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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

HOMAGE TO SWAMI VIVEKANANDA

विवेकानन्द-प्रशस्तिः

BY PROFESSOR RABINDRA KUMAR SIDDHANTA SASTRI

अखिलभुवनसारे भारते पुण्यवर्षे

सकलसुगुणरम्या राजते वङ्गभूमिः ।

सुविदितनृपधान्यां लोकमान्यो नरेन्द्रो

जनिमलमत तस्यां दत्तवंशावतंसः ॥ १ ॥

1. In the sacred land of India, the epitome of the entire world, there is a region named Bengal, charming in merits of all description. At the famous capital of that region was born Narendra, a scion of the family of the Dattas, who deserves respect from all.

पशुपतिमतिमान्यं ब्रह्मशक्रादिवन्द्यं

कृतनिखिलनिवेशा दत्तजाया सिषेवे ।

प्रणयमतुलमाप्त्वा पुत्ररूपेण तस्यां

विधृतमनुजदेहो जातवांस्तेन शम्भुः ॥ २ ॥

2. His mother (Bhuvaneshvari Dutta), with all her mind, served the most adorable God Pasupati, worshipped even by Brahma, Indra, and such other divinities. Lord Sambhu, being highly pleased with her devotion, assumed human form and was born as her son.

वर्णाश्रमाख्यमतुलं भुविसारधर्मं
 ध्वंसोन्मुखं बहुविधैर्मनुजापकार्यैः ।
 वैदेशिकं च नृपतिं रिपुपक्षभुक्तं
 दृष्ट्वा निदारुणमयं लभतेस्म दुःखम् ॥ ३ ॥

3. Having observed the decaying condition of the peerless Varnāśrama Dharma, the essence of all religions on earth, caused by different kinds of sinful activity of the people, and having found the foreign rulers unfriendly to that religion, he was feeling excessive agony of mind.

श्रीरामकृष्णनिकषा गतवान् कदाचित्
 श्रुत्वा तदीयवदनाच्छ्रुतिसारभाष्यम् ।
 संरक्षितुं सुविपुलं निजधर्ममार्यो
 ध्यायन् सुशान्तहृदयो यमितां प्रपेदे ॥ ४ ॥

4. Once, as he went to Sri Ramakrishna, he heard from him the true essence of Vedic texts. Since then, this worthy one of tranquil mind, determined to protect his great religion, set his whole heart upon it.

वङ्गेषु छात्रनिवहान्नवभावमुग्धान्
 म्लेच्छैर्नितान्तविजितान् जडवादसारैः ।
 दृष्ट्वा विचिन्त्य मनसा प्रतिकारमीप्सुः
 संन्यासिभावमगमत् स युवापि साधुः ॥ ५ ॥

5. Having found the student community of Bengal lured by the new ideas and very much overcome by the agnostics, the exponents of materialism, and with the thought of finding out a remedy, he renounced the world, though young in age.

सुप्तं स्वकीयहृदये सुविवेकमद्धा
 नेयात् प्रजागरमसौ श्रुतिधमगुप्त्यै ।
 ज्ञात्वेति सिद्धमनुजः प्रददौ स तस्मा-
 यानन्दशब्दसमितां हि विवेकसंज्ञाम् ॥ ६ ॥

6. As he knew, indeed, that he, for the protection of Vedic religion, would awaken the dormant power of discrimination in him, this perfect one gave himself the name of 'Viveka', coupled with 'Ānanda' (Vivekānanda).

स्वर्गं याते नरमुनिवरे रामकृष्णाह्वये द्राक्
 शिष्यास्सर्वे सुचरितममुं श्रीविवेकं वरेण्यम् ।
 मत्वा शक्तं नवगुरुरूपदे स्थापयाञ्चक्रिरेऽद्वा
 सोऽपि त्रातुं मनुजनिवहान् बोढवान्नेतृभावम् ॥ ७ ॥

7. Afterwards, in the absence of that great seer, Sri Ramakrishna, who had departed for heaven, all his disciples, finding the virtuous Vivekananda as the fittest person, made him their new guide; and he, too, with a view to saving humanity at large, accepted the leadership.

लब्धुं ज्ञानं नवनवतमं तीर्थसङ्घाश्च द्रष्टुं
 नेतुं धर्मं निजमनुपमं सर्वलोकप्रकाशम् ।
 त्यक्त्वा पीठं सुकृतिनिलयं सर्वसिद्धेर्निकेतं
 स्मारं स्मारं स्वगुरुचरणं निर्गतोऽभूद् विवेकः ॥८॥

8. In order to acquire new knowledge, to visit different holy places, and to preach his unparalleled religion to the entire humanity, Vivekananda left the sacred sanctuary, the abode of all virtues and perfections and went out, constantly remembering the sacred feet of his Guru.

नानाधमप्रतिनिधिवरैर्नायकैर्धर्मराशेः
 संख्याख्यातुं निजनिजमतङ्कार्यते धर्मसंस्था ।
 श्रुत्वा चैतद् गुणिगणमुखाद् देशमामेरिकाख्यं
 श्रौतं धर्मं विवरितुमना यातुमैच्छत् त्वरावान् ॥९॥

9. Having learnt from some respectable persons that representatives of different faiths were arranging a religious congress with a view to expounding their respective religions, he made up his mind to go to America soon to explain the Vedic religion in the said congress.

अथ विलसति काले तत्र देशे स धीरो
 विपुलसमितिमध्ये चीरकाषायधारी ।
 प्रमितमधुरवाक्यैः शुद्धसिद्धान्तयुक्तै-
 निखिलमनुजवर्यान् विस्मयं द्राङ् निनाय ॥१०॥

10. Then, in a bright season, this sober person with a simple dress of insignificant ochre robes stood up in the midst of the huge gathering in that country, and by a neat little speech, full of sweet words and clean conclusions, caught all by surprise.

निजनिरुपमबुद्ध्या सर्वदेशेषु धीमान्
 विपुलवचनभङ्ग्या बह्निभातिप्रकाशः ।
 नवनवनरसङ्घे व्याख्यया सारयुक्त्या
 समनयदत्तितूर्णं श्रेष्ठतां स स्वधर्मम् ॥११॥

11. Then, in different countries, before different gatherings of people, by dint of his incomparable wisdom, uncommon mode of speaking, and interpretations full of weighty arguments, this talented man, shining like a flame of fire, established within a short time the superiority of his own religion.

भवतु भवतु दीप्तिः शुद्धवर्णाश्रिमाणं
 चरतु चरतु धर्मो वैदिकः शान्तिसारः ।
 लसतु लसतु पुण्यो यज्ञकार्यप्रभावो
 भुवि विलसतु मान्या श्रीविवेकस्य वाणी ॥१२॥

12. Let the true *varnas* and *āśramas* become brilliant, let the Vedic religion, with peace as its essence, be practised, let the glory of the spirit of sacrifice shine, and let the great teachings of Sri Vivekananda hold their own dignity all over the world.

SPIRITUAL DISCOURSES OF SWAMI VIJNANANANDA

December 1931

Swami Vijnananandaji visited the pilgrim centres of Southern India in December 1931 and, after travelling all over South India and giving religious instructions to countless devotees and monks, came on December 21 to the Madras Math. From there he went to Kanchipuram and thence to Madurai. Staying there for a couple of days and visiting the temples of Devī Mīnākṣī and Lord Sundarēśvara, he went to Kanya Kumari via Trivandrum. There he looked intently for a long time at the Vivekananda Rock, and in a trembling voice, said to the monk accompanying him: 'You see, Swamiji had a strange vision as he sat upon this rock on the eve of his departure for America.' Saying this, he went into deep meditation and remained in it for some time.

Then, when he visited the Kanya Kumari temple, he was in a sublime mood of ecstasy while in the presence of the Goddess. He gazed steadily at Her for more than an hour. A monk who was with him said later: 'During this whole period of an hour, there was not even a quiver of his eyelids.'

From there he went to Rameswaram. He was so delighted at seeing the deity there that he told his companion: 'What I wanted has been fulfilled.'

At Ramnad, on the second day, he saw Swamiji in a dream. As soon as he awoke, he told his companion in great joy: 'I saw Swamiji just now in a dream. He was walking about restlessly.' There was an India-wide hartal on that day in protest against Pandit Jawaharlal Nehru's arrest.

From Rameswaram he returned to the Madras Math. On Sunday, the 10th January, at the request of the devotees who had gathered there, he gave a religious discourse, in which he said: 'The aim of human life is to realize God, as this alone can give us real joy and eternal peace. People run

after wealth, name, and fame; but, in the end, they find that the results are contrary. It is not only that it all ends in disappointment, but also mental disquiet follows and one thinks oneself unhappier than before. Worldly riches only swell our egotism and pride, and there is no greater impediment in the pursuit of religious path than this.

'Indeed, it is this pride, born of ignorance, that blinds our vision. God's glory is manifest all around us, but still we do not see Him, the reason being that we are reluctant to cast off the veil of ignorance that covers our vision. Some had asked Sri Ramakrishna: "Why don't we see God?" He covered his face with a cloth and said: "You can't see me now because my face is covered. In the same way, if you remove the veil of illusion which stands between you and God, you will find Him revealed before your eyes."

'The greatest duty of man is to keep his mind centred on God. With every breath we should think of Him. We should know that remembrance of Him when we inhale the air purifies our inner being and remembrance during exhalation sanctifies our body. The greatest need is to concentrate on Him when we are dying. Then, all those whom we thought of as our near and dear ones in our lives forsake us. We very often find that for want of purity of heart and concentration on God, people get terribly afraid on the eve of death; some cry out in fear at the sight of hideous apparitions of the messengers of Death. But the glory of God's name saves us from these fears and also delivers us for all times from the clutches of Death.'

A devotee: 'Sir, was it with a view to conquering death that Sri Ramakrishna worshipped the Universal Mother?'

Maharaj: 'Well, you can take it in any way that appeals to you: It might have been with the idea of conquering death or with some higher purpose, to realize the

ultimate Truth. But, in point of fact, whatever spiritual austerities he went through were not necessary for his own salvation or spiritual insight. He, in truth, was a perfect *jñānin* from his very birth. For a great soul like him to be born into the world, to undergo spiritual austerities, and to practise difficult disciplines was only to set an example before the world and for the benefit of humanity.

Devotee: 'What was your mental reaction when you saw Sri Ramakrishna for the first time?'

Maharaj: 'He seemed to me to be just like a child, even purer and simpler than a child. Nothing worldly occupied his mind; his only thought was of the Divine Mother. Contact with him would make one feel that one's heart had been cleansed of all dross. As a matter of fact, the company of holy men makes the heart pure for ever. It is said that the sage Durvāsas once went to visit hell where condemned souls were suffering all sorts of tortures as punishment for their sins. As soon as the sage made his appearance there, they were relieved of their agonies and began to sing the praises of God. Hell seemed to have been transformed into heaven; the reason was that the sage's purity of life had such innate power in it as to deliver those tortured souls from their sins, and save them from the agonies of hell.'

'We have to remember that all substances have three aspects: name, form, and essence. So long as we are unable to transcend the realm of name and form, we cannot comprehend the real essence of the thing. And only the realization of Ātman, the ultimate verity behind all things, will give us everlasting peace.'

Devotee: 'But, Swamiji, what we lack is faith; and we find that the rational in us always stands in the way of that faith. What would you advise us about it?'

Maharaj: 'What you say is not the whole truth. Faith there is, certainly; there is nobody in the world without faith. Without

it you would not be able to take a single breath.'

Devotee: 'You were saying, Swamiji, that contemplation of God leads to heavenly joy and everlasting peace. But how is that possible in the present state of things when we see all over the country sorrow and heart-rending wailing due to political movements and the lack of trade and commerce?'

Maharaj: 'Why should you attach so much importance to worldly events and movements? These have been and always will be there. If, for instance, the political independence you are striving for becomes a reality, will that bring an end to all your troubles? Certainly not. As a matter of fact, it is not these external struggles which give rise to mental unrest, but it is our inordinate attachment to worldly things and uncontrollable desire to acquire them that make our spirits restless. If God Himself comes down to confer on us the blessing of peace, we will turn down His offer. This is why He comes down as the embodiment of renunciation. He comes to deprive us of all our worldly possessions and everything that we call our own; but very few among us are prepared to discard everything for the sake of God, our attachment being more for the treasures of the world, than for those of heaven. You were talking of political agitation. Well, look at Mahatma Gandhi. He has thrown his entire being into this struggle; but would you say that, even while in the thick of the fight, he does not meditate on God and is not striving for everlasting peace of mind? In the midst of your hard life-struggle, your efforts should be directed towards attaining mental equilibrium. That is the only way of achieving worldly peace, and you have to study this aspect of Gandhiji's life.'

Devotee: 'Gandhiji, of course, is unique. Is it possible for ordinary people to emulate him?'

Maharaj: 'Why not? He is a person in flesh and blood just like yourselves, and why

can't you be like him? If the sorrows and miseries of the country had really stirred your hearts, you, too, would have joined him in your endeavour to gain mental peace. And only then would you realize what an amount of self-sacrifice that would entail. To achieve real peace, what is needed is renunciation and self-purification—that is the all-time truth. Whether in the spiritual or in the political sphere, you cannot expect to achieve anything without self-abnegation.'

After keeping silent for a few seconds, he softly said: 'In reality, the entire universe has its basis in a gigantic self-sacrifice.'

Maharaj stopped speaking to the devotees as he was to leave for Calcutta after a short while. The assembled devotees prayed for his blessings. He said: 'When a monk meets another person, he asks him, "Is your vision clear?" This greeting means that everything depends on how we look upon this world. To see the pure existence of God behind the multiplicity of things in the world—that is the true angle of vision. People go to temples to see God; but that is only His external manifestation. Even behind that mat lying on the floor, you have to realize the existence of the divinity. For far beyond all name and form is God's benign existence shining brighter than gold. That you may all receive spiritual illumination and gain eternal peace through the realization of the ultimate Truth is my earnest and heartfelt prayer to God.'

Belur Math, January 12, 1932

After spending about three weeks in South India, visiting the pilgrim centres, Swami Vijnanananda came back to Belur Math. After the midday rest, he came to visit Mahapurush Maharaj and the two were full of joy on meeting each other. The latter asked him what places he had visited.

Swami Vijnanananda: 'From Madras, I went to Madurai and Trivandrum. In the latter place, would you believe it, there are such huge coco-nuts (indicating with his

hands the size), each containing about a seer and a quarter of very sweet water! Then I went to Rameswaram and Kanya Kumari. The temple at Rameswaram is so beautiful! I have not seen another temple with such marvellous carvings and engravings. Coming back to Madras, I visited Bangalore, Mysore, and Ooty. It was a very pleasant trip, but the South Indian food became somewhat monotonous. Now, I will have a good change.'

Swami Vijnanananda being known to be fond of torches and fountain-pens, Mahapurushji affectionately told him: 'I would present a pen and a torch to you.'

