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

—:o:—

SPIRITUAL DISCOURSES OF SWAMI VIJNANANANDA

Barisal Math, 28th November 1935

Several devotees came early in the morning to see Swami Vijnanananda. He was speaking about Sri Ramakrishna. One of the visitors asked whether anyone had seen the Master after his passing away. Maharaj firmly said : 'Oh yes ; some have seen him, certainly.' A devotee asked about the diversity of God's creation. Maharaj said : 'How can I say anything about that ? I am not God, but one of His slaves only.' Another devotee asked : 'Is it absolutely essential for a spiritual aspirant to get initiated ?'

Maharaj : Yes, that is so.

Devotee : If after initiation one does not act according to the *Guru*-given instructions ?

Maharaj : Suppose a person takes a thing. He may not use it ; however, he can do so whenever he wishes. But another person cannot at all use it for the reason that he does not have the thing, even if he so wishes.

Devotee : Is it right to call worship of images of gods and goddesses as 'idol' worship ?

Maharaj : There is no gain whatever by

worshipping with idea of 'idol'. Don't worship an idol as an 'idol'. It is very bad. Worship should be done with the idea that you are worshipping God, that He is in the idol and that the idol only symbolizes Him. The image is not God, but God is in the image.

In the evening many of the college professors and a large number of devotees came. Maharaj started talking on Swamiji, his devotion, faith, benevolence, supernatural experiences, etc. He was speaking like one inspired and the visitors listened to him spellbound. Afterwards he said : 'I did not go to Swamiji very often. One day he called me a little while before evening. I said I was going to sit for meditation. Hearing it he laughed and said : "How are you going to meditate ? Are you sure you will not run short of water ?"' The listeners not knowing the allusion, Maharaj told them Swamiji's funny story on meditation. They were all at first very much amused to hear it and then seemed to examine their own hearts. The moral behind the story made a deep impression on the listeners.

Barisal Math, 2nd December 1935

At about 4 p.m. Swami Vijnanananda came to Brajmohan College where he sat on the tennis ground, surrounded by a few professors and students. As he did not like crowds, the college classes had been dissolved earlier. The students of the hostel having expressed their desire to listen to Maharaj's words, he told them briefly to keep their body and mind healthy, to be pure in life, and to adhere steadfastly to truth to the best of their ability.

To a question as to how peace of mind could be attained, Vijnananandaji said: 'Chant the name of God and then only you will have peace of mind.'

On being asked if it was good to practise *prāṇāyāma* (breath control), Maharaj said: 'It should not be overdone. It should be kept within the 4-16-8 or 8-32-16 counts. At one time I, too, practised *prāṇāyāma*. I used to control my breath and remain still for about an hour. But I found the brain would get heated as a result. *Japa* and meditation also must be practised only as much as they can be done comfortably without too much strain. Well, I have seen enough of life and now I have made the Master and the Holy Mother my sole refuge. And my only desire now is to spend the rest of my life under their sheltering wings.'

Swami Vijnanananda's spiritual life made such a deep impression on the devotees of Barisal that they wanted him to prolong his stay there by a few days. But he found himself unable to agree and wanted to leave on the day fixed earlier. Reminded of an incident in this connection he said laughingly: 'Once Gangadhar Maharaj, who was to leave for Murshidabad, was requested by Rakhal Maharaj to extend his stay at the Belur Math. But the former was determined to go. So a boat was hired, and at night Gangadhar Maharaj, after taking leave of all the people present, got into it and soon fell asleep. The boatman, however, had previously been instructed by Rakhal Maharaj to ply the oars

keeping the vessel anchored. And when Gangadhar Maharaj woke up in the morning, he found the boat moored at the Math ghat, and Rakhal Maharaj smilingly looking on from the embankment!'

Belur Math, 20th December 1936

A devotee came to Vijnananandaji and asked: 'What is the effect of making *prāṇāyāma*?'

Maharaj: The heart is purified.

Devotee: And what does that lead to?

Maharaj: It leads to God-realization. And that is the great finale, the climax, the ultimate fulfilment.

Rangoon Sevashrama, December 1936

In December 1936, Swami Vijnanananda went to Rangoon at the invitation of the Sevashrama there. The Master had appeared in his dream and wanted him to go. His stay at Rangoon was short, but everyone felt that as a child of Eternal Bliss, the Swami had inherited a fund of divine joy which he freely distributed among all and sundry. He stayed there for only seven days but the hallowed memory of those few days remained in the hearts of people there as a cherished treasure.

From Belur Math Vijnan Maharaj started on the 6th December for Rangoon. On the wide bosom of the blue ocean he was very happy and like a child asked his companions all sorts of questions about the boat, the sea, etc. The attendant monks had a very pleasant time in his company. The sunrise, the sunset and everything was so charming from the vast sea but the most gratifying of all was the company of this holy soul.

On the third day after noon, as soon as the ship entered Rangoon harbour, the monks of the Sevashrama came to the ship in a motor-launch to receive him with honour. Maharaj was very pleased to meet them, and when they had finished their formal greetings, he in a light mood said humorously: 'How did you manage to come here? We are still in the mid-river. Won't you allow me to alight?'

Quick came the reply from the head of the Sevashrama: 'What do you mean, Maharaj! How many distinguished people have come to formally welcome you!' He was told that, as he was shy of crowds, separate arrangements had been made for his disembarkation. Then addressing the head of the Sevashrama, Maharaj said in fun: 'Look, brother, I have not taken anything of this food which these people (attendant *sādhus*) brought with them for me. It is only they who have expended your money. So please do not blame me!' There was hearty laughter among the assembled monks. Such profound solemnity blended with a keen sense of humour was a marked characteristic of Swami Vijnananda's personality.

Slowly the ship came to the wharf and he was received with flowers and garlands by the big gathering of monks and devotees. Newspapers had already announced the time of his arrival, as a result of which a large number of men and women belonging to different faiths and walks of life had come to see him. An attractive motor car had been kept ready to take him to the Sevashrama. On seeing it Maharaj said like a child: 'A fine car indeed. I shall have no discomfort whatsoever. And the people here are also so good.' In a few minutes the car reached the Sevashrama and stopped in front of the room where he was to stay. Pleased with the room, he said: 'It is really a beautiful room, and they have arranged everything attractively.' One of the monks said that it was a modest service of the Rangoon Sevashrama to the Vice-President of the Ramakrishna Math and Mission, to which Maharaj exclaimed: 'Oh no, I am not a person of any importance. The people here are all very good. Didn't you see at the pier even the Europeans doffing their hats before me in greeting? After all, brother, we are monks; yet they treat us so warmly because they are all really good people. Isn't it so?'

Over a hundred people had spiritual rebirth in getting initiation from him. After initia-

tion he spoke to every devotee about prayer: 'You should pray to the Master at least twice every day (morning and evening) saying, "Lord, you are my sole refuge. Hold my hand and guide me along the right path. I beg of you, on the last day of my life when darkness encompasses me, to lift me up. Pray, do not forget me then."'

While Maharaj uttered this prayer, he would be so much carried away by his emotion that people hearing his piteous voice, found it hard to restrain their tears. In Rangoon no one who asked for initiation from him was refused. He granted his favours to all, irrespective of caste and creed.

With regard to the significance of initiation he said: 'Do you know what it means to me? It takes the devotees and offers them at the feet of the Master.'

During his stay in Rangoon, Vijnan Maharaj went to Pegu to see the great reclining statue of Buddha. Pegu is 45 miles from Rangoon; and after seeing the image, all were getting ready to leave but Maharaj stood motionless in absorption in front of the huge image. His companions were amazed to see his inward mood. After a long time, he became normal and then got into the car. But that mood seized him again. Who knows in what supernormal region his mind was sauntering then!

From there he was taken to see another old Buddhist temple but he did not alight from the car. His companions went to see it, and on their return found him sitting quiet and motionless, a beatific smile irradiating his countenance.

The car was now on its way to Rangoon town, but the mind of Vijnan Maharaj wandering in some transcendental region was detached from his surroundings. After a long silence he came to himself and in reply to the earnest questions of his companions said: 'The Lord Buddha was gracious enough to reveal Himself to me. I found the reclining figure to be pulsating with life and shining with radiant beauty.' Telling only this much,

he became silent again.

In the evening of the 12th December, with regard to the news about the abdication of King Edward VIII, Swami Vijnanananda said: 'See how for a woman he has discarded empire, wealth, position, and everything. So a woman is of greater importance than an empire. And further far, far away is God. But who gives up anything for God who is the highest in the world? Once you realize Him, there is nothing else left to strive for, although it is very difficult to realize Him. Still this sacrifice on the part of the King should command our admiration. Any kind of renunciation is good: it signifies non-attachment and strength of mind. Today he has given up his kingdom, and tomorrow he may give up the woman also.'

Then pointing to a *brahmacārin* he said: 'It is a very good thing that these young boys have left home and everything for the sake of God. If, of course, owing to their bad luck they fail to realize Him, it is a different matter altogether. But at least they have renounced everything for Him and that is a great thing. There is nothing like renunciation.'

A devotee: But, sir, that a king has renounced everything for a mere woman seems rather strange.

Maharaj: That is true. But if you turn away from the object which motivated his renunciation, and take the act of renunciation itself, you must give him due credit for it. When the idea of renunciation is there, he may in time, if he so wishes, renounce everything else. Without renunciation you cannot achieve anything in the sphere of religion. People speak of King Janaka. Our Master used to say that we hear of one Janaka only. What spiritual austerities he must have undergone in his previous births! Everyone cannot be a King Janaka. So renunciation is necessary. ... You have got to be very punctilious in doing your duty. Work has to be done always with a sense of duty, but without an eye for the results. It is said that

the idle man's brain is the devil's workshop. Your breathing and respiration, as you are sitting here, is also work. And if at the same time you can go on uttering the name of God, it helps a good deal.

After this Maharaj narrated how the hunter Ratnākara became Vālmīki, how Tulasīdāsa had a vision of Mahāvīra and then of Śrī Rāmacandra, and so on.

On the 13th December, to a number of monks and devotees who had gathered, Maharaj said: 'Do you know where one should meditate? Our Master used to say it should be done in the heart, in secluded corner, and in the forest. What did he mean by "forest"?'

A monk: It means a jungle.

Maharaj: No, my dear. It refers to your mind where the passions dominate. Such a mind is like a forest. You have to purge your mind of all these passions, make it pure and holy, and then invoke God there.

Monk: Then what is the idea of mentioning mind and forest separately?

Maharaj: It is not without significance. Mind here means the heart. You have to think that your Deity whom you adore lives inside the heart. You have to remember God and call on Him constantly, so that at the time you leave this world He may occupy your thoughts. Otherwise, if at that time you think of horses and elephants, you will be reborn in the form of these animals, like King Bharata who was born as a deer (He had a pet fawn and while dying, he was thinking of it). Death is a painful thing because from birth, to death life throbs in this body. Therefore one gets so much attached to this body that it becomes very painful when one has to give it up. You can see that if you possess a thing even for a few days you get attached to it; and hence it is no wonder that one should feel so painful to give up this body which one has cherished from birth.

On the 14th December a number of visitors arrived to listen to Vijnan Maharaj whose

presence had created a deeply pervasive spiritual atmosphere. They listened to him with rapt attention. Maharaj said: 'Every day you should regularly practise meditation. That helps you to concentrate your mind. And you should, as far as possible, keep yourself mentally aloof. God who creates, preserves, and destroys this universe is all alone, because He is One. He is visible to very few people, though He is the most Supreme of all things. The greater a person is the more does he keep himself concealed and secluded. But we are so constituted that we only want to advertise ourselves; that is not right. One should try to help others as far as possible, but without beating one's drum. For the rest of the time, one should be all by oneself. In this way concentration of mind will be gradually achieved.'

A devotee: The mind, Maharaj, refuses to fix itself on the object of meditation, and this gives rise to an acute feeling of despair. What is the remedy for it?

Maharaj: That need not worry you at all. You should go on telling your beads morning and evening even though the mind wanders. You should never give it up. And there is no reason to despair either. In time everything will come out all right. Your mind may not settle always on your object of worship, but it must get settled for some time at least, may be once in fifteen minutes? That should be enough. Meditation or no meditation, you should never give up your practice. *Japa* will consummate in meditation and meditation will lead to ecstasy. In deep meditation, one is blessed with supernatural visions.

THE PHILOSOPHY OF A NATION

[EDITORIAL]

It has been said: 'The philosophy of a nation is important, for it foreshadows a nation's fate'. Swami Vivekananda, the patriot-saint of modern India, knew the truth of this saying and, therefore, while painting the philosophy of our Indian nation in the brightest colour possible and asking us never to forget it, has pointed out the wrong conception we made about it, the degradation we brought in it and the false ideologies we associated with it. He knew that if this philosophy is kept vigorous, pure, and vital, the national life, in spite of temporary sufferings and setbacks, can never really die out.

What, it may be asked, does the philosophy of a nation mean? It is the keynote of the intricate music of the life of a nation, expressing itself in a variety of forms and symphonies. 'Each nation', as Swamiji has said, 'has its own peculiarity and individuality, with which it is born. Each represents, as it were, one

peculiar note in the harmony of nations; and this is its very life, its vitality. In it is the backbone, the foundation, the bed-rock of the national life. In one nation political power is its vitality, as in England. Artistic life in another, and so on. I have seen that I cannot preach religion to Americans without showing them its practical effect on social life. I could not preach religion in England without showing the wonderful political changes the Vedānta would bring. ...' What then is the philosophy of our nation? Answering this question, Swamiji says: 'Here in this blessed land the foundation, the backbone, the life centre is religion and religion alone. In India religious life forms the centre, the keynote of the whole music of national life.' He also knew that 'when the life-blood is strong and pure, no disease germ can live in that body. Our life-blood is spirituality. If it flows clear, if it flows strong and pure and vigorous, every-

thing is right; political, social, any other material defects, even the poverty of the land, will all be cured if that blood is pure.' And it was this task—to make his countrymen understand that this 'life-blood' must be kept flowing vigorous and pure—which the Swami took upon himself and as such, he has touched the philosophy of our nation at its best chords and has given it a new vitality, a re-orientated practicality and a firmer rational foundation. It has been made suited to answer the needs of the modern times and to face the problems of present-day life squarely.

II

From time immemorial, before our written history started taking down notes for its record, India had started its magnificent researches in the realm of spirit and, through thick and thin, has stuck to it with more or less enthusiasm. Indian national life, while giving due importance to the other vocations of life at their proper places, has pursued the way of a continuous struggle of spiritual seeking and finding. Reading the history of this struggle in India, Swami Vivekananda said, 'I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next; and there she is walking with her own majestic steps—my motherland—to fulfil her glorious destiny, which no power on earth or in heaven can check—the regeneration of man the brute into man the God'.

This search after and manifestation of divinity is the basic principle of the national philosophy of India. But with the passage of time, just as all things lose their original vigour and change shape and nature, this philosophy also underwent change because it fell in the hands of such persons who had neither the requisite capacity to conceive of the true import of the high spiritual ideal nor the necessary power to live up to it. And the result was disastrous. It is the common reading of the history that such things

happen and it is for this only that new thoughts and movements become necessary to replace not only the outdated, worn out, and wrongly conceived ideologies, social customs and patterns of life, but also to re-orient and re-establish the old good and noble ideologies to their pristine glory, making them answer to the needs of the times and ridding them of the undesirable associations brought about them by their unscrupulous and unworthy custodians. It is for this readjustment that even *avatāras* have to come from time to time. Why is it that the *dharma* established by an *avatāra* does not last for all times? Is it the weakness of the *avatāras* that they establish a religion without the foresight necessary for its everlasting continuation? Why should vice prevail over virtue and why should God come into being in every age for the protection of the good and for the establishment of *dharma*? Because such is the law of nature that all things should undergo change. Even 'good' things start corrupting the world because, in the hands of the unscrupulous, these good things do not remain good anymore.

This is what happened with us also. Though there never was the dearth here of genuinely spiritual personalities, the unwary common people fell helpless victims in the hands of some clever manipulators and religion, instead of being an aid for emancipation and progress, became the instrument of oppression and degradation. Looking at this phase of our religious transgressions, Swami Vivekananda woefully said: 'No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism.' But he did not blame religion for it because he knew the cause of this injustice done in the name of religion. He therefore said: 'The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of *Pāramārthika* and *Vyāvahārika*.'

