

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

## AMBROSIA

Does Mother stand in need of our telling Her what we want? She knows everything. Mother—that Mother of mine at Dakshineswar! Her grace is beyond compare. Does She expect anything of us? Hers is pure grace, free from all expectation. You ask me why She gives refuge to all? Why, to enable them to pray a little morning and evening and to live an unswayed life, so that they be saved from the sorrows of the world. Do you see this boy? He cannot articulate words. Nobody knows where he came from. To him also She has bestowed Her grace!

Don't be ungrateful. Small fry as you are, having no faith, no devotion, you mechanically utter 'Mother, Mother'. Mother save me from such devotion. O no, I haven't got such devotion for Mother.

You are staying with me long and see me writing letters to many. It is natural for you to ask why I do not write to Mother. Do you know why? Mother knows my past, present, and future—all. Am I to write to Her simply

for a show of devotion? What's the necessity of writing to Her who knows all? One writes to another to convey something unknown. Having known Her through Her grace, if I behave otherwise I shall have to suffer.

Just look at Mother's kindness. If one says, 'Mamma, I want to be a lawyer or a doctor,' Mother says, 'Very good, my boy, be that.' She even gives Her consent to marriage. Mother knows the boy wants to marry inwardly. What would Her prohibitions do?

I do not talk of Mother publicly, I talk of the Master and Swamiji. This is because people would not understand Her, rather misunderstand Her.

She was then staying at the garden house of Nilambar Mukherji at Belur. One day Yogin being absent, Mother wanted to send me on a chore. I told Her plainly, 'No, I will not. I don't like all those troubles of ladies. I would rather call Yogin.' She at once said, 'Well, my boy, you needn't go.' Hundred and one

offences like that I committed; but never did Mother take offence! Talk of Her patience? It is incomparable. All sorts of irritations were caused by people but She remained the picture of patience!

If I don't go to Mother, do you mean to say, Mother will cease to love me? Do you ask how I look on Her? Why, She is Lakṣmī, She is Sītā.

#### MEDITATION, FAITH, LOVE AND DEVOTION

When you worship, what is needed is the fixation of the mind on the Deity. What do we mean by worship? To give God's things to Him. He commits theft who takes food without offering it to Him. There's the presence of God when worship is attended by faith and devotion. Or else He takes to His heels. If you want to drive off malice and jealousy from your heart take to worship, meditation, and *japa*.

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Do you know why *sādhus* want health? So that they may engage themselves in meditation, prayer, and *japa*. To meditate and count beads are not easy jobs. They are too stiff works. You cannot obey an order, and you to meditate and pray! When one is really able to meditate and pray one's defects are revealed and one acquires the capacity to feel for others. Those who want to pray and meditate must have a light meal at night. For night is the most favourable time for prayer and meditation, as silence prevails all around. If you take your fill, all your energy will be spent in digesting the food. How can you meditate? You won't be able to focus your mind.

Blessed is he who loves God. Do you know the nature of human love? Today man loves, tomorrow he hates. Human love is selfish. Divine love alone is free from the touch of selfishness. If you do good to a man ninety-nine times and offend him but once you incur his displeasure. And if you pray to Him sincerely only once He is by your side, He gives you shelter.

Do you know what worship is like? What can I give Him? Are not all things His? Master used to say, 'A rich nobleman is sitting quietly in an easy chair in his garden. The chief gardener and other workers are all busy with their work when the porter comes and presents his master with a ripe papaya and says, "Sir, I plucked this perfectly ripe one from the yonder tree and have kept it for you. It is very sweet. Please accept it." Now the nobleman knows the trees, the fruits, the flowers—everything of the garden belongs to him. But the devotion that accompanied the gift was the porter's own. Will not the master be pleased with the porter? Will he not value his devotion? Worship is like this.

Master (Sri Ramakrishna) has slackened the rigour of worship. He said, 'It will not be an offence if one takes a little food and then sits down to worship. Else if you feel hungry and your mind is there on hunger how will you concentrate your mind on worship? But if you just take a little your mind will settle down to worship.'

Devotion without and duplicity within—that is too dangerous. The Lord is far, far away from such a man. The minds of such people are full of selfish motives. So they make no spiritual progress. For this reason Master would say, 'Be sincere first and then pray to God, if you want progress.' What good is it to make a show of devotion? From such cheating the Lord is miles off. And you can't cheat people long. Sooner or later the real nature comes out. So whatever you want to do do with faith and devotion. Such a one is a real devotee.

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(With a smile) Now you feel tired to serve me. Later you will shed tears for a word of mine. When I will be off you will offer flowers to my photo. Of what avail will that be? Whoever will serve me now, when I am alive, will be blessed,

# SHOULD INDIA KEEP THE MILITARY?

BY THE EDITOR

Should India keep the military? It seems the question is absurd, for she has kept it and there is no proposal of doing away with it. Yet the question should be raised and the matter finally decided, for the principle that guides the nation and moulds its internal and external affairs does not fit in well with maintaining any military at all.

Our present government is committed to peace and they are against the policy of maintaining peace, or talking about it, through strength. According to them this show of strength is at the root of taking the nations to the brink of war and of engaging them in a race of inventing terrible weapons and spending on them huge sums of money, a fraction of which could have brought food and shelter to millions of human beings, starving and dying of cold and hunger. Our government have declared that India shall have no evil eye on any country, she requires no land outside her borders. So logic should compel her to eschew the military altogether. For, the nation that does not like show of arms in the international spheres should not take recourse to that policy in the internal matters as well. Even the police should be trained in non-violent methods, should get their own heads broken rather than break the heads of rioters, should fall at the feet of bandits and entreat them to give up their evil ways of life rather than engage themselves in hunting them out with guns. If the police do not and cannot do it at present it is because they are not trained, they have not approached perfection. But to introduce the non-violent methods should be the aim of government; and that being so, there should come a time, earlier than later, when there will be no need of the military, including the police.

To keep the military for the defence of the country is a specious argument that convinces

nobody, neither the outsiders nor the party men. Moreover it is contrary to history and military science that mere defence can ever win a war. Indian history is littered with facts to the contrary. Defensive weapons, even if there be a few, are no match for the offensive ones. To think that the nation's military budget could be contained within limits by looking to the defence only is foolish, for the supply of modern arms to Pakistan is giving an acute headache to our peace-loving leaders. And if we are to arm our soldiers with all kinds of up-to-date weapons and if to keep our defence line intact we have sometimes to march forward and strafe the military concentrations of the enemy, why keep our military crippled by an ideology that is fundamentally opposed to the science? Either make it fully armed and efficient and keep it ready for all eventualities or remove it altogether from the country and train your civilians to resist non-violently or lick the feet of the invaders, to which they have got a perfect training for one thousand years. This half-way house is no good. People do not know what to do, to brave or to lick. To be consistent our government ought not to keep military for any purpose, whatever be the result.

This declaration of the peace-policy has brought us credit and prestige in the international sphere. How many big folks of nations of both the blocs are visiting and wooing India and what praises of India and India's leadership are daily pouring into our ears! True, but the other picture also need not be ignored: how nicely SEADO and MEDO are encircling us, how the Kashmir problem is kept simmering, Goa is receding, Ceylon, Thailand, Laos, and Viet Nam being antagonized, the Western Bloc is embittered, the Eastern is trying to snatch us to its side, and

Burma and Indonesia, the only two friendly nations, knowing full well that India will not go to their aid in times of need and peril, have limited their indifferent friendship to the cultural and economic spheres only. In other words India has no real friend anywhere in the vast world. If in such circumstances she is to live clinging to her peace-policy, she must learn by practice the ways of non-violence thoroughly and be prepared to die rather than be dishonoured. Has she done it, is she doing it? Has she the conviction and the necessary strength to stick to her principle in face of dire consequences? To every knowing Indian the answers to all these questions are emphatic negatives.

## II

What is the remedy then? Should India renounce her peace-policy and neutrality? That will mean joining either bloc. If she joins the Western Bloc, she would be reduced to the status of Pakistan, Formosa, South Korea, the Philippines, Japan, West Germany; if she comes over to the side of her neighbours she becomes one of the satellites. Neither of this she likes and would try her best to evade as long as she is not forced to renounce her present policy by circumstances created by both the Blocs, which, of course, are gradually taking undesirable shape. And yet India's position in the international sphere is such that no one can compel her to join any of the groups. Still the impossible is happening. The danger is fast approaching, is almost at her gates.

What is wrong with India is not her neutrality, neither her policy of peace but her weakness, not so much economic as military. To seek for world peace, to try to reconcile hostile groups to one another is not objectionable. But to be unable to safeguard her own territories, to be impotent witness to the machinations of other powers in territories within her boundaries and in what morally belongs to her are certainly unpardonable defects which India should rectify as early as possible. No government has the right to sell

away their country for the sake of a policy or a part thereof to which the particular political party and not the country is committed. If India's peace-policy had meant allowing Hyderabad to continue her intrigues against India in conjunction with hostile neighbours then that policy should have been considered worthless. If that policy today allows Goa to perpetrate cruelty on India's nationals and carry on her overtures with India's enemies, it is equally evident that it is hopelessly inadequate and untenable. Because you are committed to peace therefore I will bring enemies to your land, make bases for my military purposes under your very nose endangering your country and test the sincerity of your peace-policy—is a strange logic which does not enter Eastern brains. Buraimi can be attacked and attached to friends; but Goa is a Portuguese province, which is sacred as the crucifix! These are atrocities which a country is made to bear only because it is militarily weak. A country's peace-policy has nothing to do with these internal matters. Just think, a declaration from China stopped celebration in Macao! To look for justice in the unjust world, to rely on friends who prove their contrary motives is not wisdom but weakness under its cloak, and inability to grasp the international situation.

In modern world weakness is manifest in two spheres, economic and military, politics having lost its independence to economics. And the two are not only interconnected but interdependent. To gain and maintain the standard of American prosperity, which has, fortunately or unfortunately, become the ideal of other nations of the world, countries must vie with one another to exploit as many others as they can. This cannot be done without military power. And as military power depends on the invention and possession in sufficient number and quantity of new deadly weapons, which are amazingly costly it must have the support of sound and lavish economy. Exploitation does not necessarily mean looting of another country's raw materials and properties and starving its population. To

bend the will forcibly of another nation to one's advantage, political or economic, is equally prejudicial to the former's well-being and hence must be regarded as exploitation. And all the great nations of the world without a single exception are guilty of this. The big nations have created the present world situation to entrap the enemy, but nature's mechanism has interlocked them all inextricably. Thus a whirlpool has been created, to which are drawn inexorably all the other nations. India foolishly thought—and the folly is quite enormous—she could continue to be militarily weak and yet get help from 'friendly' nations to improve her economy without coming near the whirlpool. The Western Bloc has taken this attitude as a sort of exploitation of the world situation, though that is their own creation, and are wroth with India. The Eastern Bloc saw the opportunity thus presented and is doing what every man would do under similar circumstances. But these are their look-out. What should India do? Can she remain militarily weak and improve her standard of living, as she thinks she can?

How is it that while all other nations have failed she still thinks she can do it? Her argument is, she does not want to exploit any nation, taking exploitation in its widest implication. She would build her economy on the strength of her soil and on the muscles of her children. She would perhaps have been successful had that been literally true, i.e. had she really depended on nothing else but her soil and children's brawn. But in that case her children would have to be satisfied with the life her Mahatma lived, which, of course her too greedy children are not prepared to do. America has turned the heads of her once ascetic children who now want American luxuries, at least of the upper middle classes. Brawns and the surface soil will not give them that. Hence the high-strung attempts at industrialization of the country. This, however, requires machinery, technicians, and foreign exchange. The last cannot be had without exports exceeding im-

ports or loans; the former is impossible for many years to come and without exploitation of some kind, and the latter is absurd without strings attached to them, which also India does not like. It is, to put it bluntly, the game of a spoiled child and she is getting spanked all right. With her massaging hands on the buttocks she looks around for kindly eyes but meets shrewd eyes with whips in some hands and noose in others. It looks she is to change the wheel of *dharma* in her flag for something else.

Our ancient law-givers, the *ṛṣis* understood this very well. Kautilya is not the first to codify *rājadharmā*, politics; he is a compiler. There is hardly any epic or *Purāṇa* where there is not long extensive treatment of politics. Their instructions are not out-of-date, for we see their application daily by Western politicians, our present *gurus*. If there is one common point in all these political instructions it is this that all the *ṛṣis*, kings, and politicians exhort governments to be militarily strong. Without military strength, they hold, *dharma* cannot be upheld; for *dharma's* sake it is necessary. Have strength by all means, but use it for upholding *dharma* and not for aggrandizement or exploitation, both of which the political treatises dub as *adharmā* and include among prohibitions.

### III

In the political field nobody can claim friendship without coming in aid of friends—friendship is meant for help in times of need. If India's policy is such that she will not move to help her friends she cannot expect friendship. And a nation without friends is a contradiction in terms. Help is not interference. It is not against 'the great pancha-shila'. If Burma or Nepal comes under the grip of an aggressor or is threatened by him and India, despite her profession of friendship, keeps within her bounds and renders no effective help, which ultimately is military, why should the former care for India, and not reciprocate indifference with indifference? And if India remains weak and would not be modern in

her weapons and tactics what kind of help can she give to others? Nor is military expenditure to be deplored. Plants for machine tools and weapons equally give employment to people. Such plants are far more important than factories for soap and cosmetics. Today Pakistan is compelling India to modernize her military. We take it as a blessing in disguise. Indian government were failing in their duties, in one of their vital duties, to the nation, and Pakistan by joining the 'dos has compelled India to look to those duties. India's military strength will be an effective assurance not only to her helpless population but to all the friendly nations around her.

People might think that attempts at modernization of the military would entail heavy expenditure which a poor country like India can ill afford in her undeveloped economic condition. In the age of atomic weapons we would be compelled to go for those weapons and then for financial disaster. If we follow the Western path and method there is no doubt we shall meet with economic collapse. But Western method may not be the only way of invention. What the other method or methods would be it is difficult for laymen to say. It is for the Indian scientists to discover their own methods. That it is not impossible has been shown by Sir Jagadish C. Bose. When he required extremely delicate instruments for measuring the reactions of plants he invented his own instruments and got them prepared by our ordinary crude smiths under his direct instruction and supervision. They were, in those days, considered to be marvellous in point of both precision-recording and expenses. The genius of each nation moves in a peculiar way. If our government give the go-ahead order they will find that our scientists will have discovered far less expensive and not less powerful weapons. And these weapons may not be as destructive as those of the West, though their capacity to ward off invasions and aggressions without wiping out battalions and civil population may be tremendous; and that will be quite consistent with the Indian tradition

and present policy of humanitarianism. These weapons and methods of warfare will give India the effective voice she needs in international sphere and will make her enemies think thrice before talking of using 'other methods' against her.

Even if some of the weapons be destructive in effect it need not matter much. India has her tradition of Arjuna, the wielder of the Pāśupata, who possessed the most destructive weapon but never used it against mankind under the gravest provocation. Our Indian leaders and generals can be easily trained to this high pitch of moral responsibility, for it is in their bones. Did they not hang their heads in shame and sorrow when they heard Mr. Churchill, an eminent leader of humanity, bragging of the responsibility of dropping the Hiroshima bomb? It is there. Training will improve the quality much above the required degree. They are Indian Kṣatriyas after all, they cannot pluck out their souls. But military strength is necessary for India, as much for herself as for humanity against the demoniac A- and H-bombs. Nature's laws are not merely destructive but also preventive and curative. If hatred and violence can invent weapons suitable for them, their opposite qualities can equally invent theirs.