There was nothing serious in their conversation; there was in it an expression of deep joy and affection and an exchange of profound heartiness and cordiality. Each seemed to be filled with the joy of the other's company. Swami Vijnanananda left after a while for his evening stroll. Mahapurushji said later: 'It was such a pleasure to meet Hariprasanna (the pre-monastic name of Swami Vijnanananda). What a nice child-like nature he has!'

* * *

At night, one of the monks, after making his obeisance to Swami Vijnananandaji, asked him: 'How did you like your pilgrimage to the South, Maharaj?'

Maharaj: 'Well, it's the same everywhere. God pervades everything, inside and outside. But, of course, it is a joyful experience. When you realize that He is within you, you will get rid of all your worldly desires; and it is for this that you have renounced everything. Do you understand?'

Monk: 'Bless me, Maharaj, that I may really understand that.'

Maharaj: 'I always pray for all as I pray for myself that all may be truly happy. Prayer is a very important thing. Passions are controlled only when we have the real vision of God. Repeat His name as much as you can—there need be no fear, my brother.'

Next morning, Swami Vijnanananda came

to Mahapurushji's room with a German cup and saucer which he had bought after much selection the previous day. They talked in a jovial mood, like two small boys. Suddenly, Mahapurushji became grave and broke into a song :

'Don't you worry about having a vision of the Divine Mother. She is not the Mother of yours and mine alone, but of all the universe. She wants to hear Her children call Her, and therefore, keeps Herself concealed, lest after seeing Her they should cease to call Her.'

The song changed the whole atmosphere of the room and the singer and listeners were all filled with a feeling of divine emotion. They remained speechless in a mood of ecstasy and, after some time, Swami Vijnanananda said : 'It is a beautiful song. Very impressive. What else is there now but this?'

Mahapurushji : 'Have you had your tea?'

Swami Vijnanananda : 'No, not yet; I shall go and have it now.'

* * *

In the afternoon, a monk earnestly prayed for Vijnan Maharaj's blessings and for a few words of advice. Maharaj, in a serious mood, said : 'You have nothing to worry about when you are always in the presence of the Master and of Mahapurush Maharaj. Always recite the name of God, throughout the day and night. While doing your allotted duties, you should all the time be thinking of Him, in the same way (as the Master said) as a woman thinks of her paramour. The paramour, of course, can be seen; but where is the trace of God? Still you can get a glimpse of Him sometimes, and that's why you have left everything to become a monk. Take care that doubts of any sort do not assail you. Well, I tell you, you have nothing to worry about.'

At another time, he told a monk : 'You are in the company of 'Mahapurush'—a liberated soul. Don't worry about salvation—it will come by itself.'

SWAMI VIVEKANANDA'S ACHIEVEMENTS IN THE WEST

[EDITORIAL]

Till recent years, the achievements of Swami Vivekananda in the West used to be summed up in a few sentences : (1) He stirred up the Western world to a consciousness of the cultural and spiritual greatness of India, so that the West became more respectful of India and sympathetic towards her aspirations. (2) As a consequence of this, the Indians themselves regained the lost faith in their own worth and in the high destiny of their motherland. (3) Thenceforward, the Indians came to evaluate the Western ideas and institutions at their true worth, and as a result, the erstwhile blind imitation or prejudiced rejection was replaced by thoughtful adaptation. (4) Thus was opened a new

chapter of mutual esteem, understanding, and co-operation. (5) The false propaganda against India by Western missionaries received its death blow, and along with this, the mass conversion of the Hindus to Christianity became a thing of the past.

All this is true. But to Marie Louise Burke, the author of *Swami Vivekananda in America : New Discoveries*, goes the credit of bringing forth fully to the forefront the extensive spiritual ministrations he undertook throughout the length and breadth of the United States of America, and the great number of followers he made of the universal spiritual message of India. Earlier writers had also referred to this fact, and sometimes,

very pointedly; but to produce a telling effect on the reading public, they did not have before them the mass of evidence that Mrs. Burke adduces, nor did they study this phase of Swamiji's life against its true background and in the light of the place it occupied in the totality of his contribution to the uplift of the human spirit just like any other spiritual messenger of the highest order that the world has seen so far. Thus Swami Vivekananda's achievements in the West are worth a little detailed study here in the light of the material provided by Mrs. Burke in her book.

Swamiji visited the West twice—first in connection with the Chicago Parliament of Religions (September 1893). This time he sailed from Bombay on May 31, 1893 and returned to India after three and half years through Colombo, where he landed on January 15, 1897. For his second visit, he left Calcutta on June 22, 1899 and came back to Calcutta on December 9, 1900. Before assessing his achievements in general terms in the field of the spirit and in other spheres of abstract ideas, it will be well to finish with the more concrete phases.

During his first visit, he travelled extensively throughout the United States, delivering lectures to thousands of appreciative people. But, for securing more permanent results, he soon adopted the process of personal contact through class talks and interviews, mainly at Greenacre and New York, which culminated in the most intensive training to an intimate circle of disciples at Thousand Island Park. This process enabled him to start a Vedānta centre in New York in November 1895. He, also, initiated two Americans into the monastic life according to Hindu rites. This was a very bold experiment, not only because it was entirely a new conception in the West, but also because the conservative section in India of those days would not approve of such a step. The experiment, of course, was not quite a success, for the persons he could get at that initial stage were hardly suited for the purpose. Thus Madame

Marie Louise, a Frenchwoman by birth, whom he called Swami Abhayananda, and Herr Leon Landsberg, a Russian Jew whom he called Swami Kripananda, both failed to come up to his expectation, though both showed much promise in the earlier months. Madame Louise's initiation into *sannyāsa* was something revolutionary from the Indian point of view. For the Order of monks to which Swamiji belonged did not much encourage *sannyāsa* for a woman even in India. At a later time, he initiated Dr. Street into *sannyāsa* with the name of Swami Yogananda. During this time he also found a very devoted follower in a young Englishman, Mr. Goodwin, an expert in shorthand, who later renounced everything to follow the Swami as a *brahmacārīn* under the name Gurudas and to earn the gratitude of later generations for recording many of the Swami's lectures. And, in England, with inspiration from him, Miss Margaret E. Noble, an Irish educationist, devoted her whole life to the uplift of India in general and the Indian womanhood in particular under the name 'Nivedita' or the 'dedicated one', which she received from her *guru* as a *brahmacārīnī*.

The Swami's first visit to England also saw the beginning of a Vedānta movement there with a semi-permanent centre, mainly taken care of by Mr. E. T. Sturdy. The Swami's second visit to the West consolidated the achievements already made. The New York centre had, by then, become fully established. Another centre was now started at San Francisco, which also became permanent. The Shanti Ashrama in the west coast was also established. And there sprang up other Vedānta centres, which, however, did not prosper equally. Nevertheless, the success attained in these places was remarkable, and it opened out the way for others who soon followed him to consolidate and expand with ever-increasing local support the work so prophetically conceived and heroically executed by the illustrious Swami.

Another concrete achievement of Swamiji

was the number of valuable books written by him or published from the records of his lectures and class talks. The books became very popular, educating the Western people about the Indian mode of spiritual endeavour and synthesizing for the Hindus themselves the thoughts of their forefathers. The books have been gaining in popularity all along. The scholarship displayed in them is really deep and thorough, the presentation is charming, and every page reveals the depth of the Swami's realization of the truths he preached.

Thus we find that, in the West, he formulated his ideas clearly, had them printed as books and brochures, trained a group of devoted disciples, some of them dedicated wholly to his cause, and he established some centres for the propagation of his message. In addition to all this, he obtained the financial backing of Mrs. Ole Bull of U.S.A. and Miss Henreitta Muller of England for starting some of his Indian works. He tried to earn money by personal effort for his work in India, but the success in this was not commensurate with his expectations.

II

The success of his work depended on various other factors. In addition to his close adherents, he needed wider circles of friends and admirers who would lend direct and indirect support to his movement as a whole. Again, in addition to rousing popular sentiment, the permanence of the work needed the approval of the intelligentsia, as also of the religious and social leaders. We shall see that the Swami succeeded immensely in these fields as well.

The readers of the Swami's *Life* are aware of the fine oratory he commanded, which was lauded by the American newspapers with one voice; and his admirers were varied and numerous, as revealed by Mrs. Burke in her book, referred to earlier. She quotes from the autobiography of the well-known poetess, Miss Harriet Monroe, who attended

the Parliament of Religions at Chicago: 'It was the last of these, Swami Vivekananda, the magnificent, who stole the whole show and captured the town. Others of the foreign groups spoke well. . . . But the handsome monk in the orange robe gave us in perfect English a masterpiece. His personality, dominant, magnetic; his voice, rich as a bronze bell; the controlled fervour of his feeling; the beauty of his message to the Western world he was facing for the first time—these combined to give us a rare and perfect moment of supreme emotion. It was human eloquence at its highest pitch.' If this was the reaction of one who heard him, the impact on those who read his lectures years later was no less. For this, we have a recent testimony in the words of Romain Rolland: 'His words are great music, phrases in the style of Beethoven, stirring rhythms like the Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of books at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports must have been produced when in burning words they issued from the lips of the hero!'

We need not multiply quotations from the American newspapers substantiating the above impact of his personality on others; for these are well known to the readers of the *Life of Swami Vivekananda*. For additional information, the interested reader may turn to the pages of Mrs. Burke's book, from which we reproduce only two typical excerpts that originally appeared in the *Appeal-Avalanche* of January 15 and 16, 1894: "One of the giants of the platform", "a sensation of the World's Fair Parliament", "an orator by Divine right"—All this and more is true of Swami Vivekananda the Hindu monk.' 'His matchless oratory, deep penetration into things occult, his cleverness in debate, and great earnestness captured the attention of the world's thinking men at the World's Fair Parliament of Religions, who have since heard

him during his lecture tour through many of the states of the Union. . . . In conversation he is a most pleasant gentleman; his choice of words are the gems of the English language, and his general bearing ranks him with the most cultured people of Western etiquette and custom.'

In his itinerary, he covered almost the whole of the United States of America. He worked with equal energy and success in London and some places around the city. He also spoke at the Congress of the History of Religions in 1900, at Paris. And his European tours were full of personal contacts of far-reaching effect. Thus his eagerness to deliver his message most effectively and in the shortest of time possible can be compared with the zeal of the most noted prophets recorded in history.

Even the recorded lectures and class talks, which form only a part of the numerous lectures and interviews given by him, give an idea of the intensity of his activity during the months following the Parliament of Religions. Besides these, from January 28, 1895, he started the New York classes, which were followed, as already noted, by more intensive training at the Thousand Island Park (June 19 to August 7, 1895).

After Thousand Island Park, he went to England, where also he met with equal success, or even greater success in the sense that he got from there some staunch disciples like the Seviers and Nivedita who devoted themselves and their money to his Indian work whole-heartedly. He returned to New York on December 6, 1895 to resume his work. He returned to England next year in the summer, from where he started for the Continent in July, returning to London on September 17, 1896. Soon his first visit to the West ended and he was in India.

During these travels in the West, in the course of his lectures and conversations, he contacted eminent intellectuals like Professors William James, Max Müller, Paul

Deussen, and others, artistes like Madame Calve and Sarah Bernhardt, scientists like Maxim and Tesla, and many other noted personalities in both the continents who were highly impressed by his life and message and profited by them in personal life or in their special fields of activity.

From the very beginning, Swamiji had an idea of ministering to the spiritual needs of the West and acquiring from them the wherewithal for his scheme of regenerating India. From the facts presented so far, one may assume that he was very successful in his mission of getting financial support for his Indian programme. But actuality belies such an assumption. For the first few months, he was swindled by a lecture bureau which exploited his talents and made money, but paid him almost nothing in exchange. Then he decided to stand on his own legs; but this, too, brought no better monetary success. And the little he got he often gave away in charities. To illustrate this, we may present a few excerpts: 'Now, my children,' he wrote to Alasinga in May 1895, 'I could have made a grand success in the way of organizing here, if I were a worldly hypocrite.' His *Life* states: 'The Swami gave his services free as air. The rent was paid by voluntary subscriptions, and when these were found insufficient, the Swami hired a hall and gave secular lectures on India and devoted the proceeds to the maintenance of the classes.' The proceeds of a lecture in Brooklyn on February 25, 1895, was paid to Sasipada Banerjee of Calcutta for the maintenance of Hindu widows. 'For himself, he accepts for public lectures only what is necessary for travelling expenses and his food, clothing, and lodging from week to week', wrote Professor Lewis G. James on February 24, 1895. 'I personally know of one instance where he returned to an enthusiastic admirer a check of \$ 500, freely given.' 'These lectures are for the joint benefit of the Swami Vivekananda's Educational Work, and the Publication fund of the Ethical Association'

(Announcement in the Bulletin of the Brooklyn Ethical Association). The *Appeal-Avalanche* of January 22, 1894 had the following comment: 'Heretofore, Vivekananda has lectured for the benefit of one charity-worthy object or another, and it can be safely said that he has rendered them material aid. Last night, however, he lectured for his own benefit.'

III

These lectures, interviews, etc. were calculated to present the universal ideas embedded in the ancient Indian scriptures in the truest, clearest, and most forceful way possible. Along with such an intellectual approach, Swamiji also attended to the spiritual uplift of all who came to him. Of this, we have enough recorded evidence. But much more can be easily inferred. Let us first deal with representative written testimonies. It was not really through the intellect, but through the heart that Swamiji's appeal reached the Christian world. 'Those who came to know him best', wrote the *Iowa State Register* in 1894, 'found him the most gentle and lovable of men, so honest, frank, and unpretending, always grateful for the many kindnesses that were shown to him. Vivekananda and his cause found a place in the hearts of all true Christians.'

The *Detroit Free Press* of February 11, 1894 made the following announcement: 'Since the Parliament, he has spoken to immense audiences in many towns and cities who have but one opinion of praise and (are) enthusiastic over his magnetic power, and his way of giving light and life to every subject he touches. Naturally, his views of great questions, coming like himself from the other side of the globe, are refreshing and stirring to American people.'

And we have on record the experiences of two American ladies—Miss Christine Greensidel, later known as Sister Christine and Miss Marguerite Cook. The former attended all the lectures given by Swamiji at Detroit,

and wrote: 'The power that emanated from this mysterious being was so great that one all but shrank from it. It was overwhelming.' After hearing Swamiji, the latter was impelled for the first time in her life to congratulate the speaker by shaking hands with him. 'I shall never forget his searching look', she said many years later; 'I was so aware of his greatness and holiness that I couldn't bear to wash my hand for three days.' The effect of Swamiji's spiritual ministrations through all these several means can best be summed up in Sister Christine's words: 'Was it possible to hear and feel this and ever be the same again? All one's values were changed. The seed of spirituality was planted to grow and grow throughout the years until it inevitably reached fruition.' The *Detroit Free Press* of February 21, 1894 had this comment: 'He does not antagonize, but lifts people up to a higher level—they see something beyond man-made creeds and denominational names, and they feel one with him in their religious beliefs.'