This leads us to an important conclusion : It is this that however high the philosophy, it must be made use of conscientiously. The guiding principle of religion, or as a matter of that any principle, should be first to understand and then to speak about or make use of it. First 'Be' and then 'Make', otherwise it will be like the case of a blind man leading the blind. But unfortunately, this was totally forgotten in India for a time—and quite a long time—and the 'philosophy of the nation', as we call it, fell into evil hands and the result was misery. Speaking about it all some sixty years ago, Swami Vivekananda said, "The country has been slowly and slowly drowned in the ocean of *tamas* or dark ignorance. Where the most dull want to hide their stupidity by covering it with a false desire for the highest knowledge, which is beyond all activities, either physical or mental; where one, born and bred in lifelong laziness, wants to throw the veil of renunciation over his own unfitness for work; where the most diabolical try to make their cruelty appear, under the cloak of austerity, as a part of religion; where no one has an eye upon his own incapacity, but every one is ready to lay the whole blame on others; where knowledge consists only in getting some books by heart, genius consists in chewing the cud of others' thoughts, and and the highest glory consists in taking the name of the ancestors: do we require any other proof to show that the country is being day by day drowned in utter *tamas*?"

III

There is no greater danger to an individual or a society than to lose sight of the realities, of the present needs and necessities and live in the false realm of self-idealism, sticking to wrongly conceived ideologies. One must be proud of the past if it is really worth it and should always draw inspiration from such heritage of his race as would make him vigorous, strong, and confident to fight the problems that confront him at the moment. This really proves the worth of looking to the

past. But only boasting of the great deeds done by one's ancestors and trying to hide one's own worthlessness in the vainglorious satisfaction of being the descendants of great ones, are sure signs of imbecility and weakness. This was the catastrophe which betook us in the past and it is still not completely over with us. We are too much idealizing the philosophy and religion but making too little efforts to improve the present with them. Philosophy, if it does not inspire us to make the supreme efforts to reach the greater heights, is no philosophy. Religion, if it does not help us to fight the battle of life successfully and again help us to transform the dross of matter in us into shining gold of spirit is no religion. Religion must give us success in this life and peace in the life hereafter. Swamiji, disgusted with the lame excuses we were making to hide our weakness and vain talks we were indulging in to justify our incapacity and backwardness, remonstrated: 'We talk foolishly against material civilization. The grapes are sour. Even taking all that foolishness for granted, in all India there are, say, a hundred thousand really spiritual men and women. Now, for the spiritualization of these, must three hundred millions be sunk in savagery and starvation? Why should they starve? How was it possible for the Hindus to have been conquered by the Mohammedans? It was due to the Hindus' ignorance of material civilization. ... Material civilization, nay even luxury, is necessary to create work for the poor. Bread! Bread! I do not believe in a God who cannot give me bread here, giving me eternal bliss in heaven! Pooh! India is to be raised, the poor are to be fed, education is to be spread, and the evil of priestcraft is to be removed. No priestcraft, no social tyranny! More bread, more opportunity for everybody! ...

'Now, this is to be brought about slowly and by only insisting on our religion, and giving liberty to society. Root up priestcraft from the old religion and you get the best religion in the world. Do you understand me? Can

you make a European society with India's religion? I believe it is possible and must be.'

IV

Religion has two aspects—personal and collective. Whereas it helps a man to constantly purify and heighten his inner personality, it also helps the society to keep to proper norms and standards which reflect the goodness and greatness of the collective life. Of course, the few that are really so high spiritually that they are mad after God or religion, may not look after any collective responsibility or duty, though it is often seen that even spiritually enlightened souls feel and work for their less enlightened brethren. But all others should see that religion plays its proper role in society also. The society should be so constituted as to be able to provide facility to its members to develop themselves well with mutual help and co-operation so that the community life may be lived happily—where there should be the satisfaction of the common needs of the people and the fulfilment of their higher aspirations.

As such, though the ultimate truth is that God and mammon cannot live together, religion, when working for collective life, has got a 'secular' aspect also. Do we not find that when a prophet is born, he gives out his teachings to the world, asking people to make the realization of God the sole aim of life, but round his teachings invariably grows a new society, a new community, a new culture, a new philosophy of living? Religion in its higher aspects is bound to be individualistic. A person who seeks God and God alone will always tend to cut himself off, from each and everything we call 'worldly'; but when we look at the general aspect of religion, we take into consideration the collective life, and here religion owes an obligation to the society towards its growth, development, and establishment. Religion in order to be effective must come to the aid of the ordinary common man fighting the battle of life in the same way as

to the highly spiritual *yogin* who wants to realize God. 'Religion for a long time has come to be static in India', said Swami Vivekananda. 'What we want is to make it dynamic. I want it to be brought into the life of everybody. Religion, as it always has been in the past, must enter the palaces of the kings as well as the homes of the poorest peasants in the land. Religion, the common inheritance, the universal birthright of the race must be brought free to the door of everybody'. He wanted that religion and philosophy must not only be the fad or pastime of the privileged few but must come to help one and all. 'Religion,' he said, 'to help mankind, must be ready and able to help him (man) in whatever condition he is, in servitude or in freedom, in the depths of degradation or on the heights of purity; everywhere, equally, it should be able to come to his aid. The principles of Vedānta, or the ideal of Religion, or whatever you may call it, will be fulfilled by its capacity for performing this great function.'

It was Swami Vivekananda who emancipated religion from the bondage which had been put round it by the 'Pharisees and Sadducees' and helped the philosophy of our nation rise out of the morass it had fallen into and made it virile and effective. Religion is not a system of doctrines and dogmas. It is a way of life making for peace, love, harmony, and progress. Religion must not, therefore, be divorced from life but it should be associated with it. The philosophy of religion must be a philosophy of life—helping it in all its phases and stages of development leading ultimately to the realization of Truth. Expressing this harmonious outlook of her master on life and its activities, Sister Nivedita says: 'This is the realization which makes Vivekananda the great preacher of *karma*, not as divorced from, but as expressing *jñāna* and *bhakti*. To him, the workshop, the study, the farm-yard and the field, are as true and fit scenes for the meeting of God with man as the cell of the monk or the door of the temple.

To him, there is no difference between service of man and worship of God, between manliness and faith, between true righteousness and spirituality. All his words, from one point of view, read as a commentary upon this central conviction.'

This comprehensive outlook and this dynamic spirit in every field of life were what Swami Vivekananda wanted; and we still, even after sixty years of his passing away, have not fully paid due heed to what he said. No doubt the country has undergone a vast change. The fetters of political bondage have dropped off from its body, the air of freedom has blown away the slavish mentality of looking to others for help and succour; great economic, social, and other advancements are being made, but not without a number of difficult problems requiring wise solution. Various ways and means are naturally, therefore, being taken recourse to and, in the process, numerous ideologies, new and old, are crossing our minds. We are passing through a delicate transitional period of our history and only a wise and cautious handling of the present situation will determine a bright future. It is time, therefore, that we understood well the genius of our age-old national philosophy which will tone up our individual life admitting of all the broad ways

of *jñāna*, *karma*, *bhakti*, and *yoga* as the means to the attainment of *mokṣa* and, at the same time also encourage the growth and strengthening of a vigorous and successful collective national life in accordance with the principles underlying that philosophy. Let us be inspired with the high ideal of realizing the Truth, and that in this life itself, but at the same time let us not neglect the society which is the veritable 'reflection of the Great Mother'. Renunciation should and must be encouraged but not *tamas*. Let us strengthen ourselves with the glorious achievements of our great ancestors, but let us not be worthless idlers wallowing in the vainglory of our bygone days. What is needed is a dynamic spirit in every field of life—spiritual, social, and political. The whole society should be so organized that not only its members' health and life and property would be protected and improved, but that it would be able to provide facilities for higher achievements by the individuals; and at the same time it will radiate strength and beauty of its ideology even outside its own boundary. It should be, as Dr. Radhakrishnan has said the other day, 'able not only to save itself but to extend its sheltering arms even to those who, though not belonging to it, seek its help and value its ideals'.

THE PLACE OF KARMA IN THE ADVAITIC SCHEME OF DISCIPLINE

BY DR. R. BALASUBRAHMANIAN

(Continued from the previous issue)

VI

MANDANA'S EXPLANATION OF THE UTILITY OF KĀRMA, CONTEMPLATION, AND OTHER AIDS

Maṇḍana wholly sets his face against the view mentioned above. According to him, *karma* and knowledge should be said to be related as means (*upāya*) and end (*upeya*).

He would suggest that the relation between them should be understood in the light of the relation between the means of valid knowledge (*pramāṇa*), the object of knowledge (*prameya*), etc. on the one hand, and the resulting knowledge on the other. For origination of knowledge, *pramāṇa* or the means of knowledge,

prameya or the object of knowledge, etc. are indispensable. Since in their absence knowledge cannot arise, they are rightly regarded as the means to knowledge. This holds good even in the case of the knowledge of the non-dual reality. It also presupposes distinctions in the form of *pramāṇa*, *prameya*, etc. which are all means to it. No one denies the relation of means and end between them, even though *pramāṇa*, *prameya*, etc. involve duality and the resulting knowledge has non-relational, non-dual content. If the relation between them is denied on the ground that they are fundamentally opposed to each other, knowledge of the non-dual reality can never arise at all. It may be suggested that the two are not opposed to each other as they do not exist at the same time. There is temporal difference between means and end: the former precedes the latter in point of time. Though *pramāṇa*, *prameya*, etc. serve as the means to bring about the knowledge of the non-dual reality, they disappear as soon as the latter comes into being. Thus, since they exist at different times, they are not opposed to each other; at the same time they are related as means and end. The same explanation, according to Maṇḍana, holds good between *karma* and knowledge. *Karma*, no doubt, involves duality, and the knowledge that results is the knowledge of the non-dual reality. Nevertheless, the two are not opposed to each other, as they do not exist at the same time. When the knowledge of the non-dual reality takes place, distinctions of all kinds disappear. But *karma* which involves duality could exist before the origination of such knowledge. Hence *karma* and knowledge, says Maṇḍana, could be related as means and end, in spite of the fact that the former involves duality, while the latter has for its content the non-dual reality.⁴⁵

How does *karma* serve as a means (*upāya*) to the realization of the Self? Maṇḍana maintains that both *karma* and meditation play a vital role in bringing about Self-real-

ization. It should not be argued as a matter of general principle that the illusory cognition (*mīthyāvabhāsa*) will disappear, wherever it may arise, as soon as the truth is known. It may be that in a few cases it disappears at the onset of right knowledge; but it may also continue due to some reason in certain cases even after the rise of right knowledge. We can take the well-known case of the illusion of direction which Maṇḍana cites in support of his point of view. Most of us experience the illusion of direction when we go to a new place. In spite of the fact that the truth about the direction has been made known to us by a trustworthy person in as clear a way as possible, the illusion very often persists. The reason for this is that the impression of the illusion, of which we were the victims, is fairly settled or a little deep-rooted in the mental habitat. In the same way the illusion (*mīthyāvabhāsa*) of the world continues even in the case of a person who has the knowledge of the non-dual Self conveyed by the Upaniṣadic texts. If the illusion continues in spite of the fact that the verbal cognition (*śabda-jñāna*) arising from the Upaniṣads is clear, certain, and indubitable, it is because of the power of the deep-rooted impressions of the beginningless illusion. We do not know when this illusion due to *avidyā* started, and we have been acting all the time under the magical spell of this illusion. And so the impressions of the beginningless illusion which have grown, developed, and strengthened themselves serve as the specific reason (*hetu-viśeṣa*) for the continuance of the illusion of the world, even after the rise of the right knowledge of the non-dual Self through the Upaniṣadic texts. In order to counter these impressions, something more than the verbal cognition arising from the Upaniṣads is required. Maṇḍana says that repeated contemplation (*abhyāsa*) on the content of the verbal cognition generated by the Upaniṣadic texts is necessary in order to root out the impressions of the beginningless illusion. As a result of the repeated contemplation, the im-

⁴⁵ BS, Part I, p. 32.

pressions of the knowledge of the non-dual reality obtained from the Upaniṣads grow and develop, become powerful and get stabilized in such a way that they are able to remove the impressions of the beginningless illusion, and thereby bring about the manifestation of the real nature of the Self (*ātma-svarūpa-āvirbhāva*). *Karmas* also, argues Maṇḍana, are useful in this regard as they are prescribed by Scripture. Whereas the usefulness of contemplation is quite visible, that of the *karmas* is imperceptible. That *karmas* also are useful to Self-realization is clearly brought out in a passage in the *Bṛhadāraṇyaka Upaniṣad*: 'Him the Brāhmaṇas seek to know by the study of the Veda, by sacrifices (*yajñena*). . . .'⁴⁶ Some others, says Maṇḍana, explain the usefulness of *karmas* differently. Since the observance of obligatory rites brings about the destruction of sin, *karmas*, according to them, are useful to Self-realization through destroying the impurities of sins (*kaluṣa-nibarhaṇa-dvāreṇa*) that hinder the attainment of the goal.⁴⁷

It may be argued that it is impossible to think of any activity, good or bad, deliberately undertaken by a person who has the indubitable knowledge of the non-dual Self. The pursuit of the various activities of a binding character is due to the conceit (*abhimāna*) that the Self is the agent and enjoyer. But this conceit stands contradicted by the knowledge that the Self is neither the agent nor the enjoyer. The knowledge that a person has conditions or determines his behaviour. When a person has known the eastern direction through the help of the rising sun, he will not go in the direction of the west saying that it is the east. In the same way a person who knows that the Self is not the agent and the enjoyer will, according to this argument, scarcely do anything like an agent and enjoyer. The illusory appearances may continue; but he is only a *witness* of them and not a victim to them.

This argument, says Maṇḍana, is without any force as it fails to take note of the strength of the knowledge that has arisen through *śabda* vis-à-vis the strength of the deep-rooted impressions of the beginningless illusion. Though there is the right knowledge, its impressions (*saṃskāra*) are not developed, whereas the impressions of the illusion are strong and powerful. The indubitable knowledge which has arisen has not begun its work, whereas the work of the impressions of the illusion is in full swing. Under the bewitching influence of the powerful impressions of the illusion, even the right knowledge may appear differently. It will not be able to bring about any change, and the person will act as before.

Maṇḍana drives home the point by two illustrations. The spectators who witness a drama know definitely that the kings and the queens who appear on the stage are not real kings and queens subject to afflictions; nevertheless, the stage-kings and the stage-queens are the cause of sorrow and fear, which the spectators undergo, when they are witnessing the performance. Though it is known for certain that sugar is sweet, there is the continued experience of bitter taste for him whose mouth is affected by bile. He tastes sugar; the bitter taste which is only illusory makes him miserable when he experiences it as if it is real, and he spits it out. Similarly even for one who has known through the verbal cognition (*śabda-jñāna*) arising from the Upaniṣadic texts that the Self, being the ultimate reality, is non-different from Brahman and that it is neither the agent nor the enjoyer, the illusion of the world continues and he finds himself engaged in activities which are the source of pleasure and cause of misery. Therefore the verbal cognition which arises from the Upaniṣads should be supplemented by certain aids (*sādhana*) like contemplation in order to remove the impressions of the beginningless illusion. That is why, observes Maṇḍana, the Upaniṣad says: 'The Self should be heard of, reflected on and meditat-

⁴⁶ IV. 4. 22.

⁴⁷ BS, Part I, p. 35.

ed upon.⁴⁸ This text is significant in that it points out that after getting the knowledge of the Self by hearing the Upaniṣadic texts, one should critically reflect on the content of the cognition obtained from them and then meditate upon it. The direct realization of the non-dual Self is possible only when these means are combined with the verbal cognition arising from the Upaniṣadic texts. Other means like control of the mind, control of the senses, rituals, etc. which are prescribed by Scripture are also necessary to get the realization of the Self. Otherwise, asks Maṇḍana, what are they advised for?