The antithesis of hatred is love, of war peace. But there is a gradation of quite a number of degrees in between the two extreme points. To expect the whole of humanity to rise to the highest rung of the moral ladder in any period of evolution, present or future, is a bit utopian and wonder-landish. And when there are imps and Satans, Huns and Barbarians, far and near, and when we actually find within our hearts the desire to live, possess, and enjoy and the lack of dispassion and the sense of utter hollowness of the world-show, it is unwise and foolish and contrary to the progress of humanity to allow the devil-dance to go on gaining tempo. Men live in different spheres—physical, mental, moral, spiritual—and understand the language of those spheres only. It is true, no doubt,

that when one's spiritual or moral excellences emanate spontaneously out of one's personality they galvanize the other spheres too. And robbers and murderers are converted to saints by the look of love and compassion of great souls of that type. But they are few and far between and, at the present vile moments of our time, are not seen; whereas devil-dances are attracting people. Under such circumstances, while we are engaged in performing sacrifices, in improving our moral excellences, in seeing God face to face, in divinizing our life let Rāma and Lakṣmaṇa stand by with their weapons to ward off the demons and prevent them from spoiling our sacrifices, our endeavours to spiritualize our own lives and those of others. The Western nations may argue it is exactly what they have been saying and doing. It is, however, a false simulation. Deeds differ widely and the heart knows the difference. Nobody wants India to imitate the West, neither in professions nor in deeds. Let India be India of peace and prosperity, of strength to say 'abhiḥ' ('fear not') to the rising and the down-trodden.

Suffering humiliation, degradation, squalor for centuries have taught her what they make of man. If she will not champion the cause of suffering humanity who will? For this, ordinary love of man, mere moral sympathy, is not enough. Sufferers need protection and guidance. She has the love and the urge, she lacks the necessary strength, the strength the world in its present stage of evolution understands. If she wants to serve humanity effectively, to worship her Lord in Man, she is to acquire strength and to know where and how to use it, and how to preserve it whole and holy. Acquisition of strength and weapons, to the Kṣatriyas, has always been regarded in India as their austerities, as meditation on God to the Brāhmaṇas. In their acquisition, preservation, and usage austerities were enjoined and practised. Our present-day Kṣatriyas—the army, the navy, and the air force—are to do the same and the national leaders must imitate the Brāhmaṇas of the

yet unspoiled days of India. Both should acquire their respective quality of strength to qualify themselves for the service of humanity.

There is hardly any nation in Asia, Africa, and Europe that has not understood the honesty and purity of purpose of India. And in the first two continents there is no nation (unspoiled by interested nations of other continents) which does not cherish a genuine love for India and does not wish to have the highest cooperation in all spheres with her. And yet all of them, without exception, have to go a-begging, most unwillingly, to other nations for their very existence and get ensnared, quite knowingly, into their helpers' political, economic and cultural machinations. They are compelled to do it because India is unprepared for rendering any kind of help except advice, even which they value and follow. With what reluctance do they go to the Western nations for food, machinery, technicians, tools and weapons, civil and military training? Every Indian should feel this. How great is the world's demand on India and how ignorant, selfish and perverse are we, so as not to feel it, not to exert ourselves to be worthy of this trust and expectation of millions of sisters and brothers of these many nations!

Economic activities and improvements, no doubt, release the energy of the nation and canalize it to useful purposes. But compared to military activities fired with the genuine zeal to be of use to suffering humanity the economic activities are trifling nothing. In speed, nobility, and spirit of sacrifice and adventure the latter kind appears stale and insipid. Plants and machinery when used for the civilian purposes gather round them a haze of narrowness and selfishness, for they are meant, after all, for life and enjoyment whether of the nationals of this country or another. The same plants and machinery when used for the military purposes get a hallow about them, for they are meant for and handled by people who defy life and death, to whom enjoyment is a mean pastime even for a glance. This brave attitude to life

makes all the difference between a soldier and a civilian and their activities and outlook.

This is not a Nazian glorification of killing and butchering, which is unworthy of men and demons. The emphasis on this aspect of the military is what is taking mankind to the brink of annihilation. It is greater meanness because it is born of lust for power and enjoyment, and is based on hatred and jealousy. There is no tinge of nobility in it despite the colossal sacrifice that it entails. There the nationals have been turned into somnambulists under a hypnotic spell. Having lost their will and personality, they are activated by a megalomaniac or a group of them. That is not divinization but dehumanization of man, a fall not an ascension. The strength, outlook, and purpose of the Indian military are altogether different from those of Nazis. Theirs is the joy of sacrifice for the noblest of causes. Bearing this nobility constantly in mind and through all their activities, they will see sheath after sheath of soul's dull covering falling off and the soul shining forth in its pristine power and glory. It is not merely an ideal devoutly wished for; even during the worst days of British soldiery Indians—Hindus, Muslims, and Christians—a good number of them, were found in worshipful moods in their leisure hours; and temples, mosques and churches were held in adoration. To swing Indian soldiers to enthusiastic action the officers and politicians had to rack their brains to make the cause appear righteous. There are stories current how even in trenches with one hand on the trigger, soldiers were found worshipping with the other. With such devout tradition at their back it is very easy to rouse their latent nobility and divinity and make them worthy of the above ideal. We are not to do much, we are simply to *allow* it to happen; and the world will see the noblest specimens of soldiery.

#### IV

The ideal of collective *ahimsā* that the Mahatma placed before the country in all spheres, even the political, is undoubtedly the

highest. But to make it practical and really useful to the country preliminary preparations are necessary. Many other qualities, less exacting in nature, are to be carefully acquired. The Mahatma knew it and made concessions to human weakness, nay even enjoined violence in some cases. India had made the experiments previously with the result of national disaster, of slavery of centuries. Let us not commit the same mistake. Individual experiments with truths whose contraries have been demonstrated may be allowed, but not an experiment at the national level and that with a nation of 350 million souls. Cowards secretly clinging to life, wistfully casting eyes on things of enjoyment, biding time to feed fat the little external sacrifice with inordinate, passionate enjoyment of all kinds—whose ugly picture the good Dhebar is daily witnessing with sorrows—cannot, all at once, be raised to the highest pinnacle of piety by the glamour of an ideal. The sooner we understand the psychological fact that it is the concave mirror of the Mahatma's personality that made small fry look so big and bright, the better is it for the nation. Now that the mirror is taken away the real shapes and sizes are amusingly evident everywhere. So let us not fool ourselves any more, let us not shine in borrowed light. Let us, on the contrary, concentrate our own tiny lights and blaze a consuming fire therewith. And all the while let us keep bright before our eyes the ultimate ideal of the nation—the all-embracing love, and let us go on acquiring nobler qualities, the higher rungs, to that ideal.

When we feel for Goa, for a tiny fodder-growing island in the Cutch rand, for the numerous, almost daily, pin-pricks due to violation of our borders, when we are shooting dacoits and outlaws in jungles, rioters in streets of cities and towns, sending armies against the Nagas, giving military training to our school and college students and thinking of making it universal when funds permit, let us not make them half-heartedly. Let us make our military invincible, second to



none. Is there any meaning in recruiting million souls to feed the enemy's cannon? If not, are not our government failing in their duties by not supplying our army, navy, and air men with the best weapons, instruments and machines, and not showing green light to our scientists to invent new ones consistent with our national genius and outlook? We hope in the second Five Year Plan when they are making provision for heavy industries they have already thought about this greatest defect in our national build-up and have taken proper steps to remedy it. We are afraid it is too late already. Our statesmen have got enough injustices in the international fields, enough snubbings from politicians of other nations whom they looked upon as friends and well-wishers to understand that the world knows and understands only one language, that of selfishness and strength, and that all other talks are mere bosh. Let them learn this hard lesson. There is no shame in making mistakes and then learning, but it is shameful and immoral if they fail to learn and do not take proper steps in time. We are not going to retaliate because we are hoaxed for that would be mean and contrary to our tradition. Let us not even cherish ill-will against any nation or individual, whether a representative of a nation or a busybody. But let us, by all means, plug up all our national holes, let us be whole and full, strong and shining, for our own good as a nation; and more so for the good of humanity, for introducing justice and goodwill in the too dirty fields of politics, which, according to the unwitting confession of these politicians, has brought the world to the brink of atomic war.

Weakness of any kind is unholy and repulsive. It is but sheer justice that the weak evoke aversion. It is the law of nature that they are exploited, they are disgraced and decimated or made slaves. We have this too bitter experience for too long a time—so long that other nations were born, grew to adulthood and are decaying, and younger generations of nations are born and racing. If the millenniums of years that witnessed the

rise and fall of many nations, many of whom have left indelible heel-marks on our bosom, fail to teach us the lesson, the only lesson, that we need to learn from history, we as a nation should not live, ought not to. Numerous momentous battles were fought on the frontiers of India and round about Delhi. Has any historian been able to show that Indian soldiers were cowards? Many foolish things, viz. caste-divisions, untouchability, religious superstitions, and a host of them have been attributed as causes for our defeats. But the fact that frowns at us is that in all these battles, without a single exception, Indian armies were numerically stronger, despite the so-called social and religious tyranny and that indicated by the beautiful phrase 'fissiparous tendencies'. None of these battles were national in the sense that they were fought between two nations. They were fought between adventurers and kings with their respective armies. And bravery was not lacking on either side in any battle. It was given to our worthy historian, Dr. R. C. Majumdar, for the first time to point out that it was lack of generalship and military tactics, of information about military inventions in other countries that led to the repeated defeats of our royal armies, to which we would like to add, an overdose of generosity and simplicity. This is a lesson the nation will forget to its peril. Let our leaders beware in time.

The intransigence of Pakistan, our neighbour in the north-west and north-east, and of Goa authorities on the south-west coast of India and their military and other support by the Western powers, whom we considered to be our best friends, from whom we wanted to learn all that we regard necessary for making us strong and prosperous, and whose political and economic ideals we wanted to copy, appears to us to be a divine dispensation to open our eyes to the glaring fact that none befriends or hears the weak, that India, if she wants to live, must develop her own strength, that no nation can possibly teach her or give her its best but always the rejected and the outmoded. The

false sense of security engendered by the UNO over the Kashmir issue and by the adoption of the Pancha Shila has been shattered by certain recent acts and declarations by some powers. The sending of armies unprovoked in other nations' territories by important members of the UNO with the connivance of other powerful members is no longer an absurd proposition, when, of course, that suits the convenience of certain treaty members. These facts, by themselves not important, are indications that clearly show India her position in this intrigue-infested world of ours. When India has wisely refused to join any political and military bloc and values her independence above all other considerations how can she neglect that very

thing which is primarily concerned with the preservation of independence? India's political situation is still favourable. Even now, in spite of fast developing ill will against her, she can get all the assistance she needs to build her military strength on her own soil with the help of her own scientists, backed of course by some still lingering friendly nations. Our leaders must give up the erroneous idea that money spent on manufacturing things meant for ending in smoke is sheer wastage. It is doubly not. It gives equal amount of employment, and the manufactures need not inevitably end in smoke—in peace and war they have their humane use too. We beg our leaders to give equal importance to developing the military strength of the country.

## SWAMI VIVEKANANDA—WHAT HE MEANS TO INDIAN STUDENTS\*

BY DR. ERNST WILHELM MEYER

When I was very kindly invited to participate in today's function, I accepted this invitation with a good deal of hesitation.

I am not a philosopher and I am not as intimately familiar with Vivekananda and the Ramakrishna Mission as many are in New Delhi. Thus I had to realize that I should have to rely all too much on your indulgence. Moreover, it is said that diplomats should not be heard, but only seen—or remain even unseen. Would I, when being with you, violate a major part of this principle wisely established for the members of a strange profession?

Nevertheless, I availed myself of the privilege of being with you for two reasons: First, because Swami Vivekananda does not only belong to India but to the entire world, including my own country. Second, because I am a university professor. I like to be with students. And I especially like to be with Indian students. Indian youth—it seems to me—has particular reason for radiant joy to live just now and to

live just in India. To be true: Indian students are often economically suffering. Their struggle for employment is often very hard. But they see, on the other hand and in contrast to the students for instance in partitioned Germany, their country united and politically free after centuries of lack of freedom. They witness the enormous progress which India is experiencing at present. Above all, they are citizens of a country in which great principles and convictions are not only preached, but are practised and which has always produced—and continues to produce—an almost miraculously large number of great personalities. I am afraid, I have to tame the expression of my sentiments. You may, otherwise, think that I exaggerate for reasons of politeness.

But where else, except out of the Indian

\* Remarks made on the Students' Day of the Ramakrishna Mission (New Delhi) commemorating the 94th birthday of Swami Vivekananda.

orbit, could men like Ramakrishna and Vivekananda have been born? Where else has education of youth been more fruitfully influenced by men of their spiritual stature? Is it not a fallacy to believe that youth receive their main education in the school rooms? I think that the educational influences coming from outside the classrooms are at least as strong as the others.

Permit me to deal with this topic on today's occasion and with reference to Vivekananda. Let us raise before this gathering the question what Vivekananda—though not being a professor, though not being a schoolmaster and yet being one of the greatest educators the world has ever seen—has given to Indian youth as a living, enduring, formative, educational heritage.

## I

I think he has, first, left for youth a great *religious message* of educational character. When he pronounced as the first duty of religion 'to care for the poor and to raise them', when he continued by saying: 'Let this body be dedicated to the service of others and then I shall know that you have not come to me in vain', when he quoted from Ramakrishna: 'Religion is not for empty bellies', he uttered something like a clarion call for religious action. Thus his religion can be described as implying not only faith, not only meditation, not only prayer, but also a passionate dedication to social work. Should this not inspire youths?

Besides, he realized that to serve religion was always tantamount to invite persecution. Far from shying away from persecution, he even invited it and pronounced: '. . . that is good. It is a law of nature. That is the case with all founders of religion. Without persecution superior ideas cannot penetrate into the heart of society.' To love without fear was his message. What could be more important for youth than to learn to be ready for sacrifices and to realize courageously, early in life, that practising religion invites danger, and that we have constantly to cope with danger if we want to remain faithful to the commandments

of religion? Youth which grows up in such a religious climate and inhales it cannot go wrong in the service of India.

Moreover, the more we come to know about the elements of political stability, of political progress, of political values, we comprehend that they are best safeguarded by adherence to eternal truth, to absolute, not opportunistic, temporary values, by religious faith permeating the body politic. The political life here and everywhere is always in need of immutable yard-sticks which we accept as almost self-understood and which we do not allow to be changed through any coercion of mighty powers, through any economic recess or depression, through any radicalism of the right, of the left, of the centre or through any whim of the so-called *intelligentzia*. The connection between religion and the social structure of a nation is, as Vivekananda has taught us, a most intimate and essential one.

## II

At the same time, however, Vivekananda has left us as a second heritage the stern warning to avoid a mixture of *religion and politics*. He never wanted religion to be used—or rather abused—by politicians. Never has the thought tempted him that it could be wise to establish a kind of political theocracy. I feel persuaded to believe that Vivekananda would have preferred, not in spite, but because of, his deep devotion to religion, to live rather in a secular than in a theocratical state or society. The Indian constitution has been built on the idea of a secular state and I imagine that Vivekananda would not have objected to it.

On the other hand, Vivekananda, through his entire life and work, affected the political realm. Is not the Ramakrishna Mission founded by him in an effort to cope with basic political problems too—to be true—without surrendering to them? In the resolutions which were passed as binding for the Ramakrishna Mission Vivekananda asked, as you know, 'for the establishment of fellowship among the followers of different religions, knowing them all to be only so many forms of one undying Eternal Reli-

gion.' Can anybody deny that the establishment of such an interdenominational fellowship, if realized, were bound to affect also political behaviour? Has not the absence of such a fellowship, on the contrary, created greatest political evils and tragedies again and again in the long march of human history? And when regarding the methods of action it was resolved that the Ramakrishna Mission should 'train men so as to make them competent to teach such knowledge or sciences as are conducive to the material or spiritual welfare of the masses and to promote and encourage arts and industries'—did this not likewise envisage effects on the betterment of the political life of the nation? Indeed, I think, Indian youth can be envied that Vivekananda became a prophet not only of religion, but also of political service. Through him we came to understand better the enormously constructive impact of the inner connection between religion and politics, provided we do not make religion a prisoner of politics or politics a prisoner of clericalism. 'I do feel', said Jawaharlal Nehru in a speech about Sri Ramakrishna and Swami Vivekananda, 'that our public affairs and our life in general, would become much the poorer in quality, if that spiritual element and the moral standard were lacking.'