Again, when we hear of the audience at the Chicago Parliament of Religions standing up electrified at the mere utterance of the simple words 'Sisters and Brothers of America' and cheering him as one man, when Mrs. Mary C. Funke, writing of his farewell speech at Detroit, says, 'there was a hush, a stillness that could almost be felt, and the vast audience breathed as one man', and when similar statements are made almost everywhere and Swamiji himself asserts that, while speaking, he felt as though some power emanated from him and engulfed his audiences, we can easily infer that it was nothing but the spiritual inspiration that prophets and saints of the highest order are known to possess and impart to others.

All this on the positive side. But to make his mission effective, he had to demolish the false propaganda of others, which blocked the way for a true understanding of the message of India to the West as well as of the West's contribution to the progress of the world as a

whole. It was a most unpleasant duty, a dangerous task that raised a veritable hornet's nest about him, impugning his character and threatening his very life. The propaganda against India had long been engineered and led by the Christian missionaries, either out of blind fanaticism or for ensuring popular support for their work in the East. When Swami Vivekananda's personality and speeches began to pull down this veil of falsehood, they turned against him, and some Indians too, of both Christian and other denominations joined hands with them. Among these were the admirers of Pandita Ramabai, a Hindu widow converted to Christianity, who had spread all sorts of untruths or half-truths against Hindu society for the sake of gaining the financial backing of the American public for her educational endeavour in India. The Theosophists were not friendly to the Swami, and Mr. Mazumdar became vitriolic.

Swami Vivekananda did not care much for the malicious personal calumny spread by these people; but for the sake of better moral atmosphere all around, and for the sake of his mission, he often exposed the hollowness of their propaganda, and this had a telling effect not only in silencing his opponents, but also in advancing the cause he had in mind. In illustration of this, we may refer to certain facts. The *Appeal-Avalanche* of January 21, 1894 had the following comment to make: 'It has been the supreme effort of Christian America to enlighten the beclouded minds of heathen India, but it seems that the Oriental splendour of Kananda's religion has eclipsed the beauty of the old-time Christianity, as taught by our parents, and will find a rich field in which to thrive in the minds of some of the better educated of America.' Most often, the missionaries were not silenced by any deliberate effort on his part, but his very personality and the liberal ideas he preached were so forceful, that falsehood had to beat a retreat willy-nilly. The *Appeal-Avalanche* itself shows how he avoided direct conflict:

'Kananda has no quarrel with the faith of the Western world, as he calls Americans. While he sees much in their mode of life, their social and religious institutions, to disagree with, he does not criticize them, unless called upon to do so. He is here rather to cull from American soil ideas and natural aid that will advance his people.' The result of it all, as noted by Mrs. Burke, was that 'Swamiji, with one stroke, absolved India of "Mahatmaism" as well as "heathenism"—a stroke which neither the Theosophists, nor the missionaries thanked him for'. Thus it is that Dr. Grossman remarked: 'After listening to his truly natural religion, one is not quite sure but there is more of heathenism in this land of ours than ever we charged to his people.' In exposing the tricks of the missionaries who poisoned the young minds with false and repelling pictures, songs, and fables, he pleaded that American morality itself required that the next generation be saved from such falsehood. The net result was that the American public ceased to support the foreign missions as liberally as they had done, and conversion in India fell down appreciably.' The more positive gain in the West, however, was that the Western mind, as a whole, became more receptive to his message, and a select group there accepted him almost as a new prophet. And India gained immensely, for the Western world realized for the first time that what the undeveloped countries required was not more religion, but more bread and the wherewithal to raise their standard of living.

IV

His message in the West was, in a sense, unique. His broadness of mind naturally appealed to all liberal-minded people. The *Winconsin State Journal* of November 1, 1893, for instance, wrote: 'Pagan though he be, Christianity may well follow many of his teachings. His creed is as wide as the universe, taking in all religions, and accepting truth wherever it may be found. Bigotry and superstition and idle ceremony, he de-

clared, have no place in "the religion of India." He gave them, a better and more comprehensive view of life, philosophy, and religion, without consciously antagonizing anybody. If he seemed to hit out now and then, it was like an irate child, which found no other method of expressing disgust at unfair treatment than by crying and throwing about its hands and feet, which acts may harm itself more than anybody else.

The enlightened and devout Americans could easily appreciate such sentiments as: 'We of the Hindu faith believe in worshipping God for love's sake, not for what He gives us, but because God is love, and no nation, no people, no religion has God, until it is willing to worship Him for love's sake.'

The need of accepting his universal conception about God was put thus by Dr. Grossman: 'Let us learn from the Hindu the lesson that God lives and reigns, now and ever, that God is in every flower of the field; in every breath of this air; in every throb of our blood.'

He never spoke a word against Jesus Christ, rather he showed the highest love and rev-

erence for him. But he criticized the superstitions, dogmas, and bigotry that degraded Christianity of those days. And all fair-minded people conceded that the criticism was justified. In his characteristic way he declared: 'If your missionary does not follow Christ, what right has he to call himself a Christian? We want missionaries of Christ.'

The whole effect of his preaching was ably summed up by the editor of *Sunday News Tribune* of March 18, 1894, in the following words: 'It is more than probable that the placid Hindu has taught us a lesson and that the fruit of all his work here will be a broadening of our sympathies and some enlargement of our ability to comprehend views upon important subjects that are quite out of the beaten path in which our thoughts and opinions have been accustomed to travel.' And the *Moines Daily News* of November 29, 1893 wrote: 'Vivekananda and his cause found a place in the hearts of all true Christians.' The American poetess Harriet Monroe wrote: 'His vision entrusted to our fresh energies his hope of a more united and better world.'

SWAMI VIVEKANANDA : HIS IMMORTAL MESSAGE

BY H. H. SRI JAYA CHAMARAJA WADIYAR

The century in which Swami Vivekananda was born in India was full of the ferment of a cultural renaissance which manifested itself in several religio-social movements like Brahma Samaj, Arya Samaj, the Theosophical Society, and the Ramakrishna-Vivekananda Movement. This was, in a way, the result of the vital contact between Indian and Western cultural values. The dreaming East was awakened, as it were, to new possibilities of achievement by the dynamic West. Age-long Indian spirituality lay slumbering in a hoary tradition. Western ideas began to influence

the thought of the land, and there was even a deliberate onslaught on the traditional values of India. The culture of the West almost took an aggressive form and India had to take a similar attitude to meet the challenge—an attitude which was characterized by Sister Nivedita as 'aggressive Hinduism'. Here 'aggressive' only meant dynamic and active, not offensive or intolerant. This movement needed new messiahs who could propagate the new gospel of Hinduism with vigour and foresight. Awakened India found a new voice in that Lion of Vedānta, Swami

Vivekananda, who left a profound and deep impression on modern India and the West.

Swami Vivekananda was the child of the new age that had dawned in India. He had imbibed Western learning which stimulated him to rethink about the concepts of his own culture. He hungered for knowledge which he avidly devoured from wherever it came. He was athirst for knowing some of those things which his ancestors had pondered upon and made their own. The philosophies of the West, that of Herbert Spencer, John Stuart Mill, and others, gave him no abiding satisfaction. He found a serious lacuna in their thinking. It seemed to him that they merely touched the fringes of the problem. They left him disappointed and frustrated. They did not allay his deep thirst for a knowledge that liberates. His soul was in rebellion against conventions and customs of his own country which happened to conceal in a crust the real fertilizing stream that flowed beneath it. He was like a person who is described by the Upaniṣads as one who roamed about on the surface of the earth not knowing that a treasure lay hidden underneath his feet: '*Tadyathā'pi hiraṇyanidhīm nihītam akṣetraññā uparyupari sañcaranto na vindeyuh'* (*Chāndogya Upaniṣad*, VIII.3.2).

He began to hunt for this hidden treasure. He went to teachers, professors, and *panditas*, seeking an answer to questions that surged in his breast. However, the door, for which he found no key, remained shut. Sad at heart, he brooded for days on end on the riddle of life, went through the dark night of the soul, and was filled with darkness and despair. No ray of light penetrated the dense darkness that concealed the truth. We have known in history of great men and women passing through this anguish of the soul as a prelude to seeing the light. Gautama the Buddha passed through this agony before illumination dawned on him. Jesus Christ saw the light after an 'encircling gloom'. Prophet Moham-med had the light of heaven bursting out on him before God vouchsafed to him the rev-

elation. Swami Vivekananda's own teacher Sri Ramakrishna Paramahansa had the vision of the Deity only when he felt he could no longer continue to live without that redeeming vision. This is how the great teachers of mankind followed the gleam which led them onward in the precipitous path on which they chose to walk, a path which the Upaniṣad likens to a 'razor's edge—*kṣurasya dhārā niśitā duratyayā'* (*Kaṭha Upaniṣad*, III.14).

In this precipitous search for the ultimate truth, Swami Vivekananda, the disillusioned intellectual, came upon an almost unlettered mystic, who had made his home on the fringes of Calcutta, on the banks of the sacred river Gaṅgā. This mystic was unostentatious in appearance and odd-looking. His hair was unkempt. He was unshaven. His body was half-covered by the fragment of a cloth. He was so careless of his personal appearance. But an unearthly light shone through his luminous eyes. He was extraordinarily tender and compassionate. Swami Vivekananda was strangely fascinated by this man, who saw in him the vision of Nārāyaṇa. The words that the master spoke strangely stirred him to his depths. He felt he was in the presence of one who had an aura around him of what Rudolf Otto describes as the 'numinous' which strikes one with a feeling of awe and reverence. Here was religion which was realization. Religion ceased here to be merely doctrine and dogma. It became realization or *sākṣātkāra*, the only thing that is capable of giving life and reality to religion which would otherwise merely deteriorate into a soulless ritual and a sapless routine. Such a religion as this, which was derived from one who himself had realized it, gave to Swami Vivekananda's life a new tone and temper. He underwent a remarkable transformation within himself at the divine touch of this extraordinary man. All doubts that formerly corroded his soul came to be dissolved. All uncertainty ceased. His quest for certainty came near fulfilment. This event of great significance in the life of a foremost intellectual in India was not only

of tremendous importance in the life of Swami Vivekananda as an individual, but also came to be invested with an extraordinary significance for the whole of the Indian people, nay, for the whole world as later events proved.

Fired with his Master's flame which he described with such vividness and zeal in his essay on 'My Master', this great disciple swept like a whirlwind over the whole sub-continent from one end to the other, visiting the different parts of India, its great cities, its temples and places of learning. He was yet an obscure figure, though here and there those who came into closer touch with him knew somewhat of the fire that was raging in him. He exhorted the people to shed their weakness, their superstitions, their faint-heartedness, their inertia. 'Do not confuse your *tamas* with *sattva*', he roared. 'Arise, awake, stop not till the Goal is reached' was his continuous exhortation. Prince and peasant, pundit and philosopher, the monks and the laity were all made astir when they heard this new voice which appeared like calling them on to a new life and a new era. He recalled to them the golden age of the dim past, the age of Vedas, the Upaniṣads, the age of the Buddha and Mahāvīra, the age of Rāma and Kṛṣṇa. It looked as if he made the people realize the presence of a new *avatāra* in their midst in fulfilment of the prophecy of Śrī Kṛṣṇa in the *Gītā* (IV.7,8). To uproot evil and to re-establish righteousness was the supreme task to which he called all people in India, young and old, rich or poor, scholar and peasant. 'The world is witness to the fact that, in the wake of moral depressions, enthusiastic fervours have re-awakened mankind periodically. This message reverberated in Swami Vivekananda's powerful voice with a new ring of truth. He called on all those who were in quest of religious life to abandon their self-righteousness and seclusion and plunge themselves into the world's work in order that they may redeem themselves. His slogan became '*ātmano mokṣārtham jagaddhitāya ca*'. One's own

liberation is wrapped up with the redemption of the world.

During his peregrinations in India as a *parivrājaka*, he happened to visit the State of Mysore over which reigned my noble ancestor, His Highness Sri Chamarajendra Wadiyar of revered memory. This was before he left India to go abroad. The Maharaja and the people of the Mysore State are proud of this fact that they have had in some measure the privilege of contributing their humble mite to render it possible for Swami Vivekananda to go abroad carrying the lighted torch of his Master who represented in himself the entire gamut of India's spirituality. It is this message of Vedānta as universal religion, which broke all barriers that divided mankind, that he carried beyond the shores of India and impressed the Western world with the truth of the spirituality of India. Till then it was practically a sealed book to people in America and England. To them, India represented a land of the heathen steeped in darkness and ignorance, to be mercifully made regenerate. The missionaries of the West took it as their sacred duty to carry the teachings of the gospel of Christianity the like of which, they thought, we did not possess. At the Chicago Parliament of Religions, Swami Vivekananda made his debut and electrified the whole atmosphere. Some journals gave it as their opinion as to how absurd it was to carry religion and spirituality to a land which produced a Swami Vivekananda and gave birth to philosophy and religion which his teachings brought to light. This 'ochre-robed' *sannyāsin* spoke in ringing tones of the faith of his ancestors from the platform of the Parliament of Religions. He spoke to them of the glorious spiritual heritage of the people of India, a heritage from which the whole world may draw an inspiration for noble living. Swami Vivekananda made the reputation of India soar sky-high by his lofty utterances. He made numerous disciples who walked humbly in his foot-steps. Among them were men and

women of the West who took to the order of *sannyāsa* and dedicated themselves to the service of India. His disciple, Sister Nivedita, who wrote the excellent book, *The Master as I Saw Him*, about Swami Vivekananda, threw herself heart and soul into the cause of the upliftment of Indian women and children. She wrote books like *The Web of Indian Life*, *Cradle Tales of Hinduism*, *Dharma and Religion*, and others which helped the educated people of India to a reappraisal of their own civilization and culture. They fostered a sense of self-respect and legitimate pride in their ancient heritage. Tasks of social reconstruction became as much a religious as a social duty. Mysticism and charity began to walk in unison. A new social conscience was awakened and with it a new era of social progress commenced. Swami Vivekananda desired that Indian society must adopt itself to changing conditions without surrendering its excellent roots in India's characteristic genius of the synthesis of cultures and spiritual regeneration of man. He created a new order of *sannyāsins* who would be responsible for running educational institutions, hospitals and hostels, homes for the mentally afflicted, *āśramas* for those who longed for peace of mind and tranquillity of the soul without which mere worldly glory or prosperity would turn into ashes. In Swami Vivekananda, we find the giant of India waking up. In him we find uncoiled the Kuṇḍalinī Śakti that lay coiled up in its slumbering depths. This was the renaissance of Śakti, a power which can conquer the world by its internal strength, a Śakti, to acquire which has been the goal of her national life. This Śakti was the object of worship of Sri Ramakrishna Paramahansa and his great disciple Swami Vivekananda. The Swami with his *ātma-śakti* or spiritual power charged the generations that came after him with a sense of morality and good life. Swami Vivekananda was impatient and intolerant of any fear and weakness. He was the adherent of the Upaniṣadic saying '*nāyamātmā bala-*

hīnena labhyaḥ' (*Muṇḍaka Upaniṣad*, III.2.3), which means that the Self cannot be obtained by a man without strength. This strength is not that of arms and armaments; it is the spiritual strength of the Soul. Let us, therefore, invoke the spirit of Swami Vivekananda who reminded us of this great truth taught in our ancient Vedāntic texts.