Maṇḍana rejects the contention that control of the mind, control of the senses and other means are prescribed for the purpose of getting the knowledge of the Self from Scripture. All that is required for the purpose of getting the verbal cognition from the Upaniṣadic texts is the knowledge of the relation between the word and its meaning (*śabdārtha-sambandha-jñāna*) and not the special means (*sādhana-viśeṣa*) like control of the mind, control of the senses, etc. Since the relation between a word and its meaning is eternal,⁴⁹ the Upaniṣadic *śabda* conveys its sense independently of these means. Nor can it be said that the verbal cognition, which arises from the Upaniṣads, lacks certainty and is not indubitable in the absence of these means. If that were the case, how can one adopt the very means like control of the mind, control of the senses, etc. which we come to know only through Scripture? If there is no certainty with regard to what is made known by Scripture, no one will resort to these means which we come to know only through it. Hence all these special means (*sādhana-viśeṣa*) which are indicated by Scripture should be adopted after getting the verbal cognition (*śabda-jñāna*) from the Upaniṣads for attaining Self-realization.⁵⁰

VII

THE BI-FUNCTIONAL NATURE OF KARMA

Maṇḍana is favourably disposed to two other views about the relation between *karma* and knowledge as they are in accordance with his standpoint. One of them explains the relation between *karma* and knowledge in terms of the *principle of two-in-oneness* (*saṁyoga-prthaktva*). According to this view, all the *karmas* prescribed in the ritualistic portion (*karma-kāṇḍa*) of the Veda are bi-functional in their character. Since they are enjoined with reference to their respective results like heaven, they are conducive to them; they are also at the same time useful to Self-realization, as there is the scriptural declaration: 'Him the Brāhmaṇas seek to know by the study of the Veda, by sacrifices (*yajñena*)...'⁵¹ which brings out the subsidiariness of *karma* to knowledge. That *karmas* subserve two ends—their respective fruits like heaven and also Self-knowledge—should be explained according to the principle of *saṁyoga-prthaktva*. It is said: 'When one serves two ends, the relation is *saṁyoga-prthaktva*.'⁵² For example there is the text: 'He is to tie the beast to the ebony stake'; and there is also the text: 'He who desires virility is to make the stake of ebony.'⁵³ The ebony wood (*khādīra*) as stated in these texts serves two ends—it serves the purpose of sacrifice in the capacity of sacrificial stake and it also serves to bring about virility to the sacrificer. In the same way *karmas* are said to be bi-functional in their character, as they have two distinct functions by conducing to their respective fruits and also to the realization of the Self. Maṇḍana points out that *karma* is subsidiary to knowledge in the sense that it is useful as stated earlier to attain Self-realization; it plays its part like repeated contemplation and other means in bringing about the final

⁴⁸ *Bṛhadāranyaka Upaniṣad*, II. 4. 5.

⁴⁹ *Mīmāṃsā-sūtras*, I. 1. 5.

⁵⁰ *BS*, Part I, p. 35.

⁵¹ *Bṛhadāranyaka Upaniṣad*, IV. 4. 22.

⁵² *Mīmāṃsā-sūtras*, IV. 3. 5.

⁵³ *Vide BS*, Part II, p. 71.

manifestation of the Self (*ātma-svarūpa-abhivyakti*). It is not subsidiary to knowledge in the sense in which the *Prayāja*, which helps the *Darśa-pūrṇamāsa* rites in the production of the final result, is said to be subsidiary to them.⁵⁴

VIII

KARMA AND PURIFICATION

According to the other view, which is also acceptable to Maṇḍana, *karmas* are intended to purify the person and make him fit for Self-realization. There is the traditional code which says: 'One creates the capacity to attain Brahman through the *mahāyajñas* (*brahma-yajña, deva-yajña, pitṛ-yajña, etc.*) and through sacrifices,'⁵⁵ and 'He for whom there have been these forty and eight purificatory ceremonies.'⁵⁶ In support of both the views mentioned above, Maṇḍana quotes the *Brahma-sūtra*: 'Since it is enjoined (by Scripture), the *karmas* belonging to the *āśramas* also (should be performed)'.⁵⁷ It is evident from this *sūtra* that control of the mind, control of the senses, etc. are not the only means which are required for attaining Self-realization, but the *karmas* belonging to the *āśramas* also are required as they are enjoined by Scripture.⁵⁸

It may be argued that Scripture-ordained rites are not at all required for Self-realization, since it can be attained exclusively through the tranquillizing, contemplative discipline. Maṇḍana is prepared to admit that it is possible for one who observes life-long celibacy (*ūrdhvaretas*) to attain Self-realization exclusively through contemplation in association with control of the mind (*śama*), control of the senses (*dama*), etc. without performing *yajña* and such other scriptural rites. But he is not prepared on that account to ignore or minimize the importance of scrip-

tural rites which are, from his point of view, exceptional means (*sādhana-viśeṣa*). One who supplements the meditative discipline, which by itself leads to Self-realization, by the prescribed *yajñas* and such other rites which are exceptional means, is able to reach the goal far more quickly than otherwise. In other words, even though both of them, viz. the exclusive pursuit of contemplative discipline on the one hand, and the *combined use* of contemplative discipline and ritualistic discipline on the other, lead to the direct intuition of the non-dual Self, there is difference between them in respect of time that is taken to reach the goal. When the relational and indirect knowledge of the non-dual Self derived from the Upaniṣadic *śabda* is combined with repeated contemplation (*abhyāsa*), the goal, viz. the direct intuition of the Self (*ātma-sākṣātkāra*) is reached quickly; but when the relational and indirect knowledge of the non-dual Self is combined with repeated contemplation and scriptural rites, the goal is reached *very* quickly. So in accordance with the nature of the discipline that one adopts after getting the verbal cognition (*śabda-jñāna*) of the non-dual Self, one attains Self-realization quickly or very quickly, slowly or very slowly. In this connection Maṇḍana quotes the authority of Bādarāyaṇa who says: 'And there is need of all works, on account of the scriptural statement of sacrifices and the like; as in the case of the horse.'⁵⁹ Maṇḍana explains the *sūtra* and the illustrative expression '*aśvavat*' thus: Since there is the scriptural statement, 'Him the Brāhmaṇas seek to know by the study of the Veda, by sacrifices ...'⁶⁰ the Vedic *karmas* are required for attaining Self-realization, even though it can be attained by means of contemplation (*abhyāsa*); though the goal may be reached by plodding on, without a horse, yet a horse is sought to be employed for gaining time or for avoiding inconvenience.⁶¹

⁵⁴ BS, Part I, p. 36.

⁵⁵ Manu, II, 28.

⁵⁶ *Gautama-dharma-sūtra*, VIII, 22.

⁵⁷ III, 4, 32.

⁵⁸ BS, Part I, p. 36.

BS, Part II, p. 101.

⁵⁹ *Brahma-sūtra*, III, 4, 26.

⁶⁰ *Bṛhadāraṇyaka Upaniṣad*, IV, 4, 22.

⁶¹ BS, Part I, pp. 36-37. Compare this with the view

Maṇḍana is a firm believer in *āśrama-dharmas*, not as ends in themselves but as very valuable means to the end. He does not condemn *sannyāsa*. He does not deny that one can enter on the stage of *sannyāsa* directly from the stage of *brahmacarya* and that, exclusively through contemplation in association with the control of the mind, control of the senses, etc. without performing Scripture-ordained *karmas*, a *sannyāsin* reaches the final goal. But he would not accept the contention that *sannyāsa* is indispensable for Brahman-realization. Considering the way in which Maṇḍana explains the importance of *karmas* for attaining Self-realization, it could be said that from Maṇḍana's point of view the scheme of discipline which is available to a competent householder is more efficient than that which a competent *sannyāsin* can avail himself of, for the reason that the former may comprise Scripture-ordained *karmas* and the latter cannot.⁶²

Realization, as Prof. Suryanarayana Sastri remarks, is not the monopoly of any class nor of any mode. It may come through spiritual analysis or through the melting of the heart in devotion or through self-surrender in service.⁶³ Among the post-Śaṅkara Advaitins, Bhāratī-tīrtha refers to the possibility of realization through meditation on the attributeless Brahman instead of Vedānta-enquiry. The path of Sāṅkhya which is that of enquiry into the purport of Vedāntas, is 'prescribed for those who are intellectually virile and are capable of understanding the meaning of

Scripture aright'.⁶⁴ But for those who are not able to undertake such an enquiry, Scripture recommends the path of *yoga*, which is that of constant contemplation on the attributeless Brahman. Both the paths lead to the same goal; the difference between the two paths is in respect of the time taken to reach the goal. If Bhāratī-tīrtha points out that *yoga* is also a means for the attainment of release, Madhusūdanasarasvatī contends that the path of devotion also leads to realization.⁶⁵ To Maṇḍana, a householder who combines the contemplative discipline and the ritualistic discipline will be able to attain Self-realization very quickly, whereas a *sannyāsin* can plod on slowly to the final goal. Like Madhusūdanasarasvatī, Maṇḍana is uncompromising with regard to the metaphysical basis of Advaita. If Madhusūdana gives an important place to *bhakti* in the scheme of discipline leading to liberation, Maṇḍana gives an important place to *āśrama-karmas* as very valuable means for the attainment of Brahman-intuition. Maṇḍana is an integrative Advaitin. He does not believe in the absoluteness of *karmas*; nor does he believe in the absoluteness of renunciation. If the Mīmāṃsakas present the thesis, viz. the absoluteness of *karma*, Advaitins like Śaṅkara and Sureśvara present the antithesis, viz. the absoluteness of renunciation. Maṇḍana, however, presents the synthesis, viz. absoluteness of the Absolute realized through renunciation in *karmas*, for he recommends the association of the contemplative discipline with the ritualistic discipline for the purpose of attaining Self-realization. Maṇḍana, as Professor Suryanarayana Sastri rightly points out, is one of our earliest philosophers to suggest a synthesis of contemplation and *karma* through a synoptic vision.⁶⁶

(Concluded)

of Bhāskara. 'Bhāskara bases his whole exposition of *jñāna-karma-samuccaya* on the classical analogy of the *sūtra* III. 4.26, i.e. *āsvavat*. The horse is fit to be used, not as a plodding animal for ploughing the field, but for riding. It is not a mere beast of burden, but is the symbol of the glory of motion. Likewise *karma*, rationalized by *jñāna* becomes the dynamic energy that is used in the glorious ascent to the Absolute.' *Vide The Philosophy of Bhedābheda* (Srinivasa Varadachari & Co., Madras, 1934), p. 118.

⁶² *Vide* Introduction to BS, p. 36.

⁶³ See his article 'An Advaitin's Plea for Continuity', *Proceedings and Transactions of the Ninth All-India Oriental Conference*, Trivandrum, December 1937, pp. 520-28.

⁶⁴ *Vide* T.M.P. Mahadevan, *The Philosophy of Advaita* (Luzac & Co., London, 1938), p. 245.

⁶⁵ *Vide* Modi's translation of *Siddhāntabindu*, Appendix II.

⁶⁶ *Ibid.*

'HE IS A LIVING GOD AND GOD OF THE LIVING'

BY PROF. K. P. S. CHOUDHURY

There are passages here and there in the Bible which have hitherto baffled all attempts to elucidate them, and remain as much puzzling now as they have ever been. The present article is a humble attempt to examine the true implication of one such passage.

When many had gone to see the sepulchre where the crucified body of Jesus was laid, they were told by an angel to go away as the crucified Jesus was not to be met with among those dead ones whose bodies had been burned there in the usual way. In the Bible (Luke xx. 38), there occurs a sentence which reads: 'For He is not a God of the dead, but of the living; for all live unto Him'. In the same gospel (xxiv. 5), we read: 'Why seek ye the living among the dead?'

The word 'living' both in reference to God and to man, not to speak of other animate objects, needs some clarification. As we shall presently endeavour to show, the word 'living' has a deeply involved spiritual meaning. First of all we must be clear as to what 'life' means. In an elementary sense, by 'life' we understand that state of a being in which natural functions are or may be performed. Conversely, 'death' means that state of man in which there is a total and permanent cessation of all the vital functions; in other words, extinction of life. It is obvious, if these meanings are correct, that 'life' and 'death' represent two wholly different states of a being. Evidently, these two words have not been used in this elementary sense in the Bible. Then, in what sense or senses does the Bible use the words 'living' and 'dead'?

The phrase 'living God' appears five times in *Pauline Epistles* and four times in the *Epistles to Hebrews*. Various authors have given various meanings. One emphasizes the point that the God of Abraham, Isaac, and Jacob was no idol; another asserts that God is not a metaphysical abstraction, perhaps in

the sense that God is not merely an object of thought. Some have given short explanations; some have commented upon divine attributes and qualities. But there is one real dissertation, if we may say so, upon the phrase 'He is a living God and God of the living.'

The essential story of Christ is that of his living person. This person is not a mere man; he is not dead; he is alive and active. That is why Christ is not a person who lived once upon a time in Palestine and said something. He is a reality who is now present. To say that by the use of the word 'living' before God is implied that he is not an idol, is not to say much or to say anything which has a spiritual significance. Even the idol worshippers know as much that the idols they worship are merely the representation of something beyond. Idols remind the worshippers of God of their conception possessing certain divine attributes. It is too obvious to need any emphasis or elucidation that idol is not God Himself.

According to Hindu philosophy and religion, the conception of Brahman as the sole Reality and as being without any attributes or qualities, carried to its logical conclusion, develops into pure non-dualism in which the world of Prakṛti is a mere appearance. Besides, we cannot bring the idea of Brahman into the limited circle of our mind without attributing some quality to It. It only remains as a principle to which even no gender could be attributed. We have to express It in the neuter gender and call It 'That' or 'It' because gender belongs to the created world.

And yet when we associate the idea of 'gender' with God, do we not think of a god with some kind of form possessing qualities or attributes? God, when spoken of as He or She, cannot be but a personal God, not in the sense that He is cognizable by any of the physical sense-organs, but a Being to be

thought of as someone distinct and separate from other physical, tangible objects to be seen in the phenomenal world, and not 'a spirit' as Jesus said in reply to Peter's question, 'what is God?'. The moment we accept the view that God is 'a spirit', we are forced to conclude that God is a metaphysical abstraction or, to put in another way, the cause of creation and not the creator in its commonly accepted meaning. A formless being can only be 'a spirit' without adjuncts and without attributes. To say that God possesses all the best qualities or attributes and lives above all living things in flesh and blood is nothing short of magnified personalization of God, and again is not an attempt at elucidation or explanation of the word 'living' used in reference to God, much less an attempt to satisfy an inquisitive mind regarding what God is and how 'He' could be living in the sense in which men are said to be 'living'.

We see that the word 'living' has been used to qualify both God as well as men (who are not dead), as Luke puts it. Obviously the word 'living' in reference to God as well as man cannot bear the same interpretation. Man dies; God does not die. Death is always associated with those animate objects that are born. God is never born. This being the case, 'living God' cannot possibly mean a being 'living above everything flesh and blood can conceive', by saying which we simply try to explain away the difficulty. To say that He lives with His people by grace is to rob oneself of the grace of saying that God is not like a human being made of flesh and blood.

In order to reconcile these various conflicting ideas, we think that the safest and the easiest way out of the difficulty will be to seek satisfaction in the spiritual meaning that man is essentially 'a spirit' other than the supreme spirit which is God.

The symptoms of life are easily and in a great degree discernible in conscious beings. The purer the degree of consciousness, the higher the manifestation of life. If we pursue and develop this idea, we get as near enough

as possible that 'pure consciousness' is God as the metaphysicians say, and that God is the 'God of the living' in the sense that He is closer to them who are conscious or aware of His omnipresence, omniscience, and omnipotence. It does not mean that the animals and birds and the rest of the creatures are not dear to Him, if we take Him to be someone vested with all the attributes that we, as human beings, are capable of thinking. The moment we give Him a form, however glorious and grand, we at once circumscribe Him and limit His powers and potentialities. Apart from the conflict between the concept of a personal and a formless being, many other difficulties and confusions will arise, and instead of removing them we shall be making them worse confounded. A rational criterion of judgement should be: how far the interpretation that is sought to make fits in with the general trend of thought and feeling encouraged in it.