### III

The heritage of Vivekananda to Indian youth, furthermore, comprises his gospel of peaceful *international coexistence and cooperation*. In his search for truth, in his holy zeal, in his never diminished curiosity he went to Europe. In my own country he met Paul Deussen, the well-known and great Vedāntist. He visited France and Switzerland. Often he felt repulsed by what he came to learn through his contacts with the West. But he never developed any spirit of hatred.

If all our statesmen were as genuine internationalists as he was, the world would be in a better shape. If all the youth were imbued with his brand of internationalism, the promise for the future of mankind would look brighter.

In this connection be it said that we cannot

be grateful enough to another great internationalist: the world-famous French writer and philosopher Romain Rolland who published for all of us the two biographies of Ramakrishna and of Vivekananda in 1929 and 1930 respectively, revealing himself in these two books as a Western disciple of the two great saints of the East.

Vivekananda, in one of his letters from London in 1896 wrote: 'My interests are international and not Indian at all', and in his lecture 'Unity in Diversity' he stated: 'Each individual is like a bubble and the nations resemble many bubbles. Gradually these nations are joining and I am sure the day will come when separation will vanish and that One-ness to which we are all going will become manifest.'

### IV

But every genuine internationalism presupposes, of course, *patriotism*, love for one's own nation among other nations. Vivekananda was in spite of his internationalism, I perceive, the most Indian among all Indians, a loving son of Mother India. Every word he has spoken, every line he has written gives fullest testimony. To me he revealed himself as the truest son of India when he professed as his conviction that the spirit can help others even without the help of the body and that the most intense action is that of the most intense concentration. I think that Vivekananda could not have been what he has been without the Vedānta and without having been born in India. Such an abandonment into the sphere of the purely spiritual can hardly be found outside India's spiritual influence. He, too, wanted to see his country free. He, too, worked and died not only as a man serving God, but also as a man serving his country. All countries need patriotism. But no country needs it more, I visualize, than this great country of Indian youth. Nothing in what Vivekananda has preached and done could ever lead Indian youth astray. Not only cheap but dangerous are utterances and actions of those who call

themselves merely cosmopolitans instead of realizing that primary individual obligations have to be fulfilled, last not least, within the specific countries into which the human individuals have been born.

## V

Vivekananda, moreover, left for Indian youth a sense of exemplary *enthusiasm*. Who can study his life without becoming overwhelmed by his burning enthusiasm, by giving every particle of his body and soul to the great mission which he felt he was called upon to perform! It is, as if, he himself had been nothing but spiritual fire in human shape. And in every hour of his existence this fire gave itself unsparingly to the benefits of others. What could youth be without such and similar examples in the history of mankind? Is it not better that youth should be erring than that it should be without enthusiasm? Every nation is doomed to death whose youth is not inspired by high ideals and by surrender to them. The youth of all countries in the world should read and learn and make their own the works of Vivekananda, should stand in the forefront of those who want to imagine greatness.

## VI

With this we have come to understand that Vivekananda bequeathed to us as heritage a better appreciation of the part played by *great men in human history*. There are certain tendencies in our days to explain everything out of the sociological texture including geography or population growth or climate or economic wealth. The story goes that matter is more important than man and that man is only the servant of matter. Now, in some regard this is correct—as in almost every statement of the kind there is an element of truth. But the story of Vivekananda is also the story of the possible height the human mind and the human soul might reach and the possible influence mind and soul can wield even within the otherwise materialistic premises.

Without Vivekananda the world would be different, would be poorer, the hope for the future would be dimmer, the darkness would be blacker. At the university of Chicago, under the influence of a great educationist, education started to be centred around studying the lives of great men and reading and teaching their writings. I always felt a yearning in myself to be a student of a school along this concept. Whom would you find among the great men in this system of schooling? If this system were properly arranged, you would find among them Ramakrishna and Vivekananda and many other Indians throughout the centuries and millennia whose names I do not want to mention because they are often mentioned and one almost detracts from their importance by referring to their names too often.

Surely we have, in the last few decades, gone also through a mighty process called 'debunking'. Vivekananda, too, has been made a victim of debunkers. Yet, this process of debunking has, if I am not wrong, recently come into wide disrepute. We have developed almost a new longing for greatness. You can, dear fellow-students of India, be proud that you can satisfy such longing out of the past, out of the present, and, I fervently believe, will be able to satisfy it out of the future of your country. You can satisfy your longings particularly through acquaintance with the great Vivekananda.

He is not dead; he is still alive. He reckons among the most *modern* men. He does not believe, as Romain Rolland underlines, in the vulgar optimism 'which resolves the problem of evil by a simple denial or rather by its omission'. He is the modern leader par excellence when he says: 'Let each one of us pray day and night for the down-trodden millions in India. I call him a Mahatma whose heart bleeds for the poor.'

He is modern because the Ramakrishna Mission is modern.

I know, my friends, how impossible it is for an average man like me to try to come to a full realization of a paramount genius like

Vivekananda. But let me humbly repeat what I thought he gave to youth and to all of us: The sense of religion, the sense of the true relationship between religion and politics, the sense of the unity of mankind, the sense of creative internationalism, the sense of creative patriotism, the sense of exemplary enthusiasm,

the sense of the part played by great men in human history, the sense of the most important alliance, namely that of both meditation and action.

Let us take him into us as an inspiration for student life and for all our future wanderings.

## THE MANIFEST AND THE UNMANIFEST: TIME, SPACE, RELATIVITY

BY SRI S. N. RAO

'WE COME FROM THE UNMANIFEST. WE STAY IN THE MANIFEST. WE GO BACK TO THE UNMANIFEST. OUR STAY IN THE MANIFEST IS FOR A TIME ONLY' (*Gītā* II. 28).

The Manifest is between two points in the Unmanifest. One point we call a start, a beginning or a birth, and the other a stop or a death. What is this Unmanifest on either side? We vaguely know but we do not see. It is the great Unknown. We know, however, that it can never be an utter void and sheer emptiness. If it is so, we arrive at an absurdity. Modern Science tells us that nothing could come out of nothing. Our Hindu view is that no evolution is possible without involution. Only a thing that is unmanifest has the possibility of becoming manifest. The Unmanifest is therefore the Manifest involved. This whole Universe of name and form, multiple and differentiated, whether of matter and mind, or of life and intelligence, and all that is in the realm of manifestation, can therefore have come out of the one Unmanifest.

All that is manifest is in Time-Space Continuum. Time is duration; Space is dimension. Both have the qualities of extension and movement. Time and Space can have no meaning if these two qualities are not there. The Unmanifest must therefore necessarily be in a non-dimensional realm which can only be the realm of Infinity. Time-Space Continuum

is thus a necessary precondition for the emergence of any form in manifestation.

What is this Unmanifest? I must again raise the question and attempt a more complete answer. Is it the undifferentiated elemental state of that which is manifest? Unmanifest being in the non-dimensional realm of Infinity can have no form. Form can only be in Time-Space realm. But, has it no form at all? It has, and that is a thought-form. What is a thought-form? It is obviously an idea in a thinking mind before it takes shape as a concrete visible object. Thought precedes dimensional form. For example, you wish to build a house. You necessarily have an idea of its size and structure in your mind before you begin the actual construction. You then build the house. The thought-form of your house is the first, the source and origin in the region of the Unmanifest. The concrete visible object is a form and a structure in the region of the Manifest. Every piece of art, whether of music or painting or sculpture, always begins in a thought-form in the thinking mind of the artist, and the resulting expression is the object we actually see. The thought-form coincides with the periphery of the Unmanifest, and is the origin and

starting point of the Manifest, and has more of the nature of the Manifest than of the Unmanifest. All manifestation comes out in two stages, called *Nāma* and *Rūpa* in Hindu Philosophy. *Nāma* is the thought-form, and *Rūpa* is the visible concrete expression of *Nāma*, which is the thought-form.

All the Manifest is in the realm of change, and all the Unmanifest is in the realm of no-change. The Manifest is the middle, a partial expression of the whole, a projection for a time from the Unmanifest, to go back again into the womb of the same Unmanifest. What we call death or mortality is that going back. The reality and essence of that which is mortal can thus be only in the Immortal, and it is the appearance that disappears while the essence always persists. What a paradox! Death in Immortality? Is this the truth? Reason doubts but finds no ultimate reason to deny. It is very encouraging and comforting to feel that every one of us is immortal.

When we are thus convinced of our origin and fix the source of everything that is manifest in the Unmanifest, does it not become obvious that there must be a necessary relation between the two? What is the search of either Science or Philosophy, if it is not to find that relationship? When once that relationship is found, the Unmanifest would probably have more meaning and value for us than the Manifest. The Unknown should mean more to us than the Known.

The Universe is one whole, but it exists in two thought-forms. The basic is the Unmanifest, and the next is the Manifest. The quality and content of the Unmanifest is undifferentiated-ness and immutability, while that of the Manifest is differentiation and mutability. The Unmanifest is the whole of which the Manifest is a part only. The part is always related to the whole, and can have no meaning without the whole. This we ignore, or are unaware of, with the result that we mistake the part for the whole.

Time is one, but it exists in two thought-forms. The first is Time-eternal and the second is Time-temporal. Time-temporal

comes out of the Time-eternal. Time-eternal is the whole of which Time-temporal is a part. The part is always related to the whole.

Space is one, but it exists in two thought-forms. The first is Space Absolute or Space non-dimensional, and the second is Space Relative or Space dimensional. Non-dimensional is the whole of which any dimensional is a part. The part is always related to the whole.

Life is one, but it exists in two thought-forms. The first is the basic which is Life-immortal, and the second is Life-mortal. Life-mortal is a part of the Life-immortal, and has a form. When it loses that form, it merges back into Life-immortal. The part is always related to the whole.

The Universe is like a triangle. Time, Space, and Life are each an apex in that triangle. The whole is a system, a cosmos full of movement, a movement which is governed and conditioned by the force of gravity and is therefore cyclic and has a curvature. When all the three apices of this eternal triangle are incessantly on the move, the Universe becomes a vortex, an ever revolving cosmic wheel with all controls resting at the gravitational hub. On the human plane, ego-centricity functions on the gravitational principle and makes life run an unending cycle of births and deaths. Everything is therefore a round, and the whole is an unending merry-go-round. Such is the realm of manifestation, a realm of relativity where each part is related to and dependent on the other. All differentiation is appearance only. What is appearance? It is manifestation and a truth emerging from a greater truth. It is the Unseen appearing as the Seen. All that appears is real, but not wholly real, a truth but not the whole truth. The error lies in taking appearance as wholly real. To take appearance as wholly false is equally an error.

Time must have a stop; Space must have a limit; Life must have an end; and all the three must have a beginning. Every start is a point, and every stop is also a point. The middle between the two points is a movement.

Time, Space and Life, each is thus a movement. The movement is cyclic and is never straight. We thus have two points, whether in Space, Time or Life; and all the three constitute what we may call the triple basis of the Universe. The Universe is therefore a middle, a part of the Infinite on either side. All motion and all movement is only in that middle. The Unseen is an equilibrium, the Thing-in-Itself at rest, and there can be no motion in that equilibrium. When equilibrium is disturbed and motion begins, that Unseen becomes the Seen. All motion in the Seen is therefore relative to the motionless in the Unseen. All that is in the middle can only be relative to the Absolute on both sides. The Absolute is independent; the Relative is dependent, its source being in the Absolute. We therefore live on a Space-Time-Life level, a relative plane. There is nothing absolute at that level. All is relative only. All motion, all appearance and all manifestation is relative only.

Time and Space, as we know them, are both dimensional. Life as we know it, is also dimensional; the difference is only in the quality of the dimension. All the three are conditioned by extension and movement. Each is a continuum, and the Universe is the biggest continuum, a continuum within a continuum; each is a sheath over a sheath, and a sheath within a sheath. The Universe is like the pendulum of a clock, and the movement is from one point to another point in the unmoving Unmanifest. The movement is therefore

essentially a curve with an apparent beginning and apparent end.

If Time is a middle between two points in Eternity, that Eternity must be the whole of which Time is a part, a part which is inevitably related to the whole. Time must then be a relationship with Eternity, and the expression of that relationship is what we call the Law of Relativity on the Time level.

Exactly similar is the case with dimensional Space which is a middle and hence a part of the non-dimensional Space which is the whole. A part has always a necessary relation to the whole, and the expression of that relationship is what we call the Law of Relativity on the Space level.

Life, as we know it, is Life-temporal, a duration and a movement between two points called birth and death. Life-eternal is the whole of which Life-temporal is a part and every part has a necessary relation with the whole. The expression of that relationship is what we call the Law of Relativity on the Life level.

This Law of Relativity, this fact of change and incessant unending movement, is what we call 'Māyā' in Vedānta, and has a universal validity conditioning and governing all the three, namely, Time, Space, and Life. We are in Time; we are in Space; and more, we are in Life. We are in Time-Space-Life Continuum in which the whole Universe we see, we sense and experience, is contained, and therefore we are also conditioned and governed by the same Law of Relativity.

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'The whole of this universe, therefore, is, as it were, a peculiar form; the Absolute is that ocean, while you and I, and suns and stars, and everything else are various waves of that ocean. And what makes the waves different? Only the form, and that form is time, space, and causation, all entirely dependent on the wave. As soon as the wave goes, they vanish. As soon as the individual gives up this Maya, it vanishes for him, and he becomes free. The whole struggle is to get rid of this clinging on to time, space, and causation, which are always obstacles in our way.'

—Swami Vivekananda



# REAFFIRMATION OF GANDHIAN VALUES

(A PLEA FOR A NEW PATTERN OF SOCIETY)

BY PROF. R. N. BOSE

While he lived, Gandhiji was the keystone of the arch which was subject to so many stresses that many wondered how he stood it all. By the alchemy of his purposeful outlook and technique, not only incarceration but opposition from within and without was sublimated however and transmuted to glorious gains. Poverty lost its sting when voluntarily welcomed. Prisons did not chain but release his creative forces. He mastered opposition organized on a vast scale by alien agents to demonstrate that those who want and work for radical changes in human conditions, cannot do it except by raising a ferment in society.

What is no less significant is that after he passed away and a number of years elapsed, though he left no sect, no creed and no cult, the ferment of his ideas leavens the mind of men who are receptive and strengthens the moral fibre of those who are willing to respond to his call.

In a special sense, Gandhism is the keystone of the new moral arch of this age of atoms. It is also subject to stresses of atom bombs but no buttress is needed for this arch. Whatever strength is in it is the strength of spirit; whatever truth is is the truth applicable not only to India but to humanity as a whole. For Gandhiji's message was not for any country or community though he stressed aspects of Truth in relation to the problems he faced and this particular aspect may cease to have much significance as times and conditions change. Their basic structures remain as basic values.

So opinions may differ as to details but regarding fundamentals there is unanimity that deep in the consciousness of the thinking world, Gandhiji's values will not only endure

but continue to affect life and human progress. The rigidity of the Orthodox Gandhian programme, however, has only an experimental value; and this the Sarvaseva Sangh is conducting in an earnest fundamental way (they, however, admit that it has not passed its experimental stage). Vinoba is solving problems, dissolving contraries, and trying to read the riddle of life in his hard and straight interpretation of Gandhiji's way of life—a way that seemed to have disappeared with Gandhiji.

Yet as Pandit Nehru reminds, 'There may be different pictures, different emphasis and different aspects of that extraordinary personality and his technique.' But if all, best entitled to speak on Gandhian values, do not speak with one voice, it is true nonetheless that all Gandhiji's thoughts and acts were founded on a scheme of basic values which may not be phrased in set terms approved by all but briefly enumerated as below:—

(1) Truth in relation to all our activities is the supreme end and the means to this end must equally ring true and be pure.

