self-expression, splendid attempts to make spiritual artifices intelligible to common man, are the secret of his popularity that endeared him to all those who came close to him. Of tender blessings, of love, of pure piety, his message to the heart was; he acted like a divinity, sometimes in playful sometimes in earnestly emotional mood, to become a source of joyful bliss. This life of accomplished faith, exuberant enthusiasm, and restless love had only one meaning: it had unravelled the mystery of the Divine. The more impressively did he realize the significance of the Divine, the more intelligible link he became between humanity and divinity, between eternal mystery of the infinity and human curiosity.

Himself an advanced *sādhaka* he felt no hesitation to accept Bhairavī Brāhmaṇī as spiritual guide and developed a relation intimately cordial. Motherly feeling of the Bhairavī towards Ramakrishna was unique and resembled that of Yaśodā for her young Gopāla of Vrindāvana. Oft-times she presented sweets and palatable dishes, and Ramakrishna would come running like the naughty

Gopāla of yore to take his seat by her and partake of the cream and butter prepared for him. In her moving affectionate excitement she would exclaim, 'Gopāla, Gopāla'; sometimes leading a procession she came, richly attired in the dignity and grace of the Queen Yaśodā. Another lady-devotee of his circle,

Aghoramañī, in her ecstatic visions of baby Gopāla one day entered his room, half unconscious in her subtle yearning. It must have been a pleasantly relishable sight to see Ramakrishna sitting on her lap playing the role of baby Kṛṣṇa.

(To be concluded)

## THE DEVOTIONAL AND MEDITATIVE POETRY OF ENGLAND

BY DR. A. V. RAO

A rich vein of religious, devotional, and meditative poetry runs through the literature of England, though at first sight it would seem incredible, because the English people have been looked on as fighters, colonizers, empire-builders, sturdy John Bulls, a 'nation of shopkeepers', and what not—anything but mystics and devotional poets. Three centuries of vast material progress after three centuries of foreign, civil and dynastic wars, might make one imagine that the springs of mysticism, faith, and devotion, would have altogether dried up.

But this is happily not true. Though there is a good deal of undistinguished and prosaic religious verse and hymnology, there are also truly spiritual and mystical poets of high calibre such as Donne and Vaughan, Smart and Blake, Christina Rossetti and Coventry Patmore. Poets of greater renown and international fame have also made their contribution, though in small proportion to their major work—Spenser, Milton, Cowper, Browning, and others. In fact, from Richard Rolle of Hampton and the unknown writer of *The Pearl* in the fourteenth century down to G. M. Hopkins and T. S. Eliot in our own time, there is a continuous stream of religious and meditative poetry, though the outstanding centuries in this long period are the seventeenth and the eighteenth. In India, where poetry and religion have gone hand in hand with song and music, almost

down to our own age, from the Vedic hymns down to the songs of Tagore, it is natural that there should always have been an abundance of devotional poetry. Often the spirit of devotion to God has been accompanied by adoration, the desire for personal absorption in God, plea for forgiveness, the sense of mystical union and rapture, and even intellectual affirmation. We have indeed inherited a marvellous store of religious poetry from Mīrā, Kabīr, Nānak, Tukārām, Purandhardās, Tulsidās, Surdās, and many other saints and mystics. Even in the last hundred and fifty years we have had singers and bards such as Tyagaraja and Rabindranath Tagore. In England, however, poetry and song, in a sense, and in some degree, parted company, with the coming of the Reformation and the printing press. Yet, some part of the love of hymns and carols evidenced in the Middle Ages, came again with the Methodist and Evangelical Revival. The hymns of Cowper, Newton, Wesley and others bear proof of this revival.

Devotional and meditative poems can be and have been inspired in different ages either by calm devotion, or a spirit of wonder and adoration, or emotional faith, or a feeling of revelation and exaltation that becomes lyrical or an intellectual conception of Godhead or mystical apprehension.

The thirteenth, fourteenth, and fifteenth cen-

turies in England form an intensely religious period in its history, and witness is borne to this fact by the poetry, art, and architecture of the time, which are mostly inspired by religious themes, or spiritual faith and devotion. There are hundreds of religious songs and lyrics of unknown authorship—some of them animated by simple piety, others by a glad love of all created things on earth which are made to bear testimony to the rejoicing of humanity over the birth of Christ or to partake in its grief over His crucifixion. Their titles are sufficiently indicative of their lyric ardour:—

Swete Jhesu, King of blisse  
 Mine herte loue, min herte lisse (joy)  
 \* \* \* \*

I sing of a maiden  
 That is makeles (matchless)  
 King of all Kings  
 To her Son She ches (chose)  
 \* \* \* \*

Of a rose, a lovely rose,  
 Of a rose is al myn song.

*The Pearl* by an unknown poet, written about 1360, is a beautiful allegory full of devout mysticism and may be said to sing the glory of purity. Richard Rolle of Hampton (1290-1349), deserves a high place among devotional and religious poets, as 'A Song of the Passion' and other poems reveal. William Dunbar too claims notice for the devotion and fervour of his poems, 'On the Nativity of Christ' and 'On the Resurrection'. On the whole, however, till we come to the Renaissance, it is the anonymous songs and lyrics which claim the greatest attention; 'Here I sit Alone', 'The Holly and the Ivy', and 'The Cherry Tree Carol' are good examples of religious lyrics, which reveal faith and yearning, simple devotion, and delight in trees and flowers and wood and stream along with the worship of the Virgin Mary and the Infant Jesus. They remind us of the songs written of Kṛṣṇa and his childhood in Braj Bhāṣā (in the dialect of the neighbourhood of Mathura) which have, however, greater spontaneity and music.

With the coming of the Renaissance, poetry in general reaches its full height and richness

in almost all directions, from Marlowe down to Milton. Its sweep and fullness of note become apparent in religious *verse* too, though devotional and mystical verse is but rarely seen in Marlowe or Shakespeare. In Spenser, the consciousness of moral values is always there. If he has the typical renaissance quality of a sensual love of beauty, he has also a moral earnestness and love of purity and chastity. Yet Spenser wrote few directly religious poems, except for the *Mutabilitie* stanzas. It is an minor poets like Fulke Greville, whose mysterious personality so greatly appealed to Lamb, Sir Henry Wotton and Mary Herbert, Countess of Pembroke, that one finds religious verse, in works like *Cœlica*, 'A Dialogue between God and the Love', and 'Psalm 139' till we come to the greatest religious poet of the age, Donne. Fulke Greville writes:

'One thought to God we give, the rest to sin;  
 Quickly unbent is all desire of good;  
 True words pass out, but have no being  
within,  
 We pray to Christ, yet help to shed His  
blood . . . .

Mary Herbert's poem begins:

O Lord, in me there lieth nought  
 But to thy search revealed lies;  
 \* \* \*  
 Yea, closest closeſt of my thought  
 Hath open windows to thine eyes.'

Thomas Campion, author of 'Out of My Soul's Depth', writes:—

'In thy word, Lord, is my trust,  
 To thy mercies fast I fly;  
 Though I am but clay and dust,  
 Yet thy grace can lift me high.'

Donne's religious and metaphysical poetry sprang out of his inner experiences and is instinct with deep feeling, fervour, and passionate devotion. Just as his love poetry and his satires rise to unusual heights and have a remarkable intensity, so his religious or devotional verse has a powerful individuality and profound feeling. 'The Holy Sonnets' are instinct with this passionate sincerity and are rivalled only two centuries later by Christina Rossetti,





What curtain were ye from me hid so long!  
Where was, in what abyss, my speaking  
tongue?

