

VOL. LXXIII

AUGUST 1968

Prabuddha Bharata

OR
AWAKENED INDIA



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

Editorial Office
MAYAVATI, ALMORA
HIMALAYAS

Publication Office
5 DEHI ENTALLY ROAD
CALCUTTA 14

PRABUDDHA BHARATA

AUGUST 1968

CONTENTS

	Page
Letters of Swami Shivananda	321
'Lord in the Human Tabernacle'— <i>Editorial</i>	323
The Philosophy of Service (Part-I)— <i>Swami Ranganathananda</i>	328
Swami Vivekananda's Concept of Service (Part-III)— <i>Swami Sivananda</i>	341
Concept of Progress— <i>Dr. K. C. Faradachari</i>	348

PRABUDDHA BHARATA

A MONTHLY JOURNAL OF THE RAMAKRISHNA ORDER

(started by Swami Vivekananda in 1896)

Annual Subscription: India, Burma, and Ceylon, Rupees Six:

Foreign, Fourteen Shillings; U.S.A., Four Dollars.

(Only Annual Subscriptions are accepted)

Single Copy: Inland, Sixty paise

Packing and delivery free

1. Prabuddha Bharata appears regularly every month. Subscribers are enrolled throughout the year but with effect from January or July. Complaints of non-receipt should reach our office within a reasonable time, otherwise duplicate copies may not be supplied free.

2. The intimation of the change of address for the period of three months or over should reach us before the 30th of the preceding month; for a shorter period arrangements should be made with the local Post Office.

3. In all communications regarding the change of address, etc., the subscriber's number, full name and address should always be written very legibly.

4. Some of our publications (one set only during a year) are given at concession rate to the subscribers of Prabuddha Bharata.

Subscribers should apply for the concession while ordering, and quote the subscriber's number.

5. Articles and other contributions, books for review, newspapers and periodicals sent in exchange for Prabuddha Bharata should be addressed to—

THE EDITOR, PRABUDDHA BHARATA

P. O. MATURATI, VIA LORAGHAT

DR. ALAKA, U.P.

Prabuddha Bharata, having a wide circulation all over India, Ceylon, U.S.A., Europe, etc., is an excellent medium of advertisement. Rates are as follows:—

Per insertion ordinary full page Rs. 100
" " half " Rs. 60
Rates for coverpages & special positions are quoted on request.

All Business communications should be addressed to—

THE MANAGER

ADVAITA ASHRAMA :: 5 Dehi Entally Road :: Calcutta 14

CONTENTS (Contd.)

	<i>Page</i>
Kannappa : The Devotee of Siva—Swami Tanmayananda	352
Notes and Comments	356
Reviews and Notices	357
News and Reports	359



KHAS JANATA

Kerosine COOKER

PATENT NO. 43354 OF—27

A product of

THE ORIENTAL METAL INDUSTRIES PRIVATE LTD.

77, Bowbazar Street, Calcutta-12.

Cook Easy

Cook easy with this amazing kerosine cooker. You can relax while you cook. The drudgery of breaking coal, blowing the fire and smoke in the eye will no longer worry you.

- One set wicks free.
- Spare parts available.



PRABUDDHA BHARATA

Vol. LXXIII

AUGUST 1968

No. 8



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—o—

LETTERS OF SWAMI SHIVANANDA

(145)

Sri Ramakrishna Math
Belur Math, Howrah
28 September, 1928

Dear Suman—,

Your letter reached me in time. I sincerely pray so that your mind may be calm. It is the very nature of the mind that it gets ruffled. Since, by His grace, other obstructions have been removed to a great extent, now you will be able to do your spiritual practices easily with a calm mind. There is no fear. By Master's grace, you have got the opportunity to live in Banaras where you can have holy company and holy talks. All the three things are very much essential for the spiritual pursuit. By Master's grace, you have got them all. One gets these opportunities by the merit of one's past virtues. One achieves much from prayer. By prayer one can feel His living presence and have constant remembrance of Him. By Master's grace, great good will come to you. Never yield to despondency—this I like to tell you. He in whom you have taken refuge is the ocean of compassion. It is only for the spiritual good (not only spiritual, but also temporal and material) of men that He has incarnated Himself in human form with His *śakti* and His companions. You have nothing to worry. You will surely achieve your goal. Know this for certain. My heart-felt love and blessings to you and to—. The Master is guiding you from all sides and He will continue to guide.