(2) For this true end and pure means—non-violence is not merely a theoretical idea but must be a practical programme.

Truth and non-violence—not on the individual scale as others used them but on a large mass scale in removing tensions and human barriers—release mighty forces for social justice and racial and economic equality without hatred and violence.

This belief in the efficacy of Truth and non-violence as universal solvents of all evil within and without must stimulate all the pilgrims in the quest of Truth, fearlessness, and non-violence.

The next important inspiration of his life was his instinctive sympathy with the common people. As Pandit Nehru so aptly pointed out, 'His ambition to wipe every tear from every eye is unlike the ambition of many great men who were his contemporaries whose ambition was to produce oceans of tears and blood, and in that way to solve the world's problem.'

(3) 'Gandhiji wanted people to be not only brave but fearless.' Long before four freedoms idea took shape, he considered fear as 'sin against the human spirit'—not only for individuals, but for groups and nations as well. According to him, the highest non-violence, that of the strong, is fearless, because as Acharya Kripalani aptly pointed out, 'It is not prepared to take life but to offer its own as sacrifice.' For the utmost pursuit of this ideal, Gandhiji would go all out to the limit of his thought even though people would laugh at what they called his fads. He had the last laugh over them.

(4) His sense of urgency—which Acharya Kripalani has pointed out also characterized the early Christians who thought that the Kingdom of Heaven was round the corner. It is this belief that made Christianity spread in the world. As they believed 'Kingdom of Heaven is at hand', so Gandhiji was also emphatic in his 'Now or Never' dynamism. 'Swaraj in one year' 'Do or Die' mark him out from others.

(5) Gandhiji's belief in the possibility of conversion: He knew that many great sinners in history had turned into great saints, because they had the capacity which when rightly directed resulted in the miracle of conversion and a new life.

His faith in a cause based on Truth, freedom, and righteousness made him so firm in his belief that moral revolution was possible and reconstruction of society feasible by conversion of social groups and even of nations.

To quote his great follower again, 'Our master taught us the ancient lesson of India, the lesson of *Ahimsā and Abhaya* and even

we, small men built in a lesser mould, increased in stature thereby.'

(6) But though Gandhiji taught us many lessons, essentially he taught us to work and serve. He adhered in the fullest sense to his ideals and to his conception of truth. Yet he succeeded in moulding and moving so many human beings only by working steadfastly. As Bharatan Kumarappa says, 'Other great teachers only laid down principles but Gandhiji showed by example how in the light of these principles he would tackle the problems confronting us today. He thus reduced the ideal to the terms of the actual.'

(7) This must lead up to Gandhiji's emphasis on the dignity of human labour. As he himself wrote in his autobiography, 'Of the limited number of books I read, one that brought about an instantaneous and practical transformation in my life was Ruskin's *Unto this Last*, which I later translated into Gujarati entitling it *Sarvodaya*—(the Welfare of all).

Some of my deepest convictions were reflected in it; and the teachings of *Unto this Last* I understood to be

- (i) That the good of the individual is contained in the good of all;
- (ii) That all have the same right of earning their livelihood from their work; and thus the lawyer's work has the same value as the barber's; and
- (iii) That a life of labour is the life worth living.'

Along with this, Gandhiji's mind was attracted by Tolstoy's work on 'bread-labour', which insisted that man must earn his bread by working with his own hands. In Gandhiji's view, the same principle has been set forth in the third chapter of the *Gītā*, where we are told, that he who eats without offering sacrifice eats stolen food. According to Gandhiji, 'Sacrifice here can only mean bread-labour'.

Tied up to this view of bread-labour and dignity of labour is Gandhiji's condemnation of the existing economic and social system where men are encouraged to make money, save money, and have enough so that they

may live without doing any productive work at all. The greatest honours may go to those who can afford the most conspicuous ostentation.

Veblen spoke of the kept classes and their vested interests and pointed out that though it is more usual to speak of them as the better classes, their place in the economic scheme of the civilized world is to consume the net surplus product of the country's industry over cost and so prevent a glut in the market. The common man may not afford to have more because he is helpless with the rules of the game as it is played in the twentieth century under the unenlightened principle of the eighteenth century that confers to vested interest a 'legitimate right to get something for nothing.'

This was a state of affairs that Gandhiji would not tolerate and so he said at the Round Table Conference: 'The Congress represents in its essence the dumb and semi-starved millions scattered over the length and breadth of the land in its seven lakhs of villages. Every interest which is asking for protection has to subserve this interest, and if there is genuine and real clash, I have no hesitation in saying that the Congress will sacrifice every interest for the sake of the interest of the dumb millions.'

Gandhiji accordingly held that each man should have the wherewithal to supply all his natural wants and no more. To bring this ideal into being, the entire social order has got to be reconstructed. He further held that a society based on non-violence could not nurture any other ideal. 'We may not perhaps be able to realise the goal, but we must bear in mind and work unceasingly to realise it. Indeed at the root of this doctrine of equal distribution must lie that of the trusteeship of the wealthy for the superfluous wealth possessed by them. . . . If however the rich do not become the guardians of the poor in the true sense of the term, and the poor are more and more crushed, what is to be done? In trying to find out the solution of the riddle, I have lighted on non-violent non-

co-operation and civil disobedience as the right and infallible means' (*Harijan*, 25 August, 1940).

(8) Mahatma Gandhi had naturally strong and definite views on industrialization which tends to concentration of wealth and monopoly. He was not against machines as such. He was against its indiscriminate use and multiplication. As he said in *Young India* (13 November, 1924): 'What I object to is the craze for machinery, not machinery as such. My object is not to destroy the machine but to impose limitations to it.'

He is also for such machinery as saves individual labour and lightens the burden of millions of cottages. 'If we could have electricity in every village home, I shall not mind villagers plying their implements and tools with electricity' (*Harijan*, 22 June, 1935).

He thus desired that science should produce machines which people could use in their own homes, and not in big factories. Not a steel age but an atomic age with much cheaper energy supply at remote villages may make Gandhiji's dream come true. A villager can remain a villager and at the same time produce standardized articles and small things. Thus Gandhiji wanted science to be servant of man and not his master.

Gandhiji however agreed that all group activity must be decentralized. According to him, the economic situation of India and, for the matter of that, of the whole world should be such that 'None should suffer from want of food and clothing, and this ideal can be universally realised only if means of production of the elementary necessities of life remain in the control of the masses. These should be available as God's air and water are or ought to be. They should not be made a vehicle of traffic for the exploitation of others. Their manipulation by any country, nation or group of nations would be unjust.'

Though these ideas are not familiar, they can be fitted into any advanced economy.

Gandhiji was always thinking of utilizing the 'billions of idle hours of the nation without disturbing the rest' and devised a productive

system based on the people's own effort and under their own control and symbolized this by the spinning wheel.

He also advocated a network of decentralized industrial units to avoid urban concentration. It is interesting to note that even in a highly industrialized country like U.S.A. there is a growing realization that urban industrialization may be a tragedy, and village communities are being nurtured as laboratories of rural survival (Earl Hitch, *Re-building Rural America*).

It is good to know that the Second Five Year Plan realizes and proposes that side by side with large scale industries there must be village industry as the only way of providing full employment for people in the countryside for those unemployed and under-employed. Even in more advanced and developed countries, it is being increasingly recognized that rural communities and their small-scale industries and business serve as 'cushions against economic shocks.'

(9) Gandhiji was against urban concentration and destruction of the community life of the villages. He had seen early in South Africa Indian workers huddled together as uprooted humanity to serve as indentured workers. He had noted the effect of industrialization and of industrial revolution there and in the slums of India. What J. L. and Barbara Hammond had so eloquently focussed in their book, *The Rise of Modern Industry*, had been deeply felt by Gandhiji in his own way when he found workers crowding the slums had been reduced to indigence and degraded as men. Most of all Gandhiji was hurt to find that the subsistence of life of the workers was in other men's hands. The drift to towns, cities, and factories therefore had to be combated by him in his own way and so he devised his decentralized productive system, centred in villages.

This village society is meant to protect and cushion the family life as also the individual between the cradle and the grave by re-creating a cooperative community life. Here in this scheme men rely on one another's

cooperation and not struggle for competition only. A sense of identity is generated by common endeavour in a community; and custom is the shield to protect and not to crush the weak, as also the solid mooring of an older way of life of intimacy possible only in a small village. However, the cardinal factors are self-reliance and self-sufficiency. Stressing the ancient Indian theme that 'you may be happy only when you are on your own', Gandhiji undoubtedly re-oriented and reaffirmed the need for a village-centred civilization. With this village bias, he framed his constructive programme first in 1941 and then in 1945 and even in his last will and testament he stresses this need of the village where society is just like a family and the relation between the individual and the society is of close inter-dependence. His plan of self-supporting education through village handicrafts is meant to link learning to doing and living and to develop villages so that a 'non-violent civilization may be built on self-contained villages' (*Harijan*, November 1939).

The village communities of ancient India, life in which was to a large extent spontaneously self-regulated made a near approach to Gandhian ideal of society. As he wrote in *Harijan* (13 June, 1940): 'The nearest approach to civilization based upon non-violence is the erstwhile village republic of India. I admit that it was very crude. I know there was in it no non-violence of my definition and conception but the germ was there.'

He further elaborated his idea in *Harijan* (28 July, 1946) where he writes:—

'In this structure composed of innumerable villages . . . life will not be a pyramid with the apex sustained by the bottom. It will be an oceanic circle whose centre will be the individual always ready to perish for the village, till at last the whole becomes one life composed of individuals . . . . The outermost circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it.'

Now for the realization of this ideal Gandhiji did not have much faith in external

sanctions and depended more on inner sanctions ordinarily called conscience.

'The individual is the architect of his own Government', he used to say, and pointed out that social-reform movements in Western World quarrelled mainly over the degree of public responsibility for individual welfare.

He never proposed a 'Welfare State' where the Government governs most to serve best. He advocated a Government which governs not at all, and the society he contemplated consists of groups settled in villages 'in which voluntary co-operation is the condition of dignified and peaceful existence' (*Harijan*, 13 January, 1940).

Gandhiji presented his constructive programme which covered the following items:

1. Communal Unity, 2. Removal of untouchability, 3. Prohibition, 4. Khadi, 5. Other village industries such as hand-grinding, hand-pounding, paper-making, oil-pressing, etc., 6. Nai Talim—New or Basic Education, 7. Adult Education, 8. Women, 9. Education in health and Hygiene, 10. Provincial Languages, 11. National Language, 12. Economic Equality—a master-key to non-violent society, 13. Kisans, 14. Labour, 15. Adivasis, 16. Lepers, 17. Students.

This list he calls illustrative and not exhaustive; and this constructive programme should be studied to understand in its entirety the Gandhian Scheme of values underlying all his efforts. As he said, 'my handling of non-violent non-cooperation without the constructive programme will be like a paralysed hand attempting to lift a spoon.'

The ideal of plain living and high thinking inherent in this scheme of constructive programme need not be stressed. It is obviously axiomatic in Gandhiji's thought and life, though challenged by many economists who point out that the mass mind has 'reacted to the economic environment of the village with ignorance, superstition and inert fatalism'. 'Rare individuals endowed with exceptional liveliness of mind, have turned to speculative activity which has been predominantly abstract, metaphysical and other worldly.' The

assumption is that man cannot outgrow his environment except in an ostentatious way of life, where his needs are served by others. Like the lilies of the Biblical imagery, only when they neither toil nor spin, can they emerge in full glory.

It can only be stressed that even in plain surroundings man can outgrow his environment and lead intensely practical, vital, and purposeful lives. The examples of Gandhiji and Vinoba need not be emphasized but many of his other followers also give the lie to the ultra-modern challenge to the Gandhian way of life and thought.

Now it has been said that the deterioration of human being is not the result of large-scale production but its capitalistic organization. It is said that the concentration of the means of production required for large-scale industry has led to civic integration in urban areas, and a unique development of culture. It is also said that to secure greater leisure means nothing more than to be able to accomplish our material tasks with less and less labour and release time and energy in an increasing measure for activities of the intellect and spirit.

This postulates an enthusiastic welcome of leisure, progress, and specialization and to none of these would Gandhiji attach too much importance. He would have only so much of leisure as is consistent with an intelligent approach to work, would have nothing to do with progress if it is synonymous with materialism and would discount specialization, as he doubts 'whether the steel age is an advance on the flint age'. He whole-heartedly detests what he calls 'the mad desire to destroy distance and time, to increase animal appetites and go to the ends of the earth in search of their satisfaction' (*Young India*, Vol. III, p. 120).

Specialization and centralization, according to him, are incompatible with an ideal state of society as both make for arrogance, intellectual and otherwise. So he says, 'if India is to evolve along non-violent lines, it will have to decentralise many things. Cen-

tralization cannot be defended without adequate force.'

This made him afraid of an increase in the power of the State, 'because although apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all real progress. We know of so many cases where men have adopted trusteeship but none where the State has really held power only for the poor.' (N. K. Bose, *Studies in Gandhism*, pp. 202-04).

In his view, State represents violence in a concentrated and organized form. The individual has a soul but the State is a soul-less machine and it 'can never be weaned from violence to which it owes its very existence.'

Gandhiji knew the fundamental truth that society is a stronger continuing and cementing force than the State and he early discovered that in India, village community and rural society made for unity in diversity that was India with her many States, languages, and religions.

In *Swadeshi Samaj* Rabindranath Tagore also showed how it was not a political tie but social links that made Indian unity a live factor in the past and how necessary it was to forge these links in the chain so that Indian unity through rural society and village economy may again emerge. The king pin, of course, in both is the individual, the common man; and so Gandhiji proposed the self-regulated society where 'the individual rules himself in a manner that he is never a hindrance to his neighbour', all human barrier vanishing with the growth of human approach. Gandhiji rejects alike the unrestrained individualism that ignores social obligations as well as the other extreme which regards the individual as a mere cog in the social machine. 'I value individual freedom, but you must not forget that man is a social being. He has risen to the present status by learning to adjust his individualism to the requirements of social progress. We have to learn to strike the mean between individual freedom and social restraint.

'Willing submission to social restraint for the sake of the well-being of the whole society, enriches both the individual and the society of which one is a member.' (*Harijan*, 27 May, 1939).

It will be seen that some of these Gandhian values admit of no controversy but there are others such as his assessment of the functions of State, machine, decentralization, and large-scale industrialization, which provoke a challenge as well as thought from many who would be willing to subscribe to his re-affirmation of everlasting values of Truth, fearlessness, and non-violence.

Even then it is interesting to note that concentration of power in the State and large-scale mechanized industry are losing more and more their champions in theory in the realm of ideas though they are gaining ground in places. World forces are compelling reconsideration of old and established practices and current ideas about economic development and the plan and programme of production of the future may depend less and less on giant undertakings and more and more on ultra-economic forces.

Gandhian emphasis on decentralization, trusteeship and constructive work have found echoes even in the advanced U.S.A. where the latest development is to view the labour-management role as mutual trusteeship and where integration of urban and rural economy is being more and more stressed as 'cushion against economic shocks'.

Arthur Morgan is engaged in his remarkable experiments in his laboratory of rural survival in his community service centre at Yellow Springs, Ohio and Prof. Borsodi in his 'School of Living' near New York. All over the East, experiments in small-scale and cottage industries are being made as the only way of providing full employment to people in under-developed areas. Industrial cooperatives are developing village industries of Gandhian type and though the orthodox *charkha* and *khadi* are not being copied, Gandhiji's teachings in rural economics are being studied and followed in spirit though not in letter.

Even the Scandinavian States and Russia are dispersing industries and attempting experiments in decentralization and reconstruction in the context of their own traditions and resources.