The eighteenth century, in spite of its worship of 'Reason and Common sense', also boasts of a number of devotional poems and hymns, and two mystic poets of top rank. Smart and Blake. None can forget Addison's ode 'The Spacious Firmament on High' and his hymn, 'How are Thy Servants blest, O Lord', nor Isaac Watts's 'A Cradle Song' and 'Felicity'. Edward Young's *Night Thoughts* is a long contemplative poem that reveals, in spite of its pessimism and many commonplace reflections, a genuine sensibility. True ardour and warmth of religious feeling are to be seen again in Charles Wesley's hymns and poems—'Gentle Jesus, meek and mild', 'Still O Lord, for Thee I tarry' and Cowper's hymns, 'Oh! for a closer walk with God', 'O Lord, my best Desire fulfil!'

Blake and Smart are in a different and higher category. Mystic vision, a loftiness of feeling, intense lyricism and vivid poetic imagery mark all Blake's lyrics such as 'The Lamb', 'Tiger, Tiger, Burning Bright', and 'To Tirzah'. 'The Divine Image' shows Blake's wide humanity:

'For Mercy has a human heart,  
Pity a human face.  
And Love, the human form divine  
And Peace, the human dress.'

\* \* \* \*

'And all must love the human form,  
In heathen, Turk or Jew;  
Where Mercy, Love and Pity dwell  
There God is dwelling too.'

\* \* \* \*

'Little Lamb, who made thee?  
Dost thou know who made thee?  
Gave thee life and bid thee feed,  
By the stream and o'er the mead . . . .'

\* \* \* \*

He is meek, and He is mild;  
He became a little child.  
I a child, and thou a lamb,  
We are called by His name.'

Smart also saw God in all created things as *A Song to David* and other poems reveal.

Wordsworth's spiritual intuition came to him from his experience of Nature and the Imma-

nent Presence of God in all the things of creation; it is seen in the following lines:

'A sense sublime'

Of something far more deeply interfused,  
Whose dwelling is the light of setting seems,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of thought,  
And rolls through all things.'

As we come to times so near to us, not only do the noble stanzas of *In Memoriam* ring in our ears and the lofty philosophy of Browning as revealed in *Saul*, hold our attention, but the more simple and exquisite lyrics of Newman and Patmore and the intensely spiritual sonnets and shorter poems of Christina Rossetti bring out the undying search for spiritual peace and happiness of many Victorian in an age of inner doubt and outer prosperity and complacency. Christina Rossetti's poems have a profound sincerity and depth of feeling. 'If only' is a moving sonnet:

'If I might only love my God and die!  
But now He bids me love Him and live on,  
Now when the bloom of all my life is gone,  
The pleasant half of life has quite gone by!'

Elsewhere she says:

'What can I give Him,  
Poor as I am?  
If I were a Shepherd  
I would bring a lamb,  
If I were a Wise Man  
I would do my part,—  
Yet what I can I give Him,  
Give my heart . . .'

Two of the outstanding Catholic poets of this century, G. M. Hopkins and Francis Thompson have left behind magnificent pieces of poetry. Rarely do we have such a complete fusion of lyrical feeling and intense spiritual yearning as in Hopkins's 'The Wreck of the Deutschland', 'The Lantern out of Doors' and 'Carrion Comfort', and Thompson's celebrated poem, *The Hound of Heaven*, with its famous closing lines:

'Is my gloom, after all,  
Shade of His hand, outstretched caressingly?  
Ah, fondest, blindest, weakest,  
I am He Whom thou seekest!  
Thou dravest love from thee, who dravest  
Me.'

Not even in this century, with two most devastating wars within forty years and numberless revolutions and immeasurable suffering has the poet ceased to strive for peace. The last words of T. S. Eliot's first great poem, *The Waste Land*, hunger for 'the Peace which passeth understanding'.

" 'Shantih, Shantih, Shantih.'

In the choruses from 'The Rock' we read,

All our knowledge brings us nearer to  
our ignorance,

All our ignorance brings us nearer to death,  
But nearness to death no nearer to God.

Where is the Life we have lost in living?

Where is the wisdom we have lost in  
knowledge?

Where is the knowledge we have lost in  
information?"

Also a prayer that echoes, as it were, the

innermost aspiration of all men of genius:—

'The Soul of Man must quicken to creation.

\* \* \* \*

Out of the Sea of Sound the life of music,  
Out of the Shiny mud of Words. . . . .

There spring the perfect order of Speech, and  
the beauty of incantation.

Lord, shall we not bring these gifts to  
Your service?

Shall we not bring to Your service all our  
powers

For life, for dignity, grace and order,  
And intellectual pleasures of the senses?'

The true poet if he does not always get a glimpse of what Eliot calls 'The Light Invisible, too bright for mortal vision', will see at least 'The Visible reminder of Invisible Light'. He will continue through the centuries to write songs of devotion and poems of meditation.

## PERMANENT ASPECTS OF INDIAN CULTURE

BY PROF. RADHAKRISHNA CHOUDHARY

Culture cannot be defined unitarily. It is a complex of many strands of varying importance and vitality. It expresses itself through language and art, through philosophy and religion, and through social habits and customs. Culture refines personality. According to Plato, culture of the soul is 'the first and fairest thing that the best of men can ever have. Culture is born of meditation on the best that has been said and thought on the intimate problems of life. It is the transformation of one's being'. It produces sweetness of temper. It teaches us the cult of human brotherhood, the attainment of rational freedom, and the development of universal state. Culture signifies *dharma* which is based on Truth. Our culture has developed from the action and reaction of so many different races and creeds. At every stage there is an attempt to reach harmony. Humanism has been the fundamental assumption of our culture.

Matthew Arnold rightly spoke of sweetness and light as the marks of culture.

Our culture represents certain common traditions that have given rise to a number of general attitudes. It never emphasized the negation of life. There is an unbroken continuity between the most modern and the most ancient phases of our thought extending over more than three thousand years. Romain Rolland has aptly remarked, 'If there is one place on the face of earth where all the dreams of living men have found a home from the very earliest days when men began the dream of existence, it is India.' Our people began with a broader outlook comprehending the whole humanity. The heart and essence of our expression is to be found in a constant intuition of the unity of all life, and the recognition of this unity is the highest good and broadest freedom. Ours has been the constant effort to understand the meaning and the



A nation is immortalized in its art. The Ajantā caves preserve the memory of an attempt to paint in timelessness. These frescos are the aesthetic expression of a culture which grew out of synthesis of the experiences of many races and imply a balance between many opposing tendencies. It is a visual representation of the intuition of unity. The University of Nālandā was the torch-bearer of the culture of the East. The Buddhist teachers of Nalanda and Vikramśīlā travelled far and wide to preach the principles of fellow-feeling and universal brotherhood.

