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JUNE 1968

# Prabuddha Bharata

OR  
AWAKENED INDIA



By Karma, Gnana, Bhakti, and Yoga, by one or more of  
all of these the vision of the Paramatman is obtained.

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# PRABUDDHA BHARATA

JUNE 1968

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# PRABUDDHA BHARATA

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# PRABUDDHA BHARATA

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उत्तिष्ठ जाग्रत प्राप्य वरान्निबोधत

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

—302—

## LETTERS OF SWAMI SHIVANANDA

(143)

Sri Ramakrishna Math,  
Belur Math, Howrah  
10th May, 1928

Dear Sriman—,

Accept my heart-felt love and blessings and convey the same to all. This body of mine has become old. It is the Master who is the controller of the body, mind and the senses. Verily He is God—the indwelling self. All these organs will continue to function, as long as He will make them function and all will come to a stop, whenever He will make them stop at His will. By His grace, He is making this realization firm in me. Therefore, I have nothing to worry about. It is He who is the abode of bliss, the embodiment of love, and Saccidānanda in the form of *guru*. It is He who, out of His sheer unqualified compassion, incarnates Himself in human form, does immense good to the world and works for its salvation. May you all have this knowledge firm in you and be fearless. This is my prayer.

Your well-wisher,  
Shivananda

—303—

## AN UNPUBLISHED LETTER OF MISS MACLEOD

[Miss Josephine MacLeod, a devoted admirer of Swami Vivekananda, was one of the great benefactors of the Ramakrishna Mission. We reproduce below the text of a letter which was written by her to Swami Akhandananda, one of the direct disciples of Sri Ramakrishna and a brother disciple of Swami Vivekananda. The text of the letter has been made available to us by Swami Niranjanananda, Head of the Ramakrishna Mission, Cherrapunji, Assam—Ed.]

Barbizon Plaza Hotel  
10 West 58th Street  
Central aPark South  
New York  
Dec. 6, 1934  
Thursday

Dear Swami Akhandananda,

I did welcome your letter! You and I have seen many changes in the Math, since I first saw it in 1898. It is an Institution, has already weathered several storms, but it is built upon a rock. And as long as 'to learn' continues to be its foundation, all is well. 'To learn' never antagonizes 'to teach'. Often that's the reason I tell these fine boys who come to West 'to learn' what the West has to teach, as Swamiji did.

At 'Town Hall' Dhan Gopal Mukherji gave his 'India's message of prayer and meditation' last Tuesday—nearly one thousand heard it, so gently was it told. I doubt if there was one who did not feel the truth and the need that we of the West, have of India's approach through silence to the Ultimate.

I'll be staying on in America till after Christmas—so I won't go to India this winter. I'm indeed sorry you're not too well. I'm within five minutes of Swami Niki's [Swami Nikhilananda] so we see each other often, and he brings me lovely flowers each week for my little sanctuary on this nineteenth floor overlooking two and half miles of Central Park—after his Sunday Services are over—when one hundred to one hundred and fifty attend. His personal joyous nature has a good deal to do with his success...

With affectionate regards,  
J. MacLeod

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# THEATRES OF WAR: PAST AND PRESENT

[ EDITORIAL ]

*Inhumanity in Human Nature:* 'There is at the bottom of our hearts', said Rousseau, 'an innate principle of justice and virtue.' In this principle lies the manliness of man. And it is this manliness which finds expression in all art, philosophy, religion and science—the Vedas and the Upanishads; the epics and classics of the East and the West; the murals on the walls of Egyptian and Indian sculptures; Greek science; and Roman law. Shining with this virtue of manliness, man is divine in his impulses and noble in his reasons. So Shakespeare writes:

What a piece of work is man! how  
noble  
in reason! how infinite in faculty!  
in form and moving how express and  
admirable! in action how like an  
angel!  
in apprehension how like a god!

But the image of man afforded by the history of the wars mocks man's claim to dignity and human greatness. Here man stands as soulless creature who is tormented by 'wild desires and groveling fears'. Here he is no more Shakespeare's man who is 'noble in reason' but one to whom Machiavelli, signifies as 'ungrateful, voluble dissembler, anxious to avoid danger, covetous of gain'. Here his blood does not speak of justice or virtue; but only sends forth a maddening cry that seeks to turn murder and pillage as virtuous deeds. Excitement of war makes him more brutal than a brute that says:

I will do such things—

What they are yet I know not—but  
they shall be

The terror of the earth. (*King Lear*)

This brute in man has been the destroyer of peace, breaker of law and offender

against the sanctity of home and life in different ages. At times, this brute takes the form of tyrant Caesar to whom Shakespeare's Hamlet scoffed, 'Imperial Caesar, dead and turned to clay' and at other times, it assumes the role of a blood thirsty Attila who boasted, 'There where I have passed the grass will not grow again.'

Theatres of war in history have been the places where men proved to be most inhuman to their fellow men. These are places where gathered violence, malignity, rage, cruelty, perfidy, rapacity and greed. To enthrone force above reason has been the horrible necessity of human logic at different periods of history. There have been fratricide, matricide and patricide, general sinistering and torture, inflicted upon friend as well as foe, upon the nearest of the kin as well as upon the unknown strangers. War has often been justified equally by philosophers and statesmen as a way of regenerating the mankind. Tacitus, for example, considered war as the best taskmaster of nations. Hegel warned people against becoming effete through long lasting peace. The story of the mankind is a great chorus of self-confidence which has been sung in *Antigone* as 'Nought mightier is than man.' But the chorus has again and again been interrupted by the cries raised from the theatres of war here and there. Any history that does not take these cries of wars into account is never complete. To read history without reference to both the good and the evil in man is to read law without the understanding of right or wrong.

*Wars of the past:* Wars, in the past, had always been the avocations of honour for the tyrants and despots. Each act of brutality perpetrated by them added gran-

deur to their glory. Acts of cruelty often proved to be the marks of power and prowess for ambitious military adventurers or reckless kings who would launch into campaigns of wanton violence and naked aggression upon their neighbours. And these aggressions came under different guises at different times. Sometimes the guise was liberal nobility, and sometimes it was superior culture or God's dispensation.

The Romans, for example, destroyed every known and unknown cultural centres of the Mediterranean Basin and far beyond it. They burned Alexandria, Jerusalem, Athens, Carthage and Corinth and drove millions of captives into the cellars like cattle, before sending them into the arena to fight against each other for the pleasure of the *plebs romana*. Alexander left a track of blood from Thebes to Khybar Pass. His empire stretched from Lybia to India and victims to his wars of aggression ran into millions. Under Charles V, in Holland alone 50,000 people became victims of Inquisition. The sanguinary outrage of Charlemagne had 4,500 captive Saxons killed on the Affer River. The Kalinga War (261 B.C.) is remembered both for atrocities which ensued in its wake and for the effect which those atrocities produced upon the mind of the victor, the emperor Aśoka. Aśoka himself tells us in the striking language of the Rock Edict (No XIII) about the devastations of this war: 'Kalinga was conquered by His Sacred and Gracious Majesty when he had been consecrated eight years. 150,000 persons were thence carried away captive, 100,000 were there slain, and many times that number died.' (V. A. Smith: *The Oxford History of India*, 1923, p. 95) In fact, the miseries of the campaign, the sufferings of the prisoners and the wailings for the dead proved to be a turning point in Aśoka's career—an epic event that could ever be recorded in the political history of

the world. But not all the emperors were Aśoka, although the wars waged by them were far more brutal than the war of Kalinga. Chingiz Khan ruled an empire extending from the Pacific to the Black Sea and carried his victorious hordes far into Russia to the bank of the Dnieper. All the kingdoms of Central Asia fell under his merciless hand and were reduced to ruins. The vanquished inhabitants were slain literally in millions. Invasion of Timur in 1398 left a trail of horror in India. He ordered a general massacre and nearly 100,000 prisoners had been slain in cold blood in and around Delhi. Millions of captives were carried off to Samarkhand. At the second battle of Panipath, when Hemu, the Hindu general of King Muhammad Shah Adil was held a prisoner, young Akbar smote the prisoner on the neck with his scimitar. 'The commonly accepted story that young Akbar exhibited a chivalrous unwillingness to strike a wounded prisoner is a later, courtly invention.' (*ibid.*, p. 344) The acts of inhumanity did not end here. Hemu's head was sent to Kabul and his trunk was gibbeted on one of the gates of Delhi. A tower was built with the heads of the slain, according to the practice of the time. (*ibid.*) Aurangzeb, while leading his wars against his own brothers made Dara Shikoh, his elder brother, a captive and executed him in a most ghastly manner. He indulged spite by parading Dara, clad like a beggar-man, on the back of a dirty she-elephant, through the streets of Delhi. Brutal murderers beheaded Dara and his corpse was again paraded through the streets of the city and buried without ceremony. In the battle of Karnal in 1729, Nadir Shah killed 20,000 men in a fight that lasted only for two hours and again when a false report of Nadir's death incited the people of Delhi to rise against the invaders. Nadir took a terrible vengeance. 'Seated in the Golden Mosque of Roshanu-

ddaula, situated in the main street of the city, he commanded and watched for nine hours the indiscriminate massacre of the people in uncounted thousands' (ibid., p. 459). The number slaughtered in the third battle of Panipath (1761) was about 200,000. Thousands of prisoners were destroyed so that in the Durrany camp (with the exception of Shah and his principal officers) every tent had heads piled up before the door of it. And lastly we may mention about Attila, the king of the Huns, at whose name Imperial Caesars had trembled. Attila was brutal throughout his life and he continued to shine in barbaric glory even after his death. Even his last rites were observed by the followers in a barbaric way. After his death, his body was placed in a tent and around his body were kept the swords of the vanquished chieftains, the crowns of the kings he had dethroned, the treasures of the churches and temples whose sanctity he had violated. At his head lay a bow and arrow. Then four of his followers dug a vast ditch, into which Attila's body with all the treasures was lowered. The four persons thereupon rode round the grave by way of a last parade. When the parade was ended, the throats of the four were cut and their bodies were impaled upon their horses at the four corners of the tomb.

This is how the stories centering round the theatres of war in the past have been recorded in history. Meanwhile, with the progress of civilization, the world has moved towards a new unity, understanding and faith. But, for a reflecting student of history, the stories are as true today as they were in the past.

*World Wars of the Present:* Theatres of war today are no longer those of the past. They are no more isolated battle grounds of Panipath, Karnal, Thermopylae or Carthage where the soldiers of the opposing camps gathered and fell fighting. Wars

of the past have been replaced by the World Wars of the present where the suffering is all-encompassing and the destruction is total. On the eve of the World War of 1914, the phrase 'the War to end war' was on everybody's lip but the war could not be eliminated. Rather the world has passed from one World War to another and today the spectre of nuclear war casts its frightening shadow over all. But does this shadow of total destruction really frighten the people? Perhaps no one cares about it. So there has been continuous war in the world in some form or other, in some area or other, in the quarter century following the World War of 1939-45. Too much exposure to devastations, death, and sufferings often coarsens all human feelings and leaves calluses on the human conscience. An act of isolated murder often fills one with horror and indignation but killing of thousands or bombing of millions does not stir the conscience of the mankind. When one thinks that one single nuclear strike can kill over 100 million, one no longer bothers about how 6 million Jews were put to death by Hitler. In perpetration of brutal acts, twentieth century men have far surpassed the merciless hordes of other ages. Even Timur and Nadir Shah with all their passion and excitement could not kill in one raid more than what an ordinary nuclear bomb can today. Crusaders killed about half a million people but over a long period. The victims of the Second World War were about 40 million but one single hydrogen bomb of today can kill many times the number in one instant. Modern man with all his modern knowledge has only improved upon the instruments of his own death. He does not like to look on what he has wrought with reason and reflection. While he talks about universal brotherhood, he continues to pile up weapons of destruction and devastation.



Wars in the past had brought wanton brutalities in their train but not all of them were without any dividend. It is from the theatre of war that the gospel of *Bhagavad-Gītā* was sung. The scene of war transformed Asoka into a new man, who could preach the law of piety and love that made considerable impact upon the political thought of the then world. What do the men of this century derive from the theatres of war? They derive neither lesson nor warning for the future. The German psychiatrist Ernst Kretschmer claimed after long research that human genius fades without 'the ferment of demonic unrest and psychic tension'. Men, according to Freud, 'are not gentle, friendly creatures wishing for love, who simply defend themselves if they are attacked'. On the contrary, 'a powerful measure of desire for aggression has to be reckoned as part of their instinctual endowment'. Most men of this century of ours represent themselves as Freudian species more than ever. They carry on their forehead the marks of Kretschmer and Cain. They are Aristotle's poor political animals that make wars because they cannot avoid making them. This politics has been one great undoing of the human political animals, for so often it produces the opposite of the objective they want to pursue. In fact, politics has been the blinker of perversion. Had there been no politics, Saul would not have banished Jonathan and Shahjehan would not have been imprisoned by his own son; King John would not have tried to put out the eyes of Arthur; Aurangzeb would not have brutally executed Dara; Brutus would not have murdered Caesar; and Robespierre would not have been put to death by his own men. Politics actuates men of this century to squander in fortune and treasure and to do pointless wars and needless cruelties. For the twentieth century man, politics has come to appear as Frankenstein's

monster which at last killed its own creator. Frankenstein, a student of Mary Shelly's novel, stole some material from a science laboratory and unknowingly constructed a monster which somehow came to life. Though a freak, it was nonetheless a human creation basically. But the people around could not accept the monster as one of them. They ridiculed it every now and then and all human kindness was denied to it. Enraged with the unkind treatment, the impassioned monster at last turned upon its own life-giver, Frankenstein and with a vengeance, it killed him. Human ingenuity once developed this monstrous politics to serve its own ends. Scientific genius of this century has infused permanent life into it. So politics now requires wars to feed and perpetuate itself. Human political animals today fight suicidal wars at its dictates in Korea, Vietnam and West Asia. Nobody knows what this politics with all its demonic unrest will do to its own creator. No one can tell whether Mary Shelly's fiction will be a grim reality or not.