A cooperative life of common endeavour is again looming large in all planning, and economists are now increasingly aware that though a man's work may mean little, when multiplied by a million, may become very big.

It has been said that 'class struggle is nothing else than the struggle for surplus-produce i.e. what the worker produces above the necessities of his own subsistence (necessary produce). He who owns this surplus is the master of the situation—owns wealth, owns the State, holds the key to the Church and the Courts.' Gandhiji would nip this capitalist evil in its bud but he would never subordinate means to his end. He would not apply wrong means even for an end he considered right.

So he would not mitigate the evil of capitalism by abolishing it but convert it into a completely decentralized economy based on his idea of trusteeship.

From the Report of Royal Commission (Barlow Commission) on the distribution of Industrial population 1940 and report on the land utilization in rural areas (1942—Scott Committee) we find that the change-over to the idea of decentralized growth is gaining ground even in U.K. Garden Cities and project villages with extensions of light industries are being appreciated more and more and though the basic industries are still concentrated in a big way, (which Gandhiji was also prepared to concede) the light industries are being decentralized and dispersed to absorb idle labour in rural areas. All over the thinking world, people are awakening to the evil of the commercialized outlook on life, whereby an individual is judged more in terms of what he has than what he is. More and more it is being realized that there is no wealth but life, that country is richest which nourishes the greatest number of happy human beings; that

man is richest who having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of possessions over the life of others.

Most of all, the 'lone human being, not a unit in the mass but the distinctive individual' is being re-discovered not by Gandhians alone but other intellectuals. It is also becoming clear to this minority that human civilization must be built from the bottom with an apex perhaps at its peak, but broad-based with the aim to achieve the greatest good of all (i.e. Sarvodaya), if we are to face the big question of what we ought to do with our lives beset with so many evils.

Albert Einstein wrote in a famous letter (when he advocated the Gandhian way of non-cooperation in fighting U.S. inquisition):

'The problem with which the intellectuals of this country is confronted is very serious . . . what ought the minority do against any rising tide of evil? I can frankly see only the revolutionary way of non-cooperation in the sense of Gandhi.'

So the Gandhian values and techniques are reasserting themselves in strange contexts. These techniques were never meant to be absolute though values are perennial. As Gandhiji himself said, 'Techniques are relative things. They are relative to the objective that you want to achieve.' So when he chose *charkha* as his technique he was attracted to the most urgent problem of Indian Economy not by way of a primitive obsession but as the remedy desired by a rational and practical man. In other contexts, he, a master revolutionary, might even discard *charkha* though never the values that *charkha* represented.

Whether Gandhian ideals and values will succeed or not in bringing about a better world order and a higher civilization remains to be seen. But this much is certain that in due course the present order will melt away in the ferment raised by many forces, among which Gandhian ideas are not the least enduring nor the least effective.

# CLASSICAL RUSSIAN LITERATURE

BY MRS. NATALIE DUDDINGTON

Russian literature is one of the youngest in Europe; it only came into being in the second half of the eighteenth century. Until then there were religious treatises, historical chronicles, some records of national folklore, but there were no imaginative writings by individual authors. It was only after the reforms of Peter the Great and the new contacts with the West had begun to bear fruit that, first, poetry, and then prose fiction appeared. The first attempts were crude and scanty, but by the end of the eighteenth century Russia had two or three real poets, and early in the nineteenth century her literary genius came into its own with Pushkin (1799-1837) and Gogol (1809-1852). These two were succeeded by a brilliant galaxy of poets and writers who made the nineteenth century the Golden Age of Russian literature. It would be hopeless to try and say something about each of them in a short article—the result would be a mere catalogue of names; I will attempt, instead, to indicate some characteristics which they have in common. Fortunately, the greatest of Russian prose writers are known abroad; Gogol, Turgenev, Tolstoy, Dostoevsky and Chekhov have been translated into several European languages, and in English are available in Constance Garnett's admirable version; Goncharov, Schedrin, Aksakov, Herzen and some other classics can also be read in English. Poets fare worse, for the beauty of poetry is generally lost in translation (*Poems from the Russian* by Frances Cornford are a notable exception, and there are a few others). No great prose writers have appeared in Russia after Chekhov, but in the first two decades of the present century there were several remarkable poets; the foremost of them was Alexander Blok (1880-1921). In what follows I shall be referring to the writers of the pre-revolution period only.

However great the differences between individual writers may be, that which they have in common justifies us in speaking of the general character of Russian literature. It has one main theme and a distinctive way of approaching it; that theme is the human personality, and the method of treatment is realistic. The centre of interest for Russian writers is the human soul, man's place in the universe, the meaning of his life and his final destiny; in the words of an English critic, 'they see man against the background of eternity'. Outer events take a secondary place and are of importance only as providing opportunities for the unfolding of inner conflicts; hence the absence of an involved and exciting plot in most Russian novels. The great masters make the reader enter so completely into their characters' life that he finds it as absorbing as his own and cannot tear himself away from the book, although very little may be 'happening' in it; but the writings of less gifted authors are sometimes distinctly dull, and it is a pity that the striving to follow in the steps of the great has prevented average Russian writers from cultivating the art of good story-telling.

Now if a writer is primarily concerned with seeing human beings as they actually are and depicting their life from within, he is bound to be a realist, since realism means precisely the determination to see things as they are and not as we would like them to be, to face reality without distorting or embellishing it with our own ideas and preconceptions. Realism in this sense is of course a prerequisite of all search for truth and is as essential to philosophy and science as it is to literature and art in general. From the time of Pushkin onwards it has been both the method and the ideal of the Russian literature; but since a true and unimpaired vision of reality is not easily attained, it is only



natural that even the best writers have failed at times in the clarity of their spiritual vision.

To say that Russian writers are primarily concerned with the human self as such, by no means implies that they deal with 'man in general'. Man does not exist apart from his historical background, his race, his nation, his family ties. The characters that live in the pages of Turgenev, Tolstoy, Dostoevsky and Chekhov are pre-eminently Russian, belonging to a certain class and a definite historical epoch. But they are taken at so deep a level, if one may put it so, that their particular setting does not prevent the reader, whoever he may be, seeing them from within as human beings akin to himself. The same thing of course is true of the foremost artists of all nations, and this is why Shakespeare, for instance, means so much to readers who know nothing about his English background; but I think it would be fair to say that great Russian writers have this quality of 'universality' *par excellence*. Thus, nothing could be more Russian than Goncharov's picture of *Oblomov*, and yet it has touched some hidden chords of sympathy in English hearts, for the author makes us see Oblomov not merely as a hopelessly indolent landowner of the times of serfdom but as a lovable man overcome by the powers of inertia, latent, alas, in everyone of us. Or take Dostoevsky's characters: their life and behaviour are almost unthinkable outside Russia, and yet they have a profound significance for people of every nationality, and some of the best and most understanding books about Dostoevsky have been written by foreigners—as also about Chekhov. Turgenev's Liza in *A House of Gentlefolk* is exquisitely drawn as a young lady of a past generation, with all the limitations and refinements of her upbringing; but so wonderful is the author's insight into her inner life that to the reader she becomes a timeless image of a rare and beautiful spirit broken by the meaningless force of circumstances.

The assertion that man's spiritual destiny

is the central theme of the Russian literature does not mean that Russian poems and novels are overladen with philosophical arguments—though this does sometimes happen in the case of inferior writers. In real works of art the author's attitude to the ultimate problems of life is brought out, in poetry—through beautiful form, and in prose works—through the subtle interplay of characters and events; and even theoretical discussions which we find in Tolstoy and Dostoevsky do not impair the artistic texture of their novels.

Is there any uniformity in the Russian writers' attitude to the problem of the meaning of life? At first sight this seems to be an absurd question to ask, since obviously a Christian's attitude to the subject will be different from that of an unbeliever. And indeed we find that the great representatives of Russian literature may in this respect be divided into two groups: those who like Tolstoy and Dostoevsky believe in God and maintain that the value and significance of life lies in the fulfilment of His will, and those who, like Turgenev and Chekhov, have no religious faith and poignantly feel the meaninglessness of man's existence. But at bottom these two attitudes rest on the recognition of the same basic fact—of the fact, namely, that the presence of *meaning* in the world depends on the existence of God. Accordingly, both the believers and the unbelievers are really stating the same truth, though they approach it, so to speak, from different angles: the first affirm that life has a meaning because God is, the second, by their whole artistic presentation of life, show that if there is no God, life is meaningless. If it be admitted that religion is in the last resort the realization of the bond between God and man, the great Russian literature may be described as essentially religious in spirit. Unsupported by evidence, this may appear an arbitrary assumption; but a closer study of the subject will show, I think, that it is fundamentally true.

# PHILOSOPHY OF THE *ṚG VEDA*

BY PROF. D. P. JOSHI

The earliest poetry of India contains many traces of the essential character of the philosophy of India. In nothing indeed does the continuity of Indian life show itself more strikingly than this: the gods of India change, but the alteration of the higher thought is far less marked.

Philosophy in India shows its beginning in the expression of scepticism: the normal belief in the gods here and there seems to have been questioned and we are distinctly told that there were men who asked, 'Who is Indra? Who ever saw him?' and these heretic people were also named *Anindrāh*.

The positive side of this tendency to dissatisfaction with the traditional gods is to be seen in the assertion of the unity of the gods and of the world. When all is said and done, this is the one important contribution of the *Ṛg Veda* to the philosophy of India, says Prof. Keith. The assertion is made with emphasis in a hymn by Dīrghatamas (I. 164), where we have a series of riddles but there is to be seen the influence of the doctrine of unity of the world. It is frankly expressed as regards the gods in one verse: They call it Indra, Varuṇa, Mitra, Agni, and the winged bird (sun); the one they call by many names, Agni, Yama, Mātariśvan. The same idea appears more expressly still in another verse, where the poet asks the wiser to tell him what supported the six regions of the universe, who was the first unborn being. The hymn is of special value in that it foreshadows one of the most common ideas of the philosophy of the Veda, the identity of the sacrifice and the world.

The idea of unity is more fully developed and explained in a hymn, (X. 129) which is the most important in the history of the philosophy of India. It is the hymn of creation where the seer tries to solve the riddle

of the universe. It evokes our admiration, not so much for the achievements, as for the author's endeavour to realize the secret, though he had failed to satisfy himself. The poem begins with an assertion: In the beginning there was neither being nor non-being: there was no atmosphere nor sky. The question is asked what covering there was, and if there was a fathomless abyss of waters. There was neither death nor immortality, neither night nor day. There was nothing else in the world save the one which breathed, but without wind, of its own power. There was, however, darkness and a moving ocean without light. Through the might of fervour *tapas* was born, a living force enveloped in a shell. Then searching for it in the heart, the sages found in the developed desire, *kāma*, the first seed of mind, the roof of non-being in being. Thus far the first four verses. The fifth is a puzzle: it may be referred to the sages who drive a wedge through the universe and distinguish the upper and the lower, the world of nature above, the principle of nature below; but this version is wholly problematical. The next two verses end with an expression of deep doubt: the gods are later than the creation and cannot know of its origin: whether the creation was made by itself or not; the overseer of it in the highest space of heaven knows of it, or perhaps he knows not.

The hymn is clearly difficult to understand, says Keith. Bloomfield takes the part of the seers here to be cosmical action indicating that they took part in the creation of the universe but this looks unnatural and strained to Keith. Verse 5 is interpreted by Deussen to be an assertion that sages were able to discriminate between the thing in itself and the phenomenal world, between *Natura naturans* and *natura naturata*, but here also Keith does

not agree. According to him what is clear is that there is conceived a first existing thing, perhaps metaphorically conceived as a dark ocean or chaos. In this through *tapas*, which must be cosmic, springs up the being enveloped in a shell, the Hiraṇyagarbha, of the later conception. The next step is the appearance of Desire, unless it be taken as born of mind, which is the attribute of one developing in the shell; or the phrase may be taken as the source which produces mind and desire. Later philosophy, which makes the knowledge of desire dependent on the existence of mind, may be foreshadowed here, where mind is made a cosmic 'Prius' of desire. Beyond this the poet does not go. He ends with a doubt whether the first cause is a conscious entity at all. The reference to heart as a place of search reminds us that the heart even in the days of the *R̥g Veda* seems to be the abode of the mind and suggests that in the ultimate issue the final entity might be deemed to be possessed of mind, for consciousness without any object is the nature of Brahman in the Vedānta and of Puruṣa in the Sāṅkhya. The hymn is thus the first effort of the imagination of the Vedic poet and nothing else equals it.

Other efforts towards this conception of unity in the *R̥g Veda* are directed towards

setting up personal deities credited with the creation and government of the universe. Of these the most famous is Prajāpati, and Viśwakarman is only another synonym of Prajāpati. We find here the seed of the tendency, so prominent in later Indian conceptions that the creator, who is self-created, is not merely the material cause but also the efficient cause of the world.

Already in the hymn to Viśwakarman there appears a desire to parallel the creation of the universe with the sacrifice, the idea being carried to its fullest extent in the *Puruṣa-sūkta*. The first part of the hymn strongly expresses that Puruṣa is the universe. The whole universe is but a quarter of Him, three quarters being immortal. He has a thousand heads, eyes, and feet, and extends ten digits beyond the universe. The idea is really crude and rough, says Professor Keith; and he believes that we have here an adaptation to the needs of a pantheistic view of a primitive and crude legend of the primeval giant from whom the world was born, an idea found in different forms in the Norse mythology (vide Goethe, *German Myth* pp. 513 ff.; cf. the construction by Marduk of the universe from Tiamat's limbs; cf. Farnell, *Greece and Babylon*, p. 182).

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## TOWARDS SPIRITUALISM

BY SRI PRATAP SINGH

Our march from anthropoid ape to Homo Sapiens has little been successful in transcending the mystic haze that envelops the whole mass of creation. Primeval man, dwelling in the heart of Nature, knew little of metaphysics and ethics, but his knowledge was enshrined in faith which can never be characterized as ignorance. The wisdom of yore might have been imperfect but was not erroneous and

unsound. Today we may not think of what man has made of man, but to the people of the past even the starlit sky was pregnant with the wine of the Eternal that was flowing, fermenting, and feeding them copiously. The heavenly bodies, for them, were the windows through which the kind Providence would look upon earth affectionately. The whole universe, thus, was set ablaze for them with Divine

radiance shining through all the objects of the world. This is how they could realize the reality of the universe.

We have passed through the ravages of Time, our searching mind has outdated the vestures of many isms age after age, but man remains an agnostic and sceptic discoverer. He needs an intense intellectual change. After a periplus of many years he wants to settle down upon some pleasant place. We can look at the turns of the Time-Spirit. The creed of secrecy is understood to be deciphered in the halo of spirituality. Spiritual awakening after enormous intellectual ramifications must bestow the cherished vision of rest on the staggering humanity. Hopes of the frustrated present are expected to bloom forth in this blissful and definite abode of indefinite frontiers.

#### THE MALADY

We are living in a disintegrated society today. Religion, economics, enjoyment, and freedom are not in harmony with the life of man for the happy functioning of our society. Economic efficiency and material enjoyment have undone Religion and the desire for Freedom. It is for this that he is wandering on the stray-paths without reaching the ultimate ideal of knowing himself. His desire to hoard and maintain a false standard of living is unworthy of his real greatness. The *Bhāgavatam* gives us the true standard of living as follows:—

*Yāvat bhriyeta jaṭharam*

*Tāvat Svatvam hi dehinām*

*Adhikam yo'bhimannyeta*

*Sasteno daṇḍamarhati.*

The privilege of all living beings is only up to the quenching of appetite; he, who thinks of getting more, is a thief and deserves punishment.

The path of sacrifice and self-denial has been the insistent cry of the wise of all ages. Such people are not poor but their plenty is pious and bounteous. They have been the champions of pantisocracy. They have known about production and fair distribution of

wealth, much better than we know. Their sense of social equity and economic stability is a glaring witness to all this. Our economic order is defective and unjust because it is inhuman. We can never be happy at the cost of human dignity. The virtuous cries of economic aid and financial pact are vicious at heart, therefore they disturb the equanimity of international atmosphere. The weakness of our age is secularism. It requires a drastic reshuffling.