When we read the words in Luke xx, 'for He is not a God of the dead, but of the living', we seem to get a sort of clue as to how to interpret the word 'living' as much as to interpret the word 'dead'. It would be absurd to suggest that God is partial to the 'living', i.e. to those who are existing upon this earth engaged in some act or pursuit. The 'dead' are as dear to Him as the 'living'. He is the Lord of the living and the dead. No partiality can be attributed to a personal or an impersonal God. Whether 'He' is like a man or man is made in His image, does not encourage the thought that He thinks, acts or wills like any human being. What seems to us to be the only correct meaning of the passage is that God, as a personal being (He), is "of the living" in the deeper sense that He is dearer to that man who is spiritually alive, who lives in constant awareness of Him, eats, sleeps, walks in His immediate presence. This spiritual man, the saintly man to use a familiar expression, is dear to Him, dearer than the one who is dead in the spiritual sense again, i.e. who does not know God, or worse still having

known Him, has abandoned his duties towards Him.

There is nothing to elucidate or interpret if by the living and the dead we understand the only distinction that the sentient Nature makes between the two. Jesus, in the physical sense, is as much dead as Judas. But Christ, the Son of God, lives on in spite of his crucifixion. This patent truth should bring out the difference between the 'living' and the 'dead'. To be entitled to be called the Son of God, one has to live like Jesus. He showed humanity the way to live in God, for God and with God. When He uttered in protest the words that none was his father, none was his brother who did not do the will of his Father in heaven, He simply proclaimed in an unambiguous language that to be one with God, to be able to say as he said that 'my Father and I are one', one must live in God and live in the manner indicated by him. Austerity of mind, speech, and action was insisted upon. If one could answer effectively by saying only yes or no, one need not make a flowery speech. The economy in the use of words is the austerity of speech that was encouraged to be practised by Jesus, so that the chances of telling lies, exaggerating, or self-glorification could be minimized. All our actions must be directed towards the betterment of self by active faith in God, by active good to others, by detaching our minds from all the material things which we hold dear and which have the deadly impeding effect upon spiritual progress. This is the austerity of action. Discipline of the mind by dissociating it from the objects of sense, is austerity of the mind advocated by him. In other words, he wanted to raise mankind from the level of the animals to that of spiritualized beings living a divine life. Anyone who lives otherwise is spiritually dead. To be living is to be actively engaged *all the time* in doing what is good to others, what is pleasing in the eyes of God.

A man is said to be awake, aware, or alive only when he slumbers not in ignorance, when

he eats not like a glutton, when he perjures not, hurts not, attaches himself not to the gross objects of the senses, and neglects not paramount duty towards God and His creation. Self-awareness leads to the awareness of God. When this spiritual awakening comes, when man becomes conscious of the all-pervading spirit, God, representative head or father, as if He were, of the family of mankind, then that man is said to be 'living' and to that man *He* is a 'living God', i.e. a spiritual being—omnipresent, omniscient, and omnipotent, and 'not an idol, a metaphysical abstraction, or merely a being above everything flesh and blood can conceive'.

It is man's conception or knowledge of God that imparts worth and value to Him. It is the consciousness of his self, in the higher sense, we mean the metaphysical sense, that entitles him to be called a living man and it is to this sort of 'living' man, He is a 'living' God, i.e. a God who is infinitely more conscious of his services. He serves him who serves Him. This is the mutual relationship that is forged by the common bond of spirit between the living God and the living man.

Creation involves design and purpose and mental activity, and necessarily involves a creator of some kind. Only gradually and very imperfectly we can form any conception of what that Creator is like or what Its attributes are. But we are sure of one thing that It is a superhuman controlling and guiding power which regulates the cosmos as we in our insignificant way regulate the conduct of ordinary affairs. We know that man on his bodily and sensual side is akin to animals but on the mental and spiritual side, above them and near akin to the Divine. Thus it is this mystic, spiritual bond between God and man which is emphasized in the passage 'He is a living God and God of the living'. This is the spiritual truth which is emphasized in the Bible. It is not only a spiritual truth, it is also a scientific truth that in no being there is any specific energy. It merely directs the energy which it finds available. Life is a form

of consciousness. Consciousness is manifested in life and the larger, the higher the consciousness, the greater and better the being. It is the 'living' man alone who can say that: 'He is a living God.' To discover this grand spiritual and scientific truth our consciousness should be purified. The energies can be properly canalized by a strict direction alone, and that direction comes from discipline, both physical and mental, and then the spirit

within us begins to soar higher and higher to seek its identity with the purest Spirit, God.

This is the ecstatic revelation and mystical intuition that the passage in the Bible quoted above makes, and in the realization of this spiritual truth or unruffled beatific consciousness, the struggling seeker after Truth finds peace, happiness, and trans-terrestrial spiritual bliss.

WHITEHEAD'S CONCEPTION OF EDUCATION

BY DR. B. V. KISHAN

'The sum of human knowledge and complexity of human problems are perpetually increasing; therefore every generation must overhaul its educational methods if time is to be found for what is new. The humanistic elements in education must remain; but they must be sufficiently simplified to leave room for the other elements without which the new world rendered possible by science can never be reached' says Bertrand Russell in his book *On Education* (p.26). The dynamism of a society is related to the type of education which it provides to its members. From childhood onwards, the individual needs the guidance of parents, and at a later stage, the help of the teacher becomes essential. Mind is adoptive and is highly sensitive to environmental influences. The growth in human understanding is due to the absorption and accumulation of information and knowledge. Learning must enable a person to adjust himself to the various demands of the society. The individual is the unit of society, and he needs attention. One of the functions of education is to inculcate in the individual the habit of correct thinking and judgement.

Down the ages, educators have played a constructive role in the building of a progres-

sive and enlightened society. The utility and function of the social institutions would be jeopardized if individuals are allowed to become their own counsels. The cause of education has been pushed forward in one form or the other. In ancient India, we find rituals advancing the aims of education. Religious practices and rituals were associated with the principles of education, and learning became an important *samskāra*. It was the sacred duty of the parents to educate their children. Both religion and metaphysics exercised a strong influence on the masses, and were utilized to further the ideals of education.¹ The proper age to start children's education, the different duties of the parents to fulfil the obligation of providing education to their children, and other connected issues were given a religious interpretation. The following of the injunctions of religion was a safeguard and a guarantee for children's education. Parents were happy that they not only discharged the duty of providing education to their children, but also were the recipients of God's blessings. In ancient India, the educators and teachers were religious figures and *sannyāsins*. These religious

¹ A. S. Altekar, *Education in Ancient India*, Ch. 1. (1934).

persons gathered round themselves a group of young boys, who were sent by their parents to receive education from them. The division of life into four stages is also significant. The first stage, known as *brahmacarya*, is that of compulsory studentship. This division of life into different stages was an arrangement of practical importance. It bifurcated life on realistic grounds, by confining each stage to one important function of life. The whole scheme, as it was based on rational grounds, became in the later period a source of uncompromising conservatism, which discouraged daring speculation and experimentation with new ideas. It was conservatism which advanced anti-rationalism in every sphere, and produced stagnation in society and in the fields of knowledge and thought. As a consequence, it effected adversely the imaginative faculties of the later generations by stressing on the mechanical repetition and memorizing of a few texts, regarded as sacred and thought to contain the last word on everything. Such an education proved its harmfulness to the coming generations. In an atmosphere of stagnation in the growth of human knowledge, any attempt to discover new facts through observation and research would be discouraged and ridiculed. In the Whiteheadian terminology, this situation is the result of the accumulation of inert ideas in the field of education. Not only in India but in other countries as well, history repeated itself, and educational systems became stereotyped. Much importance was given to knowledge which was codified hundreds of years ago, and the efforts to experiment with new ideas, and the reassessment and change of the old systems of thought and action were regarded as sacrilegious. Research and investigation remained thwarted, and the imparting of archaic knowledge continued in the absence of needful and imminent changes in the curriculum.

Old ideas are the legacy of the past, handed over to the present generation, but some of them are outmoded. Any system of educa-

tion would fail to fulfil its purpose if it is based on ideas, which have lost their bearing and relevancy in the changed context. Such a system of education strengthens the stronghold of conservative and reactionary forces. Whitehead points out the necessity of 'keeping knowledge alive, of preventing it from becoming inert, which is the central problem of all education'.² Every theory of education, in its relation to man and society, fulfills an important function, and guarantees the gradual progress of man's potentialities, which would lead to the strengthening of the foundations of society and state.

That education should remain a combination of constructive ideas and facts has been accepted by all philosophers and educators. Every system of education, ancient or modern, begins by emphasizing on the need of providing useful instruction, which could equip the individual with the necessary amount of theoretical and practical knowledge. The function of education is to guide the mental and intellectual growth of the individual. Whitehead says that life is 'essentially periodic'.³ The life of the individual has different aspects, and every aspect plays an appropriate role. All the phases of life are important to man. Education has to bring forth a revolution in man's life by developing the hidden potentialities. The older patterns of education assumed that the development of the individual's understanding is 'a uniform steady advance undifferentiated by change of type, of alteration in pace.' This is based on wrong assumptions according to Whitehead. Whitehead takes into account the mental growth of different periods and thereby devises a suitable pattern of education, which can facilitate the intellectual and psychological growth of the individual. He elucidates three different stages. They are 'the stage of romance, the stage of precision, and the stage of generalization'.⁴

² A. N. Whitehead, *The Aims of Education and Other Essays*, p. 7, McMillan (1929).

³ *Ibid.*, p. 27.

⁴ *Ibid.*, p. 28.

Whitehead's analysis of the problem of education stems from the very roots of the psychological aspects of the individual. For the early and the later stages of the individual's development, different types of education are required. According to him the present educational theory and practice is not without blemishes. Whitehead considers a number of educational theories, and puts forward his own educational philosophy.

The purpose of education is not only to teach the individual the facts of knowledge, but also to make him understand the importance of human endeavour and enterprise. Philosophy which explains the problems of knowledge, human existence, and metaphysics, is the suitable medium for the growth of educational ideas. It is no wonder that philosophers both in the past and the present have played an important role in the formulation of educational systems. The aim of education is to train the individual for the struggle of life. Human experiences need illumination through knowledge. To attain this end, every progressive scheme of education fulfils an important task by guaranteeing the progress of the individual, in order to facilitate social progress.

Whitehead is not an educationist primarily. According to him, no speculative system of philosophy could bypass the problem of education. Man remains the centre of philosophy and metaphysical explanations. The truths of philosophy illuminate the different problems of life. Accordingly, in Whitehead's system of philosophy, concrete ideas of educational value could be found. In his works dealing with the manifold problems of human existence, we find penetrating remarks possessing educational value. The theme of *The Aims of Education* is again to expound a consistent system of education. An understanding of these ideas on education makes it evident that Whitehead wants to develop a new theory of education, suitable to the needs of the present age. The problem of education receives his critical attention, and the

solution which he puts forward admirably answers some of the pressing questions which are troubling the modern educationists.

To Whitehead, education accompanies and stimulates the growth of culture in the individual. Only correct knowledge could save man from destruction. True knowledge only could solve the different problems of life. Accumulation of knowledge, without corresponding evaluation of its functioning, results in pedantry. A heavy syllabus cannot guarantee the transmission of knowledge. The knowledge imparted to the individual ought to be understood and digested by him. Only then the knowledge gained could be employed in practical life. Educational theory ought to impart insight into the deep relation existing between knowledge and the life of man by creating an atmosphere, where knowledge could be used to help man in crossing various hurdles. Whitehead sees the test of education in its practical value.

Education cannot be separated from the total rhythm of life. Education which is based on stagnant ideas cannot flow freely into the stream of the individual's life, and coalesce with its different phases. The discovery of the interrelationship amongst ideas is also a very important factor. Accumulation of facts without an idea of their mutual bearing is harmful. Whitehead says, 'We should not endeavour to use propositions in isolation.'⁵ But it does not mean that all facts and propositions should be grouped together, and whenever chance occurs applied as a whole. This is not a desirable technique. What is implied here is to notice the existence of deeper values underlying all propositions, and to employ the different propositions with this particular view in the background. Mere grouping and cataloguing of facts would result in barrenness and aridity. If education is to be saved from barrenness, then the 'theoretical ideas should always find important application within the pupils' curricula'.

⁵ *Ibid.*, p. 5.

Whitehead emphasizes on the free movement of ideas, which is a prerequisite for all new discoveries and advancement in knowledge. The ideal of conjoinment between theory and practice, in the field of education, is an intricate problem indeed. The approach adopted by Whitehead is similar to the attempts made by Gandhiji in India. Gandhiji placed a premium value on the welding of theory and practice in his scheme of education.

Education has to prepare the individual to face the different hardships of life. Gandhiji's effort was to develop a scheme of education which could be useful in a two-fold way. The Gandhian scheme of basic education could prepare the individual in the twin fields of theory and practice. Both Gandhiji's and Whitehead's ideas on education are the result of their experiences. Whitehead's analysis of educational problems is philosophical, and is characterized by the sense of urgency. Both of them explicitly mention that education ought to prepare the individual to face the realities of life with courage and confidence. Gandhiji's interest in education was a result of the social, economic, and political conditions prevalent in India, especially the pitiful plight of the educated Indians, due to the lack of employment opportunities. Gandhiji aimed to root out anomalies from the educational system of India. Elaborating the Gandhian pattern of education, B. Kumarappa stresses on the following points: '(a) that true education of the individual, which is all round development of his faculties, is best obtained through action. If, biologically, thinking develops in man only as an end to action, as evolutionary psychologists tell us, then Gandhiji's scheme of education bases itself on the sound and indisputable fact that knowledge and understanding develop in relation to problems set by action. Information thrust on the mind apart from action is most often only a burden on the memory and causes intellectual indigestion if nature does not come to the rescue and cast such learning into oblivion ;

'(b) further, this education, if it is to draw out to the full the latent capacities of the child, has to be through a craft. For it is a craft, which is capable of being manipulated by the child that sets problems to him and calls out in relation to them his thought, character, and artistic sense. Under literary education, on the other hand, whatever training is given to the child is given in isolated sections. The mind is sought to be trained in the class apart from manual work, the hand and eyes in manual work apart from mind, and the heart in art and religion apart from the mind and action. But since the child is an organic unit, it is obvious that it is only such training as draws on all the faculties in a correlated manner that can best develop a harmonious and well balanced personality. In this age of over-specialization and compartmentalism, this plea of Gandhiji's for integration in the education of the child is timely and most valuable.'⁶

The progress of any society or country is in no lesser way related to the type of education prevalent in it. The individual belongs to a nation and his existence is rooted in its cultural heritage. It is through education received by him that the individual becomes capable of adjusting himself to the cultural and social environment of his country. Jacques Maritain points out that 'the job of education is not to shape the Platonist man-in-himself, but to shape a particular child belonging to a given nation, a given social environment, a given historical age.'⁷

Whitehead's scheme of education lays emphasis not only on the theoretical but also on the practical and the moral aspects of the problem. 'I recur to the thought of the Benedictines, who saved for mankind the vanishing civilization of the ancient world by linking together knowledge, labour, and moral energy. Our danger is to conceive practical affairs as the kingdom of evil, in which success

⁶ M. K. Gandhi, *Basic Education*, Editor's Note, p. 6.