Well-wisher,
Shivananda

Sri Ramakrishna Math
Belur Math, Howrah
21 September, 1929

Dear Srinan—

I received your letter. There is no fear. Do the work silently and make efforts. By His grace, every thing will be all right. Keep an eye towards the health so that it may improve. There is no fear; you will come round.

My health is not well. But, then, the Master is making his mission fulfilled through this broken body. All goes according to His will. He is the compassionate Lord—my mother, my father, my *guru* and my all.

May you remain in peace—this is my sincere prayer. By His grace, all goes well here.

Your well-wisher,
Shivananda

A man must have some kind of faith before he undertakes a work. Further, he feels joy when he thinks of it. Only then does he set about performing the work. Suppose a jar of gold coins is hidden underground. First of all a man must have faith that the jar of gold coins is there. He feels joy at the thought of the jar. Then he begins to dig. As he removes the earth he hears a metallic sound. That increases his joy. Next he sees a corner of the jar. That gives him more joy. Thus his joy is ever on the increase.

—Sri Ramakrishna

LORD IN THE HUMAN TABERNACLE

[EDITORIAL]

Quest of God: Search of God has been the eternal quest of Indian life. It is as true in the life of Sri Ramakrishna in modern times as it was in the life of Yājñavalkya during the days of the Upaniṣads. This quest of God has led the Indian mind to develop philosophies and thought-systems which are deep in conviction and vast in introversion. As Romain Rolland writes: 'Mystic experience in India is not an individual lot. The paths to divine fulfilment have been patiently and carefully explored, studied and charted during the course of centuries on the map of the spirit.' Leaning on the staff of her philosophies and guided by the star of her convictions, India has advanced in the quest of the immortal Self. And in this unceasing quest, that leads to the heights of the mind and stretches beyond the limits of the space and time, the flights of Vedāntic thought are bolder by far than all other thought-systems which make themselves a chain of agile leaps on the road to Supreme Truth.

One such flight of Vedānta is the worship of the Lord in the human tabernacle. It is the flight of a realization wherefrom God appears as all-pervading and omnipresent:

*Sarvataḥ pañṣpādah tat
sarvato 'ksiṣiromukham,
Sarvataḥ śrutimalloke
sarvamūṛtya tisthati*

'With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere in the universe—That exists pervading all.' (*Bhagavad-Gītā*, XIII. 13)

The Lord here pervades the entire universe. He is both transcendent and im-

manent, both formless and with form and of all His forms, the human form is the most living, exalting and practical one. 'Where is there a more practical God', asks Swami Vivekananda, 'than He whom I see before me ... a God omnipresent in every being more real than our senses?' This vision of God in man, as enunciated in Vedānta, is not just an intellectual perception. Mere intellectual perception is not enough. The realization of the Vedāntic truth, both theoretically and practically, demands the co-operation of the head and the heart, intellect and the impulses. Intellectual conviction of a spiritual truth is only an opinion and not a realization which requires the touch of the heart. Without this touch of heart, the intellectual conviction stands as a narrow and dry proposition lacking in that dynamic feeling which pushes a truth to the rhapsodic climax of a grand realization. 'Intellect', says Swami Vivekananda, 'is like limbs without the power of locomotion. It is only when feeling enters and gives them motion that they move and work on others.' So Vedānta enjoins that God in man is to be worshipped, adored, honoured and served. In the *Bhāṣavṛta* (III. xxix. 27, 22) the sage Kapila instructs his mother Devahūti about this worship of God in man. He says:

*Atha mām sarvabhūteṣu
bhūtātmanāṁ kṛtālayam,
Arhayet dānamānābhīyām
maītrayā abhinnena caksuṣā
Ahaṁ sarvesu bhūtesu bhūtātma
avasthitaḥ sadā,
Tamavajñāya mām martyaḥ kurute
arcāvidambanam.*

'I am ever present in all beings as their

Self. Hence one should treat others with respect, wish their welfare, look upon them as himself, and give them what they require. Ignoring Me, the Supreme Lord, present in all living beings he who stupidly resorts to image-worship alone throws oblations into ashes.'