#### CIVILIZATION ON TRIAL

We measure the rise or fall of civilizations by the spirit of challenge and response. The circumstances throw challenge before the people, if the challenge is boldly outstripped by them, they rise; but if they are crippled by the challenge itself, they fall. A challenge has come to us also. To be secular or spiritual is the question today. The golden mean is to stand in between. We can stand with our feet firm on earth looking steadily up at the stars and thus keep the balance right. The kingdoms of heaven and earth should be harmonized so wisely that one may not be the victim of the other. The annals of history denote that civilizations go to the dogs as soon as the earth becomes restive and declares its rash independence of heaven. Let us hope that we are not going to be too impertinent to reach any extreme.

We can proceed, as is apparent, only if we succeed in breaking the trammels of gross materialism. If we fall we shall die. Our fabled past can extend help for creating a visionary future. In doing so we do not become hideous reactionaries but creative and moderate revolutionaries. Truth, wherever it lies, cannot be evaded or cast aside as platitude; we require will to do.

#### IMPORTANCE OF RELIGION

Religion is not an impracticable bogey of correct beliefs but a process of righteous living. Creed without character is worthless like body without life. The whole march of our civilization is the result of human efforts

towards the development of his being. Religion helps us in changing the being into a better becoming. The dilettante dreamers of utopia are wont to make the generalization that character moulds circumstances, and thus they anticipate a great conquest. The tragedy of human vanity arms us with the conviction that true religion, in the long run, enables us to unmask the basic causes of human bafflements, which can be cured by religion and lured without it. To make our becoming a bliss we must go to religion.

The potentialities of religion are vast and wide. We can tap them to create perennial flow of energy to accomplish the superstructure of human good. We have closed the chapter of the first half of our century with the strain of irreligious ecstasy; the second half may well be opened with the intensity of religious force. The true guidance of religion will be our Beatrice in this wood of great complexities. The principles of Truth, mythology, and rituals have not altogether been meaningless but they have clearly explained the message of Truth to the learned and the laity. Ideal, encouragement, and practice have ever been the corners where the force of religion is found. Real progress is not possible without a proper cooperation of all these constituents.

#### RELIGION TODAY

The crusades of the past have made religion badly irreligious. The charges of superstition, dogmatism, and cruelty levelled *ad nauseam* against religion are relentless and unsound. We see that every religion preaches the dignity of human life in a lofty strain but the people still tread upon the necks of the poor and the low in a peculiar fashion. 'Religion is not at fault. It is the Pharisees and the Sadducees', who vitiate the character of religion, which is true and humane in spirit and essence.

That religion is a receptacle of superstitions is an absurd remark. The mysteries of Atom and Hydrogen bombs are not known to all but everybody accepts them to be such and

such firstly on the basis of their theories and secondly by the effects they produce. Science, therefore, it is clear, also has its own priestcraft and sacrosanct formalities as religion has. Nevertheless both science and religion are not wrong as such. They are correct at their own places. Truth has many vestures and tongues; falsehood is the character neither of science nor of religion; it is the weakness of human mind which makes devil of every spirit.

The safety of human flesh and spirit depends upon a discreet handling of both science and religion. Scientific religion and religious science can guarantee the common weal of the world. Religion is becoming scientific. Let science be religious if we want the survival of our civilization.

#### THE DAWN OF NEW ERA

Because history repeats there is every reason to ask 'If winter comes can spring be far behind?' Tragedy and comedy have become universal today. The modern age is, though, quite out of joints we can set it to a desirable shape if only we have the will to do it. Our intellectual accomplishments based on little authority have played such fancies and tricks that make even the angels weep; if they have been hushed into silence it is to be coupled with spiritual yearning.

The present world is ignoring the fact of God; the fact of God is the faith that has kept the world together. As it is being knocked away the nations are floundering. In bewilderment they say, 'Even if God does not exist let us invent Him.' The signs of time hopefully look forward to religious faith for the new technique of solving the knotty problems. The new age which is to be born, the symbols whereof are discernible, shall be the age of religion and spiritualism. It will release the energy of checkmated life of today.

#### A HEALTHY RENASCENCE

Man, today, is going to be the poet's

'Type of the wise who soar but never roam  
True to the kindred points of heaven and  
home!'

In the great civilizations, so far, earth has been a dependent kingdom, if not a suburb of heaven. Heaven and earth are now placed on the same map of the universe. Science has revealed to us that the elements of cosmos are identical and are the bases of human life. The discoveries and theories of science and philosophy have led to the visualization of universal consciousness in and behind nature and humanity. The pioneer scientists have been disillusioned with regard to the matter-spirit differences; they are very near the conclusion of the unity of existence.

The world does no more remain an accidental creation and soulless machine; it has a mind controlling everything. We can give it the names we like. The *Gītā* has affirmed the reality of both the temporal and the spiritual phenomena. Science, through mediation of philosophy, is tending towards spiritualism, the revival of which seems to be the unconscious goal of the searching mind of our age. Spiritual yearning of man is going to locate within the mighty adventures of man's mind, a Saving Grace, the existence of which even the wars cannot demolish. It is this Saving Grace—the Beauty of the universe—of which Lord Kṛṣṇa speaks in the *Gītā* as follows:—

Āścaryavat paśyati kaścidenā-  
Māścaryavat vadati tathaiva cānyaḥ  
Āścaryavaccainamanyaḥ śṛṇoti  
Śrutvāpyenam veda na caiva kaścit

Some see Him as marvellous; others speak of Him as marvellous; yet others hear of Him as marvellous; still, having (seen and spoken and) heard of Him as marvellous, none knows Him (correctly).

#### IF WAR COMES

The horrors of previous wars and the terror of nuclear weapons have impeded the progress of war-hysteria for some time. Anything that

happens in any corner of the world has become common to all. In course of our efforts for the common good, if any possibility of war comes we are baffled at once but not very seriously. Why? Man of today is not the last stage of evolution. He is, still, in the process of evolutionary progress. Through the prospective period of peace if we can see the advent of spiritual rejuvenescence; through war also we can hope for the spiritual rebirth of man. War, then, cannot annihilate our civilization but it will open the frontiers of new civilization for the posterity. The talk of Truth and its realization, then, may not remain a mystery-mongering but a fact of religious experience.

The dynamic forces are scattering all the world over. A call, though feeble yet unfaltering, has been sounded by India. She has a message—the message of love, peace, brotherhood, prosperity, and truth. The Geneva Conference, the formulation of Pancha Shila, the Bandung Assembly, the visits to India of august guests and the acceptance of Pancha Shila by an increasing number of nations are the examples of success of India's potential power *par excellence*.

Bertrand Russell, in his message of the New Year, remarked on 1 January, 1954 'In the world gone mad India is the oasis of sanity.' The cycle of history may reinstate India on the seat of spiritual teacher of the world for the regeneration of mankind. India's ambassador of peace has definitely proved successful in advancing the spirit of India's traditions. Her past is strongly operating through her powerful and straightforward statesman. The world is eagerly looking at him to hear him speak and see him do something great. India, thus, is going to be the saviour of the world.

'Everything looks propitious, and Indian thought, philosophical and spiritual, must once more go over and conquer the world. . . . It is not only that we must revive our own country,—that is a small matter; I am an imaginative man,—and my idea is the conquest of the whole world by the Hindu race.'

—Swami Vivekananda

# VISIT OF SWAMIS MADHAVANANDA AND NIRVANANANDA TO VEDANTA SOCIETY OF SOUTHERN CALIFORNIA

## DEDICATION OF THE VEDANTA TEMPLE IN SANTA BARBARA

On 10 February, 1956, Swami Prabhavananda, Swami Vandanananda, his assistant, the brahmacharis and brahmacharinis of the Vedanta Society of Southern California, and a group of devotees gathered at the Los Angeles airport to welcome Swami Madhavananda, General Secretary, and Swami Nirvanananda, Treasurer, of the Ramakrishna Order, who had flown from Belur Math to participate in the dedication of the new Vedanta Temple in Santa Barbara.

Many persons had helped in making possible the construction of the temple. In 1944, the late Spencer Kellogg had contributed his Santa Barbara estate to the Vedanta Society of Southern California, together with an endowment to maintain it, and in 1947 the property had been dedicated as a convent in honour of Sri Sarada Devi and given her name. At the earnest request of members and friends of the Society in Santa Barbara, bi-weekly classes on the Bhagavad-Gita were initiated by Swami Prabhavananda in 1954 in the living-room of the Math. Their popularity among local residents confirmed the need for a Vedanta temple in that area. The following year a small clearing was made in a eucalyptus grove on the wooded mountain-side north of the Math from where the Pacific Ocean can be seen; and with the contributions of devotees who gave financial support as well as labour a temple was constructed. The foremost woman architect of Santa Barbara, Miss Lutah Riggs, who had always wanted to build a church, was engaged to design it.

The exterior of the temple is reminiscent of certain simple wooden buildings of Travancore, South India. The interior recalls the timber construction of India of about 400 B.C., which was later copied in stone in the rockcut cave temples of Bhaia, Karli, and Ajanta. The shrine-room is set off by steps from the auditorium below. A canopy resting on four posts protects the altar, which consists of black marble and woodcarved risers touched with gold leaf. On the topmost step there is a large picture of Sri Ramakrishna. The Indian-inspired architecture blends harmoniously with the natural setting of native Californian shrubs and boulders which was carefully preserved.

Swami Brahmananda's birthday anniversary, which fell on 13 February, 1956, was selected as the day the first worship was to be performed in

the new temple in Santa Barbara. Swami Madhavananda was the *tantra-dhāraka* (guide), and Swami Nirvanananda was the *pūjāri* (worshipper). The celebration was attended also by Swami Prabhavananda, Swami Shantaswarupananda who had come from Berkeley to take part in the festivities, Swami Vandanananda, and over a hundred members of the Vedanta Society of Southern California. The beauty of the shrine, decorated with white and blue flowers, and the sense of holiness created by the worship made an unforgettable impression on all who were present. At the *homa* (sacrificial) fire which followed the worship, *brahmachāris* and *brahmachārinīs* renewed their vows in the presence of the Swamis. *Prasāda* was served by the *brahmachārinīs* of the Sri Sarada Math. That evening Swami Nirvanananda performed the first *ārātrika* in the new temple.

The following Sunday the new temple was opened to the public with a special dedication ceremony attended by over four hundred people. The program began with music composed by Brahmacharini Barada to words from the *Bhāgavatam*, followed by Swami Prabhavananda's invocation of Sri Ramakrishna's blessings. After *ārātrika*, again performed by Swami Nirvanananda, Swami Madhavananda gave the dedication address. He pointed out that in a materialistic age Sri Ramakrishna showed that God is the greatest truth, the greatest fact of experience. He said that the realization of God was the aim of life and stated the central truth of Sri Ramakrishna's message—that each religion would take its adherents to the one goal, God, if they followed their path sincerely. He said: 'Truth is already within. With a little faith and practice it is bound to shine. Realize the highest in your life and then serve others. This temple, dedicated to Sri Ramakrishna, is really a temple of all faiths. From this temple will emanate a spiritual force that will help anyone of any faith to realize God quickly. May Sri Ramakrishna bless you all! May this temple bind everyone with the tie of love and brotherhood!'

Swami Nirvanananda spoke in Bengali. His greeting was translated by Swami Vandanananda. He mentioned that he had been doubtful about making the long trip to a foreign country with foreign customs but that finally decided to come after Swami Prabhavananda's repeated invitation. After twelve days in the company of American devotees, he said, he felt he was among his own people and was delighted to have come to take part

in this function. He told the audience: 'I am sure that this temple will be a source of continual inspiration to you all and to thousands to come. Swami Vivekananda said that the people in America were ready for Vedānta. His prophecy has come true. I pray to the Lord to shower His choicest blessings on everyone of you and on all the devotees of the Lord.'

Swami Ashokananda, who had come from San Francisco to participate in the program, showed how Advaita Vedanta can be reconciled with the personal worship of Sri Ramakrishna. He pointed out that every Vedanta centre is an asset to mankind and that all energy must be channelled to the service of all.

Swami Pavitrananda of the Vedanta Society of New York spoke of the immanence of the Godhead in every being. He went on to say: 'God must be realized here and now. The earnestness and devotion of the devotees makes the altar living. May the Presence in this temple be realized as a living Reality by all who worship here. May God bless us and those who come here for worship, and those who will come in the future.'

Swami Prabhavananda then announced the regular program of the new temple. He invited all to come to the temple for prayer and meditation during the day and to attend morning meditation, noonday *pūjā*, vesper service, and the weekly Sunday lecture. The dedication program ended with a solemn benediction pronounced together by the six Swamis. A sense of awe pervaded the atmosphere as those assembled felt that this momentous occasion was not only a blessing for themselves but for many generations to come.

#### DEDICATION OF THE VIVEKANANDA HOUSE IN SOUTH PASADENA

On 24 February, 1956, the house at 309 Monterey Road, South Pasadena, where Swami Vivekananda had lived for six weeks in 1900 as the guest of the late Mrs. Carrie Mead Wyckoff and her two sisters, was consecrated as a shrine by Swami Madhavananda, Swami Nirvanananda, Swami Prabhavananda, and Swami Vandanananda, in the presence of fifty devotees.

The property was deeded to the Vedanta Society of Southern California through the generosity of one of its members. A number of friends also helped with funds and labour to restore the building in the Victorian style of Swamiji's day and to landscape the garden. The bedroom upstairs, which Swamiji had occupied, was made into a shrine-room. Here the four Swamis meditated, and afterwards the devotees made flower offerings. Later all gathered around the fireplace in the living-room where Swami Vivekananda had often sat and smoked his pipe. Swami Madhavananda again invoked Swamiji's blessings, and Swami Prabhava-

nanda told several incidents of Swami Vivekananda's second visit to America of which he had learnt from Mrs. Wyckoff:—

'In the late summer of 1899, Swami Vivekananda had arrived in New York and was visiting the residence of the Leggetts at Ridgely Manor. One day Josephine MacLeod (commonly known as Tantine) who was also staying at the Manor, received word that her brother Taylor was seriously ill in Los Angeles. Swamiji's last words to her before she left for the West Coast were: "Get up some lectures for me out there, and I'll come." When she arrived at the Los Angeles home of Mrs. S. K. Blodgett, where her brother was staying, she found over the latter's bed a large picture of Vivekananda. She expressed her surprise, and Mrs. Blodgett explained that she had been present at the Parliament of Religions in Chicago six years before when Swamiji had made his famous debut, and she had been deeply impressed by him. Mrs. Blodgett told Tantine that after his speech in Chicago she had seen Swamiji surrounded by admiring women. She had thought to herself, "If he can resist all this, he is God." Tantine asked: "And what did you find out?" "Now I know that he is God," was the answer.

'Tantine then told her of the Swami's desire to come to the West Coast, and Mrs. Blodgett invited him as well as Tantine and her brother to be her guests. And so in November, 1899, Swamiji came to Los Angeles. Invitations to speak were pressed upon him, and he began to give a series of lectures both in Los Angeles and in the adjacent town of Pasadena. It was in the Shakespeare Club in Pasadena that the three Mead Sisters, Helen Mead, Mrs. Hansborough (Shanti), and Mrs. Carrie Wyckoff (later named Sister Lalita by Swami Trigunatita) first heard him speak. After the lecture, Shanti approached Tantine and asked her if Swamiji would give more lectures and take classes. Tantine said, "Why don't you ask Swamiji himself?" Shanti did, and Swamiji suggested that she arrange some classes for him. Thus Shanti became his secretary and later travelled with Swamiji all over California.