⁷ Jacques Maritain, *Education at the Crossroads*, p. 1, Yale University Press (1955).

is only possible by the extrusion of ideal aims. I believe that such a conception is a fallacy directly negated by practical experience. In education this error takes the form of a mean view of technical training. Our forefathers in the dark ages saved themselves by embodying high ideals in great organizations. It is our task, without servile imitation, boldly to exercise our creative energies'.⁸

Whitehead's educational philosophy is comprehensive. He has given in detail the types of education which should be given from the elementary stage to the university level. There is hardly any break or discontinuity between one stage and the other. Every educational scheme is organic in nature. 'The main lines of Whitehead's educational vision I should call four. They are not even as separate as the four sides of a square—but perhaps they are as distinguishable as the strands in a rope. To name them (and therefore to do them an immense injustice), I might call them the Living Process of Education, the Living Utility of Education, the Living Rhythm of Education, and the Living Quality of Final Educational Ends.'⁹

The demand of the modern age is to achieve specialization in every field. Specialized courses are the need of the hour. Without specialists, the frontiers of knowledge would remain narrow in scope and stunted in growth. At the same time the growing number of specialists, who lack the essential background of the unity of knowledge, are creating a fragmentary instead of an integral attitude in the minds of the individuals. This in turn is creating a threat to the peaceful existence of the human society. The manifold dangers, which could result from the practice of extreme specialization in different fields of knowledge, have been analysed clearly by Whitehead. A balanced view of education has to develop further integration in the fields of

knowledge, allowing the growth of specialization in every field. The idea of unity underlying every branch of knowledge must be inculcated in the mind of the individual. Herein lies the formidable task of education. In the absence of such an integral outlook in the field of education, it would be well-nigh impossible to expect any amelioration in the present situation. Clever arguments, which aim to justify the superiority of sciences over humanities, must be looked with suspicion. 'Whitehead is anxious to emphasize the idea that there should not be an artificial dichotomy, set up between general education and specialized studies of some specific subject matter. In his opinion, the proper method is to deal with specific subjects by employing generality of outlook. Further, the best way to encourage generality of outlook is to arouse genuine interest in one subject. The good student will quickly realize that one subject leads to another, as in the case of the measuring of the boundaries of a community. Gradually, the general principles of human knowledge will emerge.'¹⁰

Whitehead's philosophy of education, though broad-based, is not exhaustive. It is sketchy, and lacks several important details. No attempt has been made to take account of the educational research carried on in different universities. But the absence of details in Whitehead's philosophy of education does not mitigate the value of those broad educational principles emphasized by him. While details can easily be worked out through research and study, the discovery of the universal principles is the work of a genius.

Our age is characterized by a reliance on the democratic ideals in every sphere of life. In order to strengthen the democratic way of life, education has to become more common and within the reach of everybody. Democratic education could only open the doors of opportunities in equal measure to all individuals. Education only could pave the way

⁸ A. N. Whitehead, *The Aims of Education and Other Essays*, pp. 91-92.

⁹ Whitehead's *Views on Education* by Henry Wyman Holmes in *The Philosophy of A. N. Whitehead*. Ed. by P. A. Schilpp, p. 635 Tudor (1951).

¹⁰ A. H. Johnson, *Whitehead's Philosophy of Civilization*, p. 119, Beacon Press (1958).

towards success and prosperity. An integral scheme of education could help in the blossoming of the inner potentialities of man. 'Whitehead has great respect for the democratic ideal of "equality". There must be equality of opportunity in education. With characteristic insight, however, he warns against the equality of achievement, obtained by letting the most inferior student "set the pace". Demanding the same educational performance from all is contrary to the basic principle of democracy: the fullest possible development of the individual. Individuals

are different. They should not be compressed arbitrarily within the confines of one standard educational "strait jacket".¹¹

Modern education in a democratic society must recapture the old Roman stress on the 'greatness of man'. Education will not aid in the achieving of civilization unless it is recognized that human beings are capable of genuine devotion to truth, beauty, and goodness; capable of artistic activity, adventure, and that supreme achievement, peace.

¹¹ *Ibid.*, p. 142.

SPIRITUAL PRECEPTS OF SWAMI VIVEKANANDA

BY MRS. COURTENAYE OLDEN

Swami Vivekananda concentrated all religion into a few words with his now-famous statement:

'Each soul is potentially divine.

The goal is to manifest this divine within, by controlling nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.'

This most glorious of all truths is a fact which the great Swami had realized in his own life, and is the basis on which all his teachings rest. He said, 'Only what I myself have proved by experience do I teach.'

Swami Vivekananda, or Swamiji as he is often called, spoke to the modern man in up-to-date language, appealing to both his heart and his reason with his logical, scientific, practical presentation of the highest spiritual truths.

He spoke always in terms of strength. He hated any thought of weakness. He said that strength is life, and weakness is death, that

infinite power, infinite perfection is already in every man, and by practice that power is aroused.

What sort of practice? Swami Vivekananda said that any method that helps us to go to God is a *yoga*. There are innumerable *yogas*, or paths to God, but if we practise the systematized *yogas*, our success will be speedier. The systematized *yogas* are the four methods he mentioned in the first quotation: work, worship, psychic control, or philosophy.

Swamiji encouraged all to think in the highest terms; to aspire to the highest. He used to say, 'Say to yourself "*Soham, Soham*—I am He, I am He." Tell yourself this day and night.' By constantly thinking of our oneness with God or the absolute Reality, we will be transformed. This, of course, is a practice belonging to the path of *jñāna*, or philosophy, simply put. The basis for this practice is brought out when Swamiji discusses the immortality of the soul, evolution and involution, concluding that we are part of the cosmic consciousness which got involved, and we must complete the circle and go back to

this cosmic intelligence. This cosmic intelligence is what people call God, or Brahman, what the materialists perceive as force and the agnostics as that infinite inexpressible beyond. We are all parts of That.

Concerning the path of mind control, or *rāja-yoga*, he said there is no limit to man's power, the power of words, and the power of mind. What we are now is the result of what we have done, and what we have done, we can undo. Each action, each thought leaves its impression on the mind after it is gone, and when a large number of these impressions is left, they coalesce and become a habit. It is said, habit is second nature; Swamiji says it is first nature also, and the whole nature of man; everything that we are is the result of habit. That gives us consolation because, if it is only habit, we can make and unmake it at any time. . . . Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones.

But while we are trying to gain control of our minds by this or any other *yoga*, we must eliminate all the sources of disturbance that we can. One great source of such disturbance is the feeling of hatred or even of resentment. Why should we not hate anyone? Swami Vivekananda says because all life is one; he said he pitied the oppressed, but he pitied even more the oppressor, because the oppressor does not know he is oppressing his own self. This is the truth sublime, but Swamiji also gives us the truth mundane using a scientific comparison. He reminds us that 'There is no such thing as motion in a straight line. Every motion is in a circle. . . . A straight line, infinitely projected, must end in a circle. . . . Just as in the case of electricity, the modern theory is that the power leaves the dynamo and completes the circle back to the dynamo, so with hate and love; they must come back to the source. Therefore, do not hate anybody, because that hatred which comes out from you must, in the long run, come back to you. If you love, that love will come back to

you, completing the circuit. It is as certain as can be that every bit of hatred that goes out of the heart of a man comes back to him in full force; nothing can stop it. Similarly every impulse of love comes back to him.'

Swami Vivekananda also spoke of unselfish work, or *karma-yoga*, as a direct path to God, and he gave the secret of such work. He said to pay as much attention to the means as to the end. Let that work be our worship for the time being. If all our attention is concentrated on the means while we are working, the work will be properly done. Such dedicated work purifies the heart and when the heart is purified, the Lord reveals Himself there. But we must be careful to work with non-attachment, either for the sake of the Lord, or for the sake of the work itself—duty for duty's sake—without seeking any reward.

Bhakti-yoga, Swamiji said, is the science of higher love; it shows us how to direct it; how to make it lead us to spiritual blessedness. *Bhakti-yoga* does not say 'Give up'; it only says 'Love, love the Highest', and everything low naturally falls off from him, the object of whose love is this Highest.

This is an easy and natural path for most people. The Lord is the great magnet, and we are all like iron filings; we are being constantly attracted by Him, and all of us are struggling to reach Him. Everyone we love in life is loved because of Him, because He dwells in the beloved. Whether we know it or not, this is the real attraction. Everything we desire in life, we desire because of Him, because we think the object desired will bring us happiness, and all happiness of any kind is merely a fraction of the Bliss which is God.

In *bhakti-yoga*, therefore, the central secret is to know that the various passions and feelings, and emotions in the human heart are not wrong in themselves; only they have to be given a higher and higher direction. The highest direction is that which takes us to God; every other direction is lower.

One contribution of Swami Vivekananda is unique in spiritual history—his doctrine of

service. One day at Dakshineswar in 1884, when Swamiji was young, Sri Ramakrishna was explaining the essence of the Vaiṣṇava religion, and concluded by saying that one should practise compassion for all beings. No sooner had he uttered the words 'compassion for all beings' than he suddenly went into the super-conscious state. Regaining partial external consciousness in a short time, he continued, 'Talk of compassion for beings? Who are you to bestow compassion on beings? No, no; not compassion to *jīvas*, but service to them as Śiva.'

Jīva, of course, means embodied being, and Śiva is a name of God. Many persons heard these words, but only Narendranath, as Swamiji was called at that time, was set on fire by them. At once he understood that Sri Ramakrishna had revealed a new mellowed means of discovering the Truth, synthesizing the non-dual knowledge of Vedānta with sweet devotion to the Lord. He said: 'Now the Vedānta of the forest can be brought out and applied in practice to the work-a-day world.' Since embodied beings can never rest for a moment without doing work, it goes without saying that it is only the work of the

service of *jīvas* as Śiva, (of man as God) that should be performed, and that action done in that spirit will enable them to reach the Goal sooner than otherwise. 'If the divine Lord ever grants me an opportunity,' he said, 'I will proclaim everywhere in the world this wonderful truth I have heard today. I will preach this truth to the learned and the ignorant, to the rich and the poor, to the high-born and the low.'

Fortunately for us, he did get an opportunity to speak of these things, and so we find ourselves here today, celebrating the hundredth anniversary of the birth of Swami Vivekananda.

What do Swamiji's precepts mean to us? What is the use of our trying to gain the highest knowledge? Swami Vivekananda says it will take away all our misery. 'All misery comes from fear, from unsatisfied desire.' By the practice of spiritual disciplines, 'man will find that he never dies, and then he will have no more fear of death. When he knows that he is perfect, he will have no vain desires, and both these causes being absent, there will be no more misery—there will be perfect bliss, even in this body.'

EUROPEAN RENAISSANCE IN THE SIXTEENTH CENTURY

BY DR. PARESH NATH MUKHERJEE

The Renaissance which progressed under the political and economic security assured by the Tudors, the Holy Hermandad, the Valois, the Habsbourgs, the Jagellons of Lithuania and Poland, the Vargues of Moscow, and the bourgeois of Germany and Italy, was already an accomplished fact by the end of the fifteenth century. Even if it did not promote economic prosperity with political equality, it did not fail to promote the joint progress of economic prosperity and political liberty. Liberty, the best fruit of modern political

evolution, and tolerance emerged triumphant as the most important lessons of history out of the sorry and sordid tale of ceaseless persecution and intolerance of the Middle Ages. Thus, to take only one solitary example, the League of Cambrai was made in 1508-09 'against Venice and the Turks', which shows that economic and political interests were not based on narrow communal considerations. And on two occasions, once in 1506 and again in 1519, the Turks had officially invited Michael Angelo to live in their court. New

arts, styles, and fashions were becoming more important every day in preference to the religious factors. The fact that Queen Elizabeth should possess three thousand robes made probably greater impression on the people than religion. New and more profitable commodities of commerce such as sugar, alcohol, spices, and so on gave a new complexion not only to commerce but to the entire life and culture of the people. That a new luxury and refinement had already come upon the society is clear from a number of examples. Thus, in 1545, Paris entertained Catherine de Medici with fourteen types of meat service,¹ and on Friday, the 30th March 1571, entertained Queen Elizabeth of Austria with nineteen types of fish service.² Tourism, schools of dance, music, philosophy, arts, crafts, painting, and so on grew in number and quality. If in the Middle Ages the Church and clergy were all in all and the custodians of law and keeper of the conscience of men and nations, after the Renaissance there was the birth of nations and individuals, and the Church was relegated to the background. The forceful diatribes of Savonarola in Florence against the Roman Church from 1494 to 1498 is only too well known, and it did its work. From 1536 Geneva under Calvin was enjoying a sort of theocracy in which the Pope had no place. And in spite of the great efforts of Ignatius of Loyola, the founder of the Jesuit Order (1537), of Philippe of Neri, the founder of the Oratorians (1548), and the Council of Trent (1545-1563), to reinstate Catholic religion and the influence of the Pope in politics, the modern world had been irrevocably committed to new ideas of the new age. Protestantism and Renaissance were accomplished facts. The darkness, tyranny, oppression, inhuman atrocities of the Church, and the petty rulers so characteristic of the Middle Ages were gone when Martin Luther burnt the Papal Bull,³ and a new sense of freedom,

liberty and progress was born in their place. Yet we must remember that the Protestant protest was not against religion or God as such, but against the Pope and the abuses of the Papal Church. For when the Protestant reformer, Martin Luther, went to the Diet at Worms⁴ to answer for his revolt against established authority of the Church, he went singing a song, since immortalized both for its intrinsic value and for its historical significance, 'A stronghold sure is our God, A good defence and a weapon'.⁵ So, the anti-religious or irreligious element in the Renaissance was not the work of Luther.

In this connection it must be admitted that towards the close of the fourteenth century the Catholic Church was in need of great reform. But every attempt at reform failed. In vain the Council of Constance (1414-1418), Council of Bale (1431-1449), Council of Pisa (1511-1513), Council of Latran (1512-13), and the Congregations of the Brothers of Common Life (1384), of the Religious of Windesheim Abbey (1395), the Benedictines of Bürsfeld (1450), the Carmelites (1452), the Minimes of Saint Francois de Paule (1474), tried to reform the Catholic Church through poverty and sacrifice. Then followed the revolts of Wyclif, Wat Tytler, John Ball, Jean Hus and Luther. After the Protestant revolt man discovered himself as he had never done so far. 'The science of the Middle Ages was theology, the study of God. The science of Renaissance is Humanism, the study of man'.⁶

Much work was already done and the Renaissance was already sufficiently established before 1500 A.D. Our task in this article is to study its progress in the sixteenth century. One of the most outstanding men in sixteenth century Italy was Vasari (1512-1574), who was at once a great biographer and a painter. Then followed Vinci, Michael

¹ 'des quatorze services de viandes'.

² 'aux dix-neuf services de poissons'.

³ December 10, 1520.

⁴ In 1521.

⁵ 'Ein feste Burg ist unser Gott Ein gute Wehr und Waffen'.

⁶ Faure, P. *La Renaissance*, p. 124.

Angelo, Benvenuto Cellini, and others who were not only artists but also great writers, thinkers, and savants. Leonardo da Vinci (1452-1519), the illegitimate son of a solicitor of Florence, is noted for his treatise on painting and his manuscripts conserved in Paris and London, made of his art a 'matter of spirit' and a 'divine consolation'. Inspired by him his artistic tradition was continued by Belltraffio, Solario, Da Seste, and above all by Luini (1480-1532) and Sodoma (1477-1549).

Raphael (1483-1520), together with Giovanni Bellini (1430-1516), the founder of the Venetian School of painting and the painter Francia of Bologna established a new tradition in Rome. The colouring of Sebastiano del Piombo (1485-1547) and the famous painting *The Acts of the Apostles* (1516-1519) by Van Aelst of Brussels in imitation of the cartoons of Raphael made history in their own time.

Florentine by origin, Michael Angelo Buonarroti (1475-1564), the renowned painter, artist, sculptor, and architect, is noted particularly for his painting *The Last Judgment* in the Sistine chapel. His 'David', worked in the purest Italian marble (1504), was a unique specimen of sculpture which 'consecrated his reputation', so that in the next year (1505) Julius II invited him to Rome. In 1550 he executed 'with passion and love'⁷ the moving sculpture, 'Deposition of the Cross'. He beautified the walls and roofs of churches with sculptures of Eve, Snyls, and Prophets. The sculpture—'Day and Night'⁸ like the other sculpture—'Evening and Dawn' combine in them artistic beauty with deep philosophical ideas. It has been said that his superhuman and divine paintings and sculptures express 'a genius wild and restless'.⁹

B. Cellini (1500-1572), author of *Persian Conqueror*, *Salt-Cellar of Francis I* (1543) and *The Nymph of Fontainebleau*, was among the most distinguished of the sixteenth century artists.

The sculptor, Jean Boulogne de Douai (1524-1608), author of *Mercury Taking Flight*,¹⁰ kept up the tradition of Cellini. Bramante d'Urbino (1444-1514) invented the 'rhythmic Bay (Triforium)' that separated the pilasters in an irregular manner. Sangallo and Pandolfini invented the 'chain of angles'¹¹ and the 'moulded head-bands'¹² in the frontons that enhanced the artistic beauty in the churches and buildings of the sixteenth century so considerably.