*Is War inevitable?*: Is war then inevitable for the humanity? Must the sword decide the course of human history? Must the divinity in human nature never be recognized with respect and veneration? Will hate continue to rule the human mind? These are, therefore, the questions that torment the mankind today. Frankenstein's monster killed its creator, because unkind men drove it to utter exasperation. There was no love for it. But where is the outflow of love that will humanize the monster of politics to make it serve not the purpose of war but the cause of peace? It is this love's binding force that has held together the generations of mankind. 'What is hell?' asked Dostoevski and in answer he proclaimed, 'It is the suffering of being unable to love.' Sorokin describes love as a 'life-giving force necessary for physical, mental, and moral health'

and a 'powerful antidote against criminal, morbid, and suicidal tendencies.' (*Ways and Power of Love*). In the *Knight's Tale*, Chaucer had Arcite tell, 'Love is a greater law than man has ever given earthly man.' The absence of this love is death and its presence infuses life in every thing. There is no other force that can stand against it. Only when this love comes that true peace can dawn upon the warring humanity. The spell of this serene divine love has been significantly described in Milton's *Ode on the Morning of Christ's Nativity*:

No war or battle's sound  
Was heard the world around:  
The idle spear and shield were high  
uphung;

The hooked chariot stood  
Unstain'd by hostile blood;  
The trumpet spoke not to the armed  
throng;  
And kings sat still with awful eye,  
As if they surely knew their sovran Lord  
was by.  
No scheme of aggrandizement, no anxiety  
to establish a balance of power, no plan of  
liberation for the oppressed, no thunder of  
artillery can bring the real peace for the  
humanity. It is only under the inspiration of  
selfless love that we can talk of it with  
faith and force. And for man, this selfless  
love is the law, for he is, what Shakespeare  
says, 'a paragon of animals' and not merely  
Aristotle's 'political animal' that thrives in  
the theatres of war and violence.

## SWAMI VIVEKANANDA'S CONCEPT OF SERVICE

### (PART I)

SWAMI SWAHANANDA

#### INTRODUCTION

Swami Vivekananda lived only for about forty years. He was born on January 12, 1863 and passed away on July 4, 1902. A very short life indeed! Of those years again he worked for a decade only. Still he left such an indelible impression on the later generations that many writers thought it necessary to include his ideas for their specialized studies. Hence many Universities in India teach and do research on his philosophy, social thought, political thinking and even his literary and anthropological ideas. Several scholars from the West as well as from Russia are specially studying him. Max Müller popularized the teachings of Sri Ramakrishna. Romain Rolland wrote on *Swami Vivekananda and his Universal Gospel*. In recent days

in his book on the life of Mahatma Gandhi entitled *Lead, kindly Light*, Vincent Shean wrote a chapter on Swami Vivekananda and Sri Ramakrishna. He signifies them there as 'Forerunners of Gandhi'. Another scholar Dr. Brown, in his book on the political thought of India called *The White Umbrella*, devotes a chapter to Vivekananda. In an interesting book *The Inevitable Choice*, the author Dr. Soper finds in the Swami's harmonizing ideas a great challenge to all 'special' revelations. Many of the leaders of India including Mahatma Gandhi, Sri Aurobindo, Subhas Chandra Bose felt his impact. Many political, social and even revolutionary workers derived inspiration from his writings. So tremendous has been the influence on the posterity of this great son of Mother India! Hence it is worth

studying his views regarding the doctrine of service, which is of perennial interest and need.

'My life is my message', Gandhiji used to say. This is true of all great souls. It is much more true of spiritual personalities. As Swami Vivekananda said, Sri Ramakrishna was content to live the life. The interpretation has to be given by others, for such souls 'one with the Infinite Spirit' do not take a single false step. It is not necessary to go into the details of the life of Swami Vivekananda, which is well-known. There are many incidents in his life and in that of his Master, which show the sympathy, the consideration, the zeal for serving fellow beings, which must have contributed a great deal to the formulation and development of his famous Gospel of Service which is our field of special study here.

'Child is father of the man', says the old adage. True to it, we find even in his boyhood days indications of his social awareness, sympathy for fellow men and leadership and understanding for suitable action. His father was a magnanimous man and mother a soft-hearted, loving woman. A large retinue of relations and dependents were maintained in their house as their own children with all affection and consideration. As a boy, Narendranath was very kind-hearted. Whenever beggars would come to their house, he was sure to give off whatever came on his way. Even shutting him up would not mend matters, for on hearing the voice of the beggar he would throw things through the windows for them. Caste did not appeal to him. As a child, he experimented by smoking pipes reserved for lower castes as was the custom in those days, if he also should lose his own caste! Once a sailor came to the help of Naren and his friends to raise a trapeze in their gymnasium. While lifting, the trapeze fell down knocking the sailor unconscious. All the boys ran away thinking

him dead but Naren nursed him, took him to a doctor and when he recovered, sent him with a little purse as a present. In his student days, he joined the Brahmo Samaj, which was advocating various social reforms. He was a voracious reader and became acquainted with the social thoughts of the masterminds of the West. And in his speeches and writings, we find references to many of these thinkers. His search for truth ultimately brought him to Sri Ramakrishna bringing in his life's fulfilment. His bokeness as reflected in his total unconcern for his own safety was evident in an incident. Once when a boy was on the point of being run over by a horse carriage, the boy Naren rushed before the carriage and was successful in saving the boy and thereby earned the applause of the onlookers and gratitude of the parents. After the death of his father, Naren experienced much financial uncertainty and even poverty for sometime. As a mendicant, he underwent much hardship and saw the dire poverty of the people. This made him aware of the great sufferings through which our people pass.

Swami Vivekananda's was a mother's heart. At the sight of suffering he would be overwhelmed. When a famine was raging in Bengal and his assistants were in doubts if they would get enough money for conducting the Relief work, he seriously thought of selling away the Belur Math property which he had just purchased to carry on the work of bringing in the spiritual heritage of eternal India to the people, the work of which he dreamt for years. So intense was his feeling. Deep sympathy was the key to all genuine service. So he told his brother disciples at the Abu Road Station, just prior to his leaving for the West, the following passionate words:

'I have now travelled all over India, and lately in the Maharashtra country and the

Western Consta. But alas! it was an agony to me, my brothers, to see with my own eyes the terrible poverty and misery of the masses, and I could not restrain my tears! It is now my firm conviction that it is futile to preach religion amongst them without first trying to remove their poverty and their sufferings. It is for this reason,—to find some means for the salvation of the poor of India—that I am now going to America! (The Life of Swami Vivekananda; By His Eastern and Western Disciples, 1915, Vol. III, p. 141)

His sympathy for the poor and the lowly was immense. Once a group of Santhal labourers were employed for work in the Math. Often with tears in his eyes, he would hear their tale of woe. Before they took their leave after finishing the work, he arranged a feast for them.

Such was the heart of Swami Vivekananda and so intense was his feeling for the people that he once told Girish Chandra Ghosh: 'Look here, G. C., the thought comes to me that even if I have to undergo a thousand births to relieve the misery of the world, aye, even to remove the least pain from anyone, I shall cheerfully do it! I think, oh, of what use is my personal *Mukti* alone! I shall take everyone along that path with myself!' (ibid., pp. 166-167)

Indeed it will be immensely fruitful to study the views of this great heart on the concept of service.

#### ORIGIN OF THE CONCEPT OF SERVICE

##### *Philosophical Basis*

Search for unity has been the one passion of all mankind. This is more true of the Indian people. The Vedāntic philosophy pointed out that unity of existence is a logical necessity and the saints and the Upaniṣads asserted that it is a reality. The visible universe, the individual and the ultimate reality are one and the same. 'All

this is Brahman,' said the *Munḍaka Upaniṣad* (II. ii. 11), 'All this is Ātman', said the *Chāndogya Upaniṣad* (VII. xxv. 2). Again, 'This Self is Brahman', said the *Bṛhadāraṇyaka*. (II. v. 19) This interest in the Self or Soul or Ātman is the pivot of the Vedānta philosophy. The realization of the eternal Self is the goal of all activities of man. Whatever takes man towards that realization is spiritually beneficial. Vedānta is man-centred but man is nothing but the embodied Soul.

The whole point hinges upon our conception of man. In trying to define the real man, rationalism and science find it to be beyond their grasp. Vedānta, too, faced the problems and gave the unique conception of the Ātman, the ultimate reality in man. Vedānta analyzed a visible man. What is he? Is he the body, or the mind or something still finer? Real nature, according to philosophy, means that which does not change. A really real thing must have been in the past, is now in the present and will continue to be in the future too. Is there anything in man that is constant? The body, we know, changes all the time and will not be there after a certain period of time. It is transitory. So it is not the reality. What about the mind? It, too, goes on changing. And even according to the Hindu philosophy which accords some permanence to it continuing from birth to birth, it dies out in final realization or in absorption. Is there anything real at all then in man? The materialists said, 'no'. They were assailed by the argument that a man is a self evident fact and even if you cannot locate his fundamental reality he still exists and it is an axiom that nothing comes out of nothing. Thus cornered, they said, 'we do not know its nature.' Now this is agnosticism. And, of course, 'we don't know' is a very safe position. Then the retort came 'Do you know?' Vedānta said, 'Yes; we know it not through reason or

physical analysis as such but through intuition, through spiritual absorption.' Sages down the ages have experienced it, and this experience is part of human heritage. And what is it? It is the Ātman, the Self, the Spirit, the inmost spiritual core in man, which is his unchanging, real nature. The apparent man is the manifested real man, who is one with the Absolute, the Unity of existence. So service of man is really service to God. Hence it follows that, for Self-realization, disinterested service of man is necessary and perfect men must serve either to set an example or out of sympathy, or for both.

Buddhism spoke in favour of negating the soul whereas Vedānta saw the soul everywhere. The difficulty arose because of difference of concepts. In the Buddhist concept of Anāttavāda, the term soul stands for something which to a Vedāntin is known as *antahkaraṇa* or *ahaṁkāra* (the mind stuff or the ego-sense). Hence the Soul, in the Buddhist sense, might be the seat of selfishness and egotism, but Vedāntic Self stands for the essence, the Supreme Self behind the empirical. So, Swami Vivekananda speaks about manifesting the glory of the Ātman and that precisely, according to him, is the purpose of life. Service of man helps in that manifestation.

'Ethics is unity', said the Swami, and he often pointed out 'that knowledge was the finding of unity in diversity, and that the highest point in every science was reached when it found the one unity underlying all variety, and this was as true in physical science as in the spiritual' (ibid., p. 206). Thus, according to him, the whole field of moral science was based on the unity of existence and all types of service had this idea of unity as their philosophical basis.

The same idea has been expressed by all religions though sometimes more pointedly by some. The dictum, 'Love thy neighbour

as thyself' or 'Do as thou would be done by' is the common advice of every faith.

By service, Swami Vivekananda meant not only ameliorative service, but also all types of social action for all-round social welfare. Social reform and social work are all included in his doctrine of service. The major point in this doctrine is that we are to worship God in man by rendering service to the latter. In an inspiring poem he wrote:

From highest Brahman to the yonder worm,  
And to the very minutest atom,  
Everywhere is the same God, the All-Love;  
Friend, offer mind, soul, body, at their feet.

These are His manifold forms before thee.  
Rejecting them, where seekest thou for God?

Who loves all beings, without distinction,  
He indeed is worshipping best his God.

He coined the word *Daridranārāyaṇa*, God in the form of the poor—and asked us to serve him. 'Where should you go to seek God,—are not all the poor, the miserable, the weak, Gods? Why not worship them first?' He believed that this type of service is doubly beneficial. If we forget God in the temple the whole service is practically a loss whereas in this kind of worship at least the sufferings will be physically mitigated. Thus it is a more useful type of worship, suitable to the modern temper too.

### *Religious attitudes to work*

In order to appreciate Swami Vivekananda's contribution in this respect, it is worth recalling the various religious attitudes towards work that prevailed in different disciplines. Hinduism stressed on the idea of *dāna*, gift and *Iṣṭāpūrta*, social service. The traditional idea looked upon the duties of Varna and Āśrama as obligatory and a preparation for deeper spiritual life.

From the standpoint of deeper religion,

there were and are, four major approaches to work depending upon the temperaments of men. The various spiritual disciplines of all faiths have been brought under *Jhāna*, *Bhakti*, *Rāja* and *Karma* Yogas. The intellectuals find analysis, discrimination and knowledge suitable to their taste. The emotional people like the expression of their emotions. The people who are temperamentally active want to do something tangible. Now these three, intellect, emotion and activity are the three possible functions of the mind. When the mind is at rest i.e., it is free from all these three functions, *Rāja-yoga* experiences come in. Based on these four *Yogas* or paths to realization, different attitudes towards work have been prescribed.

From the standpoint of *Jhāna-yoga*, analysis leading to the knowledge that Atman alone is the reality is the major discipline. So work in this system is done with a detachment, with the thought that the Self is untouched, *asaṅga*, and it is the body and the mind which are engaged in activities. Work is done for the purification of the mind in the preparatory stage. Many of these votaries try to apply the idea of one Spirit pervading everything and service to other creatures as service to the Spirit.

In the *Bhakti* system, every work is done with the idea of Divine service. This is done either through service to a deity or service to other creatures as God's creation. As Saint Tukārām puts it, 'God is our friend and through Him everybody is our friend.' The definition of Sage Nārada that 'Whatever is done for God is devotion' has mixed every activity to spiritual service, if done for God.

In *Rāja-Yoga*, the stress is on deep concentration to realize the 'aloneness' of the Self free from all defects of sufferings etc. To bring in concentration, a votary does every work with attention which keeps the mind in a field of thought. Gradually atten-

tion becomes more pointed and frees the mind from duality leading it to the realization of oneness.

In *Karma-Yoga*, work is done for work's sake. The objective is to practise non-attachment. The adherent to this discipline tries to free himself from agitation and anxiety and holds fast to the ideal of 'intense rest amidst intense activity and intense activity amidst intense rest'. The test for his non-attachment is that he has 'as much power of attachment as he has the powers of detachment'.

Swami Vivekananda harmonized the conflict among the different attitudes. So says he:

'Every man must develop according to his own nature. As every science has its methods, so has every religion. The methods of attaining the end of religion are called *yoga* by us, and the different forms of *Yoga* we teach, are adapted to the different natures and temperaments of man. We classify them in the following way, under four heads:

(1) *Karma-Yoga*—The manner in which a man realizes his own divinity through works and duty.

(2) *Bhakti-Yoga*—The realization of the divinity through devotion to, and love of, a Personal God.

(3) *Rāja-Yoga*—The realization of the divinity through the control of mind.

(4) *Jhāna-Yoga*—The realization of a man's own divinity through knowledge.