'The three sisters had invited Swamiji to visit their home in South Pasadena, but no definite arrangements had been made. One morning, to their surprise and delight, Swamiji got out of a carriage, dropped his bag and baggage at the door, and announced: "I have come to stay with you."

'During the six-weeks' stay at Monterey Road, Swamiji occasionally joined picnic parties arranged by his disciples. There is a photograph of him with a group including the three sisters taken on the hill behind the South Pasadena home.

'One day a visitor came to see the sisters, and the four ladies talked for more than an hour. Swamiji all this time was smoking his pipe in per-



fect silence, giving no indication that he was one of the great orators of his day. As she was leaving, the visitor asked: "Does this gentleman speak English?"

'Swamiji sometimes helped Sister Lalita in the kitchen. He cut vegetables, shelled peas, and made chicken curry. When he mixed spices for the curry with hot chillis, he used to say: "Ladies are invited to leave because grandpa (chilli) is about to be fried!" Sister Lalita used to keep busy cooking and attending to various household chores, and Swamiji told her once: "Madam, you work so hard, I feel nervous!" Another time he remarked about her that Marthas are needed and that she was a Martha. The sisters were deeply devoted to Swamiji and to the ideal he taught, and he said about them in a letter to Mrs. B. M. Leggett, dated 17 March, 1900: "Lord bless their hearts! The three sister are three angels, are not they? Seeing such souls now and then repays for all the nonsense of this life." Sister Lalita later became Swami Turiyananda's disciple and was told by him one day: "You will have a work to do, but it will be quiet work." He also was entertained in the South Pasadena home that had been blessed by having Swamiji as its guest. Many years afterwards Sister Lalita gave all she owned to further the work Swami Vivekananda had begun in the West, and in 1929 the present Vedanta Society of Southern California was started in her Hollywood home.

'The day Swami Vivekananda left Pasadena, he placed his pipe on the living-room mantel and said: "This house won't remain the same." His words came true. The atmosphere he created transformed the home of the Mead sisters into a shrine; and Swamiji's presence can still be tangibly felt in the place he sanctified more than fifty years ago. The pipe he left has been preserved. It is planned that several of the rooms of the Vivekananda House will in time be utilized as a museum and library of the early days of Vedanta.'

#### A NEW PHASE IN THE HISTORY OF VEDANTA IN THE WEST

During their three-weeks' stay at the Vedanta

Society of Southern California, Swami Madhavananda and Swami Nirvanananda participated in the regular program of the Hollywood Centre, the Sri Sarada Math, and the Ramakrishna Monastery at Trabuco. Swami Madhavananda gave two Sunday lectures in the Hollywood Temple on 'Vivekananda and his Message' and 'Vedanta in Practice'. He also held one of the study classes on the *Gītā* as did Swami Pavitrananda. At one of the bi-weekly *Rāma Nāma* services, Swami Nirvanananda gave the devotees the delightful treat of hearing him play the tablas. After the partaking of *prasāda* that same evening, he told a large gathering several incidents from the life of Swami Brahmananda. And one evening, after the reading of the *Gospel of Sri Ramakrishna*, Swami Madhavananda answered questions on spiritual topics.

Many devotees and monastics remarked on the upliftment felt in the Swamis' presence. Particularly memorable was the occasion when Swami Madhavananda shared with a small group his reminiscences of the direct disciples of Sri Ramakrishna. And equally unforgettable was the evening when Swami Nirvanananda blessed the monastics as they did their pranams and told them in his loving way: 'Realize God soon. That is the most important thing. That will make you happy. You will—if you are sincere.'

The trip of these two senior monks of the Ramakrishna Order to America is of the greatest importance for the work in the West. It is hoped that it marks the beginning of a new phase in the history of the Ramakrishna Order—that not only Swami Madhavananda and Swami Nirvanananda will repeat their journey to America, but that other Swamis from India will visit the West. Perhaps in the future it will be possible for *brahmacārinīs* from India to spend a specified time in the Southern California maths and that in turn Western *brahmacārinīs* may travel to India. It seems that such an exchange would be the natural development of Swami Vivekananda's dream of a universal brotherhood based on a common spiritual ideal.

## NOTES AND COMMENTS

### TO OUR READERS

Of late we have been observing one fact with ever increasing satisfaction—it is the growing appreciation of the spiritual culture

and personalities of India by the West, especially Europe. And in Europe no other country is more deeply acquainted with Indian culture, than Germany, which has given us

some of the finest Indologists. In fact Westernized Indians have found their national soul, thanks to these great German Orientalists. It is no wonder therefore that His Excellency Dr. Ernst Wilhelm Meyer, Ambassador to India of West German Republic, would bring out so clearly and beautifully what Swami Vivekananda meant to Indian students. We must confess few Indians could have done a fuller justice to the theme than what the learned Doctor had done on the Students' Day of the Ramakrishna Mission (Delhi), commemorating the 94th birthday of the great Swami. His remarks, which we publish under the caption 'Swami Vivekananda—What He Means to Indian Students' have the ring of originality and sincerity. He himself summarizes his talk in the concluding paragraph thus:

But let me humbly repeat what I thought he gave to youth and to all of us: The sense of religion, the sense of the true relationship between religion and politics, the sense of the unity of mankind, the sense of creative internationalism, the sense of creative patriotism, the sense of exemplary enthusiasm, the sense of the part played by great men in human history, the sense of the most important alliance, namely that of both meditation and action.'

To one thing in the above remark we want to draw the attention of our readers: The Doctor says that the Swami's gifts are universal and not limited to any particular country, not even to the Swami's beloved India—the Professor's expression is 'to youth (not Indian youth) and to all of us.' The Swami's passionate love for India is exactly on this score—he loved India because India loves God and humanity. India is eternally dedicated to the two, which are one with her. Dr. Meyer's paper is quite illuminating. . . .

'The Manifest and the Unmanifest: Time, Space, Relativity' by Sri S. N. Rao, B.A., LL.B. (Cantab), Bar-at-Law, is to some extent an original thinking clad in the simplest possible language. Starting with the scientific concepts of time, space, and life the writer philosophizes, 'The Universe is like a triangle. Time, Space, and Life are each an apex. . . .

The whole is a system, a cosmos full of movement, a movement which is governed and conditioned by the force of gravity and is therefore cyclic and has a curvature. When all the three apices . . . are incessantly on the move, the Universe becomes a vortex.' Again, 'What is an appearance? It is manifestation and a truth emerging from a greater truth. It is the Unseen appearing as the Seen.' . . .

'Reaffirmation of Gandhian Values: A Plea for a New Pattern of Society' by Prof. R. N. Bose, I.A.S., is a very well-written thoughtful article which should be read and re-read and deeply pondered over to pass any judgement on its contents. Every point he has stated has been supported by the Mahatma's own words aptly quoted. Without neglecting the beauty of the trees the Professor has given us a charming picture of the wood. The article, he has informed us, is the last chapter of his book on 'Gandhian Tradition', soon to be published. If this article is any indication, we can safely say the book is sure to occupy the same shelf with the very few first class books on the Gandhian philosophy.

There are several views on the pattern of society Gandhiji envisaged for future India; and we think Prof. Bose has given us the correct view. But we are not very enthusiastic about the ideal. While admitting that it is very near our traditional peaceful ideal we are unable to vouch for its revival. India had never been all villages, nor wholly and fully non-violent; neither is it a fact that everything Indian was perfect. Had the Indian society been without flaws and defects degradation would not have set in. We mean the economic structure—not the caste system, untouchability, etc.—had its shortcomings. The masses were happy and contented but poor, ignorant, and narrow. The glorious art, literature, philosophy are not their products. Agriculture was poor; industries, though flourishing, and their products, though articles of wonder in those ages, lacked the wealth of variety, generations of artisans pro-

ducing the same patterns, and departures having been considered blasphemous. And did these industries develop in villages or in towns? Does anybody think that those miniature towns would be sufficient for future India? Unfortunately we have no histories of the industrial developments in towns or of the industrial towns themselves. Otherwise we would have seen villages had to yield place to towns under the impact of growing industries. . . . This increase in population, knowledge, technology, this coming together of many nations, this greater and deeper understanding, despite petty jealousies and great wars, among nations—all these tend towards greater and bigger attainments, larger combines, giant factories. Let us not be chicken-hearted and faint away at the thuds and whizes of big industries. Peace does not live in jungles and villages only, it shall have to live in towns and cities, noises notwithstanding; just as knowledge and prosperity will not be the monopoly of the latter alone but will have to trek to villages and mountains as well. . . .

Our friend, Dr. C. T. K. Chari wants to introduce Mrs. Duddington to the readers of *Prabuddha Bharata* and sends us an article, 'Classical Russian Literature' by her. He introduces the writer with the following words: 'Mrs. Duddington is the translator of classics like *Goncharov* and *Oblomov* in "Everyman's Library"; she has contributed to journals like *Philosophy*, *The Hibbert Journal*, etc. She has translated into English difficult Russian Philosophical works like Solovyov's *The Justification of the Good*, N. O. Lossky's *The World as an Organic Whole*, S. L. Frank's *God with us*, etc.'

'Classical Russian Literature' by this 'well-known Russian scholar settled in Britain' is a too brief survey of the Russian Literature of the pre-Revolutionary period. Its chief merit lies in the fact that it has laid bare the beauty of the soul of this youngest literature of Europe. 'Speaking of the general character of the Russian literature', she writes, 'it has one main theme and a distinctive way of ap-

proaching it: that theme is the human personality and the method of treatment is realistic' . . . ; 'in the words of an English critic "they see man against the background of eternity"'. She divides the great writers into two groups and aptly characterizes them as 'the believers and the unbelievers . . . really stating the same truth . . . : the first affirm that life has a meaning because God is, the second . . . show that if there is no God, life is meaningless.' . . .

Prof. D. P. Joshi, M.A., LL.B., has shown in 'Philosophy of the *Rg Veda*' how in the *Rg Veda* all the later fine conceptions of the Vedānta philosophy are found in their seed forms. The time has come perhaps when our pundits should not be guided by the crude theories of the Western savants and should blaze their own trail. . . .

'Towards Spiritualism' by Sri Pratap Singh, M.A., is a realistic picture of the sad state the world is in and of the slow and sure emergence of spirituality out of the confused thinking and doing of the dazed humanity. War or peace, the optimist writer is quite confident of the great future of mankind as embodiment of spirituality. And India as the messenger of peace and goodwill 'is going to be the saviour of the world.'

#### REFORMATION OF HINDUISM

Sri M. Patanjali Sastri, retired Chief Justice of the Supreme Court of India, is one of the rare intellects of our land. He has made out a case for the reformation of Hinduism. Since the days of Raja Ram-mohan Roy running through those of the Brahmo reformers and the Mahatma, down to our times, all lovers of the land, have dwelt, rather extensively, on this topic. With minor differences, they are all in agreement regarding the customs that need reforms. Swami Vivekananda differs widely with regard to the method but not to the items to be reformed. His method is education. Educate the people, hold before them the true pictures of their society and religion and those of other countries. Let them compare and let them

demand reforms if they feel the need. As long as, so feels the Swami, the demand does not come from within our society we may cry ourselves hoarse over the matter, nothing effective will ever come out of all that. Even legislations will remain a dead letter, as is shown by Vidyasagar's widow remarriage act.

But are we to keep quiet? Have not the advanced section of the people any duty? If the educated will not educate the unenlightened, if the state will not take steps to make it easy for those who want the reforms to follow their conscience, how will society move, how will the sufferers be relieved of the age-old tyranny? It is perfectly true that the enlightened should be the torch-bearers. And if people of Sri Sastri's eminence will not take up the pen and give us the benefit of their well thought-out plans, who will? We would very much like to see them take the field, even more aggressively than they are doing. It is indeed a pity that intellectuals with their vast erudition, with their knowledge of sociology, psychology, ancient and modern laws and, above all, their mature experience should have left the entire field to the busybodies, who never cared to study the socio-religious history of their land nor had the desire and capacity to collect facts laboriously and reason out the ideal of the future society and the method of achieving it without a bias and without being dictated from brains outside the country. The outline of the scheme adumbrated by Sri Sastri in the May issue of the *Vedanta Kesari* shows the heart and brain of the writer and we find no reason to differ from him. But knowing the leaders of the land as they are, why should he look around

for a *sannyāsin* of the Śaṅkara type to start the work, why should he not gird up his loins and drag his trusted friends to put into practice what he so nicely thought out? We do not have a Swami Vivekananda or a Mahatma in our midst. Everybody knows it, sees it. It is useless to cry for one. We are to build up the structure with the materials available. Men of Sastri's position are the best materials available, we think.

Still one cannot help being sceptical about these reform talks when one finds the Swami and the Mahatma, in spite of their best efforts, not very successful in this regard. One is led to fall back upon the wisdom of the Swami's remarks on the method of reforms. Perhaps society moves slowly, it takes its own time, it brings its own men. Ours is to bring education to every door and patiently wait for the people to demand and effect reforms. There seems to be no other way of preparing for, far less hastening, reforms, social or religious. In the mean time let intelligent patriots preach and put into action their ideas. First of all, let small bubbles appear, nuclei be formed, in different parts of the country, ebullition will take place of itself in proper time and temperature. But impatience will spoil, not improve, the game. It is education that is needed, and happily for the land government have turned their attention to that. Still the noise that is made throughout the country has also its effect. The readers of the *Rāmāyaṇa* know what noise was required to wake up Kumbhakarna. Ah! what sleep is India sleeping that divine incarnations, prophets, saints, politicians, and, above all, our busybodies fail to break it!

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## REVIEWS AND NOTICES

"TOO MANY OF US?" By ALBERT NEVETT.  
Published by the Indian Institute of Social Order,  
Poona, 1952. Pp. 188+x. Price Rs. 3/-.

That the world is overpopulated, that famines would be more frequent and intense, and that

family planning should be undertaken on 'modern' lines, are some of the slogans that we are hearing *ad nauseam* in the present day. Mr. Albert Nevett's book is a valuable and timely rejoinder to these shibboleths. It is a well-documented and

well-reasoned statement of a sane and healthy outlook on the problems of population and food-supplies. Dr. Tummers has supplied a chapter on the Medical Aspect of Birth-Control. The other six chapters are from the pen of Mr. Nevett.

'The main purpose of the book is to prove that whatever else may be the solution to the population problem, birth-control far from solving the problem, can only make the situation worse.' The economic, social, and medical aspects of birth-control make it reactionary and injurious to the healthy development of human personality. Only when man loses sight of the meaning and purpose of life, when man has scant respect for human personality, when man fails to have a faith in the spiritual values, only then does he take to the advocacy of birth-control. The attempt to limit the population and to make the small family fashionable, brought the death of the Greek and the Roman civilizations; and the Malthusian principle is as faulty as the optimum theory. Mr. Nevett presents the problem effectively and comparatively, to argue that there is no over population at all. The net reproduction rate of India is far below that of Canada; while the crude birth-rate is below that of Mexico, Costa Rica, Malaya, Egypt, Palestine, etc.

Moral and religious bankruptcy always brings about a deplorable sex-morality. A low death-rate and a decline in population go to build up a population structure with too many old people; and this spells disaster to the future stability of any state. Further, birth-control inevitably promotes pre-marital intercourse, a general moral decadence, a glorification of the Satanic element. Birth-control is unnatural since it goes against the law of nature, since it tends to destroy the human race. It inevitably gives rise to the evils like abortion, sterilization, and small families. It is tantamount to infanticide, conceived in terms of the most selfish sin called lust; and it promotes the dangerous view according to which a woman becomes a legalized prostitute. Further, it results in the worst psychical aberrations.

We cannot prevent infant mortality etc. by advocating birth-control, but by eliminating poverty, exposure to disease and ignorance. The doctors themselves are emphatic in declaring that the use of contraceptives results in uterine cancer. A saner and healthier view has been the acceptance of self-control; for marriage is consummated not in the lustful pleasures but in the children. As Nietzsche said, 'Everything in a woman is an enigma and everything in her is explained by the one word "maternity".' This has been the view accepted by the Indian tradition and by the Catholic Church; and a view that is founded on a supreme

moral value cannot lightly be brushed aside as being 'unscientific'.