Śaṅkara, Rāmānuja, and Madhva—all South Indians—the three great philosophical geniuses of the orthodox Hinduism, provided the philosophical background to the synthesis of cultures that was already taking place. They endowed it with all manners of approach from the subtlest to the grossest, from impersonal monism to what people foolishly call idolatry, and made it acceptable to all classes of people and races. The Austriacs, Drāviḍas, Śakas, Hunas, and host of others with their own cultures and ways of life had mingled with the Aryans. The Buddhists, Jains, Śaivas, Vaiṣṇavas, and numerous smaller cults had developed in the land. The comparatively less cultured among them, foreign and indigenous, had had many rites and ceremonies and moral and religious ideas which were unregenerate, some even loathsome. The Muslims, with their fierce zeal for proselytization, were already on the Indian soil, pressing to be heard or knocked. These three great philosophers, one after another, weighed them all, sifted the chaffs away, kept the wholesome, made the slightly harmful innocuous, imparted sharpness to the new amalgam to fight the pugnacious—in fact made it rich, sharp, and wide so as to cover all shades of thought and ways of life. India was culturally ready to meet Islam. When the first flush of Muslim military victories subsided and the consolidation of the Muslim power became a fact and the conquerors settled down as Indians, there flowed a free give and take on equal footings. Alberuni testifies to the

facts that the Hindus were great artists in the assimilation of foreign ideas and they did not allow their prestige to be lowered by crude imitations. Sir John Marshall has observed:

'Seldom in the history of mankind has the spectacle been witnessed of two civilizations, so vast and so strongly developed yet so radically dissimilar as the Muhammedan and Hindu, meeting and mingling together.'

The medieval reformers like Rāmānanda and Kabīr succeeded in liberalizing the old conservative outlook and opened a way for Śudras and outcastes. Kabīr's was the first attempt to reconcile Hinduism and Islam. He said: 'More than all else do I cherish at heart that love which makes me live a limitless life in this world.' Both Kabīr and Nānak were influenced by the rigid monotheism of Islam. During this period there was a fine mingling of Śūfism and Bhaktism. The contact between the two cultures, gave rise to mystical institutionalism. Śūfī conception of a deified teacher was incorporated in medieval Hinduism. Our provincial literatures started with the triple legacy of religion, emotionalism, humanism and doctrinal dissent of love, intuition, and Man. The Vaiṣṇava poetry of Mithilā and Bengal has symbolized the creative power of society and the individual. Hindus and Muslims succeeded in developing a highly intricate and sophisticated common culture. Caitanya, Nāmadeva, and Abdar Rahman symbolized the synthesis of the two great cultures. In the field of art, there was a complete blending. In architecture and painting there developed new schools as a result of fine blending of the two systems. Thus it is evident till the advent of the Europeans, trend towards unity was always there. The following points will bear out the above statement—

- (i) Synthesis of diverse people and culture;
- (ii) Unity of outlook;
- (iii) Urge towards political unification but counteracted by the vastness of the country and the absence of adequate means of communication.

The Western impact accelerated the

process of social change and held before us a new view of life and conduct. This new contact gave us a chance to understand new values of life. Rājā Rammohan Roy was the first great personality who rose equal to the occasion. Among the galaxy of writers who contributed towards the development of modern India are Rājā Rammohan Roy, Keshab Chandra Sen, Sri Ramakrishna Paramahansa, Swami Vivekananda, Tagore, Gandhi, and Iqbal. All these personalities, in their different roles, represented the synthesis of our culture. Tagore's creations covered almost every imaginable aspect of Indian culture. He proved its vitality and also its capacity to give and take and build itself anew. In order to keep alive the permanent aspect of our culture, we should

comprehend the spirit of our tradition and orient that spirit to the modern problems of our collective life. We have never grown in isolation nor do we seek to do so now. The new outlook can be effected by a new creative spirit and with conscious adjustment of our traditions to modern conditions. Our country stands for the great synthesis of all cultures, it emphasizes the underlying unity that runs through apparent diversities, and with the alchemy of its divine love it seeks to transmute all meanness and hatred. Says the great Buddha,

'Hatred indeed never ceases with hatred  
Hatred ceases with love  
This is Law eternal.'

(Dhammapada)

## THE PROBLEM OF TRUTH IN BUDDHIST PHILOSOPHY

BY PROF. HERAMBA CHATTERJEE

Truth (satya) must be understood in the sense of reality. An object is fit to be called real, when that object is found to be unchanging at all places and under all circumstances. If it is subject to change, then its reality can be doubted. Thus the reality of an object is judged by its ultimate conditions. Our sense-organs always do not help us to know the truth or reality, inasmuch as they are defective; moreover all things of the world are not fit to be brought under the senses. Hence what appears as real to them may, when judged deeply, turn out to be false. This has led philosophers to study truth from all possible stand-points.

Nāgārjuna has explained that truth must be viewed from two points; so it was the intention of Lord Buddha. Nāgārjuna says that the instructions of Lord Buddha were based on two kinds of truth—truth as appearing to the consciousness of the ordinary people and

truth in the highest sense. The former has been designated as *saṃvṛtisatya* and the latter as *paramārtha satya*.<sup>1</sup> The term *saṃvṛti* deserves elaboration. Candrakīrti explains the term as '*samantādvāraṇam saṃvṛtiḥ. Ajñānam hi Samantāt sarvapaḍārtham Tatvāvacchādanāt saṃvṛti ityucyate*'. What he means to say is that *saṃvṛti* is equivalent to ignorance because it envelops real knowledge. Its synonyms are *avidyā*, *mohaḥ*, *viparyāsaḥ*.<sup>2</sup> It may again mean, according to another interpretation, a thing which for its existence depends on another object (Candrakīrti:—*Parasambhavanamvā saṃvṛtiḥ*). Bodhicaryāvatāra accordingly says that an object which is

<sup>1</sup> *Dve Satye Samupāsṛitya Buddhānām dharmadeśanā Lokasaṃvṛti satyañca Satyañca paramārthataḥ. Mādhyamika vṛtti xxiv. 8.*

C.f. "*Saṃvṛtiḥ paramārthaśca satyadvayamidam matam*". *Bodhi ix. 2.*

<sup>2</sup> *Avidyā moho viparyāsaḥ iti paryāyaḥ—Bodhicaryāvatāra p. 352.*

subject to cause and condition is called *saṃvṛtaḥ*.<sup>3</sup> The third meaning which is assigned to it is that it means signs accepted by general people (*Samvṛtiḥ saṃketah lokavyavahārah*). Thus the conclusion that can be arrived at from various interpretations of the term is that *saṃvṛti satya* means a truth which is generally achieved through the senses. A knowledge coming through the senses being impure, it must be noted that even the experiences of the Yogins are to be treated as being included in the scope of *saṃvṛti truths*. In this connection distinction has been made between *saṃvṛti* of this type called *Loka-saṃvṛti*—truth accepted by general people and *aloka-saṃvṛti*, meaning truth, which is not accepted by general people but which is accepted by some people under certain conditions. Thus a man with jaundiced eye sees everything yellow and this experience of his is exclusive to him, for another ordinary man without that particular disease will not see things as he does.

These two *loka* and *aloka saṃvṛtis*, as explained above, have been designated as *tathya* and *Mithyā saṃvṛti* (*Bodhicaryāvatāra* p. 353). The first may be explained as phenomenal truth referring to objects arising out of cause and condition (*kiñcit pratītya jātam*) and are equally perceived by all men through their normal organs of sense. *Mithyā saṃvṛti* in the same way refers to the objects which are perceived by individuals with defective sense-organs.<sup>4</sup>

The two truths, *saṃvṛti* and *paramārtha*, have got other names also as *nītārtha* and *neyārtha*; and it is assumed that 'The Satya-Siddhi School introduced two kinds of truth, *vyavahāra* and *paramārtha satya*, into the Buddhistic Metaphysics.'