These are all different roads leading to the same centre—God. Indeed, the varieties of religious belief are an advantage, since all faiths are good, so far as they encourage man to lead a religious life. The more sects there are, the more opportunities there are for making successful appeals to divine instinct in all men.' (*The Complete Works*, Vol. V, p. 292)

Swami Vivekananda visualized an ideal character by the blending of these different

disciplines. He felt that development of man is at its best, in other words Self-realization is at its perfection, when human nature finds a many-sided expression and in which *Jñāna*, *Bhakti*, *Karma* all discover their respective limits and possibilities. He felt that by their combination, it was possible to produce a balanced character, free from the possible defects of each of these exclusive paths—the heartlessness of the intellectuals, bigotry of the emotionalists, aloofness of the meditative and arrogance of the active. In a letter he writes:

'I agree with you so far that faith is a wonderful insight and that it alone can save, but there is the danger of its breeding fanaticism and barring further progress.

*Jñānam* is all right, but there is the danger of its becoming dry intellectualism. Love is great and noble, but it may die away in meaningless sentimentalism. A harmony of all these is the thing required. Ramakrishna was such a harmony. Such beings are few and far between; but keeping him and his teachings as the ideal we can move on. And if amongst us, each one may not individually attain to that perfection, still we may get it collectively by counteracting, equipoising, adjusting and fulfilling one another. This would be harmony by a number of persons, and a decided advance on all other forms and creeds.' (*Letters of Swami Vivekananda*, 1948, p. 88)

He held up his Master Sri Ramakrishna who was 'a synthesis of the utmost of philosophy, mysticism, and work' before society as the ideal to be emulated and said in another letter:

'About doctrines and so forth I have to say only this, that if anyone accepts Paramahansa Deva as *Avātara* etc. it is all right; if he doesn't do so, it is just the same. The truth about it is that in point of character, Paramahansa Deva beats all previous record, and as regards teaching, he was

more liberal, more original and more progressive than all his predecessors. In other words, the older Teachers were rather one-sided, while the teaching of this new Incarnation or Teacher is that the best point of yoga, devotion, knowledge and work must be combined now so as to form a new society. . . . The older ones were no doubt good, but this is the new religion of this age—the synthesis of yoga, knowledge, devotion and work, the propagation of knowledge and devotion to all, down to the very lowest, without distinction of age or sex. The previous Incarnations were all right, but they have been synthesized in the person of Ramakrishna. For the ordinary man and the beginner, steady devotion (*nishṭhā*) to an ideal is of paramount importance. That is to say, teach them that all great Personalities should be duly honoured, but homage should be paid now to Ramakrishna. There can be no vigour without steady devotion. Without it one cannot preach with the intensity of a *Mahāvira* (Hanumān). Besides, the previous ones have become rather old. Now we have a new India, with its new God, new religion and new Vedas.' (*The Complete Works*, Vol. VII, p. 484)

#### *Swami Vivekananda's inspiration*

Various opinions have been expressed regarding the inspiration behind Swami Vivekananda's gospel of service. True, there are various influences preparing a great man for delivering his special message. But even at an early age, the Swami had the intuitive knowledge of his high destiny, and he spoke to some of his college-mates that he would chalk out a new path for himself. But it is after meeting Sri Ramakrishna and his training under the latter and the experience of Oneness as a result, that he was convinced that he had a message to deliver and a mission to fulfil. The call did not come from any external agency but from his inmost self which was one with Reality, an

experience about which he said that even if a fool entered into it he came out a sage. It is because of this that he spoke 'like one having authority and not as the scribes'. It is this which made Vivekananda a Prophet like the Prophets of old. *The Life of Swami Vivekananda* (Vol. IV, p. 169) tries to narrate the different influences on him:

"The chief formulative influences that went to the determining of his vision may be classified generally under the following heads: His Master's great prophecies regarding him; his training and his Realization; his knowledge of Western philosophies, history and Sanskrit scriptures; the constant study of the Divine life of his *Guru* before him in which he found the key to life and the verification of the *Śāstras*; his travels all over his Motherland during which he availed himself of the constant opportunities of comparing her with what she had been and was, and of studying the life and thoughts of the people, their needs and possibilities, and the diversities of their customs and faiths; and mixing with princes and peasants, saints and scholars, he "grasped in its comprehensiveness", as Sister Nivedita says, "that vast whole of which his Master's life and personality had been a brief and intense epitome. These, then,—the *Śāstra*, the *Guru*, and the Motherland,—are the three notes that mingle themselves to form the music of the works of Vivekananda. These are the treasure which it is his to offer".

Meditation in Kanyakumari sitting on the last rock brought certain convictions in him regarding his future plan of work. In that hour of inspiration, he found his mission clear. He was to cross the seas and spread the light for the good of the world. Nay, there was something more. He was also to sacrifice his life for the sake of his poor countrymen. So intense was his anguish for the lot of the suffering millions! He was to evolve plans for the amelioration of their

suffering. In that moment of supreme compassion, comparable to that of Buddha's, even the bliss of absorption in the Absolute was rejected. To him, came the vision of the poor who were to be served as veritable gods with his life's blood in a spirit of worship. Swami Vivekananda's gospel of service took a definite shape at that very moment. About this feeling he writes thus in a letter:

"My brother, in view of all this, specially of the poverty and ignorance, I had no sleep. At Cape Comorin sitting in Mother Kumari's temple, sitting on the last bit of Indian rock—I hit upon a plan: We are so many *sannyasins* wandering about, and teaching the people metaphysics—it is all madness. Did not our *Gurudev* use to say, "An empty stomach is no good for religion?" That those poor people are leading the life of brutes is simply due to ignorance. We have for all ages been sucking their blood and trampling them under foot." (*The Complete Works*, Vol. VI, p. 254)

It is clear that Swami Vivekananda's feelings played an important part in the formation of his gospel of service. Service originates from the fullness of heart. But the doctrine of service requires a saint to render validity and a philosopher to give language to it. Sri Ramakrishna and Swami Vivekananda jointly fulfil this task. And Swami Vivekananda's message has been looked upon as the commentary of the Gospel of Sri Ramakrishna. But some felt his Master Sri Ramakrishna was only a mystic. It is Vivekananda who, familiar with the modern thinking, brought in these extraneous ideas from foreign sources. But facts would not bear the contention. While Swami Vivekananda was, to be sure, impressed by the social work of modern type and admired the power of organization and the techniques, the original inspiration is rooted in the Gospel of his Master and in the tradition. It is characteristic of Hindu thought that in every age there was



a dichotomy between knowledge and action, between *Jñāna* and *Karma* and their ultimate reconciliation had to be made. From the Vedic age down to the present day, this dichotomy and reconciliation can be noticed. It is because Hinduism deals with the totality of life and experience that its scheme does not exclude any of the aspects. *Jñāna* and *Karma*, knowledge and action, represent the two halves constituting life. Action stands for the manifoldness of experience and efforts for desired objects whereas knowledge stands for the denial of life and its desires and seeing the truth face to face. Both are necessary in a total scheme for life's fulfilment. The problem in every age of Indian history has been the reconciliation of the two, making action leading to knowledge. This made the view of life more comprehensive and synthetic.

In the Vedic age, the conflict arose between sacrificial rites and *Ātma-vidyā*, the spiritual wisdom. In the Upaniṣads, the Vedic gods were idealized into Brahman and the Vedic ceremonies into various meditations leading to final realization. Śrī Kṛṣṇa reconciled both ritualistic and secular activities. The *Mahābhārata* gave the story of the butcher and the pious wife who by sheer performance of their duty got knowledge. With the rise of Ācārya Śaṅkara, superiority of knowledge was firmly established over ritualism which had powerful advocates in Kumāriṇa, Maṇḍana and others. Subservience of *Karma* to *Bhakti* was forcefully presented by Ācārya Rāmānuja and others. The modern age required a wider synthesis, for the question of the value of secular work has been brought to the forefront because of the tremendous social and organizational activity requiring the attention of individuals. To reconcile this with the supreme aim of life was the problem. Swami Vivekananda took up the problem and his answer was the well-known doctrine of service, the worship of

the Divine in man, which gave him a distinction among the thinkers of modern times. He was not content in merely giving the idea, he exhorted the people to work for it and himself started several institutions in his life time.

Some writers see a sort of disparity in between the thoughts of Śrī Ramakrishna and Swami Vivekananda, for Śrī Ramakrishna, the man of realization in fullness of *Bhakti* and *Jñāna*, once spoke disparagingly of *Karma*. Once when Krishnadas Paul, a noted social reformer, said that doing good to society was their principal duty, Śrī Ramakrishna retorted: 'God alone can look after the world. Let man first realize God. Let him get Divine authority, and be endowed with His power. Then and then alone he can think of doing good to others.' Also to Shamshunath Mallick, he said, 'When God appears before you, would you seek schools and hospitals of Him, or beg for *Bhakti*, *Jñāna*, etc.? Then give up all these thoughts of hospital-building and think of God alone.' Again he said, 'A man went to the Kālī temple at Kalighat and went on distributing money to the beggars and in the process could not get time to see the Mother!' Therefore it is argued that according to Śrī Ramakrishna, all work is an obstacle and if at all work is to be done, it should be done after realization. But it has been pointed out that the doctrine of service, an essential teaching of Swami Vivekananda, is only another version of the doctrine of the harmony of religions, an equally essential teaching of Śrī Ramakrishna, and that the one cannot be without the other. The harmony of religions is the most unique of Śrī Ramakrishna's teachings and it stands for the equal validity of all religions, if sincerely followed. Religion stands for spiritual unfoldment and not for mere creeds and rituals. So whatever pushes a man forward towards final realization is

religion. And in that sense, does not life itself become religion? In this sense only Swami Vivekananda said, 'Let every man have his own religion'. 'Religion is the manifestation of Divinity already in man', said he. So life with its joys and sorrows, good and evil, becomes the process of that manifestation. Hence the harmony is not merely of religions but of all lives. And Sri Ramakrishna realized this harmony, this oneness. The divinity of man is a fact with the saints. Others also can realize it, if they change their idea about man and serve him. Without the spirit of worshipful service, we cannot see the vision of the Divine in men, says a writer, and without that vision we cannot perceive every life as the unfolding of the Divine, which is religion.

When we look at the life of Sri Ramakrishna, we find that he gave direct support also even to the physical type of service. He himself exhorted Mathur Babu, his caretaker, to feed the poor in Deoghar during a famine. He felt his identity with a beleeboured boatman or with Nature in the form of green grass. These are instances of his complete identification with non-living as well as all living beings. The unity of existence of Vedānta became a reality with him and the service to humanity is only an application of this idea. A significant anecdote has thus been described in *The Life of Swami Vivekananda* (1955, p. 107): 'The general teachings which the Master imparted to his disciples Narendranath assimilated in a unique way. He was the readiest among them all in arriving at their true spirit. His soul was most attuned to the spiritual vibrations of the Master's words. Thus he read volumes where others read but pages of that Revelation unto men which was the life and gospel of Sri Ramakrishna. Really Naren possessed a rare insight to interpret Sri Ramakrishna's words. One instance will suffice. One day, some time

during the year 1884, Sri Ramakrishna was seated in his room at Dakshineswar, surrounded by his disciples among whom was Naren. The conversation drifted to the Vaiṣṇava religion. The Master gave the gist of the cult of Lord Gaurāṅga and finished by saying: "This religion enjoins upon its followers the practice of three things, viz. relish for the name of God, compassion for all living creatures and service to the Vaiṣṇavas, the devotees of the Lord. The real meaning of these precepts is this: That God is not different from His name. Therefore one should always repeat his name. God and His devotee, Kṛṣṇa and the Vaiṣṇava, are not separate from one another. Therefore everyone should show respect to all saints and devotee. Realizing this world as belonging to Śrī Kṛṣṇa utmost compassion should be shown to all creatures." Hardly had he uttered the words, "Compassion to all creatures", when he fell into *samādhi*. After a while he came back to a semi-conscious state of mind and said to himself, "Compassion for creatures! Compassion for creatures! Thou fool! An insignificant worm crawling on earth, thou to show compassion to others! Who art thou to show compassion? No, it cannot be. It is not compassion for others, but rather service to man, recognizing him to be the veritable manifestation of God!" Everyone present there, no doubt, heard those words of Sri Ramakrishna uttered from the innermost consciousness of his soul; but none but Naren could gauge their meaning. When Naren left the room he said to the others, "what a strange light have I discovered in those wonderful words of the Master! How beautifully has he reconciled the ideal of *Bhakti* with the knowledge of the Vedānta, generally interpreted as hard, austere and inimical to human sentiments and emotions. What a grand, natural and sweet synthesis! The ordinary impression is that the culture

of the knowledge of Vedānta demands an utter ostracism of society and humanity and a rooting out of all tender sentiments such as love, devotion, compassion etc. The aspirant thus goes astray in cherishing an uncompromising hatred towards the world and his fellow creatures, thinking them as impediments in the way of spiritual attainments. But from those words of wisdom which Sri Ramakrishna uttered in an ecstatic mood, I have understood that the ideal of Vedānta lived by the recluse outside the pale of society can be practised even from hearth and home and applied to all our daily schemes of life. Whatever may be the avocation of a man, let him understand and realize that it is God alone who has manifested Himself as the world and created beings. He is both immanent and transcendent. It is He who has become all diverse creatures, objects of our love, respect or compassion and yet He is beyond all these. Such realization of Divinity in humanity leaves no room for arrogance. By realizing it, a man cannot have any jealousy or pity for any other being. Service of man, knowing him to be the manifestation of God, purifies the heart, and in no time, such an aspirant realizes himself as part and parcel of God, Existence-Knowledge-Bliss Absolute. Those words of Sri Ramakrishna throw an altogether new light upon the path of devotion. Real devotion is far off until the aspirant realizes the immanence of God. By realizing Him in and through all beings and by serving Him through humanity, the devotee acquires real devotion. Those following the paths of work and yoga are similarly benefited by those words of the Master. The embodied being cannot remain even for a minute without doing any work. All his activities should be directed to the service of man, the manifestation of God upon earth, and this will accelerate his progress towards the goal. However, if it be the will

of God, the day will soon come when I shall proclaim this grand truth before the world at large. I shall make it the common property of all, the wise and the fool, the rich and the poor, the Brahmin and the Pariah."

This shows how this remark of Sri Ramakrishna opened a new dimension to Vivekananda's thoughts. Even as a student he said that he would preach this grand idea when the time came. The idea of harmony of religions, the divinity of the soul, the oneness of existence—all take their basis in the vision of the divine in man. The democratic principle of giving value to the individual has its firm roots here. To get that vision, it is not merely our concept of man that must change but our behaviour too. Sri Ramakrishna said: "I now really find that it is the Lord who is moving about in the forms of men, sometimes a saint, sometimes a fraud, at other times a knave. But all of them are God and none but God. So I say, God in the form of saints, God in the form of knave, God in the form of libertine."