In northern Italy in general, and in Verona in particular, under the guidance of the architect Sammicheli (1525-1550) the artistic device of executing columns in stages in the facade of the building was tried with success. In Venice Andrea Palladio (1518-1580) popularized the motif of the 'relapsing arcade'¹³ of a small order enclosed within a big order.¹⁴

In painting, Italy made considerable progress in the sixteenth century. Carpaccio (1455-1526) painted legendary themes and processions. But a more celebrated painter was Giovanni Bellini (1430-1516). Tiziano Vecelli, called 'The Titian' was one of the most noted painters of his time. His *Storm* and *The Courtesan* are regarded as masterpieces. His *Rural Concert* at present in the Louvre and *Recumbent Venus* at present in Dresden are noted for great feelings that they depict. The voluptuous paintings of Antonio Allegri da Correggio (1489 ? 1494 ?—1534) are retained by the modern age and his *Mystic Marriage of St. Catherine*, *Nativity*, *Madonna*, and *St. George* (Dresden), and other masterpieces have made great contribution in the domain of art and culture. It has been truly said that in him is perhaps best expressed 'the indulgent sensuality of Italian and Catholic Renaissance'.

Among the non-Italian artists of sixteenth

⁷ 'avec fureur et amour'.

⁸ executed for Clement VII.

⁹ 'une âme farouche et inquiète'.

¹⁰ *Mercurius Prenant son Vol.*

¹¹ *Charnes d'Angle.*

¹² *les Bandeaux Moulures.*

¹³ *l'Arcade Retombant.*

¹⁴ that is, a sort of double arch or arcade ('un petit Ordre et encadrée d'un grand Ordre').

century Renaissance, Engelbrechtsen and Lucas de Leyde were known for their familiar and comic scenes. They belonged to the Dutch School which was inspired by the celebrated German artist Hans Holbein the Junior (1497-1543), who settled in England in 1530 and enjoyed the patronage of Henry VIII for whom he painted the famous *Dance of Death* (also known as *Image of Death*), and other masterpieces. His portraits of Erasmus, Jane Seymore, Richard Southwell, Christine of Denmark, and Henry VIII, are well known.

At the same time Lucas Cranach (1472-1553) founded the Saxon School. Friend of Luther and his wife whose portraits he made, he was interested in creating a true Saxon, that is, non-Italian art. His nudes, and the mythological composition and visage of his paintings and portraits interest us because of their rustic beauty. This German tradition was continued in Alsace by Hans Baldung Grien (1484?-1545).

In architecture the French made rapid strides, and the reason for it was a keen desire to surpass the Italians. The aisle of Louis XII (1503) is noted for its white stone angles, its square panels of red bricks, and its roof of blue slate. In 1531 Dominique de Cortone gave the plan of Hotel de Ville. Seb. Serlio, theorist of classical architecture, came to Fontainebleau in 1541 and built the Hotel de Grand Ferrare (1544-46) and the Chateau d'Ancy-le-Franc (1546), and instructed Philibert Delorme and Pierre Lescot in classical models, especially in regard to constructing the 'facade'. Pierre Lescot (1515-78) was commissioned to reconstruct the Luovre in 1546. Innumerable other artists and architects developed the French artistic tradition so much that at the conclusion of the reign of Henry II (1547-1559) the celebrated architect, Du Cerceau, was able to report to him: 'There shall no more be the need to have recourse to foreigners',¹⁵ that is, in

matters of architecture. His contemporaries like Pierre Bontemps, who was the sculptor of the tomb of Francis I at St. Denis, Rigier Richier, sculptor of the sepulchre of St. Mihiel (1560), and Germain Pilon, the author of *The Three Graces* (1561), were all celebrities of the age. Even the foreigners admired the progress achieved in France, and the Italian Vasari frankly admitted Fontainebleau as 'a new Rome'.

Renaissance also progressed well in the Iberian peninsula. The Royal Chapel of Grenada (1506-17) 'permits an ornamentation' which shows 'a rare imagination'. The influence of the Italian Renaissance was perceived first in the tomb of the Infanta Don Juan at Avil in 1507. In Aragon, artists like D. Fancelli, Fiorentino, and Moreto introduced the Renaissance. The brothers Indaco at Granada and Murcia, Paolo de San Leocado at Valencia, and Ferrando were influenced in the art tradition of Leonardo da Vinci. Alonso, after returning from Italian apprenticeship, established the typical Spanish marble tomb-building tradition.

In Russia Ivan III the Great gave impetus to modernization in 1472. In the sixteenth century wooden churches and Byzantine cupola were replaced by stone construction and pyramid roof. The pyramid construction of Kolomenskoie of 1532 served as model to other buildings. Two Russian architects, Barma and Postnik, built the pyramid-type construction for Vassili in the period 1555 to 1560. Ivan III (1462-1505) encouraged foreigners, particularly the Italians such as, Fioravanti and Ruffo, to come to Russia.¹⁶ Fedorov brought the first printed book in Moscow in 1564. People began to hate old manners and began a search for luxuries.¹⁷

In Prague Vladislas II Jagellon (1471-1516), the Habsbourg, Ferdinand I (1526-1564), and Rodolphe II (1576-1612) were great patrons

¹⁶ Pascal, Prof. Pierre *Histoire de la Russie* (1949), p. 50.

¹⁷ *Ibid.*, p. 50, 'On meprise les vieilles moeurs, on cherche le luxe'.

¹⁵ 'Il ne sera plus besoin d'avoir recours aux étrangers'.

of Renaissance art. Rodolphe's Gallery of Fine Art was a celebrated museum of those days. Buonacorsi the royal instructor introduced Italian influence in Prague. Sigismund the Great¹⁸ (1506-48) embellished the Cathedral of Wawel and reconstructed some old buildings by the Italian master artist Francesco Della Lora. After 1550 a Polish artist, Gabriel Slonski, decorated many buildings and particularly their portals.

Thus we find that in the sixteenth century the Renaissance was fully established throughout the length and breadth of Europe, and transformed the entire life of the people. It was a movement for all-round progress. But

¹⁸ Faure, Prof. Paul *Op.cit.* p. 98. He married an Italian lady, one Sforza.

there was one drawback, namely 'The Renaissance separated the *elite* from the people (masses)'.¹⁹ Moreover, too quick and complete progress was not liked in certain quarters. So in Italy, the country of its origin, the press was put under the censorship of the Holy Office, and in 1559 a considerable number of printers were affected by strict governmental orders against publishing books. A large number of books were burnt.²⁰ They had to be burnt under the circumstances. But the Renaissance was an accomplished fact in spite of such obstacles, and nothing could halt its progress.

¹⁹ d'Harcourt, Genevieve. *La Vie au Moyen Age* (1957) p. 65.

²⁰ Bourgin, Georges, *Histoire de l'Italie*, p. 67.

PRAYER AND JAPA

BY SRI C. C. CHATTERJI

Prayer, as commonly practised, is a form of petition, submitted to a divine being, for whom there may or may not be any love or reverence, requesting Him to fulfil our wishes, to grant our desires, to remove our wants, to relieve us of our ills and worries, so that our will be done and not as the Christian prayer says 'Thy will be done'. But this is only a passing phase. Prayers, even for the sake of the lower self, if persisted in with faith and sincerity, may become a kind of discipline, which in time transforms and sublimates the interest in the many things prayed for to the worship of the deity prayed to. The base metal changes into a noble one.

But prayer is still not free from a touch of the ego that craves for the fruit of all actions, though it is no longer offered with an eye to the reward that it is expected to bring. That a man can say his prayers day by day gives him hope that health and wealth, peace and happiness will follow of course, without his

specifically asking for them. His self has receded to the background, and he brings his offering to the feet of God, who he knows is the giver of all gifts.

Thus he gradually learns how to eliminate the basic motives of his earlier prayers and gains the experience of awakening to the dawning light of Divine presence. His prayers are now expressions of devotion to his God, repeating His holy names, recounting His goodness and love, mercy and benevolence, above all, seeking the shelter of His blessings. Prayer is now the soul's approach to God, His adoration, a *yoga* or a method of re-integration. Saying his prayers inwardly, man finds that the restless monkey in him has been quietly laid asleep, and in the stillness of his body and mind he passes into a state of meditation and perhaps has a taste of serene contemplation.

Attainment of the contemplative condition being the immediate end of prayer, it is no

longer used as a petition or a mascot but as a means of achieving an integral personality through an inner harmony of body, mind, and spirit; whereas the ultimate end is attainment of the unitive *Jñāna* of Brahman, to become one with Him, for 'Brahman he becomes who knows Brahman'.

But the process of establishing the individual soul's unity with the all-pervading Spirit is an exacting one. An Upaniṣad says that it is like walking on a razor's edge, which is sharp and difficult to tread; it is a path beset with dangers. Unless a man dies to his lower self and gains one-pointedness of will and thought, or learns how to concentrate his mind on the object of his prayer, passionately focussing his whole soul on it, he cannot reach the desired goal. Those who are in the know concur in saying that prayer must now be reduced to the repetition of some simple expression, signifying 'God', so that it leads to concentration, contemplation, and *samādhi*. The unknown author of the *Cloud of Unknowing* writes: 'And if thou desirest to have this intent (of praying) lopped and folded in one word, so that thou mayest have better hold thereupon, take thee but a little word of one syllable, for so it is better than two; for the shorter the word, the better it accordeth with the work of the spirit. And such a word is this word God or this word Love. Choose whichever thou wilt or another; whatever word thou likest of one syllable. And fasten this word to thy heart that so it may never go thence for anything that befalleth. ... This word shall be thy shield and thy spear, whether thou ridest on peace or on war'.

Many men choose the monosyllabic word of deep significance, *Om*, for the 'sacramental act' of *japa*. Others prefer one-word *mantra*, more congenial to their constitution, given them by their spiritual *guru*. Śrī Kṛṣṇa says in the *Bhagavad-Gītā* that the word '*Om*' is Brahman. Now, Brahman has two aspects, *sākāra* and *nirākāra*, one with form and the other without form. *Om* is, therefore, the acoustic image of both the aspects of Brahman,

just as an idol is the image of a deity. Maharṣi Patañjali in his '*Yoga-Darśana*' mentions that *Om* is the name of *Īśvara*. He prescribes that it should be used for the purpose of *japa*, and at the same time its meaning, that is the named, must be contemplated: 'Through meditation and constant repetition of the sacred word, the mind becomes profoundly calm and assumes the form of the object indicated by the word. Aldous Huxley finely expresses what happens then: 'The fact for which the word stands will end by presenting itself to the soul in the form of an integral intuition.' Meditation, meditator, and the object meditated upon become one; this identity of the triple is beyond communication.

It is a fact that prayer in the form of *japa* works wonders. Swami Pratyagatmananda Saraswati, in his recently published encyclopaedic work, *Japa-Sūtram*, has described various kinds of *japa* along with the *mantras* used and the results obtainable therefrom. One *mantra* dispels the dread of death; another removes the weakness of old age; yet another is able to cut even the Gordian knot of life and death. Again, there is one *mantra*, called *sārameya*, which puts the *sādhaka* beyond all obstacles; another called *saurabhya*, fulfils his heart's desire and bathes him in light and joy. *Japa* has been given various other names as its vibrations pass through *idā*, *piṅgalā*, and *susūmnā*. It is now a yogic process. As they take the path of *Susūmnā*, and pass from one plexus to another, it acquires more and more purity and prowess till they merge in *Om*. In the final stage it is called *Brahma Japa*; the *sādhaka* now approaches realization. A mellow light surrounds him. He breathes the air of heaven. The dawn of *Pratibha Jñāna* (rising wisdom) inherent in every soul illumines his heart as it appears with the fulfilment of the purpose of *japa*. So says Śrī Kṛṣṇa in the *Gītā*: 'In this world, there is nothing sacred like *Jñāna*; he who has attained success in *Yoga*, realizes it in his own self in course of time.'

But *japa* is not merely the repetition of a *mantra*; it is a form of *yajña* (sacrifice)—rather, amongst all kinds of *yajña*, it is the highest. Śrī Kṛṣṇa says that he himself personifies *japa yajña*.

In *japa yajña* the practiser of *japa* is to think of his body as the *yajña*-altar, not made of blood, bone, and flesh but charged with *mantra*; and *nyāsa* as sacrificial fuel on the altar. He is to produce sacrificial fire with the help of *prāṇāyāma* and ignite the fuel. Then begins the work of inward *yajña*—mental prayer, worship, meditation, etc. By this means proper things of offering are thrown into the fire; and then the fire mingles with the splendour of the well-known supernal light (*varanīyam bhargah*).

When *japa* has been performed for some time at this stage with patience and perseverance and the *sādhaka*'s labours are crowned with success, certain extraordinary experiences follow. Four restless factors in the *sādhaka* become well regulated and calm: (1) speech, (2) breath, (3) sight, and (4) mind. On the other hand four inactive factors are brought into action: (1) The Somnolent Serpent (*Kuṇḍalinī*) is awakened—the awakening of which, according to Swami Vivekananda, is the motive of all *sādhana*; (2) the silent sound (*Anāhata śabda, Nāda*) begins to be audible in the right ear; (3) the invisible light (*jyoti*) which shines beyond all darkness is seen in flashes from the forehead, and (4) the inaccessible bliss (*rasa*) suffuses the whole being.

Now, these are high flights on the wings of *japa* and prayer in the rarefied atmosphere of austere *sādhana*. But Sri Ramakrishna has simplified the whole process of performing *japa*, just as he has simplified the profound thoughts of Veda and Vedānta in the plain language of unsophisticated people. Assuming that the aim and end of *japa* is to obtain a glimpse of God, he advises in direct terms:

'Call on Him in solitude. Pray, weep in the anguish of your heart and say, "Allow me to see You". Go to a solitary place. Without solitude the mind cannot become quiet. Have a place for meditation a quarter mile from the house. In solitude, in secret, repetition of His name brings His mercy, and shortly after follows His *darśana*.'

In these words of Paramahansa Deva, one may be inclined to read a short and simple commentary on what Śrī Kṛṣṇa says in the *Gītā*: 'The *yogin* should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, and free from hope and possession.'

This is a comprehensive *śloka*. It gives in detail all that a man has to do in order to adopt the life of a *yogin*. As a preparation for the life, it advises control of body and mind and the forsaking of all hopes and desires of possession. Next, he is to retire to a solitary place all by himself. Then he is to apply his mind constantly to meditation. Prayer can be made more effective if associated with actions. To love and serve others selflessly is also, prayer as poet Coleridge beautifully says:

He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small.
For the dear God who loveth us,
He made and loveth all.

Prayer is a way of life to him who puts this method into practice—loves all creatures in the name of God. He has two qualities *par excellence*—on the one hand he is devoted to 'doing good to all living beings', on the other he has 'no enmity with anyone in the world'. A man of this nature has the Lord's assurance of union with Him. His prayers, sowing the seed for others' good, reaps a golden harvest for himself.

'SWAMI VIVEKANANDA: A FORGOTTEN CHAPTER OF HIS LIFE'

[A REVIEW]

BY A READER

The above is the title of a new book* written by Pandit Beni Shankar Sharma and presented to the public with an attractive get-up. The book contains a short foreword by Dr. S. Radhakrishnan and an appreciative preface by Swami Sambuddhananda. Pandit Beni Shankar is to be congratulated for this valuable publication during Swamiji's birth centenary celebrations when public eagerness to know more about this illustrious son of India is almost limitless.

All, however, may not agree that the book brings to light really 'a forgotten chapter' of Swamiji's life, for the very intimate relationship between Swamiji and Maharaja Ajit Singhji of Khetri, which is the theme of the book, was never actually forgotten in the real sense of the term. Nevertheless, the book highlights some of the already known facts, presents new ones, and reevaluates many of them from a fresh angle of vision. At the same time, the book also raises some very important questions which, perhaps unwittingly, the author leaves unanswered. The reason might have been that he preoccupied himself with presenting the Khetri case in so bold a relief that he had no time to spend over allied issues. It might be again owing to this anxiety that certain inaccuracies have also crept in. His mental background, being as it is as stated by us, the criticism levelled by Pandit Sharma against Swamiji's earlier biographers is understandable, but it does not seem to be fully justified. In fact, some of the theories put forward, or inferences made on the basis of stray remarks, seem to be rather far fetched. In brief, the book is a valuable addition to the Vivekananda literature, but at the same time it raises several points of controversy. Hence we present hereunder our

views on some of them.