<sup>3</sup> *Pratītya samutpannam vasturupam saṃvṛtiryacyate. Ibid p. 352.*

<sup>4</sup> 'Sa ca Saṃvṛtiḥ dvidhā lokata eva. Tathya Saṃvṛti mithyā saṃvṛtiścetī. Tathāhi kiñcit pratītya jātam nīlādikaṃ vasturūpamadosavadindriyairupalabdham lokatah eva satyam. Māyāmarīci-pratibimbādiṣu pratītya samupajātamapi doṣavadindriyopālabdham yathāsvam. Tīrthika Siddhāntaparikalpitaṅca lokatah eva mithyā.'

The other truth, *paramārtha satya*—the highest truth, is characterized by its unoriginating and undecaying nature. It is further unimaginable as subject and object, cannot be described by words, it is inexpressible and can be realized only by a person within one's own self. Thus it is said:

'Pūrvamaparapratyayam Sāntam prapañcaivaprapañcitam

*Nirvikalpamananārthametad Satyasya*

*lakṣaṇam.'*

It has been identified by Nāgārjuna with Nirvāṇa. This truth can be realized by a person when he is in a position to give up all ideas that obstructs knowledge, that is, impressions (*vāsanā*), passions (*kleśa*), etc.

If this is equivalent to the non-existence of all *dharmas* it may be taken as a synonym of *śūnyatā*, *tathatā*, *bhūtakoti*, and *dharmadhātu*. Śāntideva says that the highest truth is outside the scope of all worldly usages, devoid of any characteristics, non-originating, unobstructed and is beyond the knower and the known.<sup>5</sup> 'In short, *paramārtha satya* is nothing but the realization of the dream-like echo-like nature of *Saṃvṛti Satyas*.' Hence it is revealed to the Arhats only. '*Paramārtha satyāṅca Satyamavisamvādam tatvamāryāṅam*.'<sup>6</sup> For its importance it has been stated by Śāntideva that there is one truth and that is *paramārtha*. '*Vastutastu paramārtha evaikam satyam*.'

Lord Buddha has also stated in various Sūtras that *paramārtha satya* is the only truth, all other things being false.<sup>8</sup>

The problem arises: If *paramārtha satya* is the only form of truth as stated above, why then have the problems relating to convention as *skandha*, *dhātu*, etc. been discussed by Lord Buddha? In reply to the supposed charge Nāgārjuna in his *Mādhyamikavṛtti* has stated that things related to convention have been

<sup>5</sup> *Paramārtha Satyam sarvavyavahāra-samatikrānta-nirviśeṣam anutpannam, aniruddham, abhidheyābhidhānājñeya-jñānavigatam.*

<sup>6</sup> *Bodhicaryāvatāra p. 360*

<sup>7</sup> *Ibid. p. 362.*

<sup>8</sup> *Ekameva bhikṣavaḥ paramam Satyam yaduta pramoṣadharmā nirvāṇam sarva saṃskārāśca mṛṣā moṣa-dharmāṇaḥ. Referred to in Bodhicaryāvatāra p. 363.*

inserted in the instructions of the Lord for common men only who scarcely can realize the true nature of subtle truth. So conventional truths are instructed only as a means to preaching the highest truth. In the language of Nāgārjuna:

'Vyavahāramanāśritya paramārtho na deśyate  
.. Paramārthamanāgamya nirvāṇam nādhigamya.  
myate.'

In the *Bodhicaryāvatāra* Śāntideva has made it more clear—

'Upāyabhūtam vyavahārasatyam upeyabhūtam  
paramārthasatyam.'

The Yogācārins have got three forms of truth in place of two of the Mādhyamikas. They are *parikalpita*, *paratantra* and *pariniṣpanna*. The first two relate to the matters worldly—*anitya*, *anātmā* while the third is related to *Nirvāṇa*.

The existence of things as appears from signs and imaginations is called *parikalpita*.<sup>10</sup> *Paratantra* truth is the imaginary existence but which is dependent on others for origination. The definition of *Lankāvatāra* is: 'Yadāśrayāmbanāt pravartate tat paratantram'. Asaṅga defines it as false imagination (*abhūta-parikalpah*) about subject (*grāhaka*) and its object (*grāhya*).

<sup>9</sup> p. 372.

<sup>10</sup> Vide *Lankāvatāra* p. 67.

*Pariniṣpanna* is designated as such, for its changeless character is the highest truth.

For *samvṛti* of the Mādhyamikas the Hīnayānists have what they call *sammuti* truth which as usual refers to things constituted.

*Abhidhammakosa* states that *samvṛti satya* refers to objects which on deeper analysis ceases to exist except as elements; while *paramārtha satya* points to ideas of things, which remain unchanging at all times and under all circumstances.

Now the sum and substance of the whole problem is that *paramārtha satya* is the highest truth and the only truth in the proper sense of the term, while the other truth like *samvṛti* of the Mahāyāna or *parikalpita* and *paratantra* of the Yogācārins are instructed as but means to the realization of the final truth. This is clear from the words of Śāntideva—'Lokāvatāranāthameva bhāvā nāthena deśitāḥ (*Bodhicaryāvatāra*).<sup>11</sup> It is further elaborated in the following statement of the Lord:—

Mametyahamīti proktam yathā kāryavaśājjinaiḥ  
Tathā kāryavaśāt proktāḥ skandhāyatana-  
dhātavaḥ <sup>12</sup>

<sup>11</sup> p. 376.

<sup>12</sup> *Bodhicaryāvatāra* p. 376.

## NOTES AND COMMENTS

### TO OUR READERS

Dr. Kalidas Nag, M.A., D.Litt. (Paris), is an enthusiastic supporter of and active participator in all movements that tend to unite mankind as in a family. It is this characteristic of his that has drawn him to the universal gospel of Swami Vivekananda, as to the messages of Poet Rabindranath and Mahatma Gandhi. In 'East-West in Swami Vivekananda' he has drawn our attention to the prophetic words, turned historic, of the Swami regarding the destructive nature of the modern Western

culture. The learned Doctor quotes the Swami: 'Europe is on the edge of a volcano. If the fire is not extinguished by a flood of spirituality, it will erupt.' Lest the West should misunderstand the Swami, Dr. Nag informs us that his hero was equally scathing in his criticism of those Indian attitudes and customs which smacked of narrowness or superiority complex or sneakishness. A lover of mankind has every right to admonish it when it is needed.



Sri Mihir Kumar Mukherjee, M.A., D.Phil., Sāhitya-Saraswatī has very ably drawn out, in his scholarly article, 'Mysticism and Rama-krishna', the mystic greatness of the prophet of Daksineshwar. With Sri Mukherjee mysticism is not merely an other-worldly affair, it does not ignore the cries of suffering and despair of humanity. The mystic's joyous union with the Supreme Reality and his multifarious experiences are not centred in his little self, which is lost in the immensity of his Beloved. He who sees the play of his Beloved in a speck of dust or a blade of grass on the roadside cannot be indifferent to human sufferings and ignorance; elevation and salvation of mankind come to him as a matter of course. Sri Rama-krishna appeals to Mukherjee because he finds in him the fullest expression of a bewildering variety of mystic experience as well as of a loving heart bleeding itself for humanity's enlightenment. A keen insight into the core of mysticism and a reverent spirit have lent a special charm to the article. . . .