Our advocates of birth-control are the prophets of gloom; they are great astrologers who foresee that in the near future the world will reach its optimum population. But we know comparatively little about future population trends and the future development of resources. We have to tap our resources, find alternatives, apply scientific progress to obtain increased productivity of our land, and work harder. India can be self-sufficient in food with about a ten per cent increase; and if we cannot work hard to get at this, nothing can save us. Birth-control tending to promote the love of lust will inevitably create an atmosphere of laziness; and self-sufficiency in food will then be an eternal 'ideal' only.

Mr. Nevett's thesis deserves to be widely known. It is thought-provoking and illuminating. He is with the Indian tradition and with Gandhiji in his main contention; and the thesis is so convincing that the family planning commission does not appear to have anything to say against it. He pleads for a revival of the spiritual values, of the essentially human values. Have we to love our neighbours? Or are we to legalize the immoral? We are with the first alternative; and Mr. Nevett's effective argument endorses its truth and validity.

P. S. SASTRI

THE DOUBTING THOMAS TODAY. BY RUSSELL P. DAVIES. *Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y., U. S. A. Pp. 345. Price \$ 4.75.*

This book seeks to answer the questions which the doubting Thomases of today ask about the factual foundations of true religion. It is hardly necessary to say that doubters are legion in this age, and that they want a positive assurance of the reality of a personal God. The author feels that it is essential to remove such doubts, for the church which cannot answer fails in its high calling.

The standpoint of the author, as is natural at the present day, is largely historical, since a religion which does not explain the historical development of the world will not carry us far. The author, however, starts with the preconceived notion that God purposes the salvation of the world and that it is Christianity which has been God's instrument. A conception of this nature about Christianity will surely appear naive in the twentieth century.

The author's picture of Christianity, progressing along the main highways of commerce in the ancient world is much too ideal to be true. His whole interpretation is unscientific, and despite his repeated and emphatic protestations is essentially theological. The manner in which he cleverly visualizes the so-called Master-Plan of God against

the background of World History does little credit to his historical acumen. He forgets that history cannot be explained from any preconceived point of view, theological or materialistic. The author's Christian bias is much too pronounced and transparent to be ignored, and his 'facts' of history are nothing but naked propaganda. His purpose may be noble, but it cannot be realized by dubious propaganda. History cannot be prostituted even for the sake of religion, and historical facts must not be twisted even from the Christian angle.

We know that there is something wrong with present-day religion, and it is true that it has ceased to be a primary field of human interest. But, it is both unscientific and immoral to bolster up a like of religious interpretation which cannot stand the test of reason. Communism and atheism which the author dreads cannot be countered by beautiful fancies.

DR. NANDALAL CHATTERJI

AT THE FEET OF BAPU. BY BRIJKRISHNA CHANDIWALA. *Published by Navajivan Publishing House, Ahmedabad. Pp. 345. Price Rs. 4/-.*

*At the Feet of Bapu* is a beautiful wreath of recollections and reminiscences offered by an ardent admirer and a true devotee of Gandhiji, Sri Brijkrishna Chandiwala. These memories are mainly based on the day-to-day diary record kept by the author since 1929. Originally written in Hindi—*Bapuke Charanonmen*—it has been translated by the author himself.

'Once during Bapu's stay with Principal Rudra (St. Stephen's College, Delhi), a student—who was a classmate of my brother came running to him and said that padre Andrews (Rev. C. F. Andrews) had caught a villager, and was taking him to a church for conversion to Christianity. The boy could hardly believe it when he was told that the villager was no other than Gandhiji himself!'

Thus unfolds the long panorama of intimate and charming pictures which Sri Chandiwala draws with perfect ease and grace. And when we come to the end of the book and also of Gandhiji we put it down with a sharp and sudden pang of separation.

The book is technically more or less the author's memories and reminiscences and he sets about it with a deep sense of reverence and humility. No, it is more than that. Its value, from both historical and biographical points of view, cannot be ignored. From Sri Chandiwala's first acquaintance with Bapuji in 1918, through his close contact and intimate association for a considerable period of thirty years till Gandhiji was assassinated in 1948, he gives us much valuable material of the Mahatma's life as well as of the Freedom Movement whose guiding spirit Gandhiji unquestionably was. The book, moreover, contains important sidelights on

a number of self-sacrificing patriots like Swami Shraddhanand, Hakim Ajmal Khan, Tagore, Malaviyaji, the Nehrus, Vinoba Bhave, Subhash Bose, and Mahadev Desai.

We also come to know of Gandhiji's eighteen famous fasts—for about 145 days in all—his numerous terms in jail—6 in South Africa and 8 or 9 in India—, his threat to fast unto death a couple of times in Yeravda and Calcutta, his constant prayers, his unbounded trust in God, his unique weapon of non-violence, his sublime, almost Franciscan, humility his love for the Harijans, and lastly his tragic but heroic death—through these and many besides Gandhiji has secured a permanent place in history and in the hearts of men all over the world. And yet in the end, when India is divided and he feels that the people are with him no longer, when irresponsible and regardless men advise him to retire for good, he feels sad and stands like a lonely seal, wounded and disillusioned, awaiting pensively the arrival of the tide to be carried gently away into the great sea, its only ultimate refuge.

The printing and get-up are quite good. We commend this beautiful book to all who wish to get a glimpse of the most unusual personality of our times.

B. M. C.

SOME ASPECTS OF THE HINDU VIEW OF LIFE ACCORDING TO DHARMAŚĀSTRA. BY K. V. RANGASWAMI AIYANGAR. *Published by the Director, Oriental Institute, 1952. Pp. 184. Price Rs. 6/-.*

This interesting work contains the Sayali Row Memorial Lectures for 1947-48, delivered by the author on Hindu Ethics as revealed in our Dharmaśāstras. Attempts have been made earlier to give an exposition of Hindu Ethics. But they are either onesided as in the works of Mackenzie and Hopkins, or historical and comparative as in the work of Sir Sivaswami Aiyar, or philosophical and metaphysical as in the work of Dr. Radhakrishnan. So far no systematic attempt has been made to approach the problem from the standpoint of the Dharmaśāstras. This credit now goes to Mr. Rangaswami Aiyangar, whose earlier lectures on Manu have won him recognition.

The first lecture of the present volume is of an introductory character. After explaining that one is *born* a Hindu, he interprets the essential spiritual character of Hinduism with reference to the *puruṣārthas*. The social system envisaged by the Dharmaśāstras assumes an eternal sanction, for it is said to be derived from a superhuman source. This evidently 'brings the social organization within the ambit of the Philosopher'; and yet the author is sceptical about the attempts of the thinkers like Dr. Radhakrishnan.

The second lecture deals with the background of the Hindu view of life. The Hindu way of life, as expounded by Dharmaśāstras is rooted in theism, in the belief in a Supreme Being and in the doctrine of Karma. This is not fatalism, for destiny demands human co-operation. Though the theories of incarnation, grace, and election seem to conflict with the theory of Karma, they are in fact the snblaws of the same principle. The whole chapter is worth reading for its brilliant exposition of the doctrine of Karma. The author's refusal to consider the metaphysical basis of Karma has made him over-emphasize the ethical aspect.

The third lecture gives an exposition of the concept of Dharma, while accepting the view that all conduct rests on a suprasensible basis, the author has been led to uphold the *jnāna-karma-samuccaya* theory of Viśiṣṭādvaita. If the author really wanted to exclude all metaphysical considerations as he avowed at many a place, he ought not to have gone into the comparative merits of the various Schools of Vedānta. At one place he upholds the necessity and gradation of all the *āśramas*, and flings an attack on Advaita which does not accept the gradation as infallible. If a Smṛti can come to the rescue of the gradation of these *āśramas*, another can equally come to the aid of the other view; and Vācaspati quotes the saying: 'Yad ahar eva virajet, tad ahar eva pravrajat'—One can take to *sannyāsa* that very moment when one has come to feel the necessity of renouncing. Frequently does the author tell us that the Advaitic emphasis on Jnāna is detrimental to the ethical life of the individual. This is the cheap gibe of the accidental pundits who have not cared to read the great master, Śaṅkara, aright. Of course, the author does not go the whole hog with them. And we feel that his service to the Dharmaśāstras would have been more valuable, if only he had refrained from these occasional, implicit and explicit, charges against Advaita. Nor can we endorse his account of the Mīmāṃsā conception of *Dharma* is being half-sceptical, if only we remember that the whole of Pūrva Mīmāṃsā is an inquiry into the nature of *Dharma*, an inquiry that has given a *locus standi* to the major Smṛtis.

Apart from these unfortunate digressions, the work abounds in illuminating discussions on the various kinds of *Dharma*. The fourth and the fifth lectures present a lucid exposition of the *Varṇa-Dharma*, *Saṁskāra*, and *Āśrama*. The logical and moral necessity of these is clearly explain-

ed, and no one can better this exposition. The last lecture deals with the ethics of social and political life. Here are explained the major virtues called *Ahimsā* (non-killing), *Satya* (truthfulness), *Asteya* (non-stealing), *Sauca* (cleanliness), and *Brahmacarya* (continence). This is a little baffling, and we would have been more happy if we are told why the Taittirīya Upaniṣad emphasized only *Satya* and *Dharma*.

Mr. Rangaswami Aiyangar's work is very valuable; and at a time when serious attempts are made by politicians to tamper with the Hindu Social Morality, this work will be a powerful corrective. It deserves to be read by one and all.

P. S. SASTRI

### BENGALI

JAIL-KHĀNĀ—KĀRĀGAR. BY NIKUNJA SEN. Published by Gana Dipayana, Publishers, 170-A, Upper Circular Road, Calcutta-4. Pp. 296. Price Rs. 3/-.

It is not too much to say that Battle of Freedom in India, was won in the Jails and detention camps.

The British Jails and detention camps for political prisoners were meant for segregation, repression, coercion, and intimidation. But when all attempts to curb the indomitable spirit of these brave hearts failed, the British authorities arranged for their confinement to a desolate distant place far away from 'humanity's reach'. The harrowing tales of the British prisons have been depicted by no less a person than Sri Nehru. Jail-khānā—Kārāgar' gives in detail an insight into the strife and struggle of these brave sons of Bengal who staked every thing for freedom and as a result were sent to Deoli Detention Camp. It throws light on an unwritten chapter of the country's Freedom Movement.

The book itself is more than a novel: it supplies sufficient materials for the revolutionary history of the Freedom Movement, and narrates sorrows and horrors with a dose of happy humour that shows up the easy courage of these political sufferers to the best advantage. The creative genius of the prisoners is brought out in their holding classes for the education of the common convicts, with whom they had to pass their days in the camp. The style is forceful, lucid and clear. It leaves a permanent stamp on the mind of the reader. The book will have a place in the list of successful books in Bengali literature.

TARA KUMAR GHOSH

# NEWS AND REPORTS

## THE RAMAKRISHNA VEDANTA CENTRE, LONDON (SEVENTH ANNUAL GENERAL REPORT)

During 1955 the work of the Centre continued to expand. The following is a summary of the more noteworthy features of the year's work:

1. LECTURES AND CLASSES: The Swami kept up the series of regular lectures and classes he started seven years ago. On Thursdays he lectured at the Kingsway Hall, and on Sundays he held meditation meetings and gave discourses on the Upanishads at the Centre. During the Swami's visit to India, Sir John Stewart-Wallace, Mr. Kenneth Walker, Mr. Norman Marlow, Mr. P. D. Mehta and Mr. S. Samanta were kind enough to speak on Thursdays at the Kingsway Hall, and on Sundays there were readings from *The Gospel of Sri Ramakrishna* at the Centre. Including talks by the Swami to Jewish, Methodist, and Youth groups, the total number of lectures and classes since November 1st, 1954, was nearly 100. In the latter part of the year Swami Satprakashananda, who is in charge of our St. Louis Centre, and Mr. N. C. Chatterjee, who is President of the All India Hindu Mahasabha and Leader of the Opposition in India, were guest-speakers.

During his recent visit to India and Ceylon, the Swami spoke at the R. K. Ashrama, Nagpur (Chairman: Pandit Ravi Shankar Shukla, the Chief Minister, Madhya Pradesh), the Institute of Culture, Calcutta (Chairman: Mr. Justice P. B. Mukharji), the R. K. Math, Madras (Chairman: Mr. K. Balasubrahmaniam, whose father the late Hon. Mr. V. Krishnaswami Iyer, was a friend and devotee of Swami Vivekananda) and the R. K. Ashrama, Bangalore (Chairman: Swami Yatiswarananda). He was one of the speakers at the Ramakrishna Birth Anniversary meetings at Belur Math and in New Delhi. He gave lectures also at the Banaras Hindu University where later he dined with its Vice-Chancellor, Dr. C. P. Ramaswami Iyer and spoke at the R. K. Mission at Khar, Bombay, at Trichur, Trivandrum and Colombo. He spent over three months outside England in connection with his visit.

He received two invitations to speak on the Continent, but had to postpone his lectures there on account of pressure of work connected with the Centre.

2. MAGAZINE: *Vedanta for East and West*, the bimonthly of the Centre, entered its fifth year in September last.

3. PERMANENT PREACHING: A large number of books was sold during the twelve months ending on October 31, 1955, worth £347-12-11d.

4. CENTENARY VOLUME: *Women Saints of East and West* has just been published. Mrs. Vijaya Lakshmi Pandit has kindly written a Foreword, and our good friend Mr. Kenneth Walker an Introduction.

5. APPEAL FOR PRAYER HALL: The need for a spacious Prayer Hall suitable also for lectures and classes, and with a proper Sanctum for worship, is acutely felt. During the *Durgā Pūja* and *Deepāli* celebrations this year about one thousand devotees came to the Centre. Most of them were given lunch or dinner. The late-comers had some *prasāda*. Undoubtedly more would come, and those who do come would receive much greater inspiration and satisfaction, if a spacious Prayer Hall were available. But quite apart from these special days each year, the Centre just as urgently needs to hold its weekly lectures and classes under its own roof, in a hall with a spiritual atmosphere and character of its own. It is the general experience of this organization that once this becomes possible in the development of a Centre, its influence becomes marked. In view of this, the Board of Management and the numerous devotees who gather at the Centre, especially on sacred days, feel that the time has come to devise ways and means of having a large Prayer Hall, where lectures and classes can be held, and where worship can be conducted in the sanctum.

6. RELIGIOUS ANNIVERSARIES: Besides the Birthday Anniversary of Sri Ramakrishna, and those of the Holy Mother and Swami Vivekananda, such sacred days as Christmas Eve, Easter, Buddha Day, and Sri Krishna Day were also observed.

As already mentioned, the *Durgā Pūja* and *Deepāli* drew large numbers of devotees to the Centre. The contributions received amply met the expenses of these two festivals.

7. SPIRITUAL GUIDANCE: Behind all the exterior activity of the Centre the work of spiritual guidance continued. The Swami gave interviews to many visitors, and spiritual instructions to a number of earnest seekers. These interviews and instructions helped those who sought them to live more integrated lives. Numerous letters requesting spiritual guidance were answered personally by the Swami.

8. HONORARY MEMBERS: During the year Honorary Membership was conferred on the following persons: Dr. Sir S. Radhakrishnan, Mrs. Vijaya Lakshmi Pandit, Mr. B. G. Kher, Mr. N. C. Chatterjee, Sir John Stewart-Wallace.

CONCLUSION: The Centre wishes to record its warm thanks to all those who have helped it meet the running expenses with gifts in cash or in kind. The work is entirely dependent on these expressions of generosity, and the Centre needs much more of such help.

We hope and pray that by the unfailing grace of the Lord the Centre may be provided with more material means and manpower to cope with the expanding work, which is done in a spirit of dedication.