Sri Ramakrishna gave the spirit of service through these hints, the detailed work was left to his worthy disciple who gave it a language. Thus Swami Vivekananda raised *Karma-Yoga* to the status of an independent path. Down the ages it was considered to be secondary to *Jñāna* and *Bhakti*, in spite of Śrī Kṛṣṇa's clear opinion (*Gitā* III, 19) that through detached work alone the highest goal could be reached. Not only did Swami Vivekananda consider *Karma-Yoga* as the religious path suitable for this age but he exhorted people to adopt it without a shadow of doubt. The life work of Swami Vivekananda is to make spirituality intensely practical.

How this spirit of worship Swami Vivekananda transmitted to the service of the Motherland has been finely pointed out by Sister Nivedita in her 'Introduction' to *The*

*Complete Works of Swami Vivekananda:* Here is the crowning realization, into which all others are resolvable. When, in his lecture on "The Work Before Us", the Swami adjures all to aid him in the building of a temple wherein every worshipper in the land can worship, a temple whose shrine shall contain the word *OM*, there are some of us who catch in the utterance the glimpse of a still greater temple—India herself, the Motherland, as she already exists—and see the paths, not of the Indian churches alone, but of all Humanity, converging there, at the foot of that sacred place

wherein is set the symbol that is no symbol, the name that is beyond all sound. It is to this, and not away from it, that all the paths of all the worships, and all the religious systems lead. India is at one with the most puritan faiths of the world in her declaration that progress is from seen to unseen, from the many to the One, from the low to the high, from the form to the formless, and never in the reverse direction. She differs only in having a word of sympathy and promise for every sincere conviction, wherever and whatever it may be, as constituting a step in the great ascent.'

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## LOVE AND BEAUTY

DR. MIHIR KUMAR MUKHERJEE

Of creativity, love and loveliness are complementary principles. Love signifies a feeling cheerful and exquisite. Beauty is an expression enjoined by the performance. An amiable element of yearning hovers around fondness and fancy, in human relation or in infra-human matter; the elegance and comeliness of the entire aspect hang on in tidy structures (e.g. pyramids), artistic trim (e.g. Ajantā frescoes), harmonious measure and melody to become not merely impulsive but a source of attraction. When coalesced, these refinements go a long way to fashion the world and life.

Nature abounds in beauty. Every object having a combination of significant forms and systematic order is replete in beauty. Loved, appreciated, commended and extolled by human belief, they are events forming activities and conduct. When man loves, he extracts beauty out of it. His penetrative understanding discovers and unravels the splendour and

charm embedded within an object or a phenomenon. 'A thing of beauty is a joy for ever.' The finer elements perpetually fascinates human mind. Love and nicities co-exist in all cultures. Nisus toward perfection—physical, mental and supra-mental is an unconscious inclination of mankind. Providing social, intellectual, moral, artistic and religious activities, the motive-power serves as an appliance to the integration of inward life and conduct of human beings. There has been a wedding, it seems, between love and life, longing and its expression. 'We cannot properly separate growth from activity', says McDougall, 'the modes of activity are expressions of well established structure.' (*The Energies of Man*) St. John says that God is love. He means loving is sublime. Vaisnava mysticism gives an emotional exposition of it by merging individual and his emotion into a single unified intense phenomenon; love and its perfection, beauty, divine and psychical, are all

integrated in a single whole, unique in nature and profound in experience. In loyalty, charity and self-sacrifice, in personal eminence signifying emotional magnificence, the finest of the sentiments that transform human character is the spirit of love. An idea, when admired, finds its way into the ideal-aspiration of life and then into moral tradition. Sympathetic sharing of the code of conduct follows and imitation takes place when a person is admired. In institutions and customs, it is ingrained. In intellection and self-consistency, it is present. Interest and sympathy do achieve splendid objectives. 'The principle of universal sympathy conquered first one province then another.' (Bertrand Russell: *Power*)

#### CONDITIONS OF LIFE AND LOVE

Psychic conditions by far have influenced the continuity of organic evolution. In each great turn that organic life employs in its growth and variegated development, the impress of creative activity is visible. No blind mechanistic event can produce highly complex and subtle processes, which are responsible for human intellect and human aspirations. We have no hesitation to hold with McDougall that 'here is the indeterminate and creative element in nature', mostly used in 'anticipating the future course of events, has developed steadily in the race until in man it has become his most striking characteristic'. (*Social Psychology*) Presumably in the capacity to organize, lies its characteristic, and a perfect system, indeterminate and formative. Arrangement and systematization, contriving ordering and design, sponsoring progressive growth and elaborate differentiation in organic evolution imperceptibly shading into mental evolution may have originated from a fundamental striving activity, usually 'performed for the sake

of attaining a foreseen pleasure or avoiding foreseen pain'. It is love. The intrinsic kernal of a vital and overwhelming energy expressly involving trial and investigation stirs up the entire process at every adventitious situation, to arrest the regressive tendency and keep the forward movement going. Motive force with irresistible urge that actuates and prompts, prevails upon and persuades the organic trend at will, controls its destiny toward effort at once varied and consanguine. Fond desire it is, when humanized. In every progressive divergence of experience and variation in activity, organic evolution has recorded purposive fixation of convenience, liking, attraction and longing showing the way. Modifications of functional relation leading to the emergence of fundamental instincts along with new forms come into being. Mental functioning creates a mode of mental organization capable of differentiation, adaptation and development. Love occupies a place of native consistency in mental evolution and commanding presence. Its importance can scarcely be overestimated. Other features that make evolution possible in this globe of ours are indubitably there. Nevertheless, the bio-psychical character of love co-ordinates all others to form an integral whole. Thus, as a tremendous inducement in replenishing the different formative habits and organic propensities, love furnishes impulsive potential to invigorate the diverse components. Desired and fancied by life itself, the evolution continues.

#### CREATIVITY

Mental progress is limitless and intellectual. With the rejuvenation of the incentive faculty into refined tenderness, love establishes itself. Blind desire is transformed into natural affection, unconscious necessity becoming ardent interest.

Progress is not programmed merely to develop species or even to throw out varieties, but in the extension of moral horizon with the introduction of intellectual proclivity. Virtue and goodness dawn in life and man makes his advent. Into delightful ways associated with inherent interest, crudeness of animal instinct is gradually mollified in self-preservation and race-preservation activities. Pleasure giving sensations are recognized as such and with broadened venue; nice perception, taste and discrimination emerge. Original love-tendency diversifying into a number of basic propensities of life by means of fond-inclinations in the road to beauty freely develops the capacity for perception-complex. Feeling becoming plastic, perception acquires new meaning. It can now rejoice in the beauties of Nature manifested in majestic mountains, moonlit sea-beach, glorious colourations in flowers and birds and animals. Receptive temper in perceptual activity has an impressive appeal. Its sensitiveness, being mobile, endures. Affection is crystallized into understanding and appreciation. Appreciating affection discovers beauty in every performance of external Nature that appeals to understanding with proper sensibility added. So love-evolving form and idea of systematic apportioning of components invariably introduce 'harmony of impulses' within and create a sense of beauty. Human tenderness gives it a precise design that forms the core of our aesthetic sense. Lyric and art have always an atoeal emotional. That a new emotion is the source of the great creations of art, of science and of civilization in general is undeniable. Bergson says, 'Not only because emotion is a stimulus, because it incites the intelligence to undertake ventures and the will to preserve with them. There are emotions which beget thought and invention.' (*Two sources of Morality and Religion*)

### INTELLECTUAL PROCESS

Unconscious fondness of life-process has moved forward with enormous stride utilizing instinctive inclination as its methods and producing intellectual faculty in the long run and such ingredients as are essential for comprehension of beauty. Poignant hankering of human heart for satisfaction of impulses has an inducement behind in the unfathomable depths of racial unconscious,—complete satiety of soul, attainment of perfection. Consummate love accomplishes a finale; it is a master stroke neatly trimmed to decorate living perceptibility. Sentiments of love and feeling of beauty make a magnificent combination. A happy amalgam of human virtues—justice and generosity, modesty and morale, reason and reverence, critical acumen and compassion, leads one to beautiful love and loving beauty. Comeliness and charm become love's own on its refinement and inner purity. The elements of vigour and vitality make love magnificent. Becoming attractive, it can pulsate with brilliance, easily feel the presence of pretty, going deep into the intricacies of complex event. On the intellectual level perfected by integrating process, love and beauty are complementary components lending lustre and wits.

Human love is intellectual. And a critical appreciation of Nature surpassing the primitive emotional perspective makes for consciousness of beauty. Intellectual process is primarily concerned with our capacity for integration of different elements in the condition of life. It makes use of love as a creative impetus for variability, and a behaviour-pattern to act to new requirements. At the thinking plane, love becomes versatile. Wider outlook on life prepares wider comprehension. Love, united with intelligence, puts a new meaning to our abilities. Capacity for organization and activities concerning community

and society are extensively seen. Individual understanding and expression of new concepts become enhanced. Freed from inexorable blind unconscious impulses, one can enter into the feeling of others at will. Subtle and meticulous intellection presents real life by absorbing emotion and zeal.

Penetrating investigation into the secrets of Nature becomes possible with a mental structure that arrays different elements for intensive concentration, which needs abiding interest. Active participation in this process of extracting the concealed treasure of Nature commences with the conquering of the resistance. When the obstacle is overcome, intelligence undertakes repression and restrain, even neutralization of antagonistic tendencies. Examination of a proposition entails analysing the entire problem, making full use of materials in order to exploit the situation to employ the larger bulk. To this impulse-desire activity, McDougall names 'creative striving',—'we say we are trying, striving, endeavouring, paying keen attention, making an effort, working hard, doing our utmost, exerting ourselves, concentrating all our energies'. (*The Energies of Man*)

Intellectual attainment draws down continued progress along a single line of persistent purpose that results in concrete production. A psychologist 'believes that an interest springs from the individual's ability to deal effectively with some phase of the environment. An interest in music springs from a liking for tones and harmonics, from an ability to follow and appreciate music and perhaps to sing or somehow make music'. (R. S. Woodworth: *Psychology*) Diversion of interest to pragmatic and concrete movement of intellect and reason to understand the inventions in physical sciences and mathematical theories are connected with the pleasures of observation, enlivening experiments and the

delights of an exciting reflection. An amiable feeling aiming at enticement, conscious or unconscious, protruding into the human way of thinking embodies traditions, scientific, political, religious and social. Pure thought devoid of exhilarating relaxation is a myth, however concentrated or ponderous it may be. Its purity is not indeterminate, for enthusiasm or promising aspiration is always at the back. Functional logic and metaphysical construction, though highly contemplative systems, never have lost sight of the values that offer real life. Thought, even on technical consideration, cannot be stripped off its inherent existential foundation. Productive thinking, needless to say, has a high human value embedded within and a strong motive force regulates its order, shape and speed to some positive pursuit.

#### SOCIAL VALUES

Love regulates human mind to feel free, and this free thinking initiates a fondness for other persons. Maturity of thought makes others indispensable to my knowledge and to me. In mere intellectual development devoid of love and natural affection, individuals tend to become narrow and selfish. Infinite egoism, however, is impossible. Man must share other people's thinking for his individual growth, and joint participation in feeling is essential for proper existence. Real existence consists in having vital relationship with other individuals in explicit freedom and human grace. Sheer self-centredness scarcely makes a headway. No type of personality is formed on its basis and the pattern never exceeds the grossness of an individual object. Through voluntary grouping, society is formed with a spontaneous understanding of mutual intercourse and relation. Enthusiasm and devotion to the associated experience make individual conception better. As

Heidegger would say, 'I live as one among others of my fellow-beings ...' Bond that cements friendship brings in co-operation and intrinsic communication between them. Coexistence is hardly possible in competitive sphere, if sympathy and mutual understanding are absent. 'The complex conception of self thus attained implies constant reference to others and to society in general, and is the fact, not merely a conception of self, but always of one's self in relation to other selves.' (McDougall: *Social Psychology*) Social praise or blame, appreciation or condemnation by our fellows constitutes a significant aspect of one's personal maturity. Even the highest of persons cannot afford to ignore public opinion. Men are prone to sacrifice present comfort and ease for the prospect of future generation—posthumus immortality.

The strength as well as stability of a society rests on reciprocal respect and resources of the constituent members. An active process giving rise to efficiency all round, it induces varied capacity. If individualism—ruling-human destiny were rampant, no affection would have been in control of human affairs. The power of creative interest to foster and co-ordinate the activities for organizing voluntary associations takes into cognizance two ingredients of modern culture,—sympathy and toleration. Persons and sects having diverse ideals and different callings thrive only in modern organizations. In pre-historic society, these were exterminated. Mental toleration allows existence of dissenting even rival elements in the same structure. Unity in diversity is more of an intellectual device than ethical creed and is prevalent in different fields of human order,—racial, cultural, political and industrial. On trust and hazard, the relationship is founded, and in sym-

pathy, agony and excitement, it breathes freely. 'Society', Dewey tells us, 'is the process of associating in such ways that experiences, ideas, emotions, values are transmitted and made common.' (John Dewey: *Reconstruction in Philosophy*) Social pattern induces tolerance and the spirit of fellow-feeling. Projected love renders it possible and prepares groundwork wherein, as Jaspers says, self finds itself in constant communication with existences outside. The circumstance furnishes an excellent opportunity for its self-creation. Stupendous possibility is offered by the concrete situation to reorganize the mental structure, as reactions from varied ideas and inclinations, truths and their utility, habits and traits turn out in social intercourse. Tender affection on manifestation in social and communal platform begets benevolent institutions and charitable endowments. From concrete individual love, it springs, and has a wide dimension in moulding individual actions. Discovery of immensely enriched social tradition as well as its assimilation plays a very important role in modern civilization. In intellectual and moral development, traditions of race are as useful as native abilities. Unsophisticated love and individualistic tendency, differ in performance, become mainsprings of primordial instincts, and when combined, they reinstate man's own values, his freedom and responsibility, his dissociation from rigid conventions and his selection. Freed from restrictions and servitude imposed by customs and usage, new associations and organizations become wide open. Not toward individualism man is moving, but political parties, cultural clubs, trade unions, schools and other institutions increasingly regulate his activities with his complete consent. By adjusting freedom and rights, he does not limit it but only



defines it as transcending the limitation of being signifies real freedom. Existentialists contend that the relation with other selves gives an individual subject precise form to his freedom. Free spirit has a deeper aspect in determining the tones of different relations. 'All these (varied freedoms) are means and not ends in themselves', says Dr. Radhakrishnan, 'the essential requisites to help us to realize the deepest energies of the human spirit. The chief purpose of social organization is to foster the spiritual freedom of the individual, human creativeness, to help him to think, feel and adore as he chooses, without the constraint of oppressive laws and customs'. (*Religion and Society*)

### LOVE AND HOPE

Extended to newer sphere, love implies a creative harmony between different values and high-principled self-fulfilment. Acquisitive instinct of man prepares a wandering and searching spirit; investigations of the new world of ideas and learning follow. Sympathy is at the forefront in every intercourse. Positive adventure into the unknown realms stimulates new methods of association—psychological, cultural and industrial. The earliest international contacts were, however, scored not by military leaders or business magnates but by the missionary zeal of some humane minds and scientific explorers. Dīpaṅkar Śrēcīñān went to Tibet as ambassador of culture and morals; Livingstone went to the Dark continent for discovery. Abandonment of isolation and lethargy necessitated the conquering of the fear of strange and unknown. New venture brings in feeling of novelty and delight. Sympathy and love for other selves form the basis of the spirit of expedition, enterprize and thrill.