Swami Vivekananda's gospel of Neo-Vedānta is new and yet old. Its foundations lie deeply imbedded in the sacred scriptures of India and its great masters of interpretation like Śaṅkara. The vision of the unity of the universe which is no other than Brahma-darśana is the core and quintessence of this Vedānta. The light of this vision clears away all fissiparous tendencies, all division and strife, and all processes of decay and disintegration. The more we approximate to the truth of the unity of things, to the union of the individual and the universal, of the Ātman and Brahman, the more will we be reaching the fulfilment of human perfection. That 'the human soul is potentially divine' is the core of Swami Vivekananda's teaching. There is no gainsaying the fact that the results of this supreme vision as it implements itself in social action will make India really strong and free in the modern world.

The unison of vision and action is the greatest factor of importance in the present context of the world. Aimless, hectic, and hustling activity which lacks the steady light of meditation at its back will lead to barren results. Similarly, contemplation and meditation, however valuable they may be for a fruitful life, remain truncated, unless they are made to animate and inspire all outward activity. Contemplation and action must be harmonized. Without this harmony, we are lost. This is the valuable teaching of Swami Vivekananda for the modern world.

The world is hungering for a philosophy of this kind. The progress of science and technology must proceed *pari passu* with a true religious spirit. Science and spirituality

must mingle. Science is blind without spirituality. Spirituality enables us to have a clear vision of the future and fills us with hope, courage, and a spirit of adventure. In the perspective of modern thought, we have in Swami Vivekananda the embodiment of a wisdom imparted by India's ancient sages and saints and an embodiment of a sanity of outlook and wisdom of life without which man loses his hold over the supreme human values. Swami Vivekananda may be looked upon as an immortal bridge between the West and the East, between the ancient and the modern, between the internal and the external, and between the good, the true and the beautiful. Furthermore, in Swami Vivekananda, we find the corrective to the mere pragmatism and humanism of the West which would seem to wither away, unless their roots strike deep into the spiritual life of man, that is, unless they are rooted in the vivid realization of an ultimate Reality which India is fond of naming Brahman. A James and a Dewey, a Russell and a Whitehead, a Bradley and a Bergson find a supplementa-

tion here in the Neo-Vedānta of Swami Vivekananda which is imminently needed to round off the jagged edges of their philosophies.

These hundred years that have elapsed since the birth of Swami Vivekananda have been eventful years in the history of India and the rest of the world. India has become politically free, but has yet to make great leeway in economic and social progress. She has to struggle on with internal disorder and external aggression the latter of which has unfortunately been thrust on her. But her soul is unconquerable and invincible due to the guidance of master spirits like Swami Vivekananda and other philosophers. As was pointed out by one of the Swami's disciples: 'Swami Vivekananda was an epitome of all that was great and good in the India of the past, and all that is also potentially great and good in her. With Śaṅkara's intellect he combined Buddha's heart, Christ's renunciation and the Prophet of Arabia's spirit of equality, and the result of this holy confluence will, in time, flood the whole world.'

SWAMI VIVEKANANDA AT VARANASI

BY SWAMI BHASWARANANDA

After the consolidation of the monastic order of Sri Ramakrishna Deva at Baranagore, Swami Vivekananda felt an urge to set out on a pilgrimage to the northern *tīrthas*. His first visit was to Varanasi, traditionally sacred to the Hindus, situated on the western bank of the holy Gaṅgā. This is the place where Sri Ramakrishna had the vision of Lord Śiva and Mother Annapūrṇā and it was here that Buddha, Śaṅkara, and Caitanya meditated and preached. The city was made holy by numerous men and women of the past who realized spiritual perfection. All these were undoubtedly very attractive to him.

During his visits to Varanasi at different times, a few interesting and educative incidents took place. In his first visit, Swamiji stayed at the Ashrama of Dwarkadas who introduced Swamiji to the well-known Pandit and Bengali writer Sri Bhudev Chandra Mukhopadhyaya. Both of them held long discussion and conversation. When they dispersed, the Panditji remarked: 'Wonderful! Such vast experience and insight at such an early age! I am sure he will be a great man.' He also visited the famous saint Trailanga Swami who used to remain absorbed in profound meditation. He also met Swami Bha-

skarananda, a celebrated ascetic of great learning. Both of them discussed the question of the conquest of lust and gold. Swamiji referred to the teachings of Sri Ramakrishna laying emphasis on the renunciation of lust and gold as the indispensable condition for the realization of God. Bhaskaranandaji contradicted: 'No one can completely renounce lust and gold.' Swamiji replied boldly: 'There have been many saints who have done so, and I myself have seen one (meaning Sri Ramakrishna) who had completely overcome lust and gold.' Swami Bhaskarananda did not agree with him, and at this, Swamiji left the place in a mood of dissatisfaction.

For the second time, Swamiji visited Varanasi and met Babu Pramadadas Mitra, the great Sanskrit scholar. It was through Swami Akhandananda that he came to know of Swamiji. Swamiji and Pramadadas Babu became close friends. Swamiji had a lot of correspondence with him in order to be thoroughly acquainted with the solutions of intricate problems of Hindu Śāstras.

In 1888, when Swamiji returned to the Baranagore Math after his pilgrimage to the north, he made arrangements for the study of Vedānta literature by the inmates of the Math. As the Math was too poor to buy books, Swamiji borrowed some Vedānta literature from Babu Pramadadas Mitra together with a copy of Pāṇini's grammar for the *gurubhāis* so that they would acquire a fair knowledge of Sanskrit to study the Vedas.

While at the Math, Swamiji was very often anxious to go to Varanasi and spend the time in the sacred city of Lord Viśvanātha. The presence of Pramadadas there was an added attraction.

In the last part of December 1889, Swamiji left for Vaidyanath on his way to Varanasi. 'My idea', wrote Swamiji from Vaidyanath, 'is to remain there for some time and to watch how Viśvanātha and Annapūrṇā deal it out to my lot. And my resolve is something like either to lay down my life or realize my ideal—so help me, Lord of Kāśī.'

So, from Vaidyanath, Swamiji went to Varanasi and stayed with his friend Pramadadas Mitra. He spent hours with him in discussion of spiritual and cultural topics. Swamiji, however, became very eager to see the snow-capped Himalayas and so he could not prolong his stay at Varanasi. As he was taking leave of Pramadadas Babu, he said: 'When I shall return here next time, I shall burst upon society like a bomb-shell and it will follow me like a dog.' He did not return to this sacred city until he had stirred up the world to the enlightening message of unity and divinity of human soul realized by the Indian sages of the past.

In 1890, the Ramakrishna Order, which was in the making at Baranagore Math, was in great financial difficulties. At this time, Swamiji was much perturbed by the thought that something should be done to perpetuate the memory of Sri Ramakrishna in Bengal, the land of his birth. The erection of a suitable temple in his name on the bank of Gaṅgā was the idea. In this connection, Swamiji wrote a letter to Pramadadas Babu of Varanasi on 26th May 1890 from which a few extracts given below reveal Swamiji's affection for his *guru* and *gurubhāis*.

Swamiji appealed to Pramadadas Babu to raise subscription from his friends there at Varanasi and thus help in the erection of the memorial. 'I am', the letter says, 'Sri Ramakrishna's servant and am willing even to steal and rob, if by doing so, I can perpetuate his name in the land of his birth and *sādhanā* and help a little his disciples to practise his great ideals of renunciation and service. It would be the greatest pity if the memorial shrine could not be raised on the land of his birth and *sādhanā*! The condition of Bengal is pitiable. The people here are unable even to understand what renunciation truly means—only luxury, sensuality, and selfishness are eating into the vitals of the race. May God infuse the spirit of renunciation and selflessness into this land!'

On one occasion, Swamiji wrote to Swami

Abhedananda to come to Varanasi for a change and requested Pramadadas Babu to look after him. The protracted illness of Swami Abhedananda compelled him at last to go to Varanasi. In order to satisfy his inner desire for *tapasyā*, Swamiji hurried to Varanasi as the guest of Pramadadas Babu. After making every arrangement for the care of Swami Abhedananda, he settled himself in Pramadadas Babu's garden and devoted his entire time to the practice of austerities. At this time, he received the heart-rending news of the passing away of Balaram Bose who was one of the beloved disciples of Sri Ramakrishna. Swamiji was shocked at this sorrowful news. Pramadadas Babu was surprised to see a monk so upset by the news of death. But Swamiji said: 'We are not dry monks. What! Do you think that because a man is a *sannyāsin*, he has no heart?' With the intention of bringing solace to the bereaved family of Balaram Babu, he left Varanasi for Calcutta.

His last visit to Varanasi came about in February 1902 when he was accorded a very grand reception by the citizens. He was guest at the house of Raja Kalikrishna Thakur. Swamiji was accompanied by Mr. Okakura of Japan, who had come to invite Swamiji to attend a Parliament of Religions to be held in his country. Swamis Bodhananda, Nirbhayananda, Niranjanananda, and Shivananda had already arrived earlier at Varanasi for making preparations for Swami Vivekananda's reception. A host of distinguished persons including *mahantas* (heads of monasteries) and orthodox *panditas* came to Swamiji and discussed with him many social problems and appreciated his solutions for them and his ideas of reformation of Hindu culture. Here Swamiji, in a spirit of archaeological research, said about Varanasi that even the oldest records had proved it as the great place of Siva worship.

It was during this visit in 1902 that Udai Pratap Singh, the philanthropic and pious Raja of Bhinga met Swamiji. The Raja was

living in his garden at Durgakund as a monk (*grha-sannyāsin*) with a vow never to move from the garden. When he came to know of Swamiji's arrival in the city, he was very anxious to meet him. Despite his vow, he desired to leave the place and come to Swamiji's place. In the meantime, Swamiji came to know of it from another Swami, a messenger from the Raja. Next day, Swamiji himself paid a visit to the Raja. The Raja was highly pleased and a conversation on various topics took place. The Raja requested Swamiji to start some sort of activity in this holy place, and he offered a sum of Rs. 500 for the purpose. Swamiji later on instructed Swami Shivanandaji to start some work for the spread of Vedāntism. This was how the Ramakrishna Advaita Ashrama of Varanasi originated.

In regard to this visit of Swamiji, Swami Sadashivananda wrote in his reminiscences: 'The Gopal Lal Villa where Swami Vivekananda was residing while at Varanasi in 1902 was five miles away from the Sevashrama where we lived. We went to see the Swami daily and occasionally spent the night there. One day, in my absence, Swami Shivananda requested the Swami to give us initiation to which he consented, but fixed no date for it. One day Swamiji asked us to stay for the night as the next day was fixed for initiation.

'In the morning we took our bath, prepared ourselves for the occasion, and waited in front of his room. The doors opened even before our expectation and Swamiji appeared there with a face illumined with divine fire, and with peculiar accent asked us to come one by one. As soon as I went near him, he remarked: "Oh! you have come first! well, well, come along with me, my boy." There we moved on to another small room where there were two small carnets on the floor. He took his seat on one and I was on the other. Within a few minutes, Swamiji entered into deep *samādhi*. After a while, descending to normal consciousness, he asked me to think of him: and as I did so, he said:

“Now think of Sri Ramakrishna and transform me into him and then him into Ganeśa. Ganeśa is the ideal of *sannyāsins*.” I stood there initiated and the Swami asked me to send the next aspirant. I went out and sent Charu Babu (Shubhananda) who was initiated in the same way, and next, Sri Haridas Chatterjee.

‘Amongst us there was a young worker, very lean and thin, who attracted the Swami’s notice. How kind he was to us can best be illustrated by the instance of this boy. He was very sickly. One day he went to see the Swami who enquired about him and asked him to dine daily with him: “My lad, you are not very strong and you have to work in the Sevashrama—you must eat well. You must come daily to dine with me—at least you must take your noon-day meal here with me.”’

During this time, the old and venerable Mahantaji of Kedarnath Temple invited Swamiji to accept *bhikṣā* along with his followers. Swamiji accepted his invitation. Next morning, at about ten o’clock. Swamiji, Swami Shivananda, and others went to the Math of the Mahanta. The Mahanta Maharaj then treated Swamiji and others to a sumptuous feast. Then, he got an ochre robe and wrapped it around Swamiji’s loins over his ‘*gerua*’ cloth and a similar cloth over his body. The Mahanta, being very happy, remarked: “Today, I have fed a true “*dandā*” *sannyāsīn* (Vedāntist). You are Śiva incarnate. You have come for the salvation of mankind.’ At the request of Mahantaji, Swamiji and others went inside the temple of Sri Kedarnath. In honour of Swamiji, *ārati* of Sri Kedarnath was performed, although it was not the usual hour for it. Swamiji was in a profound spiritual mood. Everyone else there seemed to be overpowered by his divine presence. All came out of the temple and Swamiji gradually came to himself and returned to the house of Kalikrishna Thakur.

Swamiji, whose health was not good at the time, was under the treatment of a physician.

This physician used to come to Swamiji very often and talked with him on a particular system of theology newly evolved in the country. He was one day speaking dogmatically of its founder and its service to our country. Swamiji listened on without any comment or contradiction. Finding him going beyond the limit, Swamiji became serious and said in a resounding voice: “The foreigners are the teachers in every way of this country. Only religion remained. But you want to give them precedence even in this. You have made Europe your *guru* and have become their hypnotized slaves. Do you think India has fallen so low that you must import even religious practices for her? Is it a thing to be proud of or should you be ashamed to own them? I have not come here to make ovations and give lectures. I am ill and I want quiet and rest. If I wish, this very night I can bring the founder of your pet sect and all Benares (Varanasi) at my feet, but I do not want to use the Divine power in this way unnecessarily and so I have not done it.’ The doctor who, a little while ago, did not place Swamiji spiritually above the ordinary level was then sincerely sorry and changed his topic. Swamiji resumed his calmness in a moment.

Mr. Kelkar, the well-known patriot was in Varanasi at that time. One evening he came to meet Swamiji who lay on a bed as he was ill. Mr. Kelkar paid respect to Swamiji as one would do to his own *guru* and took his seat on a carpet. Their conversation went on in English on the topics of India and her distress; politics, social reforms, and many other things were discussed. Swamiji, deeply distressed at heart, said: ‘What is the good of India being in this degeneration and extreme poverty any longer? Every moment she is suffering a hell; no food and no clothes; dishonour and distress is her lot; she breathes—that is all the sign of life she has got. It is veritably a hellish fire in which she is being consumed slowly and certainly. Was it not far better that she was extinct from the face

of the earth?' At the end he told Mr. Kelkar that mere copying of foreign countries would not bear much fruit nor the heartless foreign politics of other countries would help us. Only a spontaneous development from inside, following the ancient traditions, could lift India. Mr. Kelkar was much impressed with what he had heard and with folded hands in respect, he took leave of Swamiji that night.