By these unique assertions, Kapila makes Vedānta a great humanitarian doctrine—a philosophy of immense human possibilities—the Vedānta for every man in every walk of life. A religion is great not because it saves our souls but because it educates us about an idea of God that has a meaning here and now and that may be done in this earth, right in the midst of our toil and struggle. Looked at from this point of view, the gospel of the worship of God in man formulates a dynamic spiritual realization of great possibility. By this, one meets God not only in temples, but also in every strand of human life and activity. Every one, whether he is rich or poor, high or low, can practise this great worship whichever station of life one may profess. Toil worn and poor a person might be, common of craft and speech, low in profession and position, yet the quickening of the spirit of this worship in him will endow him a richness far beyond the richness of wealth and honour. The glory of this worship of God in man has been beautifully depicted in the *Mahābhārata* :

'After the battle of Kuruksetra the five Pāṇḍava brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose, half of whose body was golden, and the other half brown; and he began to roll on the floor of the sacrificial hall. He said to those around, "You are all liars: this is

no sacrifice." "What!" they exclaimed, "you say this is no sacrifice; do you not know how money and jewels were poured out to the poor and every one became rich and happy? This was the most wonderful sacrifice any man ever performed." But the mongoose said, "There was once a little village, and in it there dwelt a poor Brahmin with his wife, his son, and his son's wife. They were very poor and lived on small gifts made to them, for preaching and teaching. There came in that land a three years' famine, and the poor Brahmin suffered more than ever. At last when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat, there was a knock at the door. The father opened it, and there stood a guest. Now in India a guest is a sacred person; he is as a god for the time being, and must be treated as such. So the poor Brahmin said, 'Come in, sir; you are welcome.' He set before the guest his own portion of the food, which the guest quickly ate and said, 'Oh, sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger.' Then the wife said to her husband, 'Give him my share,' but the husband said, 'Not so.' The wife however insisted, saying, 'Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him.' Then she gave her share to the guest, which he ate, and said he was still burning with hunger. So the son said, 'Take my portion also; it is the duty of a son to help his father to fulfil his obligations.' The guest ate that, but remained still unsatisfied; so the son's wife gave

him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor; and when I rolled my body on them, half of it became golden, as you see. Since then I have been travelling all over the world, hoping to find another sacrifice like that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice" (*The Complete Works of Swami Vivekananda*, Vol. I, pp 60-61)

This self-sacrifice at the altar of God in man is the consummation of all renunciation, all penance and all rituals. Such worship of God in human tabernacle is more important than the worship of God in images, because it makes us delve deep into our depths of heart and reach the rock-bottom of our divine foundation where we stand erect in our invincible manliness which rejects every kind of easy belief, pseudo-renunciation and idle contemplation. We may refer here to another illuminating episode as recorded in the *Bhāgavata* :

Once some cowherd boys, while they were moving with their cows came to Kṛṣṇa and said that they were very hungry. Kṛṣṇa directed them to go to a nearby place where some Brāhmaṇas were engaged in performing Vedic sacrifices with the aim of attaining heaven (*svarga*) and get food from them. On being approached by the hungry cowherd boys who asked for food in the name of Kṛṣṇa, the Brāhmaṇas paid no heed to their words. Busy as they were with their sacrifices and rituals to propitiate God in heaven, they neglected the Lord in human tabernacle. When the disappointed cowherd boys reported the matter to Kṛṣṇa, he directed them again to approach the wives of the Brāhmaṇas and said, 'Go to

the wives of the Brāhmaṇas and tell them that I am here. They will give you enough food, for they love me with all their heart.' So the cowherd boys again came to the sacrificial ground and approached the Brāhmaṇa women in the interior apartment and asked for food. The wives of the Brāhmaṇas, as soon as they heard about the hunger of the cowherd boys, hurriedly came to Kṛṣṇa with four kinds of food and offered the same to him and his companions. Kṛṣṇa now asked his companions to take the food and himself joyfully partook of it and showered his grace and blessings on the wives of the Brāhmaṇas. Meanwhile, the Brāhmaṇas who had so long been performing sacrifices, soon realized that by ignoring Kṛṣṇa they had, in fact, ignored the Lord in human form. Having realized thus, they began to repent :