Love, instilled into hope, becomes a mighty store-house of optimistic desire. Love and confidence, when co-mingled,

eliminate all shades of depression and despondency, hold a bright prospect even before enveloping misfortune. Hope initiates philosophical change in outlook. Habit and purpose often undergo transvaluation. Awakened interest in persons of other climates arrays sympathy and understanding by co-ordinating ego-instincts and generous impulsions. Living in hope means identification with every conscious subject around, as Gabriel Marcel believes. Self-confidence gives one not merely the intellectual consciousness but also perseverance and manly enthusiasm. Faith is revealed. Love brings other beings closer, hope begins to communicate, ignoring hindrances. Enlightened and empowered with free existence, we move towards universalism.

### UNIVERSAL LOVE AND INTERNATIONALISM

On artistic culture and progressive outlook, modern civilization is based; in the cultivation and enkindling of innate human virtues, its inner resource rests. Sympathy, projected beyond the family circle, engages itself in shaping the conditions advantageous to the endearment of man by restricting ruthless, unkind customs abolishing abominable invidious institutions, and liberalizing the rights and liberty of multitudes. Formation of benevolent and charitable dispositions derives its cue from sympathy and mercy. Benign human motive worried at social discrepancy and acremony desires to make an end of veritable human misery, invents remedial measures therefor. Proper apparatus to ease and ultimately destroy the basic reasons of human suffering is instituted too. Modern appliances and equipment of production and distribution, transportation and intellectual skill are humanized today by extending the profits accrued to large populace. Social pattern along with political structure changes emancipating

hapless individuals from age-old customs and false beliefs, bonds of class principles and immoral institutions. Tolerance and appreciation of values silently work for liberating biased ideas and exploded mythical notions. Equality of man, once a local opinion, has become a universal idea with the developing conscience and consequent receptivity in human character. Movement that introduces liberation of individual conscience promotes freedom of thought and expression,—integration of humane tendencies becoming an effective process. This is championing international relation, sometime at the expense of national. Man fights against oppression, aggression and exploitation, against unhealthy competition, devices counter measures and seeks protection against fear. Evils of a devastating war is exposed, civil feuds are abhorred, excitement to a cold war is detested and looked down. Increased resistance to the situations engendering anxiety and uncertainty in social and political sphere is put up today, since human values are considered sacred and respected. The consequence of established order in organizations determines wealth and welfare of man. Harmony in the texture of mental structure is changing the pattern of living and thinking today.

Internationalism is always a conscious human value with an actualized human compassion. For relief and rehabilitation, immense amount of energy is marshalled. Physical sufferings and woe of one community and people are shared on mental level by pious persons, clime and creed present no barrier. Unrestricted bulk of help in quality and quantity toward the humanity in grief from far and near pours in. Existential participation in the life of others makes projection of self free; the solidarity of man rests on absolute unity of collective purpose.

Sympathy creates a civilizing force at the level of conscious subjectivity.

A reorientation in values is associated with internationalism. Within human life, infinite potentiality for perfection is present. By improving conditions of life and existence, man is capable of continuously mustering effort and courage. Progress runs at the behest of human destiny, which he solely determines by building an intellectual calibre to confront the antagonistic force,—communal, parochial and disruptive. Participation in joint enterprise and international groupings is impelled through interest and curiosity. Moral codes are now universalized. Socialization of man's physical assets and liabilities is a concrete step toward universal acts—common share in weal and woe which are made common.

#### EMOTIONS AND IMAGERIES

Beauty does not reside in a specific delicacy, feeling, complexion or tune. Every piece possesses, holds I.A. Richards, appropriate aesthetic condition, systematic arrangement and form,—it will invariably bring in 'harmony of impulses' that creates aesthetic sense. (*Foundations of Aesthetics*) Superb combination of picturesque imagination animated by profound passion lends a meaning to this harmony. Elegance in grace, style, symmetry and form, radiant colouration, enthralling melody can only become sensible when a receptive mind welcomes them in love longing sympathy and interest. Appreciation of beauty is a form of delight, the provoking object has an interesting intensity to elicit admiration. Understanding beauty is an intellectual process *per se*; imagination furnishes foundation. Recognition of nicety is widely extensive. A gigantic steel-casting furnace and subtle mechanism of a precision instrument, moon-lit sea-beach, noble sacrifice in martyrdom, lyrics of Rabindranath, tranquil majesty of Sri

Ramakrishna—all have unusual traits that produce an ethereal pleasantness and aesthetic feeling. The ingredients constituting the object or the varied activities in the process have harmony of relation and delicacy in design but the perceptive mind is a type well-constructed and orderly to comprehend the inherent charm and enlivening dainty alliance. Inducing appreciation, the refinement is founded on love and tenderness of the perceiving mind. Quaint individual charm infuses life into the architecture of mind striving for complete comprehension. Imagination, devoid of sympathetic affection, is a wild goose chase. It ends in unbridled day-dream.

Creative process invades organization of subjective life, in change, development and transformation. 'The inventive minds through whose activity evolution has been initiated and in large part accomplished have usually been the only ones much concerned with it... every creative act over-passes the established order in some way and in some degree, it is likely at first to appear eccentric to most men ...' (Brewster Ghislin: *Creative Process*) It is indeterminate fullness of which internal elements are interwoven, and in which appreciating mind comes to wear brilliancy and beauty. Understanding beauty and creating it are the two portraiture of the same design.

The perennial relation between love and beauty is discussed in Plato's *Symposium*. Socrates recognized the intrinsic element in physical beauty despite the Greek fascination for formal symmetry and splendour (e.g. basrelief). European thought scarcely attained the idea of perfection before Kant. Love, as the motif of beauty, is the discovery of Upanisadic Seers. Beauty is the realization of perfection of love in different planes,—physical, mental and spiritual. Natural impulse and understanding, order, harmony and

freedom, Kant combined, to form the concept of the beautiful. Whitehead goes a step further and says, 'Perfection is reached only when a work of art has obtained Truthful Beauty.' It is a harmony integrated in reality. To Indians, perfect love is sublime; sweetness added, beauty becomes spiritual. Divine symbol of love and longing is eternally beautiful.

#### MORALS AND RELIGION

Precise creativity in human endeavour systematically transforms a person into a fuller and richer state of existence than what is otherwise practicable. Ceaseless self-creation to enjoy a good life involves all moral values, which mean proper realization of the abilities that can conglomerate the texture of human life. Gradual growth in manners, in modes of behaviour, pave the way toward an existence worthy of man. The concrete activities of ego evince the absolute character of his existence in achieving a relation between his own and others. Comte thinks that an unconditional harmony between man and his environment secures happiness. 'The happiness of an individual requires a certain degree of harmony between his faculties and his environment.' Love, as the mainspring of conduct, harmonizes human faculties for perfect habit, since it is always the inner spirit which develops in the image of the humanity. In deep sympathy, the process is saturated. An enduring sensitiveness transcends the whole process in which the living mankind becomes the centre. 'Man must be able to recognize the situation in which he finds himself as a potential agent who can alter the situation.' Best men sponsor noble values in altruistic activities leading to spiritual regeneration. 'Moral changes occur either as the result of deliberate persuasion by reformers or by men following the examples

set by those who have adopted new standards even though they are not in fact setting out to recommend their adoption by others.' (J. Krip: *Reason, Action and Morality*) Social and moral reforms of Ram Mohun and Vivekananda are still green in our memory. Love and sympathy have their indefinite ramifications. The deeds of love are seen in affection and fellow-feeling, charity and goodwill to transcend into the moral tone; regard to superior system, devotion to duty, cherishing a lofty ideal belong to a heart tender by nature and maternal in feeling. Philanthropist and reformer, patriot-humanist and benevolent persons have sentiment-structure organized around loving-kindness. Fichte believes that progress of humanity is the true motive of morality and not the salvation of individual man. The infinite power becomes potent to the human race as moral values emerge.

To all humanity, this morality vasts in individuality and in spirit. The aspiration is 'supra-rational' as termed by Bergson, 'a dynamic morality which is impetus, and which is related to life in general, creative of nature which created the social demand.' (*Two Sources of Morality and Religion*) A handful of privileged souls reveal the process. In Catholic and Oriental mysticism, this enthusiasm is manifested in the divine consciousness of the Being. Even joy was transcended in India to attain supreme bliss. The positive end of the morals to usher an existential movement has been to transfigure the structure of human consciousness. Both spiritual and social, the movement is resulting in a free community, 'in which the spiritual and the social cease to be separate and opposed'. (Nicolas Berdyaev: *The Divine and the Human*)

#### RELIGION AND LOVE

Religious consciousness is considerably

old. Singular unconformability is typical of its origin as much as love and fear-complex have a panoramic accord in the organizational life. Faith and fear combine to foster enthusiasm distinguished for its emotional celebrity. On the fabric of this, are founded the best that we boast of i.e. moral affections and rectitude, myths and scriptures, sacrament and divine service, the idea of Supreme Being and Divinity.

Simple, unsophisticated mentality as the basis, the ancient religion shows. Beginning with the appreciation of the activities of benign Nature it spreads out; tiny saplings fill out to become gigantic oak, elm, and banyan; flower blossoms, virgin forest emits fragrance; charming grandeur in lightning and thunder induces a sense of wonder in pleasure and cheer. Delight and fascination have winning ways; personification commences. Elements play foul too. The havocks of devastating flood, carnage of famine and pestilence, storm and tremor, disease death diabolic horrors accompanying natural fury make it meek and submissive before the strange and immense power wielding the irresistible mighty forces. Around the two diverse feelings, the solemn majesty is personified. Before the terrific power, the shaken and frightened mind offers humble subjection; care and protection are prayed. But the awe is not without admiration. The dignity and might easily divulge immense personality behind. Mysterious and magnificent, it displays as Mother Nature eliciting heart-felt gratitude. Gods have been idealized-relief of imagination and reverence.

Feeling of being conditioned by something incomparably eminent is perpetually present in man's mind. One realizes it in what Jaspers calls 'limiting situations', when one encounters decisive struggle or acute suffering, perplexing guilt or certain

death. Consciousness of divine existence is never so conspicuous as in trying circumstances.

Extrinsic projection of mind conceives universality; in innermost recesses it meets with the profundity of life. One is real existence; the other is ideal existence. Fortitude and intelligence stand behind the growth of the former; hope and faith (as Gabriel Marcel says) interwove the other. Internal projection is *sympathetic* as it embraces the living existence. Self-conscious individual realizes the eternal creative activity fermenting the vital energy in artist, poet, inventor as divine. Sympathetic understanding integrates all the elements of knowledge. It is also true freedom, as the entire humanity is manifested in grafting life into reality which is determining one's own self. In sorrow and suffering, it is expressed; in joy and happiness it is revealed; in anxiety and tranquillity, it is idolized.

Prophets, saints and enlightened savants want a complete spiritual regeneration of social and communal mentality. Reform of racial structure is brought about through love, in a free attempt to beautify the love one loves. This is the art of Jesus, Caitanya and Ramakrishna—development of humanity irrespective of creed as the spirit of religion. Wide appreciation of the message of Sri Ramakrishna is primarily due to his principle of maternal love identifying with Godhead. In early Buddhism and Catholic mysticism, preaching of the gospel of love familiarized this spirit. The sweet charm of Vaisnava philosophy is dear to many because of the love divine. The process of love having universal character is the way to self-realization of individuals.

#### PERVERSIONS

Love, when perfected, begets beauty within and brilliance all round and love, when corrupted, engenders malice and de-

pravity. Regression in love accounts for moral evil and depravity on personal level. Objective feeling of ugliness becomes inevitable when the harmony of impulses breaks down and fragments are tainted with apathy and repulsion. Degeneration is of different dimensions and quality. Ranging from personal hatred to mass hysteria, every sphere of life bears witness to degeneration. The presence of evil is the absence of love and recession. Shrinking of the central motif that organizes interest and sympathy has a terrible repercussion. The entire system becomes incapable of self-projection. Being undermined, the organization veers around self-regard. An anti-social perversion throws all mental balance out of order. Absence of a cohesive force deflects self-pleasure to licentiousness and immorality. Love is retrogressive when individual is confined within, its own biological border, refusing communication. Such a mind hates to admire or admit the superiority of character and system that unconscious mind bestows unreserved. Hitlerian cult was obsessed with superiority-complex.

Mental pattern, devoid of social values, tends to become vacillating and cruel, engendering hypocrisy and perfidious deal. Personal anguish betrays mental tension and imbalance with the effect of impulse disintegrating. Downfall of regimes in human history has been due to the debasement of finer sentiments. Tyrants and assassins favour disowning personal liberty; completely determined are their own activities as there is no transcendence. If there is any achievement, it is of doubtful importance; no stable structure is founded on totalitarian ideas. Even horrors of war do not worry or benumb the sentiments unreplenished by warm-heartedness and consideration. Culture, moral progress and humanistic tradition of mankind undergo a process of demoralization which is

painful to the wider interest and civilization.

The structure of mind is dominated by the activities of unconscious elements, as Freud showed, amorous love, fond-attachment, flaming passion, aspiring devotion, guiding and regulating intellectual consciousness. Age by age endeavour is made to reconstruct and develop its power-potency in varied form. Even martyr's self-sacrifice can only materialize in a soul saturated in tender feeling, a feeling that protects and is productive. Love it is, on ultimate analysis. Man's happiness is directly connected with his fulfilment of love, harmonious co-ordination of all his ideals and optimism, cravings and desire, hope and faith. 'Pleasant feeling reinforces, sustains, supports the striving process which gives rise to it, reacts upon it to intensify it, augments the energy of striving, and it favours the repetition of similar striving.' (McDougall: *The Energies of Man*) Increasingly varied use of intelligence is significant. It culminates in extolling freedom of self and consequent dignity of man. Mill says that the general human progression will mainly depend on the order of progression in the intellectual convictions of mankind. Competence of man has an easy ascendancy, where he is free and discards individualistic necessities, which imply bondage. Realization of freedom is the aim of human development, freedom in love, which is perfection.