Inspired by the teachings of Swamiji some young men of Varanasi gathered together and discussed how to put the teachings of Swamiji into practice. One of them one day found an old woman lying in the street, helpless and crying for help. He approached the sick woman, picked her up and gave shelter in the terrace of a house nearby. One gentleman came and offered a four anna piece for a little milk to be given to the patient. Being little bit refreshed, she was sent to a Government Hospital where she recovered. Then the young man, having tasted of the pure joy of selfless service, invited other friends to continue this kind of service to other destitute and helpless men and women of the city. Thus they rented a small room to accommodate and serve patients. This spirit of humanitarian service attracted the attention of the generous public. These young men formed a Poor Men's Relief Association and organized permanent relief to the sufferings of local people and the pilgrims in general. Of these young men, Jamini, Charu Chandra (later Swami Shubhananda), and Kedarnath (later Swami Achalananda) took the leading part. As the work grew, a small house was rented in 1900 at Jangambari. Later on, the work had to be shifted to a more commodious house at Ramapura in 1901. In February 1902, when Swamiji visited Varanasi, this group of young men approached Swamiji for advice and instruction. He addressed them thus: 'Who are you to render relief? Nothing beyond service is within your scope. Removing all egoism, relinquishing all desire, follow the path of truth and love,

serve man as God. Work in this spirit and you will reach the goal. Not only will you thus make the best use of life, but you will also do immense good to your society and country. My sons, name your Association "The Home of Service". Regard every pice collected for the poor as your life-blood. Such noble work can be carried on properly and permanently by those only who have renounced selfish desires.'

Swamiji was so much impressed by the sincerity and earnestness of these young men and with the future scope of the good work started by them that he himself dictated an appeal for the Home of Service and this appeal had the desired effect. The Home grew rapidly with the sincere co-operation of the generous public. Now, it is a full-fledged hospital, having an indoor department of 103 free beds and an out-patient department catering to the medical and surgical needs of about 900 patients daily. Attached to it, there are two invalid homes for men and women.

Swami Vivekananda did not return to Varanasi again in his mortal frame. This eternal city of Lord Śiva is intimately connected with his life. 'Varanasi has for me a special attraction', he once said. It was here that, at the temple of Vīreśvara, prayers were offered for Swami Vivekananda's advent, it was here that he came again and again for *tapasyā* and quietude, and it was here that he came on his last pilgrimage. About this holy city, Swami Vivekananda wrote: 'In other sacred places, people go to purify themselves from sin, and their connection with these places is casual and of a few days' duration. In this, the most ancient and living centre of Aryan religious activity, there come men and women, and as a rule old and decrepit, waiting to pass unto Eternal Freedom, through the greatest of all sanctifications, death under the shadow of temple of the Lord of the universe.'

THE MESSAGE OF SWAMI VIVEKANANDA

BY DR. A. RAMASWAMI MUDALIAR

Soon after I began to study in the college, there were friends and elders of mine who used to tell us stories of the days in 1893, when Narendra Dutta—Swami Vivekananda, as he then was—often sat on the pials of the houses of Triplicane and began to discuss with learned pundits in Sanskrit—and some of them in Madras were very learned indeed—the great truths of our religious teaching. The exposition, the dialectic skill he showed, and the masterly way in which he analysed what even to those well-educated and learned pundits were unfathomable depths of Sanskrit literature and law, greatly attracted attention from all and sundry, and it was an evening function, well-worthy of the sight of the gods themselves to see great professors of colleges and learned folk sitting round him in the pial and trying dialectic debates with him on the meaning which should be given to this or that particular *śloka* of Patañjali or of the *Gītā*. His worth was tested and he became famous and had all the help that was necessary to send him to Chicago.

The tremendous sensation he created at the World's Parliament of Religions and the wild wave of enthusiasm that ran through tens of thousands of people when this orange-robed young figure of thirty got up and addressed a distinguished gathering, in those immortal words, 'Sisters and Brothers of America', giving that touch of universal brotherhood, the keynote of the religion which he expounded, are matters which we love to read over and over again. Forty years after that first Parliament of Religions, a similar one was held in connection with the Great Fair in Chicago in 1933, and by a curious combination of circumstances, I happened to be at that Fair and, of course, took the opportunity of attending the Second Parliament of Religions. The magic personality of Swami Vivekananda was not there—he who used to

be reserved as the last speaker, the one magnet who would attract all and keep the entire audience bound to their seats.

I missed that charm, that magnetic and great source of influence and of light which welded together that happy mass of religious heads, scientists, and students who had gathered in the First Parliament, but I met there old men and old women, citizens of America who still remembered the First Parliament of Religions and whose minds and hearts were impressed indelibly for all time to come with the immortal features of Swami Vivekananda and the immortal words that he preached to the great audience.

So much has been said of Swamiji's life and teachings. What was it that he intended to do? His early life, his coming into contact with Ramakrishna Paramahansa, his first tendencies, his doubts, unbelief in all superstitions—they have all been referred to; but it was later that the golden touch of his Master transmuted the collegian into a sage and a saint; of that I would like to speak.

'Whenever there is a case of vice triumphing, then I am born again and again to rejuvenate the world', said the great Lord. I do not want to enter into any controversy as to who was and who was not an *avatāra*. But I venture to repeat what Swami Vivekananda himself so often said that the race of *avatāras* is not yet exhausted and will never be exhausted. Time after time, these great souls are born in all climes and in all periods, whenever God feels the need for fulfilling aims and bringing back the world into His ways again. So was Narendra Dutta and so his mission first and foremost was to his own countrymen to tell them to have confidence in themselves, to ask them to re-read their Bibles, to make them realize the eternal verities of their religion, not to be carried away by cultures from the outside world—all

that was half understood—but to drink deep of the spring which their ancestors left for them. He carried that mission through the length and breadth of India, in his own speeches from Colombo to Almora in the triumphal tour that he made after his return from that Parliament of Chicago. He was a humble *sādhu*, unknown, with no pretensions to high aristocracy, holding no position in life, wearing the simple orange robes of one who has, to a large extent, given up all that is held materially valuable in this world, and his procession was one which kings and emperors and Fuehrers and Duces may envy for all time.

He was in touch with the masses. His soul responded to their crying need, and as he went from Colombo to Almora, halting at several places which were fortunate enough to receive his visit, he expounded the truth that lay in him. First and foremost, he told them that no religion was superior to another and that all religions have the same cardinal principle of truth. That is, indeed, what the Lord has said long long before: as several rivers flow and ultimately merge themselves in the great ocean, so all religions lead to the same eternal and inevitable goal. In one of his speeches he says: 'Hinduism, Christianity, Islam—they are all religions. I respect them all. I believe in them all. But I do not believe in conversion from one religion to another. You put the seed in the ground. There is the earth; there is water; and what do all these give you? Not the earth, not the water, not even the seed, but a plant which resembles none of these things, which is a product of something quite different from the elements in which it was placed. So it is the soul that derives the divine inspiration.'

I remember the glorious passages in one of his speeches where he speaks of toleration. This was a great land, the eternal *punyabhūmi* which, age after age, century after century, in its own borders through its great religion, Hinduism, has preached and practised the doctrine of toleration. Here came the ref-

ugees from all the religions in the world, persecuted by fanatics who understood less of their religion than they thought they did, refugees from the West Christian Church to the Syrian Church of the East, and then came refugees from the Zoroastrian religion and from all and sundry, and there was no question of this great land of God refusing them shelter; nay, more than that, of giving encouragement to all these people of all religions, men persecuted for their religious faith, driven from their hearths and homes, well-nigh treated worse than brutes. We may take some satisfaction in the fact that these sages like Swami Vivekananda have still retained that dominant principle of Hinduism which realized that all men have the same divine essence in them, that all men are the parts of the same divinity and that, therefore, there is no religion higher than that which preaches the brotherhood of man.

If there was one book more than another which Swami Vivekananda constantly referred to, which I believe was a sort of inspiration perpetually to him, it was the *Bhagavad-Gītā* and, in more than one speech, you will find that he refers to this incident or that and draws the lesson which he feels proper. 'Resist not evil' is a canon which finds place in almost all religions. Its meaning is very often misunderstood. 'Resist not evil'—it is true. Swami Vivekananda explains what that means. It is not that lack of physical courage which makes man a coward before superior force. Swami Vivekananda was a fighter himself. He was one who knew not any kind of physical cowardice or moral cowardice. He had a perfectly developed physique. I heard stories when I was young of how he got into a first-class carriage of the then M. and S. M. Railway, wearing this orange garb, and somebody got in and asked Swamiji to get down and tried to abuse him. The Swamiji got up his powerful arm, forgetting for a moment the orange robes, took him by the grip of his neck, and threatened to throw him out. Just because he was a swami,

just because he wore the orange robe, he never thought he should cover an overwhelming physical force, of which there was much in him. That is the lesson which Swami Vivekananda tried to force. He said it was no good to preach religion to a people who were starving for bread. They should have

courage, physical courage—first of all a sound body, and then, a sound mind.

Swami Vivekananda is a citizen of the world. His contribution will stay on for ever. His immortal soul pervades the whole universe. But India can claim rightly the proud privilege of having contributed so great a soul.

OUR PRICELESS POSSESSION

BY DR. RADHA KUMUD MOOKERJI

It is difficult to do justice to a subject so vast, so deep, and so sacred as Vivekananda. To honour the memory of Vivekananda, is to see that Vivekananda does not become a mere memory, a matter of history, or of the dead past, but continues to be a living influence that would mould our thought and life. If we are all agreed as to this purpose, we cannot fulfil it except by studying the details of the life that flowered into perfection in Swami Vivekananda. The Swami was not, however, a Vivekananda at the start. He was Narendra Nath Dutt, a college student, surrounded by all the conditions of an ordinary life. It was his greatness as a mortal to achieve the immortal, like the lotus blooming into beauty out of slough and slime. The question is, how was Narendra Nath Dutt transformed into a 'Vivekananda'? Who was responsible for this transformation? Who was the Divine Alchemist who turned this raw metal into gold? It was Sri Ramakrishna, who achieved this miracle, he was the maker of Vivekananda. If we all believe in self-fulfilment as the sole and supreme objective of life, we must recognize that the first step towards it lies in each finding his *guru*, the *sadguru*, the Master, to whom he must surrender his life to be moulded by him. There can be no intellectual or spiritual progress without the teacher. This primary requisite of life is insisted on in all our Śāstras from the

Vedas downwards. The *Chāndogya Upaniṣad* tells of a man blindfolded and unable to find his way back home in the district of Gandhara, but as soon as the bandage is removed from his eyes, he is able at once to find his way towards his destination. It is the *sadguru* who alone can open the eyes to the path of duty which leads to emancipation. But who is this *sadguru*? It is one who sees God and Truth as he sees an object of sense. At the congress of philosophers convened by King Janaka at the Court of Videha, the earliest learned conference of the world, it was left to a lady-philosopher named Gārgī to put the question to the leading philosopher of the times, named Yājñavalkya, whether he had seen Brahman as he saw a cow or a horse, as we are told in the Upaniṣads (c. 2000 B.C.). Sri Ramakrishna was such a realized soul; to his discipline Narendra Nath submitted himself with a whole-hearted devotion. Who now knows of the uttermost austerities to which he put himself in order to achieve the truths which were imparted to him by his Guru? It is the game in which we are more interested than the chase! The details of the *sādhanā* do not appear to be as interesting as the sight of *siddhi*. Who cares to study the arduous process by which Vivekananda was strenuously achieving the highest knowledge and enlightenment? There was no rest or sleep for

him in his continuous quest of the ideal. God is aptly defined as the conquerer of sleep. It is His sleepless vigilance that sustains the universe. His slumber means the collapse of creation! The great Buddha achieved His enlightenment five years after he received his first teaching, and became finally a *Buddha* at the end of a forty days' fast, under the *bodhi tree*, the tree of Knowledge, at Gaya! The name Vivekananda finely indicates the particular stage of spiritual progress which he was able to attain as a result of his *sādhana*. It was only after his attainment of supreme knowledge that Sri Ramakrishna allowed his pupil to engage in external activities in the life of a teacher. The status of a teacher or a leader must await self-fulfilment. Otherwise, it will be like the blind leading the blind.

What was this supreme Knowledge which Vivekananda had lived to achieve? It was the knowledge of the Ātman, of Brahman as the sole and supreme Reality. He did not care for the half-truths and intermediate truths which make up the body of knowledge, for which the modern world stands. He boldly stood for the knowledge of immortality as the only objective to be aimed at by mortals. But how can a mortal achieve the immortal? The process is very simple. It is the pursuit by the mortal of the Immortal, the pursuit of what is imperishable in preference to the perishable, the fleeting, and the evanescent. As individuals we are always losing the proper sense of proportion and perspective by which the small appears to be great, and the great small, the interests of the moment more momentous than the abiding interests of the soul. We are all living as individuals. The individual is a lapse from the Absolute! It is a fall of the Soul! The individual soul is disjointed from Over-soul, and the result is death. Individuation is death. The individual dies, but the Whole lives. There is no death for the Whole or the Absolute. Therefore, to escape from the clutches of death, to conquer death, to become a *mṛtyuñjaya*, one must embrace the

Absolute and the Universal. One must get rid of the sense of the individual, must cease to think and live in terms of the individual. He must think in terms of the Universal, so as to rise above the world of individuals, the world of differences which separate individual units from one another. There are, however, stages in this upward progress towards the Absolute. First, the individual has to get over what is called the *dehātmabodha*, the sense of the individual's identity with the body. The next stage is that of *deśātmabodha* by which the individual thinks not in terms of his petty self, but in terms of his country and his people. Thus nationalism is a necessary stage in man's religious progress. Therefore, Vivekananda naturally became one of the foremost nationalists of his day. He linked up religion with politics, nationalism with spirituality. He preached the doctrine of *Nara-Nārāyaṇa* and *Daridra-Nārāyaṇa* whereby the service of man, and relief of his suffering are recognized as the best modes of worshipping God. For God is as much in the poor as in the rich, in the lowly as in the great, in the tiniest twig, and in the minutest animalcule, as in the immeasurable solar systems and the stars of the first magnitude.

Besides thus preaching a vigorous nationalism, a puissant patriotism as a part of the Hindu's religion, which offers worship to the mother country as a Deity, the great Mother of all mothers, the Goddess-Mother of the Hindu's spiritual culture, Vivekananda stood out as an embodiment of a purified Hinduism, a Hinduism purged of its impurities and abuses, which are not of its essence. He was an embodiment of the religion that is founded upon character and not upon mere external forms, rituals, and ceremonies. It is *brahmacharya* that forms the physical and moral foundation of Brahma-jñāna. Thus, in his view, Hinduism has no place for untouchability or the narrowness of caste. All are equal citizens in the kingdom of the Spirit. His clarion-call still instigates in us a fight against illiteracy, untouchability, and other

social evils which are eating into the vitals of Hinduism.

But, though nationalism or social service is to be cultivated as a part of religion, it must not be forgotten that there is a supreme need of concentrated contemplation of the Absolute as an indispensable means of self-realization. A life of meditation is to be combined with a life of disinterested social service like the two wings of a bird which must operate to sustain it in its upward flight. We at the

modern age are too prone to modernize too much the message of Vivekananda as if he were a mere political leader. It is forgotten that his main strength lay in the depths of his soul. It was his soul force that sustained a life so rich in events and in external activities. There is hardly a life in which so much could be packed within its span so restricted. His life was cut short at the age of 39, but it is a priceless possession for India and humanity.