'The Devotional and Meditative Poetry of England' is really a startling subject, not that England lacks in religious feeling but that the English temperament is not quite suited for such expression. Dr. A. V. Rao., M.A., Ph.D. (Lond.), Bar-at-Law, of the University of Lucknow, while selecting his subject, must have felt it, for it has led him to introduce his theme beautifully in these words: 'A rich vein of religious, devotional, and meditative poetry runs through the literature of England, though at first sight it would seem incredible, because the English people have been looked on as fighters, colonizers, empire builders, sturdy John Bulls, 'a nation of shopkeepers' and what not—anything but mystics and devotional poets. Three centuries of vast material progress after three centuries of foreign, civil, and dynastic wars might make one imagine that the springs of mysticism, faith, and devotion would have altogether dried up. But this is happily not true.' And the learned Professor has succeeded in convincing his readers, by profuse quotations, of the truth of his statement. Rich though they are, these poems, many of them,

do not come up to the standard of the Indian devotional poems of the Middle Ages—a fact which Dr. Rao has not forgotten to point out. Perhaps the topics have something to do with the warmth of feeling as well. . . .

Prof. Radhakrishna Chaudhury, M.A., Purāṇasāstrī, F.R.A.S. (London), Hindustani Culture Academy Prizeman, as a writer of 'Vidyapati's Faith, is already known to our readers. In 'Permanent Aspects of Indian Culture', he has briefly but beautifully brought out the synthetic character of our Culture. He has shown in the present article with what boldness and firm faith in the fundamentals of their ancient culture, the Indo-Aryans had, throughout the ages, never shrunk from assimilating the best in other cultures, keeping the broadest humanism always in view. In connection with the 'mingling' of the Indian and the Islamic cultures, the learned author has aptly quoted Sir John Marshall: 'Seldom in the history of mankind has the spectacle been witnessed of two civilizations, so vast and so strongly developed yet so radically dissimilar as the Muhammadan and Hindu, meeting and mingling together. As to the quality of this assimilation the Professor has given us the testimony of Alberuni: 'that the Hindus were great artist in the assimilation of foreign ideas and they did not allow their prestige to be lowered by crude imitation.' . . .

Prof. Heramba Chatterjee, M.A., Kāvya-Smṛti-tīrtha is doing a great service to Indian philosophy by his articles on Buddhist philosophy, especially of the Mādhyamika school. His articles are generally replete with authoritative quotations, which lend a special charm to his writings. Some Western scholars criticize Advaitists for what they call a biased view of the Buddhist Sūnya. Our readers will be glad to notice from Prof. Chatterjee's 'The Problem of Truth in Buddhist Philosophy' how similar the Mādhyamika and Advaita philosophies are. Readers acquainted with Śaṅkara's commentary will forget that they are reading a paper on Buddhist philosophy, so similar, one would like to say, identical, are the ideas of the two systems. . . .

## WELCOME JAI PRAKASH

We welcome Sri Jai Prakashji to his new role of a priest in the *Bhūdān yajña*. When it was first announced we rubbed our eyes and would not believe the news, so surprising, rather queer, it appeared. Then came his denunciation of Nehru's stand against the behaviour of the Patna students. The language of that speech was so harsh and sharp and the advocacy of the cause smacked of partisanship so blatantly that we were led to believe that the news of his renouncing politics was but a baseless rumour. This made us sad, for aught we know of this great son of India he is hundred per cent sincere. And the Lord of the universe never allows sincere souls to grope long in the dark. We were extremely sorry to find a man of his calibre wasting his energy and brain in petty party politics when Mother India wanted every child of hers to devote his life in real constructive work. His recent stout refusal on 27. 12. 55 to have anything to do, even to allow his name to be associated, with any party, has set all doubts to rest. The clear enunciation of his position *vis-a-vis* any political party reveals another great quality of his character—he is not renouncing politics because of any quarrel with anybody or of frustration, as is generally the case with many leaders. He renounces politics because he is convinced that India will reach her goal—the goal he has been trying to serve all his life—through this *Bhūdān* movement, which has the support of all except Sri Lohia.

We expect much from Jai Prakash in his new role. So far land has been collected. But distribution has been haphazard. There seems to be a sort of vagueness regarding the goal to be achieved. The shape of the future society of India appears hazy to the initiator of the movement. A great opportunity is about to be lost. When *grāms* are offered, a socialist's heart must leap with joy. A grander opportunity for giving a practical shape to his cherished ideal cannot be dreamt of. This conjunction of Bhaveji's heart, intuition, and

spirituality and Jai Prakash Narain's reason, power of organization, and intellectual sweep, we hope and pray, will produce a pattern of society where peace and prosperity, brotherliness and efficiency will reign supreme.

## A GOOD NEWS

Things are promising well. Bhaveji gives out that he will take up, when *Bhūdān* work is finished, the socialization of mills and factories. That is a great step.

Though Ahmedabad has stolen a march on him by allowing labour to participate in the management yet it is a stray case and experimental at that. It is a generous favour. The proprietor of the mill is both generous and clever—clever because he has sensed the inevitability of the step and has managed to get the good name of a pioneer in the field. He deserves praise.

But socialization needs a very scientific handling. It does not depend on the mill-owners' nobility only. Labour must have an effective voice, as a matter of right, on the management of mills and factories. Yet this should be effected without a hitch; otherwise production will suffer. Socialists and communists are always ready to put all good works out of gear. They should be prevented from poking their nose into this very vital affair. The method of creating bad blood—the only method known to them—between the labour and capital will have a disastrous effect on the solution of the problem.

There is no need for it. For Indian people, even at their worst, are a bit different from those of other countries. Their moral and spiritual tradition has taught them the spirit of sacrifice, not merely of compromise. These *bhūdāns*, *grāmdāns*, *rājyadāns* are unique phenomena, possible in India only. Those who know the Rajput character will not be misled into the belief that princes parted with their kingdoms out of mere fear. The Rajputs, like the Sikhs, are not calculating, one might say, are unthinking; and they are more inflammable than petrol. The parting with their principalities has a heavy dose of

generosity in it. Our capitalists too are not wayward, fierce people. They are conscious of the wrong they have been perpetrating on the ignorant masses; just as our labour is not as ferocious as that of the West. In the very thick of their fury our madding masses show gentleness that is amazing. There are Marwari and Gujarati capitalists who in the midst of their opulence and even business extorions live a kindly life. Their organized charities are not mean; their private lives are austere. Hence rational approach through the heart will have a better and swifter result than class struggle, cold war, or open violence.

This soft approach, however, requires gentle leadership of infinite patience. The leadership must feel for both the parties. A way of life cannot be changed by the wave of a magic wand. The capital must be given sufficient time to come down to the level of labour, just as the labour's present standard of living can afford to rise steadily instead of too quickly. By a well thought-out graduated process of levelling, a genuine brotherly feeling among all sections of people can be developed. Without dislocating production, without impairing national solidarity, without debasing human nature, the highest results can be achieved through the gentle method of persuasion, through an appeal to the divine in man. If India will not demonstrate the efficacy of this method which country will?