The process of the resuscitation of mental structure is accomplished through the growth and development of the elements of sympathy and delight, tenderness and imagination. Love ennobles life and

nature. 'Love alone acts as the civilizing factor in the sense that it brings a change from egoism to altruism.' (Freud: *Group Psychology*) Through the integration of the different elements, emerges the foundation of human civilization. Tenderness conceives beauty and loveliness. Into human culture, it is percolated; with imagination, inventive arts are born. Inner harmony presupposes well proportioned and symmetrical form braming in elegance and comeliness leading to such refinement and discrimination. Perfection in love is always beautiful and perfection in beauty is always sublime. Love, blended with intelligence, becomes creative-productive organization. Human, adroit of expressing himself, is the source of his other faculties. Emergence of social values is seen working with interest and curiosity; harmony in love and hope makes human values possible.

Sense of internationalism appears with the steady formulation of universal moral conscience. Fulfilment of human reason naturalizes social consciousness. Dexterity and social heredity creatively co-ordinate human faculties to collective ethos, community, nation, society, civilization and religion. To this higher forms of reality, man addresses himself; intuition and vision take him away from the limits of his pervading experience and performances.

Love and sympathy are visible in man from first to last, in his bold bid to instal freedom in his struggle and distress, in work and worship. Absolute perfection is the perpetual ideal where tenderness in human nature becomes manifest as rare beauty and great morals are revered like splendid valour.

# THE INDIAN-SOULED SISTER

PROFESSOR BATURNATH BHATTACHARYA

## MESSAGE FOR FREE INDIA

India free means India self-secure, self-sufficient, or else *swaraj* or autonomy has no meaning. Austeric striving to bring back this self-fulfilment had gone on for a century—to restore her national individuality in science and learning, in food and costume, in thought and behaviour. Not the children of the soil only but high-souled men and women of other lands also lent strength to this arduous venture. National self-consciousness gains in power from honour paid to their memory. The celebration of the jubilees becomes charged with life, rich with inspiration, not by singing the glories of their personality only but through recollection and meditating on their burning messages which were the outcome of their vision of truth. Hence along with worship of their noble souls, the utterances and reasonings wrung from their hearts should have their tribute of honour and acceptance as a part of the functions in memoriam.

## AFFINITY TO BENGAL

Sister Nivedita has her place in the forefront of these Indian-souled ladies. She made India her own and India made her its own in equal measure. Our world-poet has remarked that to make another your own is genius. India has it in excess. The history of greater India from Japan to Iran still bears witness to this genius and its modern representative has been Swami Vivekananda. Hence was it that he culled this amaranth—this Elysian flower from the West as an offering at the Mother's altar. Such was Miss Margaret Elizabeth Noble whose insight into everything Indian was enkindled by initiation from her Master and who un-

folded in memorable utterances, in a style and language wholly original, the import and mystery of Indian religion and culture. Her sentences, soul-stirring in effect, are truly shining jewels on the outstretched fingers of Time. This ardour of self-dedication came from her distinctive national trait. 'The caste of the spirit', she said, 'is beyond human limitations.' The Celt strives after the infinite of emotion, the Hindu after the infinite of thought. Elsewhere she remarks that in the spiritual topography of India, 'The North produces prophets, the South priests', 'to Bengal falls the office of the heart.' 'Of all the provinces', she says further, 'Bengal is most idealistic.' Hence it was that by a natural affinity of heart she chose Bengal as the field of her work.

## INSIGHT INTO SPIRIT BEHIND FORMS

She could see, as Rabindranath points out, the creative ideals at work behind our social forms and in exquisite words held up the aureole of associations which surround our arts and culture, religion, customs and manners. This glow of sentiment and ideal is dimmed by the routine performance of everyday life. But in the eyes of a foreigner and on a comparative view, the marks of life and the content of meaning inherent in them stand out in a new light. Thus it was that Sister Nivedita discovered the inner spirit of India. To lay this discovery to heart may restore the masses to mental health and sanity amidst the distractions and shifting gales of opinion of the present day.

## BALANCED OUTLOOK

From a cultural fusion of East and West resulted the balance of realism and

idealism in Sister Nivedita's observations—the ambivalence of well-being both here and hereafter. Hence the need of a due appraisal of her utterances—for the good both of the self and the world—*Ātmano mokṣārtaṃ jagaddhithya ca*. The Indian custom has always been to appreciate the worth of what is said and not merely to honour the person; the object of worship was not the strength of the following, or the eminence of office, but the greatness of mind. Hence the open-mindedness of Sister Nivedita's estimates. 'The West has mastered the knowledge of the ways and means of life and this the East may well accept from her', she said. And again, 'The Hindu has but to realize that the world waits for the hundred and eight Upaniads of modern knowledge.' 'The Hindu religious hypothesis', she declared, 'is compatible with the highest scientific activity.' If to be orthodox is to tread the round of the past eternally, to be unorthodox is to harness itself to the foreign present with equal blindness. And again—'Indian nationalism is to justify itself by asserting her historical self.' 'The national idea cannot be imposed from without—it must develop from within.' It cannot be a product of imitation of the exotic.

#### NATION'S RENAISSANCE—HER OBJECTIVE

The contribution of Indian womanhood she foresees as most valuable to the growth of nationalism. As perfect wife and mother, Indian woman has been the feeder and sustainer of national culture and tradition. Her role is to create 'a great nation' out of the rich civilizations and faith of this ancient land. For, according to Nivedita, 'it is the home and not factory that fills life with inspiration'. Noting the moral and social condition of this land half a century back, she observed: 'India is daily losing grip of her own

character.' She who has held open port to all fugitives is unable now to give bread to her own children. She who has prized knowledge above all treasures finds her learning now without value in the market of the world. This has been still more patent nowadays. These remarks reveal Nivedita's identity with the spirit of India. To admit them as basic truths and norms of conduct to act upon is the need of the day, since looseness, inconsistency of thinking has grown into a symptom of our times.

#### THE STRESS ON ETHICS

'Western science has to be recognized as holy', she says on the one hand and on the other she holds that 'wisdom lies in love and experience, having but little to do with letters.' 'Freedom is granted only to the self-disciplined.' 'In the East, enfranchisement is always primarily religious and moral, not political.' 'It is a man's right to renounce the world, and not manhood suffrage, which constitutes his equality with the highest.' 'The power to renounce distinguishes the human from all life known to us.' 'All religions are a call to renunciation; all ethics negate selfishness of personality; all disciplines are a repression of individual impulse.' These sentences hold in them India's perennial wisdom, though expressed in a new idiom. They may restore society to health when explosive egoism disrupts and imperils it. For, the message of Nivedita was meant to heal a community mentally distempered. 'The effort of Eastern civilization has always been to the solitary end of moralizing the individual', she says. So also was the aim of Swami Vivekananda, namely, 'the moralization of international relations.' In India, this ethical steadfastness is known as *dharma* and Sister Nivedita has termed it as 'National Righteousness.' It recreated



society 'by the grammar of habit' which took the place of 'legislation', for 'custom' is here 'sacred' and 'merit' the sole condition of social prestige.

#### A COMPLETE PHILOSOPHY

National re-organization took on the form of an immense, all inclusive campaign in her eyes. She had hearty communion and exchange of thoughts with the foremost figures of this country in arts and letters, in science and history, in politics and journalism. She adored the integral image of Indian culture and religious movement and the impress of this total self-absorption is plainly writ in every line of her writings. Hence they make up a whole philosophy of life. She had access to the inmost shrine of the national genius—its philosophy and spiritual stirrings, and came to be at one with all its manifestations within and without. She envisaged India as the mother of saints and in her supreme Master Sri Ramakrishna, she saw it embodied. She called him 'the only really universal mind of modern times.' 'His longing was for the salvation of every soul in a whole world.' He felt a great love within him and called it his Mother. In his dialogues and dealings, the truth that stood out was that 'every man's cottage-door stands open on some high-road to the Infinite.' Such is also the message of the *Gītā*: 'On all sides men follow my path, O Arjuna.' Elsewhere Nivedita says: 'The supreme crime for the followers of any Indian sect, whether orthodox or modern, philosophic or popular, shall be the criticism of any other, as if it were without the bounds of "the Eternal Faith."' "

#### INDIAN SPIRIT OF WORSHIP

Swami Vivekananda, Nivedita's spiritual guide, was a Vedāntic monist but he held up the majesty of *Nara-Nārāyaṇa* or God

in man and the glory of the cult of His service in stirring discourses. Sister Nivedita, stressing this synthesis, has the sentence: 'In the great heart of the Absolute there dwells an abiding charity towards men.' At every step in this mortal world we experience it. The lamp which glowed in Nivedita's heart and lit up the truths of the East and West served to reveal the core, the mystery of the Hindu cults of devotion and ritual of worship. 'Of all the people of the earth, it might be claimed that the Hindus are apparently the most, and at heart least, idolatrous', she says. 'The Hindu mind is very conscious of the possibility that the image may thwart its own intention and become an idol', hence the *pūjā* ends in immersion. 'Anthropomorphic representation of the Divine', she declares, 'is absolutely necessary to human nature.' She has given an exquisite rendering of the concept of *Kālī*. *Kālī* is the symbol of self-realization here and now—'the soul opening its eyes upon the world and seeing God.' Worship in India is a 'conscious symbolism' and not 'primitive personification.' 'Like all veils, it brings at once vision and the limiting of vision.' 'India has no fear of too much worship', for 'all that exists is but a mighty curtain of appearances, tremulous now and again with breaths from the unseen that it conceals.' 'Others we love; to Her (*Kālī*) we belong.' She is the symbol of the terrible in Nature. The manly form stands for the soul of things and the manifested energy is associated with the woman and motherhood: these two together stating that 'God and Nature are necessary to each other as the complementary manifestation of One.' 'And what do we call the Mother with her eyes shut? We call her *Kālī*.' 'If any of us can look into the eyes of God, just once, just for a minute, ... That person at once knows all secrets, and he becomes

strong and wise and loving, and he never, never forgets that moment.' She is the Mother playing with Her baby. If she peeps but once 'in Her own good time, God will stop playing, and we shall look into Her eyes and get away and away behind the world.' 'Religion is no matter of belief but of experience.' This living religion became incarnate in Sri Ramakrishna. 'He expresses not the mind of India alone' but 'the devotee of Kālī represents *Humanity*', according to Nivedita.

#### THE DESIRE-FREE IDEAL

The Indian spiritual insight, as illustrated in the Siva and Buddha icons, is likewise clearly exposed in her writings. She says that 'India may accept as a working hypothesis the theory that sociology is the synthesis of all the sciences, but her own fundamental conviction is that psychology occupies this place.' She has found by psychoanalysis that desire casts a net-work of desires and life realizes and fulfils itself by winding up these meshes, by forgoing attachment, by withdrawal from the world, by self-absorption. 'The seeming benefits of material things are in reality scourges sooner or later to lash the very back of him who drew them to himself.' Siva the great God is her ideal manhood, seated on the icy Himalayan peak, unmoved, rapt in meditation, ever good (Siva). The other representative of the genius of the race traced in thought is the Buddha. In this way, she has finely etched the ideal images of the deities and great souls of the Hindu pantheon. Saṅkara, the supreme teacher of men, is an embodiment of the *Gītā* teachings—a living harmony of knowledge, devotion and work, who united in one person 'the devotion of Francis of Assisi, the intellect of Abelard, the force and freedom of Martin Luther, and the political efficiency of Ignatius Loyola.'—a matchless genius-

ascetic, organizing, formulating authoritative doctrines.

#### DYNAMIC INDIA

The essential truths of Indian history are clearly outlined in Nivedita's varied works. Indian culture has evaded the menace of fixedness and never turned into a citadel of rigid dogma. For she holds that 'he whose idea has ceased to advance is already in retreat.' The stream of Indian history from Vedic times to the age of Sri Ramakrishna, she divides into four sections. Sri Kṛṣṇa, the inspirer of the *Mahābhārata* epoch, Buddha, the Śākya sage, the initiator of the post-Upaniṣad era, Saṅkara, the awakener of the Hindu renaissance, and Sri Ramakrishna—incarnation of the modern age—are the makers of these chapters. 'It takes some thousand to fifteen hundred years to work out a single rhythm of its great pulsation.'

#### INDIAN DE-NATIONALISM OF TODAY

The life of Sister Nivedita was the translation to actuality of India's message. Give your all to the Preceptor—the sacred institutes enjoin. A literal fulfilment, a modern example of this tenet is the spiritual daughter of Swami Vivekananda. The epitaph over her ashes reads: 'Here reposes Sister Nivedita who gave her all to India.' This noble career filled with ideas, not material cares, with austerities and the spirit of service holds in it the power to rouse and inspire with Indian ideals, the aimless and disorderly mass-mind, adrift from the moorings of an ageless heritage. To this end is needed a stringing together of the pearls of thought strewn over her writings. It may serve to dispel the infatuation of self-forgetfulness of the present day. It may cure the spell of self-deprecation and the frenzy of adulation of foreign ideologies. For the psychosis of many Indian leaders today is

the reverse of the national outlook in most peoples of civilized world as Lord Russell puts it. In this land, his sentence should read: The nationalism of my own country is absurd, the nationalism of every other country is noble and splendid.

#### AN INSPIRATION IN MENTAL DISARRAY

Nivedita's thought and meditation, her speech and her dream and her work centred on India enthroned in majesty, ruled by the norms of *Dharma*, i.e. National Righteousness, self-reliant and self-restrain-

ed—a great nation full of faith in her splendid heritage and in her immense destiny. 'Is the whole universe, multiplied by eternity, only one vast kindergarten? Or are we somewhere to learn that in self-control itself is beatitude?' This interrogatory she poses in fiery accents before the world as India's quest for all time. It is only natural to expect that in the midst of the shifting gales of opinion, the delusions and distractions of the present, India, Nivedita's adopted homeland, the chosen field of her activities, would be heedful of it in every respect.