EDUCATION FOR A CHANGING SOCIETY

BY DR. (MRS.) SARASVATI CHENNAKESAVAN

Since India became independent, there have been many changes in the life of the people of the country. There has been tremendous progress in the economic and sociological aspects of life. The face of both the city and the village has changed and the direction of the change has been towards more sophistication and better standards of living. In the midst of this progress towards a better future, two facts stand out like disharmonious notes in a smooth flowing symphony. One is the slow disintegration of the very national unity which paved the way for independence and the other is the growth of a spirit of rebellion amongst the young. These two are, in a way, interconnected. When the older generation set the ball of disintegration rolling, perhaps, they little anticipated the situation when such a movement would crush with its gathering momentum the basic principles that should mould and shape the lives of the younger generation. If we have to fight this gigantic force of disintegration—that it exists cannot be doubted—then, the most urgent task is to evaluate the influences that are working on the lives of the young and make an effort to protect them from those which are undesirable. This would at least ensure that

the future generations would be free from this cantankerous infection of separation. Such an appraisal of the present situation is possible only when we set aside all emotional bias and examine the problem.

Our society is a fast changing society, and as such, it can neither be simple nor stable. Naturally the young, being a product of such a society, cannot be merely facsimiles of the older generation. They have to be different, hold different views, and react appropriately to the challenges of a technological age. Yet, at the same time, the tempo of evolution requires that the young human being be transformed from an amoral infant to a moral adult. The word 'moral' is here used in its derivative meaning to refer to those habits and customs which have been evolved during the ages and which reflect in them the patterns of a culture. A generation back the task of teaching a child such moral values devolved on the parents and the home environment, while the task of teaching secular and scientific facts was taken up by the schools. Today, this division of labour has almost disappeared due to various causes. The most important contributory factor to this is the changing pattern of the family

institution. In the past, there was a close co-operation between the parents and the children in the discharge of the chores of daily routine in the family. They would be sharing in the small annoyances and triumphs of daily life. Thus there used to be a closer harmony and understanding between them. The parents could demonstrate to the child the wisdom and ethics of a course of an action by their own attitudes and behavioural patterns. Thus the child would learn the fundamental values of life more by example than by precept. But today, due to the changing conditions of life, this is not possible. The attitudes and behaviour of the parents, better suited to a slower and static society, are blatantly out of place in a fast moving complex society. One important difference is that the joint family system is fast disintegrating, and with it, many of its advantages in the nurturing of children. During the early age, the child learns by imitating its elders. The smaller the family unit, the lesser are the opportunities for such learning for the child. The remedy for this situation is not to set the clock back and revive the traditional pattern of family life so as to wedge the child into its set up. This is neither possible nor desirable, since the division of the family into smaller units is the result of the changing pattern of society and has come to stay.

The tragedy does not lie so much in the smaller unit of the family, but in the incapacity of such parents to mould the mental life of their children due to their economic situation. To maintain a certain standard of life, it has become increasingly necessary for both the parents to earn. Thus the child's early days are spent either in the care of hired help or nursery schools. This is inevitable in a society where the standard and the cost of living are ever on the increase. Even where there is no pressing economic need, women with a high education feel it their duty not to waste their education, and hence take to some outside job. On the one hand, this

situation inevitably creates a gap between the generations, and on the other hand, removes any possibility of a closer understanding between the parent and the child. This, to me, seems to be the most important reason for the continuous diminishing of the authority of the family and the rebellion of the young against all traditions. This is because traditions have become identified in their minds with restraints, taboos, and controls, which they find are applied to them in a haphazard manner.

Such a rebellious attitude, which has its roots in the home life of the child, develops and later on becomes transferred to the school environment and what it stands for. Even here, the young mind finds that the curriculum is uninteresting, and the tasks set do not take into account the creative imagination of the child. The young is very sensitive to disapprobation, specially when it comes from their own group. Consequently, this provides the motive for conforming behaviour. Thus the student in the school or college feels that a necessary part of his behaviour is to be nonchalant to all authority and, whenever possible, oppose it. They feel an overwhelming need to assert their independence and individuality. So any pretext is enough to set fire to their rebellious tendencies.

The solution for this does not lie in trying to revert back to the old system of control, but to find ways and means of providing the necessary opportunities for the full development of the child. We have to accept the changed conditions in which the young have to live and the diminished role of the family in the shaping of the mind of the youth. One solution which the Western countries have found for this problem is to send children to boarding schools from a tender age. Thus the boarding school is made a substitute for the family in giving a child a proper foundation for a good life. It is obvious that, whether it is the boarding school or some other institute, some such external agency,

which is well equipped to serve the need, is necessary to mould the minds of the young and guide them in the proper direction.

This brings us to our most important question: What type of an education can best produce the results which we seek to embody in the mind of the young of the nation? I am not here so much interested in the content of the educational curricula, as in the attitudes which these curricula develop in the minds of the students. We cannot deny the fact that the seeds sown in the tender mind blossom forth into various attitudes in later life, whether for good or bad. Therefore, a sense of moral values can be instilled when the different subjects that are studied are not taught as bare facts, but as a process of development tending towards the creation and maintenance of a worthwhile society.

We hear everywhere these days that our educational system must be remodelled and that moral and spiritual values must be included in their instruction. This, it is maintained, must be in addition to their normal studies in other disciplines. There are several methods in which this may be done. The most blatant way of doing this is to offer a course of religious instruction in the schools. But this cannot be acceptable to many people. Apart from the fact that many people are not believers in any one religion, there are various religions and sub-religions which may not all accept the same code of morals for their followers. Hence to introduce moral and spiritual values into education by the religious route will be ineffectual finally. To give this instruction under the heading 'moral instruction' smacks of a sort of priestly presumption, which always sets the students' back up. Therefore, if moral and spiritual values are to be taught in schools and colleges in a manner to suit the changing times, then the only way to do so with impunity is to make such values intrinsic and essential to the very processes of education itself. We often affirm vehemently the spiritual nature of our ancient heritage. But it is, indeed, a sad state of

affairs when our young are deprived from learning about these values, because they are not taught in the schools and the colleges. They are usually considered a block to the progressive education of our day. When the ideals that are supposed to permeate our culture cannot be made the focal centre of our education, then there must be something radically wrong either with our educational system or our cultural values. Exclusion from our educational curricula of the faith that sustains and guides our social and cultural life makes it impossible to train the young to nourish and sustain our culture. This is at the root of the modern unrest and disintegration of our national life.

It is an axiomatic truth that, when an individual commits himself deeply to anything, then he will devote himself to that thing in such a manner as to exclude from it all undesirable influences. This is doubly true in the field of education. It is necessary to find ways and means to make students commit themselves to whatever they are learning in such a manner that such commitment transforms and changes their whole outlook on life. This can only be done when education is given not as a dull, drab, mechanical teaching, but when it is made into an exciting panoramic unfolding of the natural and social environment, so as to catch the imagination of the young mind. Book-learning is necessary, but it must rouse the fertile imagination of the young one and make him understand the mysteries of nature in its various aspects. Research should be the result of the student's burning desire to probe further and further into the meaning of his studies.

Human life develops a meaning and purpose when its direction is controlled by some overall agreement concerning what is worthwhile in life. When such direction and agreement is lacking, human life floats adrift in the seas of chance, sometimes landing in that which supplies a direction and some other times becoming a wreck. Very often it has been demonstrated in the history of hu-

man life that man attains the highest good when he is able to appreciate and understand in its proper perspective everything that his mind is capable of knowing. To know the true nature of things and understand and appreciate their relation to human beings is the highest knowledge a man can possess. It is towards this education that we should strive.

The greatest obstacle to this way of attaining knowledge is the attitudes that children develop as we have already outlined. The remedy to this does not lie in bemoaning that the family has slipped in its vocation, but to reorient our educational policies so as to provide the necessary guidance and direction to the child and make an effort to develop them into full human beings. We find a great deal of help to work this out in the Yoga system of philosophy. It recognizes that the root of the trouble lies in habit-formation. The more an action is done, the more it tends to repeat itself. The more an idea is concentrated on, the more it becomes a part of our accepted code of behaviour. In the first instance, when these happen to be wrong or harmful actions and thoughts, the child develops to be an unsocial and maladjusted adult. When a large number of people develop such harmful habits of thinking and doing, the society begins to disintegrate and rot. On the other hand, when such habits and thoughts are well directed towards a good social life, the society as a whole tends to move towards a better and richer fulfilment of itself through its members. Towards this end, the Yoga system has given us a scheme of principles. These are :

1. The individual must be made, by taking constant effort, to substitute good thoughts about others in the place of bad thoughts. This is one sure way of getting rid of unfriendly relations between man and man. Most of the evil in our present society is the outcome of deliberate cultivation of unfriendly relations by one section of the people against another.

Although this cannot be eradicated in those who have already set habits, we can at least guard our young from this. They should be taught that man is both good and bad, and that no man is so bad as to deserve our complete condemnation.

2. It is not enough if we merely accept the fact that man is both good and bad. It is necessary to make an effort to cultivate friendly relations. This is necessary before we can understand the problems of the other person.

3. Sympathy and kindness are a necessary prerequisite to understand the process of any historical event. This would not make us pronounce harsh judgements.

4. The above three qualities are directed towards external situations. In addition to this, the Yoga system insists that a feeling of positive contentment and happiness must be developed within us. This should be reflected in our appreciation of greatness and goodness whenever we come across it. To concede the greatness of the other man and rejoice in his greatness instead of feeling jealous requires a great deal of mental discipline. As such, it will not make the child apathetic towards its own achievement, but on the other hand, will spur it on to greater effort.

5. Lastly, one should develop the great habit of suffering ill-will without rancour. This is what Mahatma Gandhi called *ahimsā*. When we meet with ill-will and hatred, it is nice to cultivate a habit of mind which will not get perturbed and react in an unseemly manner.

If only these five principles were to form the bed-rock of our educational system, in addition to creating in the mind of the young a commitment to what they study, then we would be developing a new type of generation in India who would be carrying on our cultural heritage to the future generations. These principles tend to create a greater social cohesion and integration without making all

people uniform conformists. There is a great leeway for individual development, and yet providing at the same time, for a concerted developmental directive to social life. These attitudes can be acceptable to people of all persuasions as they are not sectarian. They are based on sound psychological possibilities of the human mind.

The great saint Swami Vivekananda must have had this in his mind when he enlarged upon the type of education Indians should

receive. He insisted that our education must be one that rouses the *śraddhā* of the person and lead him to self-knowledge. He gives us as a motto the verse from the *Kāṭha Upaniṣad* which says: 'Arise, awake, and stop not till the Goal is reached' (I.3.4). We have had this with us from long past ages. Only we have not thought of implementing it in our educational system. When this is done, the path towards an integrated society will be laid down firmly.

A LETTER TO SWAMI VIVEKANANDA

Dear Swami Vivekananda,

I trust you remember me as a fellow-traveller on your voyage from Japan to Chicago. I very much recall at this moment your views on the growth of the ascetic spirit in India and the duty, not of destroying, but of diverting it into useful channels.

I recall these ideas in connection with my scheme of Research Institute of Science for India, of which you have doubtless heard or read. It seems to me that no better use can be made of the ascetic spirit than the establishment of monasteries or residential halls for men dominated by this spirit, where they should live with ordinary decency, and devote their lives to the cultivation of sciences—natural and humanistic. I am of opinion that, if such a crusade in favour of an asceticism of this kind were undertaken by a competent leader, it would greatly help asceticism, science, and the good name of our common country; and I know not who would make a more fitting general of such a campaign than Vivekananda. Do you think you would care to apply yourself to the mission of galvanizing into life our ancient traditions in this respect? Perhaps, you had better begin with a fiery pamphlet rousing people in this matter. I should cheerfully defray all the expenses of publication.

With kind regards, I am, dear Swami,

23rd November 1898
Esplanade House, Bombay.

Yours faithfully,
JAMSHEDJI N. TATA

WAYS OF MIND CONTROL

BY SRI T. S. AVINASHILINGAM

It is very difficult to control the mind. Having found the secret of controlling the mind and its concentration, a man becomes strong, balanced, and happy. In the absence of such control and concentration, a man loses all power, becomes incapable of great achievements or happy and peaceful living. It is for this reason that, from the beginning of time, man has tried various ways of controlling the mind. Extreme mortification of the body has been resorted to for this purpose. This has been of various kinds. This may take the form of violent denial to the body of anything that gives sensual pleasure and imposition upon the body of all kinds of pains and hardships. These practices include exposure of the body to cold and hot temperatures or climatic conditions; keeping it free from the comfort of cleanliness and subject to the hardships of dust and dirt, being besmeared and physically defiled by all kinds of pollution; wearing either nothing or dirty rags and ceaselessly causing to it various physical pains. This is based on the belief that the flesh and its drives are the greatest enemy of man and higher self. Therefore, all the needs of the organism, and especially its lusts, must be suppressed and denied.

Another kind of body-torture may be the denial to the body of its need of sleeping in comfortable conditions. Most of the followers of this method regularly practised sleeplessness for many days and nights, or reduced the period of sleep to an unbelievable minimum. In addition, they slept in conditions stripped of all comfort; on hard rocks, on the ground, without any bed or pillow, often without any blanket or cover. Some of them invented and practised sleeping on boards studded by sharp nails, or covered by sharp stones or thorns, others did not allow the body to stretch out fully or kept it in a pain-

ful posture. Next come the practices of denying to the sense-organs of the body or to its nervous system anything that may give sensory pleasure and seeking for the subjects, actions, thoughts, and forces that give to them pain. Beginning with viewing skulls, coffins, and other symbols of death and infirmity, and ending with avoidance of any pleasant sight, sound, fragrance, or other pleasure-giving stimuli, there are hundreds of techniques which have been practised for this purpose.

Examining the results of these various kinds of intense asceticism and extreme mortification of the body, it has been found that they do not serve the purpose for which these great pains were undertaken. Firstly, those who have adopted them have not always come out of these asceticisms with purified minds. Secondly, it has also been found that such ascetics had become inordinately proud and egoistic, instead of being filled with love, sympathy, and consideration for others, which is the real essence of spiritual life. Buddha first followed these severe asceticisms, but later found that such practices did not help spiritual pursuits. He came to the conclusion that this method of self-torturing does not kill selfish personal aim, nor does it efface the ego.

The reasons for the failure of these practices in achieving their objective is not far to seek. These go on the fundamental basis that it is the senses of the body that perceive. Pursuing this idea, they seem to have argued that the blunting and destroying of the senses will destroy their thoughts from the mind. Many ascetics in the East and the West, after many years of most cruel asceticism, have confessed, that in spite of such practices, impurity had not been taken off from their minds and sex urge had not been obliterated. The reason for this is not far to seek. The evil is not in

the senses themselves. They are but instruments of the mind. It is our daily experience that the senses by themselves cannot perceive. I am reading a book in a railway station. The book is so interesting that all my mind is in it. Many trains come and go; thousands of people move about and make tremendous noise. But I am not affected. The ear is there transmitting all the noises, but it does not register on the mind, as it is not prepared to receive it. Taking another instance: We go to receive an old friend at the railway station. We see thousands of people. We do not notice them. We hurry along until we see the person whom we came to meet. Not that the eye did not register the other sights, only the mind was not interested in those other sights and so these impressions really did not exist for that person.