The role of Khetri in Swamiji's life is the main topic of this monograph as is clearly admitted by the author himself: 'I began feeling a sort of irresistible urge in me for making an exhaustive and critical study of the Swami's activities at Khetri and the contribution of Khetri to his great missionary cause. It always pained me to see that Maharaja Ajit Singh who played not an insignificant part in the life of the Swami was not found anywhere in his true role' (Introduction). That is one of the starting points. The other is that 'the biography so published (meaning the biography written by Swamiji's Eastern and Western disciples) could not be regarded even then as thorough, complete, or correct' (p. 3). No reader of this oldest and authentic biography of Swamiji will claim that it is *absolutely correct to the minutest detail*, and yet no reader will challenge it in its broad outlines. But we may ask: 'Does that justify the above sweeping remark by our present author?' Let us see how far he exposes the errors of the old biographers and at the same time how far he himself adheres to truth and nothing but truth.

We shall take Swamiji's name itself for our first consideration. The generally accepted view is that Swamiji changed his name quite frequently to hide his identity, and that he got his world-famous name, Vivekananda, at the Khetri durbar on the eve of his departure for the West. Now from the account given in this book it would appear that Swamiji got this name during his first meeting with the Khetri Maharaja. In support of this, the author quotes Pandit Jhabarmal's testimony (p. 56) and the Khetri State Waqayat Register, the evidence of which latter is vitiated by the admission that 'in fact, originally the Swami was mentioned in the draft copy of the Regis-

* Published by Messrs. Oxford Book & Stationery Co., 17 Park Street, Calcutta 16. (Pages 232) Price Rs. 10.

ter only as a sannyasin, and this was, at a later date, (i.e. when fair-copied after several months or even years) changed into Swami Vivekananda' (p. 52). And, Pandit Jhabarmal's testimony is compromised by the author's remarks: 'Vivekananda, a name which he, in fact, assumed only later on', (i.e. later than the first entries in the Register—*ibid.*). According to Sri Jhabarmal, Swamiji used his name 'from that day (i.e. middle of 1891) onward' (p. 56), and Pandit Sharma also remarks that Swamiji 'opted the new name never to drop it'. The author also quotes Romain Rolland, according to whom Colonel Olcott knew Swamiji as Sachchidananda in 1893 (p. 58). So when was the new name assumed and when did it become permanent? The author makes no attempt at reconciliation, for this is impossible according to his theory, whereas everything becomes logical by accepting the view of the old biography that the name Vivekananda was assumed by him at the last stage, a few days before sailing for America.

Let us now turn to the question of monetary help. Who paid for Swamiji's passage and who maintained him in the U.S.A. during the pre-Parliament days? We are ready to concede that the Khetri Maharaja played here a very important role, perhaps more important than what is expressed, hinted at, or assumed in the old biographies. But this admission may not satisfy our present author, who would have almost the whole credit for Khetri. Writes he: 'Whereas the biographers state that it was in Madras that the Swami was supplied with the funds by his friends and devotees, who came from the middle classes, wherewith he went to America, Dr. (Bhupendra Nath) Dutta includes "some liberal ruling princes" as well, who arranged for his departure for the West. ... he also missed the issue altogether and was not justified in giving "all honour" to the "liberal princes," and the liberal *bourgeoisie* of Madras, dividing it between them equally. ... there were not "some liberal princes", as I shall

presently show, but only the Prince. ... the honour belongs to and should go to Maharaja Ajit Singh' (pp. 67-68). Without entering into the details of this controversy we can clinch the matter by quoting directly from a letter of Swamiji, dated May 1893, written from Khetri to Sri Haridas Viharidas Desai, Dewan of Junagad, and published by the Dewan's relatives in a booklet, from which the *Complete Works* of Swami Vivekananda, Vol. VIII, reproduces it on pp. 294-95: 'When at Madras, the people there of their own accord in conjunction with H. H. of Mysore and Ramnad made every arrangement to send me up ...'. The reader may note the names of two princes and the clause, 'made every arrangement'. Swamiji writes further: 'And you may also remember that between H. H. of Khetri and myself there are the closest ties of love. Well, I, as a matter of course, wrote to him that I was going to America.' Pandit Sharma writes later on that the Khetri Maharaja came to know of Swamiji's plans from a chance letter from the latter's brother. Swamiji's categorical statement, however, is otherwise. It is also clear from this that Ajit Singhji did not pay any money up till then, although he was apprised of Swamiji's move by Swamiji himself. And again let us take note of the eloquent tribute paid to Ramnad by Swamiji at Pamban: 'It is impossible for me to express my gratitude to H. H. the Raja of Ramnad for his love towards me. If any good work has been done by me and through me, India owes much to this good man, for it was he who conceived the idea of my going to Chicago, and it was he who put the idea into my head and persistently urged me on to accomplish it' (*Complete Works*, Vol. III, pp. 139-40).

Pandit Sharma makes much of the fact that the steamer ticket was handed over to Swamiji by Munshi Jagmohanlal, the private secretary to Khetri Maharaja, hinting thereby that *all* the passage money came from Khetri. He also talks of the Circular Notes mentioned in

a letter of the Maharaja, thereby suggesting that *all* the other expenses, too, came from that source only. We are constrained to conclude that the passage was booked much earlier, and *not* after the return from Khetri. Our reasons are that P. & O. seats were greatly in demand in those days, and one could not get a berth at short notice, and secondly that Swamiji was at Bombay at the house of Sri K. Ghose (a disciple of Sri Ramakrishna) just before he proceeded to Khetri. There he was met by two of his brother disciples and all of them, including the Munshi, travelled together to Abu Road station, where the brother-disciples separated. This earlier stay at Bombay was certainly meant for making the necessary arrangements for Swamiji's voyage. We are not chary of giving adequate credit to Khetri, but we cannot belittle others. Swamiji and his friends did not know much of the technicalities of booking passage etc.; and Munshi Jagmohanlal and the Khetri Agent at Bombay must have played an important part in this matter, including the conversion of cash to Circular Notes. Such help Swamiji took at other times also, for instance, when asking Swami Saradananda to proceed to England with money paid by Mr. Sturdy, he directed the latter to take the help of the Khetri Agent.

Pandit Sharma also refers to the durbar held at Khetri to thank Swamiji and the American public for the work done there. But this durbar was rather a belated one, for the Madras and Calcutta public meetings were held much earlier for the very same purpose.

On the basis of some letters addressed to Khetri, it is inferred by the author that Khetri became at a time the 'unofficial headquarters' of the Ramakrishna organization. Pandit Sharma's assumption is unreasonable. Alasinga Perumal's house, or the Junagad Dewan's residence, or Hale's quarters could equally, and more reasonably, claim that distinction. Belur Math might not have come into existence in 1893-97, but Alambazar Math was there, to be sure!

We shall now point out some more inaccuracies :

Swami Akhandananda is spoken of as 'the foremost *gurubhāi* and follower of Swami Vivekananda'. Frankly speaking, we fail to understand the import or relevancy of these epithets, which are introduced for proving the truth of Pandit Jhabarmal's theory that the name Vivekananda was assumed in 1891. Swami Akhandananda was *not* at Khetri in 1891.

Page 53 opens with the remark: 'Swami Vivekananda's association with Khetri was a landmark and a turning point in his life in more ways than one.' The Khetri Maharaja gave substantial monetary help to Swamiji himself and to his mother and brothers in Calcutta. The followers of Swamiji are grateful to Pandit Sharma for emphasizing this fact. But how could this be a 'turning point' in Swamiji's life? Kanyakumari or Madras may claim to be so in a greater way. The incident about the nautch-girl has been exaggerated too much. Was Swamiji really 'transformed into a knower of Brahman' then and there alone, and not earlier? What about his illumination at Dakshineswar and again at Cossipore, and his realization of the cosmic Self under a tree on the way to Almora?

Page 59 mentions that Swamiji was advised to wear a turban and taught how to do it by the Khetri Maharaja. Let that be so if it was a fact. We notice, however, that Swamiji's turban differs from the Rajputana ones. Bengal and Gujarat dignitaries also in those days used turbans. The funniest assertion, however, is that the Ramakrishna brotherhood has adopted that turban 'as part of their distinctive dress'. The monks of the Ramakrishna Order do not wear turban. Pandit Sharma is also wrong in stating that the Mission has adopted the Rajputana style of sitting during meals.

Page 67 makes this assertion: 'It was not in Madras that the Swami secured the funds with which he was enabled to go to America, but it was in Khetri. ...' We have already

dealt with this topic. Besides, on p. 93 we have Pandit Sharma's admission that Swamiji received at Bombay from Alasinga Perumal £170 in Notes and £9 in cash. These Notes must have been the Circular Notes mentioned earlier, and they came from Alasinga Perumal. The terrible anxiety referred to in the portion of the letter quoted on p. 92 does not prove that Khetri paid all the money; it may rather refer to the anxiety about Swamiji's mother whom the Maharaja began to help after Swamiji's visit to Khetri, on the eve of his departure for the West. Up till then Pandit Sharma has not adduced any proof to show that Khetri gave any financial help, though such a promise was communicated to Munshi Jagmohanlal by a letter which the Munshi received on his way back to Khetri probably after the reservation of berth had already been arranged for at Bombay (p. 72 top and p. 82 top). The letter quoted on p. 92 is printed again in full on pp. 173-75 in its proper context, from which it appears that Swamiji was talking of his family. The book fully establishes the princely help rendered by the Maharaja to Swamiji and his mother personally; but we are concerned here with the part played by others for making the American venture successful, who should not be pushed aside just because of certain subsequent events, however resounding they may be. It is quite likely that the Madras friends could provide a lower class ticket, whereas the Khetri Maharaja converted it into first class, paying the extra amount.

On p. 77 we read: 'The Swami was equipped on a grand scale with everything he might require.' He was *not*; he had no warm clothing. By the way, we may remind here that up till then the Swami had been depending on his Madras friends, and that is why from America he wrote to Alasinga and

not to Khetri when he was facing monetary difficulty in the pre-Parliament days.

On p. 6 we find a contradiction. The author writes first that, at Swamiji's suggestion, many letters were sent to Belur Math, and he hints that some of these had been lost there. But a little later he says again that some letters at least were not sent and had been discovered at Khetri though Swamiji really wanted 'all the letters' (p. 4).

Moreover, most of the letters of Swamiji presented in the book and considered by Pandit Sharma as 'hitherto unpublished' have actually been published long ago. The letter of Sri Bhupendranath Dutta reproduced on p. 200 does not give the whereabouts of Swamiji as the author seems to hold. In fact it tells about his immediate elder brother Sri Mahendra Nath Dutta. Again, the author has worked under wrong informations when he claims that the letter of Swami Rama Tirtha found by him is 'the only evidence' to prove that Swami Rama had met Swami Vivekananda. He says: 'There was no evidence on record till now that they had ever met and exchanged notes' (appendix). This is factually wrong. For, apart from the *Life of Swami Vivekananda*, the biographies of Swami Rama Tirtha, especially the one entitled *The Story of Swami Rama* by Puran Singh, published in 1924 by Ganesh & Co. Madras, elaborately describe the meeting of these two eminent persons at Lahore.

This write-up has become rather long, and so we shall conclude by pointing out a few spelling mistakes: Bodhya-Gaya (p. 60), Exemplified (p. 62), Distric Judge (63), etc.

In spite of all these, we must tell the readers in all honesty that the book is worth its price and, though we disagree on important issues, the book reveals facts which are valuable in understanding Swamiji more.

NOTES AND COMMENTS

TO OUR READERS

In this issue, Dr. R. Balasubrahmanian, M.A., Ph.D., of the Annamalai University concludes his learned article, which started appearing from our October issue. After some more examination of Maṇḍana's theory about *karma*, Dr. Balasubrahmanian concludes by saying that Maṇḍana 'is one of the earliest philosophers to suggest a synthesis of contemplation and *karma* through a synoptic vision'.

Professor K. P. S. Choudhury, M.A., B.L., is the Head of the Department of Philosophy and Psychology in A.P.S.M. College, Barauni. In his article in this issue, he tries to explain the real significance of the statement 'He Is a Living God and God of the Living'. This article will be found illuminating particularly in this month which is dear to the followers of the Bible.

Professor A. N. Whitehead is one of the most important contemporary philosophers. Dr. B. V. Kishan, M.A., Ph.D., of the Andhra University, Visakhapatnam, deals in his learned article with Prof. Whitehead's conception of education. He says that, according to Whitehead, education must offer 'the fullest possible development of the individual' and that it must recognize 'that human beings are capable of genuine devotion to truth, beauty and goodness.'

Mrs. Courtenaye Olden is an American devotee connected with the Vedanta Society of New York. Her article in this issue is the report of a talk she gave at the birth centenary

celebration of Swami Vivekananda held sometime back in New York.

The learned and informative article about the 'European Renaissance in the Sixteenth Century' is from the pen of Dr. Paresh Nath Mukherjee, M.A., Ph.D., of the D.A.V. College, Dehra Dun. Dr. Mukherjee, basing as usual his study on several authentic sources, tells about the actions and reactions that the Renaissance brought about in European culture and society of the time and how its after effects continue even to the present day.

'Prayer and Japa' is a contribution from Sri C. C. Chatterji, M.A., of Bombay. In this article, he has dealt with the different kinds of *japa* and prayer and says that they are very effective means for one's spiritual progress.

Pandit Beni Shankar Sharma, B.L., the author of *Swami Vivekananda: A Forgotten Chapter of His Life*, is a practising advocate at Calcutta and belongs to the erstwhile state of Khetri in Rajputana. During his childhood days, he had heard many stories about Swami Vivekananda's visits to Khetri from his father, who had the proud privilege of attending on the Swami during his first visit there in 1891. Recently Pandit Sharma had occasion to come across some state records which gave more particulars regarding Swamiji's contact with Khetri and its Maharaja. Based on these records Pandit Sharma has written the book. The write-up on it by 'A Reader' is a careful examination of its claims and assertions.

REVIEWS AND NOTICES

THE PHILOSOPHY OF TEACHING. BY E. J. ORTMAN. Published by Philosophical Library Inc. 15 East 40th Street, New York 16, U.S.A. 1962. Pages 382. Price \$ 4.75.

Teaching is ordinarily regarded an art or skill and to attribute a philosophy to it may sound rather queer to

many. Generally, it is education which is supposed to have claim on a philosophy of its own. In the present book, however, the author has, by his masterly and subtle treatment of the subject, brought teaching so close to education itself that one can be easily identified with the other in its ultimate analysis. The book thus con-

vinces the reader that teaching can and should be invested with a philosophy so as to enable it to rise to a position of joyful performance.

The author is an American educationist with a wide and rich experience of pedagogy right from the kindergarten to conducting research at university stage. Naturally, what he has written is with an American background of varied experiments and achievements in the field of education. To readers in India, where right educational efforts and attainments are far, far behind, the book at first may be a difficult reading both in respect of its thought and expression; but, given proper interest and attention, it will no doubt reflect clearly in the readers the wonderful insight of the author into the difficult subject of teaching.

Teaching for personality is, perhaps, the last word as yet in Western, particularly American, educational thought and the book is a fine endeavour to establish it. In the author's opinion, and rightly so, to teach for an integrated personality, we are to take into account not only life's psycho-physical implications, i.e. anatomy, cerebro-spinal structure, autonomic nervous system plus mind and spirit, but something more also. That something more is the cosmic consciousness of the Being which though not yet scientifically acceptable, may soon emerge still another essential life-property just like body, mind, and spirit. By hinting at this new property, the author has no doubt, visualized a probability which will bring modern educational thought very near to the Vedāntic conception of the universality of soul.

In our country where education, unlike in America, is for the present geared to meet the demands of the industrial revolution aiming at economic emancipation, this kind of teaching for personality may sound too ambitious and idealistic. All the same, let us not forget that a stage shall come here also when the present exigency will have little significance and we, too, as a full-fledged democracy shall have to resort to teaching for personality. It will, therefore, be wise on our part to go on gradually reorientating our theories and practices of teaching to the one end—the shaping of integrated personalities.