## SOME ASPECTS OF INDIAN SOCIETY IN GREEK ACCOUNTS

DR. (MISS) APARNA CHATTOPADHYAY

What struck the Greeks first was the remarkable fertility of the country. The prosperity of the country and abundance of good food noticed by the Greeks find corroboration in contemporary literature. In the whole range of Buddhist literature, poverty is nowhere an acute social problem. Rather we notice great effort on the part of Buddha to save people from excessive indulgence in luxury. The prosperity of the country and abundance of the objects of enjoyments, are reflected in the *Arthashastra*, in the medical works of Caraka and Suśruta and in Patañjali's *Mahābhāṣya*. In the *Dīgha Nikāya*, we find that even Brāhmaṇa *śrēṣṭhas* lived in palatial buildings, wore fine muslin, ate delicate dishes, rode cars, were attended with slaves and servants, indulged in luxurious habits and lived virtually like feudal lords. (*Dīgha Nikāya*, Ambaṭṭha Sutta) In the *Jātaka* tales, we find numerous references to rich and wealthy Brāhmaṇas. The Greeks themselves tell us that after the

completion of their long life of studenthood, the Brāhmaṇas entered domestic life and then they lived in good amount of comfort and luxury. They wore fine muslin, ate rich food, wore ornaments, married many wives and led an easy and comfortable life. Both in *Dharmasūtras* and in *Māna*, we find permission given to Brāhmaṇas to lead a life of comfort and to indulge in domestic joys after they became householders.

If the Brāhmaṇas could lead life of luxury, as described in Ambaṭṭha Sutta, we can well imagine how the wealthy Kṣatriya ruling community and the rich traders and merchants, the 'Setṭhis' of Buddhist literature with their fabulous wealth, lived. So the prosperity of the country, as noticed by the Greeks, is no exaggerated statement on their part.

The Greeks were as much struck with the prosperity of the country as they were impressed with the remarkably stalwart and healthy physique of the Indians. (*India*

as described by Megasthenes and Arrian, edited by R. C. Majumdar, 2nd Edition, Clarendon Press, Calcutta and Co., Ltd., 15 College Square, Calcutta, 1960, p. 30) Thus we are told that the inhabitants, having abundant means of subsistence, exceeded the ordinary stature and were distinguished by their proud bearing. (ibid.) In this connexion, the remarkably tall and majestic figure of Poros, as noticed with great admiration by the Greeks, is worth mentioning. (*Classical Accounts of India*, Edited by R. C. Majumdar, Firma K. L. Mukhopadhyay, Calcutta, 1960, 1st Edition, p. 116) That health and physique of the Indians evoked the admiration of the Greeks, who were the leading race of the contemporary Europe and who had seen rich and civilized people like the Egyptians and Persians, leads one to the conclusion that by the fourth century B.C., Indians were the healthiest and handsomest of all the civilized nations of the world.

In connexion with the prosperity of the country, what the Greeks tell us about the fertility of the soil and good system of irrigation which helped further the productivity of the land, is noteworthy. (*Ancient India as described by Megasthenes and Arrian*, p. 30) Though we have heard about the tyranny of the Nandas, who ruled the whole of north-eastern India and were the most powerful and most hated rulers of the country for their greed for wealth and perhaps for their disrespect towards Brāhmaṇas, the social and spiritual leaders of the country, nowhere they are blamed that due to their negligence the country suffered from want or failure of crops. The good system of irrigation noted by Megasthenes, (ibid., p. 30) no doubt, points to the fact that the rulers acted according to the rules of the *Dharmaśāstras* and arranged for irrigation and paid good attention to

agriculture. That husbandmen were the most important class and enjoyed all kinds of care and protection as noticed by the Greeks (ibid., p. 32), explains the fact that India enjoyed abundance of food-stuff and consequent prosperity. It is indeed a wholesome picture of the society presented by the Greeks that the husbandmen were regarded as a class that was inviolable. (ibid., pp. 32, 39)

We are further told that the husbandmen were the largest in number of all the other groups in society. They were exempted from fighting and other public services and so they devoted their whole time to tillage. Enemies invading a territory could not do any harm to them, since men of this class were regarded as public benefactors and so they were protected from all injury. 'The land, thus remaining unravaged, and producing heavy crops, supplies the inhabitants with all that is requisite to make life very enjoyable', observed Megasthenes. (ibid., p. 39) It is to be noted in connexion with the agriculturists that according to Megasthenes the husbandmen paid one-fourth of the produce of the soil to the king. (ibid., pp. 39-40) This information throws light on the system of taxation that obtained in the country. The general rule of taxation was one-sixth of the produce of the soil or one-eighth or one-twelfth according to the nature of the soil. *Ṣaṭ-bhāga-bhṛto rājā rakṣet prajām.* (*Baudhāyana Dharma Sūtra*, I, 10, 6) *Dhānyānām aṣṭamo bhāgaḥ ṣaṭho dvādaśa eva u.* (*Manu*, VII, 130) The Greek information however, shows that one-fourth of the produce of the soil, as taken by Aśoka which we learn from his Lumbini inscription, was in conformity with the practice of his predecessors. [Aśoka made a remission to the people of Lumbini, since it was the birth place of the Buddha and made the tax payable by the people of Lumbini one-eighth of the

produce of their land instead of one-fourth which was the usual rate for the other parts of his empire. The inscription runs as follows: *Hida Bhagavan jāte-ti Lumbini-gāme ubalike kaṣe aṭha-bhāgiye ca.* [Rummindei Pillar Inscription.]

The Greek statement that the Brāhmanas were exempted from punishments and that they were subordinate to none, (*Ancient India as described by Megasthenes and Arrian*, p. 38), needs scrutiny. A critical study of the contemporary *Dharmaśāstra* literature will show that social honour and superiority were due to Brāhmanas, who were learned, of high moral character, free from all kinds of vices and possessed of all ideal qualities. [The Greeks echo the general attitude of society reflected in the statement of Gautama that the king is master of all excepting the Brāhmanas, (*Gaut. Dh. Su. XI, 1*). But what the actual position was and how far Brāhmanas were free from subordination to the king, require critical study.] So far as exemption from taxes is concerned, it is clearly stated in *Āpastamba Dharma Sūtra* (II, 10, 26, 10) that a learned Brāhmaṇa is free from taxes. It then certainly implies that an illiterate Brāhmaṇa was not given that privilege. In matters of crime and punishment, we notice that in case of committing homicide or theft, while a Śūdra was to suffer confiscation of property and was to be sentenced to death, a Brāhmaṇa was to be made blind. (*ibid.*, II, 11, 28, 17) In *Gautama Dharma Sūtra*, it has been laid down that corporal punishment should not be resorted to in the case of a Brāhmaṇa (XII, 46). Gautama, in an earlier part of his work, defines the knowledge of a person who can be called as truly versed in the Vedas. And then he says that such a Brāhmaṇa must be allowed by the king immunity from imprisonment, corporal punishment, banishment, fine and con-

demnation. (VIII, 4-13) We also notice in other context that Brāhmanas had to pay fines according to Gautama who lays down exemption for Brāhmanas versed in Vedas from paying fines. (XII, 11) Further it is noteworthy that in the case of theft while a Śūdra would pay the lowest fine, the amount of fine would be doubled for each of the other castes and in the case of a learned man the punishment would be the highest. (XII, 15-17) The most rational attitude is reflected here. A crime, unexpected from a learned person, if committed by him, would bring upon him severest punishment while an illiterate Śūdra would be treated with consideration and kindness due to the simple fact that he was ignorant. In *Kauṭilya's Arthashastra*, though we notice mildness of the penal court for the Brāhmanas, we do not notice any rule exempting Brāhmanas from punishment.

It seems the intellectual achievements of the Brāhmanas—the glorious spiritual life of many Brāhmanas who are described as Brāhmana philosophers by the Greeks, the great and important role played by the Brāhmanas in the politics of the country as observed by the Greeks (*Vide*, author's article on 'Indian Brāhmanas in Greek Accounts', as published in the *Prabuddha Bharata*, February 1967 issue), made the position of worthy Brāhmanas high in society and Dharmaśāstric rules giving high status and honour to such Brāhmanas who were intellectually and spiritually great, conveyed the general impression that they were subordinate to none. The Greeks tell us about the close and intimate relation of Brāhmanas with the royalties. In their account, we find Brāhmanas as counsellors of the king, caretakers of the realm and guiding the political life of the country. (*Ancient India as described by Megasthenes and Arrian*, p. 39; *Classical Accounts of India*, pp. 278; 427) We find a

graphic picture of this kind of state in *Gautama Dharmasūtra*. Gautama (VIII, 1) says that a king and a Brāhmaṇa deeply versed in the Vedas uphold the moral order of the world. The king shall select as his *purohita* that is domestic priest, a Brāhmaṇa who is learned in the Vedas, of noble family, eloquent, handsome, of virtuous disposition, who lives righteously and who is austere. (ibid., XI, 12) In matter of legal judgement, if the evidence was conflicting, the king should learn the truth from learned Brāhmaṇas to give his decision accordingly. (ibid., XI, 25) Gautama refers to the Vedas to give the opinion that Brāhmaṇas united with Kṣatriyas uphold gods, men and manes. (ibid., 27) We find the repetition of the same view in Kautilya who says that Kṣatriya power made to prosper by the Brāhmaṇa ... triumphs, remaining ever unconquered. (*Arthashastra*, Part I, II, Edited by R. P. Kangle, University of Bombay, 1963, Book I, Ch. 9, 11) So the *Dharmasūtras* and *Arthashastra* confirm the Greek account regarding the superiority of the Brāhmaṇas. At the same time it is clear that there were limitations on such superiority.

Megasthenes tells us about Lady Philosophers of India who did not marry and who joined the male philosophers in metaphysical speculations and discussions. (*Ancient India as described by Megasthenes and Arrian*, p. 103) This fact throws light on the existence of 'Brahmavādiṇī', that is, female philosophers, who existed in India since the Vedic days and among whom the most remarkable was Gārgī whose philosophical discussion with Yājñavalkya, in the court of Janaka, as found in the *Bṛhadāraṇyaka Upaniṣad* has immortalized her in the intellectual world. According to some of the Smṛti texts, as pointed out by an eminent author, a 'Brahmavādiṇī' meant a 'Kumārī' who

never married. (R. K. Mookerji: *Ancient Indian Education*, 2nd Edition, pp. 208-9) So the Greek observation that lady philosophers did not marry has Dharmasāstric corroboration. In Pāṇini, we find female teachers called Upādhyāyī and Acāryā and women students of Vedic Śākhās. (V. S. Agarwala, *India as known to Pāṇini*, Prithvi Prakashan, Varanasi-5, 2nd Edition, 1963, p. 91) In Pāṇini, also we find women who sometimes devoted themselves totally to the pursuit of learning and religion as ascetics, and were called by the generic term 'kumārāśramiṇī'. (ibid) The 'Brahmavādiṇīs' of the *Mahābhārata* are significantly mentioned in an authoritative work on ancient Indian education. (R. K. Mookerji: *Ancient Indian Education*, 2nd Edition, p. 343)

In matters of food, Greeks tell us that principal diet of the Indians was boiled rice which they ate by boiling it in water just in the same way as the Greeks boiled barley. (*Megasthenes, Fragm.* XXVIII; *Ancient India as described by Megasthenes and Arrian*, p. 72) That rice was the principal diet of the Indians since later Vedic days, is attested by the *Atharvaveda* (VI, 140-142, VII, 7-10, IX, 6-14), *Satapatha Brāhmaṇa* (V, 5, 5, 9), *Upaniṣads* (*Bṛhadāraṇyaka* VI, 3, 223; *Chāndogya* III, 14, 3). *Taittirīya Saṃhitā* (I, 8-10) and *Kathaka Saṃhitā* (XV, 5) Throughout the whole range of the Buddhist literature, rice is the food of the people. In Kautilya, rice is the staple food of the people and we find reference to varieties of rice and also to cooked rice shops. (*Arthashastra*, Book II, Ch. XV 25, 42-43, 60; Ch. XXIV, 11, 19; Ch XXXVI, 8) In *Manu* (V, 15) and *Yājñavalkya* (I, 160-165, 255, 241) rice is the food of the people. Finally in the medical works of Caraka and Sūruta, rice is the main diet. (*Caraka Sūtra*, Ch. 27, 7-21; *Cihitā*, Ch. II, Sec. 2, 2, 10, 15, 19, 22, 25-26;

Ch. XXIV, 128, 131, 137; *Suśruta Sūtra*, Ch. 46) So the Greek observation supported by the above data from different sources further establishes the theory forwarded by Prof. A. L. Basham and the great French scholar Louis Renou, that rice was the principal food of the people of India in Ancient times.

Megasthenes tells us that Indians ate from golden vessels. (*Ancient India as described by Megasthenes and Arrian*, p. 30) We are told about the same in other Greek sources (*Classical Accounts of India*, p. 281, 390, 380) and we also notice cups made of precious stones used in a royal banquet. (*ibid.*, p. 403) That Indians used golden vessels, is noticed in *Manu* (V, 111-114), *Rāmāyaṇa* (*Ayodhyā Kāṇḍa*, Ch. 91, 71-72; *Sundara Kāṇḍa*, Ch. IX, 24-26), in *Yājñavalkya* (I, 182-183). Both in *Manu* and *Yājñavalkya*, golden vessels are mentioned along with other vessels made of copper, brass, tin, iron etc. It is noteworthy that the recommendation for the use of golden and jewelled plates, bowls and cups is noticed in ancient medical literature. (*Caraka : Cikitsā*, Ch. 24, 14, 153; *Suśruta Sūtra*, Ch. 46, 449-459)

In matters of dress, the Greeks tell us that Indians mostly wore simple dress. (*Ancient India as described by Megasthenes and Arrian*, p. 69) It seems what Megasthenes means to say is that sober and not shining or colourful dress was worn by the gentry in India. And this was, no doubt, in conformity with Dharmāśāstric rules which prohibit gay and colourful garment and recommend clean and white dress for householders. (*Āpastamba* I, XI, 30, 10-13; *Gautama* IX, 4-5; *Manu*, IV, 34-35; *Yājñavalkya* I, 131) We are however told, elsewhere by Megasthenes that Indians including Brāhmaṇa householders wore fine muslin. (*Ancient India as described by Megasthe-*

*nes and Arrian*, p. 99; *Classical Accounts of India*, pp. 104-105). We find its corroboration in the *Ambaṭṭha Sutta* of the *Dīgha Nikāya* which tells us about fine muslin dress of Brāhmaṇa householders. Indirect support of this fact is noticed in *Dharmalāstas*, since lawgivers permitted the Brāhmaṇas to indulge in certain amount of comforts when they became householders after their long and hard life of student-hood (*brahmacarya*). So far as medical authorities are concerned, they gave importance to clean and fine dress for mental felicity, cheerfulness, grace and dignified appearance. (*Caraka Sūtra* Ch. 5, 92) Fine dress gives mental energy and cheerfulness, says *Suśruta*. (*Cikitsā*, Ch. 24, 64) *Caraka* says that fine dress gives longevity to the person and silk dress (*kṣauma*) is specially recommended by *Caraka* for certain types of patients. (*Caraka Sūtra* Ch. 5, 92; *Cikitsā*, Ch. 24, 152) The Greeks further tell us about royal robes in-wrought with gold and purple and muslin dress worked in gold and set with precious stones and also flowered garments made of the finest muslin. (*Classical Accounts of India*, p. 12; *Ancient India as described by Megasthenes and Arrian*, p. 69) It seems that the royalties wore muslin worked with gold etc. while the sober gentry wore plain white muslin.