*Dhig janma nastro'd vidyām
dhig vratam dhig bahujñātām,
Dhik kulam dhik kṛyāddṛkṣyam
vimukhā ye tvadhokṣaje.*

'Fie upon our threefold birth, our learning; fie upon our sacred vow; fie upon our pedigree, and fie upon our proficiency in rituals. We turned our faces away from God in man. '(X xxiii. 39)

The episode focuses our attention on the significance of a feeling heart in the absence of which all religion and philosophy, however high, turn into lifeless mockeries. It is through this feeling heart that one perceives the existence of God in man and worships him.

This gospel of a living God was not the exclusive realization of a few saints and sages living far away from the toils and turmoils of every day life. It was a doctrine that inspired men and women spreading over a vast arena of Indian social life. It is the realization of practical Vedānta that uncovers the glory of God and divinity of man so often oppressed

under the dead weight of dogmatic rites and heartless rituals.

Neglect of God in man : Neglect of this God in man has been the worst sin of Indian life for the last few centuries. With the disappearance of Buddha's heart, which taught India to proclaim the glory and dignity of human nature, Indian religions ceased to be a creative force that had kept the flow of national life going. The tradition of Vedānta, which stood for the reawakening of the dormant divinity within us to rise above the morbidity of stagnation, proved to be a religion of blind fatalism, negative renunciation, dullness and social exploitation, and self-content isolationism. Mind fettered by such a perverted doctrine does not search for facts, as such, but for facts that will bear out its doctrine. It gets accustomed to reject the spirit in favour of dry dogma and treads close upon the precipice of falsehood and loses not only the perception of the truth, but also the very sense of truthfulness. So, burdened with the dead weight of this blunt mind, Vedānta came to be a mere compilation of dead and antiquated norms that only dragged the Indian national life down into the abyss of degeneration and disintegration. The virtues of selflessness and self-sacrifice, spiritual vigour and moral strength slowly gave way to the vices of indiscipline, jealousy, lack of faith and loss of courage and India became an easy prey to the influences of the foreign culture and foreign power.

During the close of the nineteenth century, Swami Vivekananda found India groaning under the dead weight of this wide spread social and spiritual degeneration. He was deeply moved to see the utter neglect of God in man in this land that once formulated the lofty ideal of Vedānta. So in one of his letters written in 1893, he observed :

'No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of *Pāramārthika* and *Vyavahārika* (absolute and relative truth). . . They little dream of the ages of tyranny, mental, moral and physical, that has reduced the image of God to a mere beast of burden ; the emblem of the Divine Mother, to a slave to bear children ; and life itself, a curse.' (*Letters*, Fourth Edition, p. 69)

So seventy years ago, he exhorted his country men once again to the worship of God in human tabernacle and wrote :

'For the next fifty years this alone shall be our keynote—this our great Mother India. Let all other vain gods disappear for the time from our minds. This is the only god that is awake, our own race, everywhere his hands, everywhere his feet, everywhere his ears, he covers everything. All other gods are sleeping. What vain gods shall we go after and yet cannot worship the god that we see all round us, the *Virāt* ? When we have worshipped this, we shall be able to worship all other gods. Before we can crawl half a mile, we want to cross the ocean, like Hanumān ! It cannot be. Everyone going to be a Yogi, everyone going to meditate ! It cannot be. What is needed is *cittasuddhi*, purification of the heart. And how does that come ? The first of all worship is the worship of the *Virāt*—of those all around us. Worship It. Worship is the exact equivalent of the Sanskrit word, and no other English word will do' (*The Complete Works*, Vol. III, eighth edition, pp 300-1)

By insisting upon the word 'worship', Swami Vivekananda once again repeats the ancient teaching '*arhaye*' which was formulated by the sage Kapila in the *Bhāgavata*.