And Bhaveji is the man who is eminently prepared by austerity and purity of character to undertake this titanic task. To be successful in India, austerity and purity are in greatest demand. If we analyse the wonderful success of Mahatmaji's life we shall find an abundance of the two qualities. His life meant these two. His worthy disciple Bhaveji possesses these to the required degree. All classes of people love him, revere him. So success is sure to attend to him.

Jai Prakash Narain's dedication of life to Bhaveji's *Bhūdān* movement just when the latter is contemplating socialization of big industries is a divine favour of great importance.

For organizing villages on a 'socialistic pattern of society' is a comparatively easy matter, as the organizers are to deal with simple folks and simple problems. But the socialization of industries is a highly complicated affair where one will have to deal with clever sophisticated people of widely different standards of living and culture. And the matter being of Western importation, a knowledge of Western and Indian ways and outlook of life and working is very necessary to guard against Indian inefficiency and laziness and Western dehumanizing effects of industrial life. Sri Jai Prakash supplies this requirement finely, superbly. Left to himself, either would not have been so successful as their combination, divinely effected just in the nick of time. Who could have thought one year earlier that Jai will join Bhaveji or Bhaveji will 'meddle' in industries in the contemplated way?

Surely a power higher than man's is shaping the destiny of India to make a gift of her to the world.

#### PANIKKAR IN THE VISWABHARATI

Dr. Panikkar has, by his Viswabharati speech, brought a hornets' nest about his ears. Dr. Panikkar is a bold man, he does not mince matters. He has displayed his courage of conviction by adding the famous note of dissent on the division of the Uttar Pradesh. Those who are in the know of things must have admired this boldness of his; few would have dared to put the proposal in black and white.

When such a man gives his considered opinion on the cultural tradition of the country it is not to be lightly waived off. He is not a mean scholar. His knowledge of India's history and that of the world is not superficial. So when one is out to criticize an opinion of such a person it is but ordinary courtesy that one should properly understand what he has said and what he has meant.

*The Hindu* of Madras, again, is a sober paper. It is not known to indulge in platitudes or cheap criticism. It has taken exception to

the Viswabharati speech of the Doctor. It writes editorially on 27 December '55:

Mr. Panikkar makes no direct mention of religion but it is clear that in his view it is the villain of the piece. He roundly denounced the *ashram* mentality and what he called the worship of poverty. It is, of course, a caricature to suggest that Hindu India preached ascetic self-denial as universal medicine or that it turned away in pathological distaste from the arts and the crafts that made for a healthy, happy and abundant life. The *ashramas* were always for the few, the boulevards, the marts and the pleasantries for the many.'

No paper can afford to quote speeches of the notables *in extenso*. So to base one's opinion on parts of a speech is always risky. We read the Sardar's speech in *the Hindustan Times* of New Delhi. After reading *the Hindu* criticism we refreshed our memory by going through the *Times* columns over again, but could not find direct materials to opine that the Doctor denounced religion or morality. He did of course criticize, rather with the vehemence characteristic of an active politician, that he surely is, the glorification of poverty and the *ashrama* life of renunciation, which evoked a pleasant smile in us. But we had no difficulty in understanding the real point Panikkar was driving at; nor has *the Hindu* editor failed to understand this. In a wonderful economy of words, sharp and pointed, he has beautifully brought out in the above quoted passage what to us Panikkar really meant to convey.

Reading Panikkar's Speech we were reminded of Swami Vivekananda's righteous indignation that prompted him to cry out almost in agony that the *Rsis* had no business to thrust the ideal of renunciation on the whole nation. The Swami surely understood the value of renunciation and the greatness of the *Rsis*. This ideal was his very life and he advised India never to forget the ideal, warning that if she did she would be wiped off the map

of the world. Still he did denounce the glorification of poverty. He wanted his beloved nation to enjoy a little—we think, to the full—so that it may all the more truly understand the real value of the life of renunciation. For millenniums the Indian masses, his living gods and goddesses, have been suppressed and repressed, have been denied all opportunities of enjoyment. Their whole personalities were wistfully craving, were dying, for enjoyment. Unless that craving is satisfied progress is unthinkable. Of all the four great modern men who intensely felt for the regeneration of India—the Swami, Sri Aurobindo, Tagore, and the Mahatma—it was the first two who went all out to support and advocate full industrialization of the country to bring plenty and pleasure to the masses. Tagore too was for enjoyment, but he was against titanic mills and factories for their dehumanizing effects. The Mahatma's ideal was the Vedic idyllic life. But all of them understood and advocated renunciation in its proper place.

Panikkar, it appeared to us, denounced the glorification of poverty because he was prompted by the same feeling for the nation. It is to bring into bold relief the life of intense activity and enjoyment for a nation fasting too long that he spoke against the *tapovana* ideal. Maybe he has overdrawn the picture. The emphasis is the emphasis of a *Sardar*, a commander in the field of action. He never meant it. At least we could not find it even in our second reading of the speech. The emphasis is justified. And we do not find any real difference between the ideals of the Editor of *the Hindu* and of the Sardar. And when one side is over emphasized the other side needs equal stress, lest zeal be misplaced and misunderstood.

This is how the Mother of the Universe plays.

## REVIEWS AND NOTICES

THE EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI. BY SRI M. S. PATEL. FOREWORDED BY HANSA MEHTA. *Published by Navajivan Publishing House, Ahmedabad. Pp. 288. Price Rs. 5-8-0.*

Though short, this is a most comprehensive text on the Educational principles of Mahatma Gandhi, which have now, as a first step, inaugurated Basic Schools throughout India. The Educational Plan of the Mahatma is a synthesis evolved out of the activity of the Head, Hand, and Heart, where there is not much of volition on the part of the child excepting in the will or desire to cultivate its own natural aptitude in an atmosphere of great peace in and around itself. Gandhiji sought to spiritualize Man through crafts. *Ahimsā* is the bed-rock of such an activity; and as the Mahatma stressed it time and again, it unfailingly led one to self-realization. Understanding the Mahatma rightly the learned author defines self-activity 'as the desire of the child to enter into the life of others and in the life around him; the desire to help, to find out, to discover, to participate in common activities, to create, to discover the identity or connection between itself and the activities of others—the discovery which constitutes Knowledge.'

The learned writer has considered the Mahatma's Educational Philosophy in the light of our own spiritual traditions, and those of the West (especially that of Rousseau and the Atheneans) and concludes with Hansa Mehta that its greatness lay in the fusion of the 'dominant tendencies of naturalism, idealism, and pragmatism, Gandhiji invoked in the bargain.' In other words, Gandhiji built his Educational edifice on the four corner-stones of *Dharma, Artha, Kama, and Moksa*. This certainly cannot fail to suit the present times and fulfil the 'loftiest aspirations of the human soul'.

This is a book useful and inspiring to all; for, everyone is a student if he considers that his ultimate aim 'is the realization of God, and all his activities, social, political, religious, have to be guided by the ultimate aim of the vision of God' and 'the only way to find God is to see Him in His creation and be one with it.'

The book is quite timely, especially to the half-baked educators of today, for it can open their eyes to our own heritage in the field of education and enable them to plan out a comprehensive scheme to suit our genius.