There are other and more wonderful examples. Swami Vivekananda and others used to go and meditate under the Panchavati in Dakshineswar at the behest of the Master. Many could not meditate because of the terrible mosquitoes for which Calcutta and its suburbs are still notorious. Some could cover themselves with clothes and meditate for a little time. But Swamiji, as soon as he sat down, would lose himself in his meditation for hours together. Those who have seen him in those times say that he was covered by mosquitoes, millions of them sitting over his whole body and sucking out his blood. But these did not disturb him, because his mind was not with his body, but was elsewhere on a spiritual plane. It is said of Swami Turiyananda that, when he had to be operated upon for a carbuncle and the doctor suggested chloroform, he said that it was not necessary. He fixed his mind on God and immediately the body became senseless and the doctor performed his operation. It was not that the mosquitoes did not bite Swami Vivekananda or the operation did not hurt Swami Turiyananda, but their minds were not with the senses, which were thus powerless in carrying the impressions to

the mind.

Therefore it is that Buddha found and many other prophets and saints found that mere torturing of the flesh will not purify the mind. In fact, in many cases, there had been found bad reaction. It is for this reason that the middle path has been advocated. As the *Gītā* has said: 'Success in Yoga is not for him who eats too much or too little or who sleeps too much or too little.' The Hindu scriptures have also advocated the mortification of the flesh, so that it may be brought within the control of the mind. But that control does not mean its torture or denial of its needs, but limitation and restraint of these needs in so far as they interfere with the realization of love to God and to one's fellowmen and with the spiritualization and ennobling of life. In fact, many of our scriptures have declared that the human body is the temple of God and through this body alone the Supreme has to be attained and for that reason the body must be kept healthy, pure, and clean.

It has also been made clear beyond doubt that absolute purity—*brahmacarya*—is the basic core of spiritual life. Purity, that is, chastity in thought, word, and deed, always and in all conditions, is what is called *brahmacarya*. But this purity cannot be attained by torture of the body. It can be attained only by cultivating a certain positive attitude of love and service. The qualities to be cultivated for this purpose are deep devotion towards higher ideals, irrevocable determination to give up lust, consecration of one's energy and activities towards a high purpose, regulation of the persons we meet, the society we work in, the books we read, the food we eat—all with the one idea that these should help in leading towards higher ideals and unselfish lives, consequently, avoiding all such things as loose society, passion-breeding novels, stories, newspapers, or cinemas, controlling the senses of sight, hearing, and other sense-organs, as Gandhiji said 'not hearing, seeing or speaking anything vile or obscene'. As Sri

Ramakrishna put it in his inimitable way, 'Where there is *kāma*, there cannot be *Rāma*', thereby indicating that absolute purity is the *sine qua non* of all spiritual life. This will also mean positive cultivation of all such good habits such as going to bed in time, early rising, eating only to satisfy hunger and not for taste, observing fastings, and above all, cultivation of the habit of daily prayers—morning, evening, and before going to bed.

It is interesting to see how the great saints of the East and the West have thought alike in this matter. St. Benedict in his *Instruments of Good Work* has prescribed vegetarian food for the monks and moderation in drinking, clothing, sleeping etc. The food should be twice a day with only two cooked dishes, as he considered that nothing is more contrary to the Christian spirit than gluttony. Moderate fasting was also recommended, especially during lent and similar occasions. So also, he has prescribed minimum clothes and bedding for the monks, which will not be too comfortable or too lacking. The idea was to restrain the bodily needs by satisfying the minimum, but denying their lusts without any torture or indulgence.

But Swami Vivekananda hit it on the nail when he said that all this restraint was certainly good for leading a spiritual life, but that in itself did not constitute spiritual life. A man may give up living in houses, he may give up wearing fine clothes, he may give up eating good food or he may go into the desert, but such a man may be the most attached person and his only possession, his own body, may become everything to him. Have we not heard the story that, in the *āśrama* where Janaka and others were studying, when the fire broke out, Janaka who had everything at stake, was yet detached, but others who had only their rags to lose ran helter-skelter? And so, it is not what you have that counts, but with what attitude you have it that matters.

It is good to relate here the story of Śuka mentioned by the Swami in his *Karma Yoga*.

There was a great sage in India called Vyāsa. This Vyāsa is known as the author of the Vedānta aphorisms, and was a holy man. His father had tried to become a very perfect man and had failed. His grandfather had also tried and failed. His great-grandfather had similarly tried and failed. He himself did not succeed perfectly; but his son Śuka was born perfect. Vyāsa taught his son wisdom; and after himself teaching him the knowledge of truth, he sent him to the court of King Janaka. He was a great king and was called Janaka Videha. Videha means 'without a body'. Although a king, he had entirely forgotten that he was a body; he felt that he was a spirit all the time. This boy Śuka was sent to be taught by him. The king knew that Vyāsa's son was coming to him to learn wisdom; so he made certain arrangements beforehand. And when the boy presented himself at the gates of the palace, the guards took no notice of him whatsoever. They only gave him a seat, and he sat there for three days and nights, nobody speaking to him, nobody asking him who he was, or whence he was. He was the son of a very great sage, his father was honoured by the whole country, and he himself was a most respectable person; yet the low, vulgar guards of the palace would take no notice of him. After that, suddenly, the ministers of the king and all the big officials came there and received him with the greatest honours. They conducted him in and showed him into splendid rooms, gave him the most fragrant baths and wonderful dresses, and for eight days they kept him there in all kinds of luxury. That solemnly serene face of Śuka did not change even to the smallest extent by the change in the treatment accorded to him; he was the same in the midst of this luxury as when waiting at the door. Then he was brought before the king. The king was on his throne, music was playing, and dancing and other amusements were going on. The king then gave him a cup of milk, full to the brim, and asked him to go seven times round

the hall without spilling even a drop. The boy took the cup and proceeded in the midst of the music and the attraction of the beautiful faces. As desired by the king, seven times did he go round, and not a drop of the milk was spilt. The boy's mind could not be attracted by anything in the world, unless he allowed it to affect him. And when he brought the cup to the king, the king said to him: 'What your father has taught you, and what you have learned yourself, I can only repeat. You have known the Truth; go home.'

Thus the man that has practised control over himself cannot be acted upon by anything external; there is no more slavery for him. His mind has become free.

The attainment of this attitude of mind is no easy matter. Let it not be misunderstood that the advice to adopt the middle path means the adoption of middling effort. It requires a tremendous, consistent, continuous, and concentrated effort. One who is

devoted to spiritual life and wants to attain the godly state must cultivate the qualities necessary for a divine life. As mentioned in the *Gītā*, they are: fearlessness, purity, steadfastness in knowledge and *yoga*, alms giving, control of the senses, *yajña*, reading of the *Śāstras*, austerity, uprightness, non-injury, truth, absence of anger, renunciation, tranquillity, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness, boldness, forgiveness, fortitude, purity, absence of hatred, and absence of pride. For the cultivation of these qualities, unswerving faith is necessary, along with resignation to God. One should cultivate the company of sincere aspirants and avoid the company of men of little faith. Meditation and contemplation are essential aids for a godly life. Above all, whole-hearted perseverance is necessary. One can attain these ideals only through constant and determined endeavour throughout one's life.

THE WORK OF THE LORD

BY PRINCIPAL B. S. MATHUR

Life is full of darkness and gloom. Man is not near fulfilment. He has desires he cannot realize; he has dreams he cannot materialize in actual life. This is so—there is all-embracing ignorance—just because we don't have eyes to penetrate. Why not turn to Kabir?

The moon shines in my body, but my
blind eyes cannot see it:

The moon is within me, and so is the sun,

The unstruck drum of Eternity is
sounded within me; but my deaf
ears cannot hear it.

A plain and naked truth is indicated. Only, one does not realize it. Hence the frustration and unending gloom followed by disappoint-

ment. Man cries for something that is far off, that he cannot easily grasp and make his own—a lasting possession he needs to give him joy and comfort, to make his life worth-living. Man has his idea that he wants to concretize, but he is not able to do so in the absence of real light and illumination. There is the moon in the body, but he does not see it, does not realize its light and brilliance that can light his way through complications of life. His eyes are not eyes: they are an obstacle; they are not properly trained to see things in their true colours. This training of the eyes is possible of attainment through real and sacred education. That education, that culture, that evolution of sacredness, that

manifestation of Divinity in man's acts, thoughts, and dreams, is not forthcoming. And the result is darkness. Man cannot discriminate between right and wrong. He cannot, therefore, go forward in his mission of illumination and enlightenment in the world. He wants freedom, an atmosphere in which it might be given to him to rise to every inch of his personality, as designed by the Creator; but he does not go forward or upward. God wants man to go hand in hand with Him in the sacred mission of doing holy things. But man cannot go with Him. Man is unable to act, as he should, making himself always an instrument in the spread of light and sweetness. He has eyes but cannot see. This is the tragedy. He seems to lose his Paradise through his own faults. Indeed, it is all a matter of pity and of ever-deepening sorrow.

When it is given to man to rise and to be comfortable in the world man must be himself, he must realize his significance to the utmost, so that the world he lives in becomes a world of happiness and comfort to all. This is the burden of Kabir's song.

There is eternity with its music inside man, but he does not hear it. Man is keen about immortality. He wants to live for all time and wants to leave behind things that may ever keep his memory green. But eternity he is unable to touch. His ear is shut to the divine and sweet music that can transform his life into a song for all time, a song that is always to please and elevate, that is to raise him above the noise of the world into some divine music or melody to resolve his entire sufferings and complications. Music leads to harmony. There are complications in life. These complications must be resolved, if man is to carry out what his God has designed him for. Man has to create a world of music to inspire him for great deeds. God has created the world. Man has to beautify it, make it melodious without any disturbance. He has to hear the unstruck drum of eternity that sounds in him. The sound is there as

the drum of eternity resides in him. Only he does not hear it. Man's ears are to be trained; they are to be trained by associations. Man must live in an atmosphere of harmony, delicate harmony that can uplift him to divinity, to ever-spreading sweetness in the world.

The drum of eternity appears to be unsounded, because of man's ignorance and lack of training. Man has just to realize that drum of eternity, something that can enable him to live for all time, something that can make him one with God. Man has to rise: he has to go beyond. He concentrates on himself. That is a great mistake. He is selfish, that is a great drawback that keeps him away from his goal of eternity. Let him look through his imperfections. Kabir finely puts it:

So long as man clamours for the *I* and the
mine, his works are as naught;
When all love of the *I* and the *mine* is dead
then the work of the Lord is done.

Here is a deep philosophy of life, indeed, a philosophy of life because it is so real and so elevating and so man-making that one cannot forget it, if one possesses real knowledge and real freedom of mind, before which all manner of ignorance vapours away and blends into something that is divine and human alike in utmost measure.

Kabir is prescribing a universal outlook on life, an outlook that can eradicate what is chaotic in life and what leads to never-ending conflicts. Man must see inside; he must look to God who resides in him. This feeling of God, realization of God's significance, when all differences can melt away, is the thing that ought to prevail in life. *I* and *mine* must disappear. What a man does, he does it not for himself alone. Of course, he cannot neglect himself; his personality is there and he cannot ignore it. But still the great idea is of the universal man, indeed, of the universal that is in man. God has created man without prejudice. So man, if he is really a man, should be in God's image, ever-enveloped by sacredness and ever keen on

harmony and rhythm in life. Hence the clamour of 'I' and 'mine' should be replaced by a greater clamour for seeing God in all humanity. God's work has to be done. There must obtain in the world a ceaseless atmosphere of light and sweetness so that each individual is allowed complete freedom and, to the utmost measure and in all intensity, the freedom to reveal himself in his deeds and dreams. That is the work of the Lord on earth.

Kabir is insisting on a life of holiness. He wants man to be fully developed with all-embracing flowering of divinity in his life. He wants man to treat man as man, a being to be loved and nursed up into a happy consummation. He forcefully calls for a revolution in our thinking, so that man can transcend himself to cover humanity and humanity's progress. He insists on work that gives man the real knowledge, knowledge of his self, in fact, as such, the knowledge of God Himself, in which knowledge there is no room for human imperfections. He wants God to live on earth. How beautifully Kabir says:

The muék is in the deer, but it seeks it not within itself: it wanders in quest of grass.

Why concentrate on grass? Here is a philosophy of realism. He is not calculating for any escape from the world. He has tremendous imagination, so graceful and so sublime, and he wants this imagination to help us in coming face to face with life. Kabir does not revel in theorizing. He is positively a practical thinker who has come to his outlook of life through experience and experiment with the reality of life.

Kabir's language is severely plain. He does not accommodate any amount of decoration of language in his poetry. He feels and expresses his feelings, his sacred emotions, his idea of reality of life, in very much simplified images. Man is in quest of 'grass' in the world. Mere show, something that can-

not help us far, something that cannot melt into something great and graceful, man aims at in life. He follows the shadow, not the substance. That is the mistake. The musk is inside man. Why not think of realizing it in life on earth? The eyes that are shut must open to the great reality that lies concealed inside and needs only an atmosphere to open out in all perfection. Kabir's aim is to create the right type of atmosphere in the world. The burden is on that education which brings about a release from darkness and frustration that is obtaining today in the world. Kabir may aptly be considered a real educationist. He has fancy, but not the fancy to roam away from reality; he has fancy in abundance just to face life with beauty and sublimity. One can think of Kabir as insisting on the present and on the place where one is situated. He is not dreaming. He wants man to be himself; there is supreme joy, also supreme wisdom, in being oneself. God has not created man for nothing. He has put in something which is of immeasurable significance in him and, of that, there must be real emergence in the world. And that is the work of the Lord. And that is according to Kabir 'taking your seat on the thousand petals of the lotus, and rest there gazing on the Infinite Beauty'.

The idea is clear. This Beauty which one needs concentrate upon is not anything outside of us. It resides in man. Only it has to be seen; only eyes have to be opened so that one may be face to face with Infinite Beauty. A mental apparatus is to be evolved through education, culture, and atmosphere to evolve an outlook that sees beauty combined with sacredness in man so as to usher in an air of peace and harmony in the world.

At the moment, the world is dark with clouds of chaos and frustration. These clouds must be lifted away; they must melt into peace and sublimity. Let us open our eyes to see the moon shining in our bodies.

NOTES AND COMMENTS

TO OUR READERS

Professor Rabindra Kumar Siddhanta Sastri, M.A., P.R.S., is the Head of the Department of Sanskrit in M.B.B. College, Agartala, Tripura. In his beautiful Sanskrit composition, 'Vivekānanda-Praśastiḥ', he pays his tribute of respect to Swami Vivekananda on the occasion of the Swami's Birth Centenary Celebration. ...