Today, after the lapse of about seventy years, when India enters into the age of science and stands bewildered at the cross-road of modernity and tradition, the above message of Swami Vivekananda assumes added significance. In accepting the modern scientific ways and values that are fast engulfing the Indian life, India cannot abandon her search for God. In accepting the modern reconstructions of Indian economic life, Indian mind cannot subscribe to the materialistic interpretations of life and society. Hence India reaches a cross-road. What is that by which science and Vedānta can be successfully fused together? What is that by which the ancient doctrine of renunciation can be fruitfully synthesized with the modern philosophy of action? Foreseeing this cross-road, towards which India was moving fast, Swami Vivekananda focussed our attention on the true spirit of Vedānta—the Vedānta that inspired Arjuna in the *Bhagavad-Gītā* to fight against the odds, the Vedānta that made the Brāhmaṇa women in the *Bhāgavata* to see God in human tabernacle and worship Him, the Vedānta that made the kings and emperors of the past to rule their empires and kingdoms in a spirit of service, sacrifice and dedication. Decidedly, it is this spirit of Vedānta that can launch into a vast nation-building experiment in modern India. Swami Vivekananda, therefore, asks us to rediscover that Vedāntic tradition in our midst once again. It is through this realization of practical Vedānta that modernity can be successfully synthesized with the ancient traditions of Indian thought. It is this Vedānta that can cover the entire arena

of life, bridge the gulf existing between the sacred and the secular, discover God as all-pervading *Virāt* and make the ideal of renunciation turn into a call for action that proclaims: 'To labour is to pray. To conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid.' (Sister Nivedita: Introduction to *The Complete Works of Swami Vivekananda*) In India today, God appears as *Virāt*. The giant industrial structures, which raise their heads today by the side of the ancient temples, no more remain secular establishments having nothing to do with the pursuit of traditional spiritual life but appear as so many new temples of modern India where man meets God in man and worships Him. The role of practical Vedānta in modern India today is to herald the advent of that *Virāt* who wants to be worshipped in a vast scale. Commenting upon this vast scale of worship, Sister Nivedita writes:

'Instead of new worships and triumphant religious austerities, we are buckling on our armour today for the battlefield of learning, of co-operation, of self-organization. But what of that? ... Does it matter that instead of ringing the temple-bells at evening we are to turn now to revive a dying industry? Does it matter that instead of altars we are to build factories and universities? Does it matter that instead of "slaves of the Brahmins" we are in future to write ourselves down as "slaves of the Motherland"? Does it matter that instead of offering worship, we are to turn henceforth with gifts of patient service, of food, of training, of knowledge, to those who are in sore need?' (*The Complete Works of Sister Nivedita*, Vol III, p. 481)

To adore and worship God in man is a dynamic realization that demands the co-operation of head and heart, action and

contemplation. It is that ancient revelation which never encourages weak pietism or the despair of the individual in his own manhood but shines in the midst of capacity, continuance and courage; vigour, virility and valiancy. In this revelation of old, lies the salvation of the Indian

mind that today likes to dwell on the miseries of the lost. So Swami Vivekananda sounds his call and says:

"This indeed is worship, worship of the Lord in the human tabernacle, *nedam yadidamupāsate*—"not this that people worship".

THE PHILOSOPHY OF SERVICE*

(PART—I)

SWAMI RANGANATHANANDA

THE PROBLEM OF INTER-HUMAN RELATIONSHIPS

When I look around me in the India of today, the one theme that strikes me as of the greatest benefit to our nation is this subject of service. Our society bears the impress of all forms of exploitations, and that, too, for centuries, which man has practised on man—intellectuals exploiting the common people, the rich exploiting the poor, rulers exploiting their subjects, and man exploiting woman, and, often, women also exploiting each other. Every form of exploitation we have indulged in here; that alone explains the low level of life, individual and collective, that we have had for the past few centuries. As a result, we have had to pay a heavy price: Centuries of political subjection and all forms of social humiliation have been heaped upon the people of India, rich and poor alike.