We are told by Megasthenes about the habit of Indian males of wearing jewels and ornaments. (*Megasthenes, Fragm.*, XXVII, *Ancient India as described by Megasthenes and Arrian*, p. 69; *Geography of Strabo*, XV, I, 54; *Classical Accounts of India*, p. 127-270) That Indians wore ornaments since the Vedic days is well-known. (*The Vedic Age*, Bharatiya Vidya Bhavan, Vol. I, p. 394) In *Kautilya*, daily practice of males wearing ornaments is noticed. The king's agents were to make a note of the orna-

ments of the customers at wine bars. (*Arthashastra*, Book II, Ch. 25, 12) In *Manu* and *Yājñavalkya*, wearing gold ear-rings was an indispensable item for a Brāhmaṇa, like sacred thread. (*Manu*, IV, 36; *Yājñavalkya*, I, 155) Further, the recommendation for wearing ornaments and jewels for health, longevity, grace, mental cheerfulness, vitality and for auspiciousness, is noticed in *Caraka* and *Suśruta*. (*Caraka Sūtra* Ch. 5, 94; *Cikitsā*, Ch. 24, 152; *Suśruta Sūtra*, Ch. 46, 329-330) Jewels like pearls, coral diamond, crystal and all kinds of gems are good for eyes, cooling, anti-poison; they should be worn as they remove inauspiciousness, misfortune and uncleanness, says *Suśruta*. (*Sūtra*, Ch. 46, 330) According to *Caraka*, jewelled ornaments or ornaments made of gold and set with gems bring prosperity and are auspicious; wearing such ornaments drives away bad propensities. (*Sūtra* Ch. 5, 94) Wearing jewels and ornaments is recommended for the sick too. (*Caraka*: *Cikitsā*, Ch. 8, 178-179) The touch of gems and pearls sprinkled with scented water is soothing and it has healing effects for patients, according to *Caraka*. (*Cikitsā*, Ch. 24, 152)

Strabo says that no one wears a garland when he performs a sacrifice. (*Classical Accounts of India*, p. 270) It has, no doubt, an indirect reference to the practice of ancient Indians of wearing flower garlands. Flower garland is an item of daily use in *Manu*, *Yājñavalkya*. (*Manu*, IV, 66, 62; *Yājñavalkya*, I, 211, 213) It is noteworthy that in *Kautilya* it is suggested that workers should be made to feel happy by the gifts of flowers ... (*Arthashastra*, Book II, Ch. 23, 8) This, no doubt, shows the great love of Indians for flowers and flower garlands. In the *Rāmāyaṇa*, in the description of Ayodhyā, we are told that nobody was found in the city with-

out a garland. ... *nāraguṇī* ... *vidyate*. (*Bālakhāṇḍa*, Ch. VI, 10) It is noteworthy that it was not only a fashion to wear garlands but it had Dharmāśāstric recognition as noted above and it had medical recommendation. (*Caraka*: *Cikitsā*, Ch. 8, 178; Ch. 24, 150; Ch. 24, 11, 16; Ch. 30, 7; *Suśruta*: *Uttaratantra*, Ch. 47, 56, 81) Finally it is to be noted that Strabo's observation that none wore garland while performing sacrifice, finds echo in the discussion of *Āpastamba* whether one even after becoming a householder should go to see one's teacher with a garland on. (*Dharmasūtra*, I, 1, 8, 2-7)

Megasthenes tells us about the high moral character and honesty of the Indians. He says that Indians held in high esteem truth and virtue. (*Ancient India as described by Megasthenes and Arrian*, p. 69) We are further told that Indians disliked indiscipline and consequently they observed good order. (*ibid.*, p. 68) Theft occurred rarely and Indians left their property and houses unguarded. And finally we are told that Indians seldom went to law, since they had few occasions for that. (*ibid.*, p. 68) The Greek observation shows that Indians lived upto the high moral standards of life and conduct as laid down in the *Dharmāśāstras*. It is noteworthy that in the eyes of Megasthenes, a Greek, who had seen the social conditions of central and western Asia, being himself an envoy from the court of Seleucos, who ruled over the Asiatic empire of Alexander, Indian standard of morality and Indian honesty were very high. It can lead us to the conclusion that India was not only a prosperous country inhabited by healthy, brave men but that her standard of honesty and moral integrity was superior to that of the other countries of the contemporary world.



## NOTES AND COMMENTS

### IN THIS NUMBER

Swami Swahananda, one of the former Editors of the *Vedanta Kesari* is the Head of the Ramakrishna Mission, New Delhi. The article 'Swami Vivekananda's Concept of Service (Part I)' is the first section of the gist of his three 'Sri Avinashilingam Chettier's sixtieth year commemoration' lectures which were arranged under the auspices of the University of Madras during 1966-67.

Mihir Kumar Mukherjee, M.A., D.Phil. is a Lecturer in the Department of Philosophy, Raiganj College, Raiganj, West Dinajpur, West Bengal. In his article entitled 'Love and Beauty', Dr. Mukherjee describes how the power of love

can serve as a great inspiration for human progress.

In the article entitled 'The Indian-Souled Sister', Professor Batuknath Bhattacharya, M.A., formerly professor of English, Surendra Nath College, Calcutta describes the life-portrait of Sister Nivedita and for this, he draws his materials from Sister Nivedita's own words.

(Miss) Aparna Chattopadhyay, M.A., Ph.D., F.R.A.S. is a Lecturer in the Department of History, Banaras Hindu University, Varanasi. In her article 'Some Aspects of Indian Society in Greek Accounts', she makes a critical scrutiny of the statements made by the Greeks, on India in the light of the evidences as recorded by various other Indian literatures.

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## REVIEWS AND NOTICES

### ENGLISH

**NEW METHODS OF KNOWLEDGE AND VALUE.** By ROBERT E. SHILLER. Philosophical Library, Inc., 15 East 40 Street, New York. Pages 164. Price \$4.00.

It is rarely that philosophers turn their attention to the methods whereby we acquire knowledge of the world around us. Ordinarily, they are so absorbed in discussing metaphysical problems relating to the nature of the Highest Reality that they find little time and less inclination to dig into the foundations of knowledge and lay bare the methods which make such knowledge possible. But it is necessary to make sure of the foundations before we prepare to add new storeys to the edifice. Thus arises the need to enquire into the sources of valid knowledge that are available to us. But the enquiry cannot be carried on in a vacuum. It is not possible to ascertain the methods of knowledge except in relation to the actual process of knowing. It is only when the human mind comes

to close grips with this or that subject matter that its powers come into full play. It has infinite resources. Its capacity for adaptation to the needs of the situation can be properly gauged only when it is actually at work. Thus there is a vital relationship between the powers of the mind and the world that has to be known. Between subject and object, between knower and known there is an organic relationship. The world that has to be known consists not only of matter and motion but also living beings whose movements are purposive in character. Purposes are determined by the values that we cherish. Not all of them belong to the sphere of the intellect. Some of them belong to the sphere of our higher emotions. Religious, aesthetic and ethical values come under the latter category.

The book under review consists of eleven chapters. In the first six chapters, the author makes an exhaustive study of the methods of knowledge that are employed in the physical and mathematical sciences. Broadly speaking, these

methods are comprised under what are known as deduction and induction. In the remaining five chapters, the author calls attention to the methods that are employed in the biological sciences and sociology. Life is a running stream and unless one immerses oneself in the current, one cannot understand it properly. It is only by intuition that one can do so. In this context, he refers to Bergson, Kierkegaard and other existentialists. The book is worth close study. The printing and get up leave little to be desired.

M. K. VENKATARAMA IYER

**THE PATH OF SELF-REALIZATION.** AN ENGLISH TRANSLATION OF ŚRI PĀTHĀJĪ'S *SAMHANA MUMUKSHA* IN HINDI BY RAHELAL. ŚRI HARISHANKAR VORA, Jorabongla, Dhusund, India. Pages 175. Price Rs. 2.

Advaita Vedānta lays down a course of graded discipline for attaining liberation. Steady practice of the rules of common morality such as non-injury, speaking the truth, not coveting the wealth of others, resting satisfied with what we are able to earn, contentment and so forth leads to the development of four essential qualities known as the *sādhana-catustaya*. These are the instruments to distinguish between what is real and what is unreal (*nityānitya vastu viveka*), renouncing all thought relating to the enjoyment of pleasures arising from the objects of sense both here and in the other world (*dharmartha-artha-bhoga vīraṅga*), the cultivation of virtues like control of body and mind, withdrawal, endurance, faith and equanimity of mind (*śamadanādi sādhana sampat*) and lastly the intense desire to be rid of the shackles of empirical life (*mumuksha*). These four qualities are dealt with in the book under review.

In the exposition of the *sādhana-catustaya*, there is nothing that is fresh. It does not even conform to accepted notions.

The book is full of commonplace moralizings. It is also full of loosely constructed sentences. Punctuation marks are conspicuous by their absence. Easiness is its only commendable feature.

M. K. VENKATARAMA IYER

## SANSKRIT-ENGLISH

**ŚRĪ LALĪTĀ TRISATI BHĀṢYA OF ŚRĪ ŚĀṆKARA BHĀGAVATPĀDA.** ENGLISH TRANSLATION BY DR. CHAGANTI SURIYANARAYANA MURTI.

Ganesh and Co., Madras-17. Pages xxii plus 148. Price Rs. 5.

Doing devout meditation on the *mantra* of a deity is one of the accepted modes of worship according to Hindu religion. The *mantra* pertaining to Devī is composed of fifteen letters. It is therefore known as *pañcodaśakṣari*. It is very powerful as it contains the quintessence of the Veda and Agama. In view of its great potency, it is kept as a closely guarded secret, so in the hands of people lacking the necessary qualifications, it is likely to prove very harmful. It is not therefore imparted to any one who asks for it. 'One may put with a kingdom and even with one's head but not impart this *mantra*.' Before giving it to Agastya, Hayagrīva had to obtain the permission of Devī. It will be noted that the *mantra* is not even indirectly mentioned in *Lalitā Asottara Saundaryā* and *Lalitā Sahasranāma*. In *Lalitā Trisati Stotra*, there is indirect reference to it. Beginning with each letter of the *mantra*, twenty names appropriate to Devī are coined. For the fifteen letters, we have three hundred names. It is in this way that this famous litany, *Lalitā Trisati Stotra*, has taken shape.

The names are very charming. They have musical quality. At the same time, they are pregnant with meaning. In fact, they are the epitome of all the Veda and the Śāstras. To get at their full meanings, one has necessarily to seek the help of a commentary. Śrī Śaṅkara, the indefatigable commentator, has supplied the want here also. He has written a very scholarly but lucid commentary on the *Trisati Stotra*. One who reads the three hundred names with the help of the commentary of Śrī Śaṅkara will realize their depth. The entire ritual that has grown round the Devī cult, what is known as *śānta-mūla*, can be gathered from them.

For the benefit of Devī worshippers whose knowledge of Sanskrit is not quite adequate to follow the great commentary in the original, Dr. Chaganti Suryanarayana Murti has translated it into English in a very faithful manner. The translation is preceded by an introductory essay which calls attention to the essential features of Devī worship by citing passages from the commentary. The translation is quite readable. If it were not marred by so many misprints, it would have produced a better impression. Even so, it is very helpful.

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## NEWS AND REPORTS

### SRI RAMAKRISHNA MATH CHARITABLE DISPENSARY

MYLAPORE, MADRAS-4.

REPORT FOR 1966-67

The activities of the Charitable Dispensary during the year under review were the following:

*Allopathic and Homoeopathic Departments:* 1,59,901 cases were treated in these two departments out of which 57,360 were new patients. 1,111 minor surgical operations, 22,049 dressing cases and 612 examination of specimens were also attended to. 24,833 injections were given to different patients during the year.

*Eye Department:* It treated 20,108 patients out of which 4,987 were new cases. 136 extra-ocular operations and 295 refractions were performed.

*E.N.T. Department:* Out of 11,002 patients treated, 4,647 were new cases.

*Dental Section:* The figures relating to the treatment of this section were: extractions: 1,240; caries: 2,437; pyorrhoea: 901.

*X-Ray Department:* The number of patients X-rayed was 503 and that of the screening cases was 17.

*Children's Special Treatment and Milk Distribution:* The suffering children were given free medical aid by a specialist in child diseases. 25,431 under-nourished children were served with milk during the year.

### RAMAKRISHNA MISSION ASHRAMA, PATNA REPORTS FOR 1966-67

This Ashrama completed its 45th year of existence in the year 1966-67. Its activities during the period under review were the following:

#### *Educational Activities:*

(i) *Students Home:* This Home accommodates

students studying in colleges. At the end of the year, there were 29 inmates of whom 16 were maintained free, 3 partly paying and the rest fully paying. All the 8 students who took their University examinations came out successful one of them securing first class.

(ii) *Swami Turiyananda Library and Free Reading Room:* At the close of the period, there were 7,866 books in the Library. The Reading Room received 70 periodicals and 9 dailies. 10,883 books were issued during the year to the reading public and literatures of the Ramakrishna Mission in different languages were made available for sale.

*Cultural Activities:* From time to time, lectures and discourses on cultural and religious subjects were arranged at the Ashrama. On invitation, the Secretary of the Ashrama spoke at different places in Patna on religious subjects.

*Medical Activities:* The Bhuvaneshwar Charitable Dispensary treated 66,582 and 79,864 patients during the year in its Homoeopathic and Allopathic departments respectively. Out of these patients, new cases were 7,130 in the former department and 10,403 in the latter.

*Religious Activities:* Daily worship at the Ashrama Temple, weekly classes and scriptural discourses in and outside the Ashrama formed main items of religious activities of the centre. Birthdays of Sri Ramakrishna, Holy Mother and Swami Vivekananda and other important festivals were also observed with due solemnity.

*Relief:* This Ashrama took part in the drought relief work conducted by the Ramakrishna Mission in Bihar during 1966-67.