H. H. Sri Jaya Chamaraja Wadiyar, the Governor of Mysore, is a profound scholar of Indian philosophy. The article on Swami Vivekananda, published in this issue, is the report of a speech he delivered at Ramakrishna Ashrama, Bombay, in connection with the Birth Centenary Celebrations of Swamiji. It may be of interest to know that the grandfather of the Maharaja was a host of Swami Vivekananda during his *parivrājaka* days and held the Swami in great esteem and deep veneration. ...

Swami Bhaswarananda is the Head of the Ramakrishna Mission Home of Service, Varanasi. In his article, he gives an account of the visits of Swami Vivekananda to Varanasi, the holy city of Lord Śiva, where, incidentally, the first charitable hospital of the Mission was started under the inspiration of the great Swami himself.

The present article is the summary of a lecture delivered by Dr. A. Ramaswami Mudaliar some years back in New Delhi. His personal reminiscences and his analysis of Swamiji's message make this article both interesting and valuable. ...

Dr. Radha Kurnud Mookerji, M.A., P.R.S.,

Ph.D., formerly Head of the Department of Ancient History, University of Lucknow, is a scholar of international repute. In this short article, which is from the report of one of his lectures, he pays his tribute to the sacred memory of Swami Vivekananda. ...

Dr. (Mrs.) Sarasvati Chennakesavan, M.A., Ph.D., of Pachiappa's College, Madras, discusses in her illuminating article some of the problems of present day education and also offers some helpful suggestions for their solution. She, incidentally, points out what Swami Vivekananda said about the object of education. ...

Sri T. S. Avinashilingam, M.P., is the Head of the Ramakrishna Mission Vidyalaya, Perianaickenpalayam, Coimbatore District, Madras State. His article, 'Ways of Mind Control', is a chapter from one of his forthcoming books, in which he has dealt with some of the most important problems that confront a student of our days. In this article, he stresses the need of mind control and suggests some very useful methods to gain it. ...

Principal B. S. Mathur, M.A., of M.M.H. College, Ghaziabad, is one of our regular contributors. In his article, 'The Work of God', he says that God has allowed man an immense scope for development and every freedom to know his real Self. But man, in his own ignorance, fails to attain the real joy of life. Quoting the saint-poet Kabir, the writer says that we have everything within ourselves and need not go outside to seek for light. We have only to open our eyes, awake in our consciousness, and realize the Supreme.

REVIEWS AND NOTICES

SON OF MAN. BY LESLIE PAUL. *Published by Hodder and Stoughton Ltd., London EC.4. 1961. Pages 287. Price 21 shillings.*

The story of Jesus has not been so far viewed in a proper perspective. The historical and socio-economic factors constituting the *milieu* have to be known thoroughly to grasp the significance of the life and work of Jesus. Mr. Paul, in the present work, narrates vividly and graphically the life in Asia Minor during the first century. Social, political, and religious forces of the period provide a proper arena for Jesus to work there. The book is lucidly written and well documented. Students of history and theology will, no doubt, find a poetic activity at work here. But it adds to the charm of the narrative.

DR. P. S. SASTRI

LONELY GOD, LONELY MAN. BY DEAN TURNER. *Published by Philosophical Library, Inc., 15 East 40th Street, New York-16. Pages 191. Price \$ 3.75.*

'The aim of this book', says the author (in p. 5), 'is to expound the moral purpose of loneliness, to make clear what *loneliness* is, and why it is' (italics are mine). Reading through the pages of this slender volume, one feels that the author has had a deep Christian experience, and also some deep distressing experience. The passionate conviction with which he presents the *care* of God for man, and the *care* which man ought to have for all brother men, and through them for God, is really stirring. Let us leave aside his misinterpretation of psycho-analysis, psycho-pathology, and the modern social disciplines. They do not count in a work characterized by lofty spiritual aspirations. But there are certain misreadings of Christian doctrines and Christian convictions (Chapter III) which count. The author is not able to reconcile the perfection of God with his care for man and his sufferings. Logic, and particularly two-valued logic, is the bane of man. Faith must transcend reason, if we are to come close to God. God can make the impossible possible. Witness the two roses, pink and white, on the same stalk, which Sri Ramakrishna Deva spotted out!

Moreover, loneliness is negative. The positive aspect, compassion, longing for companionship, longing for love and affection—these should be stressed. *Loneliness* as a refrain that runs through every chapter of the book is positively boring. However, the author makes full amends in the last chapter where he gives us a most impressive rendering of basic articles of Christian faith.

PROFESSOR P. S. NAIDU

THOUGHTS FROM THE GITA. BY R. KRISHNASWAMY AIYAR. *Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. 1961. Pages 181. Price Rs. 4*

Numerous have been the books published so far on the *Bhagavad-Gītā*. But this source of never-waning inspiration draws more and more people to study it and write on it. For the meaning underlying these 700 simple verses is such a profound ocean that an ardent diver can find yet another pearl every time he dives.

The book under review is its second impression which fact proves its popularity. The object of the book is to explain the fundamental tenets of the *Gītā* on the background of Advaita Vedānta. An unwary reader of the *Gītā* cannot grasp the non-dualistic doctrine it preaches in all its details. And, if he cannot read it in the original, it is all the more difficult. The present volume can come to the help of such a reader of the *Gītā*, by presenting non-dualistic Vedānta in a lucid style in eighteen well-arranged chapters, quoting at every step the relevant *ślokas* from the *Gītā*, in its English translation. Thus the book, at once, acts as a treatise of Advaita philosophy and a guide to the *Gītā*.

We wish the book a wide readership.

S. S.

SRI KANCHI KAMAKOTI PITHAM THROUGH THE AGES. BY N. RAMESAN. *Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. 1962. Pages 31. Price Re. 1.*

It is well known that Śrī Śaṅkarācārya established the four *maṭhas* of Sringeri, Puri, Dvaraka, and Badrinath, in the four corners of India. But few are aware that he also established a *maṭha* named Kāñci Kāmakoti Pīṭha at Kanchipuram, one of the most important centres of pilgrimage in India. The booklet under review testifies to the antiquity of this Pīṭha, by describing the inscriptions on the various copper plates preserved in the Pīṭha. These copper plates refer to various grants and endowments made to the Pīṭha by various kings from time to time.

Ānandagiri, the earliest biographer of Śaṅkarācārya, refers in his *Śaṅkara-vijaya* to the Kāñci Kāmakoti Pīṭha, as having been founded by Śaṅkara. Besides, it is common knowledge that Śaṅkara was a great worshipper of Śakti, as his *Saundaryalaharī* testifies. And then, there are evidences to prove that he was devoted to the deity of Kāmākṣī at Kāñci. To add to these, the copper plates discussed in this booklet offer evidence to prove the antiquity of this Pīṭha. It is interesting to read that one of the grants was made by Tana Shah, the last of the Qutub Sahi line of Muslim kings. This proves that even some of them held this *maṭha* in reverence.

The booklet is too short to go fully into the history of the Pīṭha. Even the discussion on the copper plates is brief. Besides, a narration of the present activities

of the Pīṭha would have made the book more useful and stimulated more interest. (Of course, homage is paid to the present *ācārya* in pages 25 to 27 of the booklet.) We hope further publications on the subject will rectify these deficiencies.

S. S.

We are glad to inform our readers that the following translations of the *Complete Works of Swami Vivekananda* are being published in the different Indian languages during the birth centenary year of Swami Vivekananda :

BENGALI : VIVEKĀNANDER VĀNI O RACANĀ, IN 10 VOLUMES. Price Rs. 40. *Udbodhan Office, 1 Udbodhan Lane, Calcutta 3.*

GUJARATI : SWAMĪ VIVEKĀNANDA ŚATĀBDI GRANTHAMĀLĀ (FIRST SERIES), IN 12 VOLUMES (10 volumes of which are the translation of the *Complete Works*, and 2 volumes the lives of Sri Ramakrishna and Swami Vivekananda). Price Rs. 5 each volume (only complete sets are sold. A concession of Rs. 9 is allowed, during the Centenary year, on purchase of the complete set, i.e. the set is available at Rs. 51). *Sri Ramakrishna Ashrama, Rajkot.*

HINDI : VIVEKĀNANDA SĀHITYA, IN 10 VOLUMES. Price Rs. 47.50. *Advaita Ashrama, 5 Dehi Entally Road, Calcutta 14.*

KANNADA : VIVEKĀNANDA KR̥TI ŚRENĪ, IN 10 VOLUMES. Price Rs. 65. *Sri Ramakrishna Ashrama, Mysore 2.*

MALAYALAM : VIVEKĀNANDA SĀHITYA SARVASVAM, IN 7 VOLUMES. Price Rs. 6 each volume. *Sri Ramakrishna Ashrama, Trichur, Kerala State.*

MARATHI : VIVEKĀNANDA GRANTHĀVALĪ, IN 10 VOLUMES. Price Rs. 70. *Sri Ramakrishna Ashrama, Nagpur 1.*

ORIYA : VIVEKĀNANDAN KA BĀNI O RACANĀ, IN 10 VOLUMES. Price Rs. 35. *Sri Ramakrishna Math, Bhubaneswar.*

TAMIL : VIVEKĀNANDA JNĀNA DĪPAM, IN 10 VOLUMES. Price Rs. 50. *Sri Ramakrishna Math, Madras 4.*

TELUGU : VIVEKĀNANDA SAMPŪRNA GRANTHĀVALĪ, IN 10 VOLUMES. Price Rs. 50. *Sri Ramakrishna Math, Madras 4.*

[A popular edition of the *Complete Works* in English is also being published in eight volumes. Price Rs. 32. *Advaita Ashrama, 5 Dehi Entally Road, Calcutta 14.*]

We have received the following books, souvenirs, and special issues of magazines published in connection with the birth centenary of Swami Vivekananda :

ENGLISH

WHAT RELIGION IS : IN THE WORDS OF SWAMI VIVEKANANDA. EDITED BY JOHN YALE. INTRODUCTION BY CHRISTOPHER ISHERWOOD. *Phoenix Ltd., 10-13 Bedford Street, Strand, London WC 2. 1962. Pages 224. Price 30 shillings.*

THE INDIAN POLICE JOURNAL. 25 Akbar Road, New Delhi.

BULLETIN OF THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE. Gol Park, Calcutta 29. Price Rs. 2.

HINDI

UPANIṢAD SANKALAN (2 PARTS). Price Re. 1 each. *Ramakrishna Mission Calcutta Students' Home, Belgharia, 24-Parganas, West Bengal.*

YUGĀCĀRYA VIVEKĀNANDA. BY SWAMI APURVANANDA. For Free Distribution. *Ramakrishna Advaita Ashrama, Varanasi 1, U.P.*

VIVEKĀNANDA ŚATĀBDI SMĀRAK PUSTIKĀ. *Sarvangi Vikash Sangha, Ahmedabad 1, Gujarat.*

PANCAJANYA. Price 40 nP. *Rashtra Dharma Prakashan Ltd., Lucknow.*

BENGALI

VIR SANNYĀSĪ VIVEKĀNANDA. BY MOHITLAL MAJUMDAR. Price Rs. 5. *General Printers and Publishers (Private) Ltd., Calcutta 13.*

VIVEKĀNANDER SIKṢĀ CINTĀ. BY TAMAS RANJAN ROY. Price Rs. 5. *General Printers and Publishers (Private) Ltd., Calcutta 13.*

YUGAPRAVARTAK VIVEKĀNANDA. BY SWAMI APURVANANDA. Price Rs. 3. *Ramakrishna Ashrama, Bankura, West Bengal.*

AMĀDER VIVEKĀNANDA. BY SWAMI SATYAGHANANANDA. Price 6 nP. *Ramakrishna Mission Calcutta Students' Home, Belgharia, 24-Parganas.*

UPANIṢAD SANKALAN (2 PARTS.) Price Re. 1 each. *Ramakrishna Mission Calcutta Students' Home, Belgharia, 24-Parganas.*

VIVEKĀNANDA ŚATA DĪPAYAN (A COLLECTION OF ARTICLES). Price Rs. 6. *Vivekananda Sangha, Budge Budge, 24-Parganas.*

ĀŚRAM. *Ramakrishna Mission Boys' Home, Rahara, 24-Parganas.*

NEWS AND REPORTS

SWAMI VIVEKANANDA BIRTH CENTENARY CELEBRATIONS

RAMAKRISHNA-VIVEKANANDA CENTER

NEW YORK

A dinner was held by the Center, at the Warwick Hotel on March 28, 1963, to celebrate the Swami Vivekananda birth centenary. His Excellency U Thant, the Secretary General of the United Nations, was the chief speaker of the evening (the text of his speech is published in the May '63 issue, pp. 285-88). A large gathering of representative Americans and Indians had assembled to pay homage to Swamiji. Mr. Vincent Sheean, the noted author, traced the gradual process of Swami Vivekananda's transformation at the feet of Sri Ramakrishna, his work in America, and how he combined in his life and work mystical experience and social consciousness. Swami Nikhilananda, in his concluding remarks, mentioned Swami Vivekananda's vision of a Parliament of Man, which in a measure we find fulfilled today in the United Nations. Swami Vivekananda, the Swami said, taught the potential divinity of every soul, the fundamental solidarity of men, and the harmony of religions. He preached about a God who is above all gods, a religion which rises above all religiosities, and transcends all dogmas, rituals, and doctrines. The whole world, he pointed out, could be united on the basis of such a universal religion, which would recognize the divinity of prophets like Christ, Buddha, and Kṛṣṇa, and would have no room for intolerance and persecution but unbounded respect for all faiths. Such a religion would devote itself to bringing out the potential divine nature of every man and woman by allowing

them to follow the laws of their own inner growth. True religion, Swami Vivekananda emphasized, helps man to acquire strength, beauty, dignity, and a warm fellowship with others. To combat aggressive evil, the world, indeed, needs such a religion of aggressive goodness.

LENINGRAD UNIVERSITY, U.S.S.R.

The Vivekananda birth centenary was observed at Leningrad University, according to a Tass report (published in *Amrita Bazar Patrika*, Calcutta, in its issue of Saturday, the 18th May 1963).

Speaking at a meeting in the University, devoted to the centenary, on Wednesday, the 15th May 1963, Eva Lusternik, a prominent Leningrad orientalist, stressed that the Soviet people marked the 'Vivekananda year' in recognition of the democratic aspirations of this wonderful person, a fighter for the independence of his country, and in respect for the culture of friendly India.

We cherish, she said, the memory of Swami Vivekananda, one of the first Indian philosophers who noticed the sufferings and hardships of the common people.

The meeting was sponsored by the local branch of the Soviet-Indian Cultural Relations Society and the Leningrad City Seminar on Indology, and was attended by Indian specialists and post-graduate students.

Students and teachers of the Faculty of Indian Philology read works in Sanskrit in honour of the famous philosopher-saint.

CORRIGENDUM

May 1963 issue, page 183, column 2, lines 27 and 28:

Please read

'tion, whose outlook is secular and ultimately materialistic, and where man finds himself'

in place of

'tion is secular, and its outlook ultimately materialistic, where man finds himself'