This should have opened our eyes. But today, after twenty years of political independence, we notice that we have not learnt the lessons of history. All the maladies that afflict our people today, all the troubles of our body-politic proceed from one single source: and it is that man in India has devalued himself. He has not realized his own dignity and worth as

man; he has not recognized the dignity and worth of man in his fellow-men. This is the subject that should become the sheet-anchor of our education and public life today, so that we may achieve nation-building on the only foundation on which it can be raised, namely, what Vivekananda called "man-making". The building up of a great modern nation out of the diverse elements of our society, with millennia of history behind it, is not an easy task. It calls for a new type of manhood and womanhood with deep convictions within and a tremendous will power to translate visions and ideas into real forms outside. Swami Vivekananda, more than seventy years ago, referred to this need when he expounded his thesis of a man-making education and a man-making religion. He said that religions of the world had become lifeless mockeries and that what we needed was character. These religions, as lived and practised by millions, hide behind their exterior piety a good deal of selfishness, social callousness, and violence. This has distorted our history, retarded our national growth, and thwarted our national purposes. Religion in India had long become reduced to a form of *piety-fringed worldliness*. The above words of Vivekananda have become of topical

* Text of a speech delivered on 2nd April 1968 in Tilak Hall Vidhan Bhavan, Lucknow UP.

significance for our nation today when, after twenty years of independence, we have begun to despair of our nation's future, when we have begun to be unsure about the stability of our infant democratic state which we instituted with such enthusiasm and fanfare in 1947 and 1950.

RENUNCIATION AND SERVICE

Therefore, the one subject that should hold our attention today is the subject of man and the subject of inter-human relationships. What is the form of inter-human relationship that is conducive to general happiness and welfare? Man has exploited his fellow human beings throughout history. We are generally familiar only with one type of exploitation, namely, the economic, which has been high-lighted by Marx and his school of thought. But exploitation can be and has been of other types as well. Whatever surplus resources a man possesses, he can easily use them to *exploit* other people. The other alternative is to utilize one's surplus energy, intelligence, wealth, and power to *serve* other people, to enhance the life of other people. Why has our nation chosen the first instead of the second alternative since our independence? Swami Vivekananda had proclaimed about seventy years ago:

'Renunciation and service are the twin ideals of India. Intensify her in those channels, the rest will take care of itself.'

Renunciation of the little self with a view to manifesting the higher self and the spirit of service are the twin ideals of India. In the wake of our great national renaissance of the last century, the country did inspire itself with this spirit of renunciation and service and threw up bands and bands of dedicated workers in all parts of India for the cause of India's freedom and India's nation-building. As a result of their contributions, the country became free and ended its centuries-long stagnation and slavery

in 1947. Why we failed to continue in that great mood and temper thereafter is a mystery. It is amazing how our people, emerging from the darkness of their slavery of centuries to the light of freedom, could easily forget the lessons and warnings of their history and cease to be creative! History is replete with instances of nations bursting with creative energy on emerging from a spell of political slavery. The classical example of this is Athens. When it succeeded, by united and sustained struggle, in defeating its Persian invaders and freeing itself from their brief but deeply galling yoke, Athenian democracy experienced an ecstasy of freedom which issued forth during the next fifty years in an outburst of creative activity in every department of its national life,—cultural, social, political, and artistic—which has brightened not only its own but all subsequent Western history as well. Why did we fail to experience a similar sustained ecstasy of delight on the attainment of freedom, not after a brief spell of slavery as in the case of Athens, but after centuries of bondage, and why did we allow our creative energies to dry up within a few brief years of independence? With the drying up of our creative spirit, we soon slipped back into our erstwhile stagnant ways, into moods of complacency and ways of selfishness and self-centredness. This is the tragedy of our brief post-independence history. And we have paid the price in shocks of military defeats, economic disasters, political disintegrations, and social upheavals. Where every one sought only his or her own happiness, no one is happy today.

THE NEED FOR CREATIVE THINKING

This phenomenon is imparting a salutary lesson to us, the ethical lesson of mutuality and inter-dependence. The current maladies of our nation are inducing a mood of thinking and self-criticism among our

people; and this is the brightest side of our national life today. Creative thinking is the sure sign of the onset of social health. All growth, development, and progress flow from thinking. Our nation has started to think after twenty years of what in the language of Vivekananda may be called 'not-thinking-carelessness'; we have become aware of the mess in which we are, and we have begun seriously to consider how we can get out of it. This is the surest sign of the onset of a trend towards health, towards national creativity. We have to sustain this trend, intensify it, and say good-bye to all complacency and its evil fruits of selfishness and self-centredness.