P. SAMA RAO

THE JUDGMENT OF HISTORY. BY MARIE COLLINS SWABEY. *Philosophical Library, 15 East*

*40th Street, New York 16, N.Y., U.S.A. 1954. Pp. 257. Price \$ 3-75.*

Europe was literally flooded with a series of works on the philosophy of History from the time of the Encyclopaedists in France. Common sense theories went hand in hand with the most philosophical and most scientific accounts. The philosophical theories have given rise to dictatorial and democratic states as well. Fascism, Nazism, and Communism emerged besides capitalism and republicanism. Some philosophers of History went to the extent of making their systems scientific; and to this end they incorporated a good number of scientific concepts into their accounts. As in all other similar cases these scientific concepts continued to provide the basis even when they were exploded by other scientific theories. Still today mankind is divided into a variety of camps by virtue of the varied political philosophies. It is into this welter that Prof. Marie Collins Swabey of the New York University drives her critical outlook. She is mainly concerned with the philosophical presuppositions of history.

In this volume Prof. Swabey examines the presuppositions of common sense history, scientific history, and philosophic history. We pass judgement on the past. We review the activities and motives of men and peoples. Here we presume that there is an objective frame of reference. It is the very possibility of such an objective history which is denied by humanism and naturalism. On the other hand certain absolutistic systems of thought interpret the actual in the light of the ideal. But according to Prof. Swabey the 'is' should not be equated with the 'ought to be'; and this is never done by a truly philosophical history. Historical institutions might be relative to the age in which they function and flourish. But they always involve a transcendental claim to objectivity.

The relation of man to his world is an essential element in history; and in order to find out the nature of this relation the historian must claim knowledge of such issues. In the absence of any such knowledge, we shall have a chronicle of events that are jumbled up. And it is 'with the emergence of clear logical connections and valuational judgements that history comes of age.' Common sense history does not care much for veracity, since its primary concern is to present the past as living, since it offers only statements of an ontological character, not of a methodological

nature. Scientific history, on the other, interprets human happenings in the light of the models borrowed from the impersonal, non-human world. That is, the living is treated almost as the not living, the conscious and purposive as the unconscious. A mere importation of the evolutionary terminology cannot explain the role of free and self-conscious individuals. Moreover, historical evidence involves imagery, insight, and the conception of a reality that is not present. This necessarily compels the historian to revert to his personal consciousness in his evaluation. 'If a man cannot trust his own insights, his own intelligence as authority, both freedom and knowledge are dislocated at their source.' This dislocation strikes at the very root of our codes, constitutions, histories, and scientific systems. A critical examination of the views advocated by Gibbon, Kant, Hegel, Buckle, Marx, Spengler, Toynbee, Parkmann, and Adams leads Prof. Swabey to emphasize the value transcendent to existence. It is by pursuing transcendent goals that man is able to exist. In other words, it is some standard of reference that enables us to organize our thought and knowledge about the world. This standard consists of a set of values which have an objective validity. It is the absolutism and objectivity of values that must determine our judgement of history. A history based on such values will accept consistency and universality as criteria. In other words, 'the non-historical underlies and supports the historical pattern, since it is finally upon the order of evidence that the historian's acceptance of the causal succession and temporal sequence rests.'

P. S. SASTRI.

THE WHITE UMBRELLA. INDIAN POLITICAL THOUGHT FROM MANU TO GANDHI. BY D. MACKENZIE BROWN. *University of California Press, Berkeley and Los Angeles, 1953. Pp. xiv + 2,205. price \$ 3.75.*

From the earliest times the Indian mind was deeply interested in political and social problems and theories. The various Dharma and Grihya Sūtras along with the Mahābhārata constitute our earliest documents on the subject. This theoretical speculation found succinct expression in the *smṛtis* of Manu, Gautama, and Yājñavalkya. Later it was given a fuller and wider application in the works of Kautilya, Kāmandaki, and Śukra. In our own times great contributions were made by Tilak, Vivekananda, Gandhi, and Nehru, besides many other distinguished personalities. So far a historical study of this great subject has not been properly undertaken. We have the works of Jayaswal, Sivaswami Ayyar, Ramaswami Ayyar, and others. But these provide valuable material for an exhaustive critical study of the subject. In

such circumstances it is happy to find Prof. D. M. Brown issuing this small work which gives us also a small collection of important passages on this subject. It carries a valuable foreword from Dr. C. P. Ramaswami Ayyar.

For centuries 'the white umbrella' was taken to be the outward symbol of sovereignty over the whole subcontinent of India; it was the symbol of national unity and solidarity. This symbol, says Prof. Brown, provides the key to the basic concepts of Indian political thought. Though the political theory in this country had always its basis in the spiritual and human values, still the speculative mind always considered the political unit in secular terms. Even during the times of apparent autocracy, the rulers in India, as Prof. Brown shows here, were conscious of the fact that power is ultimately vested in the people. The kings considered themselves to be the trustees since they always believed in the continuity of existence and the stability of the supreme law, which constituted the basic foundations of sacred and secular thought in this country.

Prof. Brown surveys the entire field of Indian political thought in a very sympathetic manner. He offers a concise and readable study of the political doctrines. Each chapter is followed by important passages and by an exhaustive bibliography. All the chapters are permeated by a clear insight into the foundations of Indian political theory. Prof. Brown has correctly put his finger on the ethico-spiritual basis of Indian thought when he observed, 'The personal integrity of the ruler and the moral sense of the citizenry are the keys to sound government and prosperous society offered by Manu and Gandhi alike.' These essentials were zealously pursued by the people; for, the core of Indian tradition lies in the principle that the problem of government is an extension of the ethical problem of the individual. The solution of this problem lies in Dharma.

P. S. SASTRI.

ASTROLOGY AND ALCHEMY. TWO FOSSIL SCIENCES. BY MARK GRAUBARD. *Published by Philosophical Library, 15 East 40th Street, New York 16, N. Y., U. S. A. Pp. 396. Price \$ 5.00.*

Mr. Mark Graubard has brought forth an interesting and stimulating volume on the parts played by astrology and alchemy in growth of the scientific spirit. As the sub-title of the book clearly shows, these two branches of human activity are interpreted as fossils. It is as a student of human culture that the author approaches these two old sciences; and he admits that every institution is 'an experiment set up by nature to bring new data, nuances, and relationships'. Even if they are

treated as outmoded and unscientific by later ages, still such fossils teach us a good deal about 'the nature of mutations, the meanings of survival, of fitness, adaptation, as well as the nature of the environment at a given time'. Thus the Ptolemaic theory would be a fossil for the post-Copernican astronomer. As times change along with approaches, interpretations, assumptions, ideas, and values, the old theories stand rejected. But once upon a time they were regarded as scientific. They cease to be so at a later time. Consequently astrology and alchemy cannot now be regarded as sciences. This in essence is the author's main contention.

Surveying the history of astrology in Europe, we are told that the Church, which was often accused of defending superstition, fought astrology because the latter stood committed to determinism, which was a negation of the belief in God and free-will. But the author has taken pains to give an illuminating account of Ptolemy's view of astrology, according to which there is divine destiny along with mutable fate (p. 53). With some foresight, says Ptolemy, one can modify the events likely to happen in the future. This view of man's power to shape his own destiny has been affirmed by many other astrologers referred to in this book. Moreover, some of the Churchmen were practising and speculating astrologers. And yet we are told that the Church fought this superstition.