The book deserves serious study by educationists, particularly teachers. It is sure to provide a thought-provoking incentive in them, so that they may elevate teaching to a refreshing, joyful, and productive activity.

The notes and index at the end enrich the book.

SRI P. R. BHATT

THE LAW AND THE LAWYERS. BY MAHATMA GANDHI. COMPILED AND EDITED BY S. B. KHER. *Published by Navajivan House, Ahmedabad, 1962. Pages 246. Price Rs. 3.*

Gandhiji spent more than twenty years of his long life as a practising barrister, and during these days, he almost spiritualized this legal profession. So it is quite

in the fitness of things that there should be a book like the one under review, which could adequately throw light on this facet of his life for the enlightenment of the readers, both lay as well as legal.

The book is compiled with the materials culled up mostly from the writings of Gandhiji (from his Autobiography and journals like *Young India*, *Harijan*, etc.) and has been divided into five Parts. Parts I and II deal with Gandhiji as a lawyer in the making and as a full fledged practising lawyer. Part III contains five memorable cases in which Gandhiji was directly involved. Part IV discusses the role of lawyers in the Satyagraha struggle, and Part V contains his views on miscellaneous topics pertinent to the theme of the book. Besides these, the editor has provided it with an introduction and index to make the book more valuable.

While some of the Mahatma's writings contained in this book may have worn out their importance due to the passage of time, what still remains fresh and scintillating is his sterling advice to the present-day lawyers. Really, this sacred profession has been very much desecrated by very many unscrupulous persons who, being in it, have actually alienated truth and honesty from it and have made it subservient to the interest of their purse. The book highlights his firm conviction that 'the vocation of the lawyers is in no way inconsistent with the pursuit of truth' and that a true lawyer is one who places 'truth and service in the first place and the emoluments of the profession in the next place only'.

The book, however, suffers from some glaring defects. Having been compiled with materials taken from different sources, it gives a disjointed narration. Further, the writings which serve the main purpose of the book (that is, according to the editor, to inspire the readers with the belief that the vocation of the lawyer is in no way inconsistent with the pursuit of truth etc.), could not be brought into relief, and have rather been over-shadowed by other articles, some of which even seem extraneous and fit ill with the main idea behind the book. On the whole, it is a book worth reading and preserving.

SRI PRABHAT KUMAR BANERJEE

HINDI

HAMARĀ ĀHĀR. (A HINDI EDITION OF *Our Food*). BY DR. H. C. SRIVASTAVA, DR. SWAMINATHAN OF THE CENTRAL FOOD RESEARCH INSTITUTE, MYSORE, AND DR. BHAGWAN. *Published by Ganesh & Co. (Private) Ltd., Madras 17, 1962. Pages 140. Price Rs. 2.*

It is a praiseworthy attempt on the part of its authors to popularize this vital knowledge, and they have offered us so much information in such a small and popular-level book. Useful charts have been appended, which adds to the importance of the book. I wish that the authors bring out another edition alongside this which may contain less of charts, less of technical words and des-

criptions, but which may be more interesting to read and remember. This is such a vital subject that we must not only make its knowledge available to the people, but should also make it so interesting that they read it before everything else.

I would recommend to everyone to read this book and to benefit from it by making vegetable milk from ground-nut, by making and using odourless half-boiled rice, by using multipurpose food evolved by the Research Institute, Mysore, and by balancing one's diet.

The book carries a preface by Sri C. B. Gupta, the then Chief Minister of U.P. If a Chief Minister can take more interest in the popularization of knowledge about food and in the changing of our food habits on the lines suggested in the book, he can do much more. The various innovations discovered by the Central Research Institute, Mysore, and described in the book, can be adopted in practice by the people when such substitute food articles can be had cheaply and easily. These may be made compulsory for all licensed hotels and restaurants in the States to cater balanced diet and to consume and cater the food substitutes evolved by the Research Institute, Mysore. Public education campaigns may also be organized. This may be given as much importance as some State Governments are giving to *nirā* and to palm-gur industry. Nay, all such schemes may be combined, so that public notice may be attracted better and people may take this more seriously.

I would also suggest a change in the syllabuses of the secondary school students. General Science books up to class VIII may be suitably amended to include lessons on balanced diets and substitute foods. A knowledge of these is more important at this stage than a knowledge of the structure of brain or lung or kidney. Experiments of making vegetable milk and of preparing substitute food may be shown in classes. A scheme of preparing vegetable milk centrally in every city and of supplying it to school children out of their refreshment fees at a subsidized rate is worth consideration.

It is a cheap popular edition and a handy and useful book for a common household in India.

SRI RAJ NARAYAN ARYA

VIJAYINI. BY SRIMATI ANNA PURNA THANGDI. Published by *Bharatiya Granthamala, Gunga Nawab Park, Lucknow. Pages 196. Price Rs. 4.*

The book under review is a narrative based on the life of Yogin Ma, a lady disciple of Sri Ramakrishna. Born in a fairly well-to-do family, she was the only child of her parents and hence had passed her early days in the midst of joy and affection. She was given in marriage to a rich man with great hopes which, however, were belied as he proved to be too self-willed and reckless. Naturally, she had a very bad time and had to pass through many adverse circumstances and face many difficult situations, including the premature death of her

husband, till at last, she came under the benign grace of Sri Ramakrishna and found solace and peace in spiritual life.

The theme of the book, therefore, is undoubtedly very good. But the writer has allowed too much of free play to her imagination and, in order to create situations and show contrast, has introduced many extraneous, and at times undesirable, events and scenes which, having come too much in relief, have pushed the main theme to the background. Even then, the discerning reader will find the book interesting and enjoy a good reading.

SRI NARENDRA NAITHANI

YUGACĀRYA VIVEKĀNANDA. BY SWAMI APURVANANDA. Published by *Sri Ramakrishna Advaita Ashram, Varanasi 1. Pages 108. For Free Distribution.*

To commemorate the birth centenary of Swami Vivekananda, Sri Ramakrishna Advaita Ashram has published the above booklet for free distribution among students. It is a nice little book which tells about the life story of Swami Vivekananda in an interesting way. There are not many Hindi biographies of Swamiji and we hope that this one will prove very helpful to Hindi-knowing people, specially young students, in knowing about Swami Vivekananda and what he did for his motherland and the world. The more such books are published, the more will it be helpful in acquainting our growing generation with Swamiji's ideas and ideals which will stand them in good stead and inspire them with love of their country and its culture.

S. C.

BENGALI

TĪRTHARENU. EDITED BY SWAMI PRAJNANANANDA. Published by *Sri Ramakrishna Vedanta Math, 19-B Raja Rajkrishna Street, Calcutta. 1962. Pages 332.*

Swami Ahhedananda was a great scholar and a distinguished monk of the Ramakrishna Order, and was one of the disciples of Sri Ramakrishna. On his return from America, he delivered a series of lectures on the *Gītā*, Upaniṣads, *raja-yoga*, etc. The book under review contains the salient portions of these highly thoughtful discourses.

It is undoubtedly a book of great value to those interested in philosophy and religion. The book is neatly printed; the get-up is attractive.

DR. ANIMA SEN GUPTA

YUGAPRAVARTAK VIVEKĀNANDA. BY SWAMI APURVANANDA. Published by *Sri Ramakrishna Math, Bankura, West Bengal. Pages 272. Price Rs. 3.*

A number of biographies of Swami Vivekananda is being published in various languages during the year of his birth centenary, and quite a good number of them

is in Bengali. The present volume under review is also one such, but definitely with a distinction. The author, who has many beautiful biographical works to his credit, has done perhaps his best in this work, which, within a comparatively short compass, presents the eventful and vast life of Swami Vivekananda very beautifully. The language, the marshalling of facts, the arrangement of sequences, and above all, the depiction of the difficult personality of Swamiji have all been so ably and usefully combined that the reading of the book becomes

at once arresting, interesting, and profitable. We have no hesitation in saying that this is one of the best biographies of Swami Vivekananda that have been published so far. The price of the book is also quite within the reach of all. We wish a wide circulation of the book, particularly in this year of Swamiji's birth centenary, so that the general public, specially the younger ones, may get a correct and impressive picture of Swamiji, with only a little effort.

S. C.

NEWS AND REPORTS

SWAMI VIVEKANANDA CENTENARY CELEBRATIONS

RAMAKRISHNA MISSION, SHILLONG

The Centenary was inaugurated on the 5th May 1963, with the chanting of Vedic hymns. In the morning a procession starting from the Ashrama went through the principal streets of the town. On the occasion the Municipal Board renamed the Kelsall Road as Swami Vivekananda Road. In the evening, a public meeting was held at the Ashrama, which was presided over by the Governor of Assam. Swami Ranganathananda and Pranavatmananda spoke on the occasion. In the next day's meeting, Swami Ranganathananda took the chair. Sri R. N. Brahma, Minister, Assam, and Swami Dhyanatmananda gave discourses on Swamiji, after which, Swami Pranavatmananda conducted a lantern-lecture. The 7th May was the 'Ladies Day'. On the 8th, a memorial tablet was unveiled by Swami Dhyanatmananda at Laban to mark Swamiji's visit and stay at Shillong in 1901. Shri Bibhu Bhushan Choudhury revealed in his brief talk some hitherto unknown information about Swamiji. In the evening Ranganathanandaji delivered a lecture on 'Swamiji's Message of the Synthesis of Science and Spirituality', followed by a musical soiree. The 'Children's Day' on the 9th was presided over by Mrs. Halimon Khongphai. The 'Students' Day' was observed on the 11th, when Major General Jang Shamsher Singh took the chair and gave an inspiring address. The last day's function was presided over by Sri Dev Kant Barocah, Minister of Education, Assam.

RAMAKRISHNA MISSION ASHRAMA, ASANSOL

The functions in connection with the centenary began on the 11th April and ended on the 30th April. On the first day a big procession went through the main roads of Asansol. Several Swamis of the Ramakrishna Order as also Sri Kshitish Chandra Chowdhury, the former Vice-Chancellor of the Viswabharati University, Sri Rajendra Nath Mazumdar, the former Mayor of Calcutta Corporation, Sri Dakshina Ranjan Bose, the news editor of *Jugantar*, Sri Saila Kumar Mukherjee,

Minister of West Bengal, Prof. Haripada Bharati, Prof. Santwana Das Gupta, Prof. Kamal Chandra Chattopadhyaya and other eminent speakers addressed the meetings held on different days in connection with the celebration. The most attractive feature was the exhibition of the life history of Swamiji through clay models and it drew several thousands of visitors from Asansol and near about places. There were *Bhajana* songs by the radio artists Chabi Bandyopadhyaya, Sukhendu Goswami, Sri Panchanan Mahanti, etc. Sri Sudhir Bandyopadhyaya recited *Rāmāyana* songs. On the 28th April the Simulia Athletic Club displayed physical feats. On the next day, the boys of the Ashrama school staged the drama 'Swamiji'. On the last day, Swami Shiveswarananda conducted a magic-lantern lecture on the life of Swamiji.

RAMAKRISHNA YOGODYAN, KANKURGACHI, CALCUTTA.

The centenary celebrations were held from the 12th April to the 15th April. There were *bhajan*s, music. Upaniṣad reading, and two meetings in which Swamis Gambhirananda and Niramayananda spoke. There was also a cinema show on Sri Ramakrishna.

ADVAITA ASHRAMA, MAYAVATI

In connection with the Centenary celebrations of Swamiji, meetings were organized by the Ashrama at Lohaghat, Champavat, and Pithoragarh in which Dr. Ramdas, Sri Rajendra Kumar, P.E.S., Sri B. N. Pande, I.A.S., and Swamis Chidatmananda and Ekatmananda spoke.

NORTH KARNATAKA

Swamis Adidevananda and Sastrananda visited Chitradurga, Davanagere, Harihar, Ranebennur, Hanumanmatti, Haveri, Hubli, Hulkote, Gadag-Betgeri, Dharwar, Belgaum, and Chikkodi, and addressed 23 meetings.

PUNJAB

The celebrations at the Chandigarh Ramakrishna Ashrama started on the 27th January 1963, and continued till the 8th of February. A short life and some lectures and teachings of Swamiji in Punjabi were published. The Governor unveiled a statue of Swamiji. Besides the schools and colleges of Punjab, the following places also celebrated the centenary: Jullundur, Ferozepore, Pathankot, Ambala, Jind, Faridkot, Nilokheri, Kurukshetra (University), Rohtak, Gurdaspur, Gurgaon, Dharamsala, Simla, etc.

JAMMU AND KASHMIR

The local Ramakrishna Seva Sadan celebrated the occasion from the 12th to 17th January 1963. Special issues of the local papers were published and Radio Kashmir broadcasted suitable programmes on the occasion. The Committee has taken up the publication of an Urdu booklet on the life and message of Swami Vivekananda.

AJMER

Dr. Sampurnananda, the Governor of Rajasthan, inaugurated the five-day long celebrations. Symposiums and lectures on the life and teachings of Swamiji were organized in the different colleges. Two important roads, one in Ajmer and the other in Jaipur, have been renamed 'Vivekananda Marg'.

GWALIOR

The centenary was inaugurated on the 17th January 1963 with *pūja*, *bhajana*, *kirtana*, etc. Her Highness the Maharani of Gwalior, M.P., participated in the function. The Municipal Corporation has renamed one of the busiest roads as 'Vivekananda Marg'.

VEDANTA SOCIETY, NEW YORK

On the 17th January 1963, a special worship was held. In the evening a vesper service was performed, accompanied by music. After dinner Swami Pavitrananda discoursed on Swamiji and his works. The public celebration of Swamiji's birthday was held on January 20. Swami Pavitrananda gave a talk on 'Swami Vivekananda: Flaming Spirit of Vedānta'. On April 26, during the 'Members' Dinner', members delivered enlightening speeches on Swamiji's message, recited Swamiji's poem 'Angels Unawares', and beautifully sang the hymn on

Swamiji beginning with 'Mūrta-maheśvara'. On June 18, Swami Sarvagatananda, of Boston and Providence, addressed the congregation on 'Swami Vivekananda: His Love for Humanity'. On the 4th of July, the day of Swamiji's *mahāsamādhi*, Swami Pavitrananda and over fifty members drove to a pretty mountain-top at Putnam County and joyously spent the day there reciting Swamiji's poems and reading his lectures.

Next came a drawing from a large 'hat', into which each member present had deposited his or her favourite quotation from Swami Vivekananda. Each quotation drawn was read aloud by the member who had chosen it. This method of studying and understanding Swamiji's teachings was found to be both beneficial and enjoyable to all present.

Swami Pavitrananda has been giving every Tuesday evening a talk on 'Studies in Swami Vivekananda' throughout the centenary year.

WASHINGTON, U.S.A.

The centenary was organized by a committee of local devotees at the Auditorium of the Smithsonian Institution on 4th October 1963, with the co-operation of the Indian Embassy in Washington and the moral and financial support of the Government of India. It was attended by a large number of Indian as well as foreign nationals including some of the senior officials of the U. S. Government, presidents and professors of universities and representatives of different embassies. The programme commenced with the singing of a devotional song and a song on Swami Vivekananda by Mrs. Balasubramanian, accompanied by Mr. K. V. Rao of the University of Maryland on *tabla*. Ambassador B. K. Nehru gave the welcome address. Thereafter Swami Nikhilananda of the Ramakrishna-Vivekananda Center, New York, spoke at length on the life and essential teachings of Swami Vivekananda. Dr. Grayson Kirk, President of Columbia University, New York, who was the guest speaker, addressed the gathering and emphasized the importance of Vivekananda's thoughts for the modern world and the need for greater understanding on the international level. The meeting concluded with general remarks and a vote of thanks by Dr. Kurt Leidecker, Professor of Philosophy at the Mary Washington College of the University of Virginia, Fredericksburg.

Dr. S. M. S. Chari, First Secretary (Education), Embassy of India, who was in charge of the centenary celebration, made the opening remarks about the centenary and introduced the speakers.

THE HOLY MOTHER'S BIRTHDAY

The one hundred and eleventh birthday of Sri Sarada Devi, the Holy Mother, falls on Saturday, the 7th December 1963.