Let us think together as to how to restore our nation to health and vigour. Biology tells us that man is an inter-thinking species, the only such species in creation. He advances evolution through this inter-thinking process. And this is the work that we shall engage ourselves in during the quiet hour that we are together here. And this is the work that all patriotic citizens should engage themselves in when they meet together in groups. It is in this context, against this background, that I wish to discuss this great subject of the philosophy of service. We have been using the word 'service' mostly in a professional sense. We have the Union services, the State services, and a host of other services; I am not here to deal with them except as part of the wider field of inter-human relationships in general and the philosophy underlying the same.

THE SEARCH FOR A RATIONAL ETHICS

Service, as I said earlier, is the finest form of inter-human relationship. It involves a growth, a change for the better in the individual man. What is that change? What is that growth? Throughout these centuries, we have failed to discuss and comprehend this great subject, because for centuries to-

gether our forms of inter-human relationships were expressed in set forms and fixed moulds where growth of the human personality had no meaning. They were not rationally determined, but were determined by caste factors, by conventional religious dictations, and they yielded frozen patterns of conduct and behaviour, whose goodness or badness was derived from the authority of a text or of a caste mandate. We failed to develop a rational ethical code deriving sanction from human nature itself and capable of sustaining human conduct and behaviour in turn. *What our nation needs today is a pervasive concern for man as man, and not as cut up into castes, sects, and communities, and the formulation of a sanction for the same from a rational ethics and spirituality.*

Every human being is faced with the challenge of the presence of other human beings in the society. He can react to the social milieu either in a friendly way or in a hostile way depending upon his concept and assessment of himself. He chooses the hostile way when his only concern is his own survival and his own organic satisfactions. When these are his predominant motives, his behaviour is not far removed from that of animals. No actual human being, however, is always motivated thus. Even the lowest of human beings does sometimes experience a genuine concern for one or more other human beings; in this he seems to outreach his own limited self. This betokens the emergence of moral awareness in man; *its culture, growth, and development represent the specifically human phase of evolution, according to twentieth-century biology.*

EVOLUTION AND ETHICS

Nineteenth-century biology could find no place for ethical sense and moral behaviour in its theory of evolution. Ethics

and evolution ran parallel to each other. As expressed by Thomas Huxley in his *Evolution and Ethics*, evolution meant struggle for existence and survival of the fittest, whereas ethics meant the making of as many as possible fit to survive. But the revolutionary advances in this science in the twentieth century have made ethics central to evolution at the human stage.

Speaking on 'The Evolutionary Vision', Sir Julian Huxley, a noted contemporary biologist and grandson of Thomas Huxley, gives a spiritual orientation to the evolutionary process (*Evolution after Darwin*, Vol. III, p. 251):

'Man's evolution is not biological but psycho-social; it operates by the mechanism of cultural tradition, which involves the cumulative self-reproduction and self-variation of mental activities and their products. Accordingly, major steps in the human phase of evolution are achieved by breakthroughs to new dominant patterns of mental organization of knowledge, ideas, and beliefs — ideological instead of physiological or biological organization.'

Discussing, in the light of the revolutionary advances of twentieth-century biology, the aim of evolution, or evolution at the human stage, as 'greater fulfilment' Sir Julian Huxley says (*ibid.*, Vol. I, p. 20):

'In the light of our present knowledge, man's most comprehensive aim is seen not as mere survival, not as numerical increase, not as increased complexity of organization, or increased control over his environment, but as greater fulfilment — the fuller realization of more possibilities by human species collectively and more of its component members individually.'

And pleading for a scientific study of the scope of this concept of fulfilment, Huxley concludes (*ibid.*, p. 21):

'Once greater fulfilment is recognized as man's ultimate or dominant aim, we shall need a science of human possibilities to

help guide the long course of psycho-social evolution that lies ahead.'

It is this science, the science of human possibilities, that constitutes the spiritual core of the world's religions; and it is the central theme of our Upaniṣads and the Gītā.