It is with the rise of modern astronomy that astrology was said to be on the decline. Yet Kepler, who was surely a great astronomer, was a strong defender of astrology. Kepler held that astrology cannot foresee the accidental, but can discover the logical consequent by scientific means

(p. 185). The author admits the truth that the great writers on astrology were imbued with the zeal of a scientist, and that they were investigating into truth. And astrology, he declares, has gone into disfavour because of the astronomical advances. This conclusion is open to serious doubt. Has astrology really gone into disfavour? If the great minds like Ptolemy and Kepler did not come forward in later times to treat this subject afresh, to reformulate it in changed times, it does not mean that astrology has become a fossil. It becomes a fossil if there is none to investigate it scientifically. At least astrology can be examined afresh on purely inductive lines. Till this is done, we cannot pronounce any judgement on its supposed demise. The taboo attached to it in academic circles prevents a healthy investigation. By crying it out even when Carl Jung took its aid in his psychiatric examinations we remove all possibility of a scientific examination.

Alchemy, on the other hand, has been a more unfortunate subject. The chase for a liquid or an ash or a stone that would transform all the base metal into gold, was what is known as alchemy. It has had a completely scientific and materialistic career (p. 238). To this simple faith was joined a belief that this elixir will resurrect the dead and cure the sick. In spite of all this mysticism, alchemy provides the first phase of chemistry and also an interesting phase of the medical science. Here too the author exhibits his erudition in delineating the painful conflicts, the vicissitudes, and the triumphs of the scientific spirit.

The book is enriched by a glossary and an index.

P. S. SASTRI

## NEWS AND REPORTS

### SWEDISH VOCATIONAL GUIDANCE EXPERT TO ASSIST INDIAN GOVERNMENT

Mr. Curt Ström, assistant to the head of the Central Vocational Guidance Bureau for Sweden, at the Royal Labour Board, Stockholm, has been given a year's leave of absence to assist the Indian Government in their First Five Year Educational Plan. He left for Delhi early September, 1955 under Unesco's share in the United Nations programme of technical assistance for economic development, and on September 12 took up his new duties as assistant and adviser to Dr. Rama Rao, Director of the recently instituted Indian Central Bureau of Educational and Vocational Guidance. One of the Bureau's aims is to set up regional vocational guidance centres and career information centres throughout India and to organize courses for career masters and counsellors. In this Mr. Ström has

had considerable experience as he had been responsible for inspecting and supervising the work of Sweden's 52 regional centres for the last ten years, and has also directed a number of training courses.

### RAMAKRISHNA MISSION SEVASHRAMA RANGOON

#### REPORT FOR 1953-54.

The year 1954 was in many ways eventful to the Hospital and the Managing Committee of the Ramkrishna Mission Sevashrama. We have great pleasure in placing before the public the following report of its activities for the year.

The total number of beds in the indoor hospital increased from 135 in 1953 to 140, 44 for women and 96 for men. To the already existing surgical and medical wards and those for the treatment of eye and venereal diseases, a separate ward for the treatment of Cancer patients was

added in 1954. A total number of 3,980 patients got Indoor treatment. The Sevashrama has a busy Outdoor Department with six sections, which treated 2,30,222 cases. In all 4,905 persons received treatment in the Physiotherapy section, which is equipped with two Diathermy machines, two Ultra-violet lamps, one infra-red lamp and facilities for current treatment also. The number of persons who got Radium treatment was 196. The Hospital possesses one of the finest X-ray machines in Rangoon. A total number of 1,309 cases were examined in this department during the year. The Hospital also has a small clinical laboratory where routine tests for the patients are conducted. 7,261 specimens were tested here during the year.

A new addition to the Hospital was its Nurses' Quarters, opened by Sri Jawaharlal Nehru, Prime Minister of India, in October, 1954. During the year 1954 there were on the staff 18 Nurses, 2 staff Nurses and 19 Male Workers with another Staff Nurse as Sister-in-charge. The Medical staff consists of some honorary Medical Officers in addition to several paid Resident Medical Officers.

The Sevashrama received grants from both the Governments of Burma and India, but they do not cover even one-third of its total expenses. The pressure is actually felt in the Outdoor Department, which requires immediate expansion and remodelling on the modern lines. For this purpose the Government of India were kind enough to grant us a princely sum of K 1,50,000-00. Besides this, the Hospital is still in urgent need of the following:

1. 120 Hospital bedsteads for	K 30,000
2. Staff quarters	K 50,000
3. Boundary wall	K 1,00,000
4. Equipment	K 50,000
5. Radium 100 mg.	K 20,000
6. Building repair	K 40,000
7. One disinfectant	K 25,000

We appeal to the public to contribute generously to the above funds. Those who are desirous of perpetuating the memory of their near and dear ones can do so by assisting any of the above projects partly or in full. The Government of Burma have kindly exempted all donations of K 250-00 and above to this Hospital from payment of Income Tax. Contributions large or small, in kind or cash, will be thankfully received and gratefully acknowledged by the Secretary, Ramakrishna Mission Sevashrama, Rangoon.

**SRI RAMAKRISHNA MISSION SEVAŠHRAMA.**

**KALLAI**

**REPORT FOR THE YEARS 1952-54.**

The Ramakrishna Mission Sevashrama, situated at a distance of 2½ miles from Kozhikode Railway

Station, was started in 1931. Broadly its activities can be divided into three heads: educational, medical and cultural.

*High School:* The former Higher Elementary School was converted into a High School in 1953 June. The strength of the school as it stands at the end of 1954 is total 285—boys 199 and girls 86. There were 16 teachers on the staff. A good deal of importance was given to sports and games and to extra-curricular activities such as organizing literary and debating associations.

Three big halls were built for the High school and 2½ acres of land purchased for play-ground. Still the space is scanty to accommodate the seven classes, teachers' room and other special classes.

*Primary School:* This was taken up in 1952. The strength during the three years under review was: 122, 147, and 192 respectively.

*Students' Home:* Started in 1944 for giving shelter to a few orphans who were the victims of cholera epidemic, the Home has grown into one of the important residential homes in Malabar. During the year 1954 there were 46 boys of whom 10 were paying boarders.

*Medical:* An allopathic dispensary is being run under two qualified doctors for the purpose of giving medical aid to the poor and the needy. Our Charitable Dispensary fulfils the immediate needs of the people of six villages. The average daily attendance was 150.

Daily puja, Bhajan, and discourses for school children on Sundays, celebrations of the festivals such as Navaratri etc., and the observance of birthdays of Sri Ramakrishna, Swami Vivekananda, and Sri Sarada Devi, propagation of Hindu culture in general form our cultural activities.

On the 7th February 1954 Sri Sri Prakash, Governor of Madras, visited our institution and declared open Sri Sarada Devi Centenary Memorial Hall. The building work of the kitchen and dining hall was completed and put to use on the 6th March 1955. During the period under review about Rs. 35,000/- was spent towards land and building alone.

Our Urgent Needs are:

1. More land for play ground etc.	Rs. 20,000/-
2. One block for Students' dormitory and one for the Staff	Rs. 15,000/-
3. Water supply	Rs. 3,500/-
4. Compound wall	Rs. 5,000/-
5. Endowment for High School	Rs. 35,000/-
6. Library and Laboratory	Rs. 10,000/-
7. Equipments for Dispensary	Rs. 4,000/-

We appeal to the sympathetic and generous public to contribute their mite to carry on the work efficiently. The public are invited to perpetuate the memory of their dear and near ones by making gifts and donations.