PSYCHO-SOCIAL EVOLUTION

What is meant by psycho-social evolution? In a self-centered man, as in all animals, the psyche or mind or soul is limited and confined to the physical organism. In a moral man it expands, goes beyond the barriers of his physical organism, and enters, and is entered into by, other psyches of the social *milieu*. Men develop a capacity to dig their affection into each other as a matter of conscious choice, thus revealing a higher dimension to the human personality than what is revealed by his physical personality with its organic appetites and choices. This registers the beginnings of the manifestation of the spiritual man lying behind the physical man, of his higher self behind his lower self. All ethical theories presuppose this distinction between a higher self and a lower self in man, and the liberation of his higher self is what man achieves through ethical endeavour. It is renunciation of the lower self and manifestation of the higher self.

'Unless he erects himself above himself

how poor a thing is man!'

sings Wordsworth. Accordingly, what we see in all moral and ethical phenomena is a growth of man in a non-physical dimension, this is his spiritual growth, a growth in his inner dimension in which, as pointed to by Sir Julian Huxley in his lecture on 'The Evolutionary Vision', quality emerges as the criterion of evolution for the first time in place of quantity which dominated organic or pre-human phase of evolution (*Evolution After Darwin*, Vol III, p. 257).

'I spoke of quality This must be the

dominant concept of our new belief-system—quality and richness as against quantity and uniformity.’

Discussing the subject of utility against this new belief-system, Huxley says (ibid. p 259):

‘Once we truly believe... that man’s destiny is to make possible greater fulfilment for human beings and fuller achievement by human societies, utility in the customary sense becomes subordinate. Quantity of material production is, of course, necessary as the basis for the satisfaction of elementary human needs—but only up to a certain degree. More than a certain number of calories or cocktails or T V sets or washing machines per person is not merely unnecessary, but bad. Quantity of material production is a means to a further end, not an end in itself.’

And highlighting quality as the dynamics of human evolution. Huxley concludes (ibid., pp. 260-61):

‘Thus the evolutionary vision illumines our existence in a simple, but almost overwhelming way. ... It shows us our destiny and our duty. It shows us mind enthroned above matter, quantity subordinate to quality.’

This is what Vedānta recognizes as the spiritual evolution of man, as his inward journey to fulfilment in the context of his outward life and movement and action.

THE SPIRITUAL GROWTH OF MAN

This subject of the spiritual growth of man is a fascinating theme relevant to the contemporary world situation, and more so to man in the Indian context today. It will point out to him the way to rescue himself from the tyranny of the sensate and the quantitative, and from the prevailing stagnation of worldliness, and help him to continue his evolutionary march to qualitative richness and fulfilment.

Physical growth we understand, intellec-

tual growth also, though less obvious, we can understand; but what is this other growth, the moral and spiritual growth of man? It is something subtle, yet real, and more significant than the other two, so far as man is concerned. Moral awareness, with its capacity for love and service, is the direct fruit of this spiritual growth. This growth registers itself as an expansion of man’s interests and sympathies so as to embrace increasing numbers of fellow human beings, and in the consequent extension of the frontiers of his own self. Without this growth, man’s body becomes the prison of his self; with this growth, it becomes the finest instrument of human evolution, of man’s journey to fulfilment.

With the evolution of the higher brain in man, organic or physical evolution has ceased to have any further relevance so far as man is concerned. With the inventive powers of his higher cerebral system, man can produce organs and tools far more efficient than what nature may evolve within his organism at her slow pace through her trials and errors and enormous waste. Evolution has become self-conscious in man with his whole host of new capacities like reason, imagination, memory, and will. If organic evolution is thus irrelevant at the level of man, and if evolution still continues in him, it has to be sought beyond the organic or physical level. This is the meaning of what Julian Huxley refers to as psycho-social evolution. It is conscious social participation that makes an individual grow even into a personality, a value which no animal can realize.

Biology speaks of the principle of homeostasis, or homeorhesis, by which nature effected an automatic stabilization of internal conditions in the organism of the higher mammals. This helped in the slow evolution of the brain until, in man, she perfected the higher brain. The organism’s need for physical survival and organic satis-

factions, and her own need for numerical increase—all these have been relegated by nature to the care of man's lower brain, thus releasing his higher brain to function as the most wonderful instrument for carrying evolution to its specifically human fields, namely, the psycho-social, moral, and spiritual

The capacity and fitness of the higher brain to undertake and fulfil this high function is directly proportional to its freedom from slavery to man's sensory apparatus and its appetites, to the pressures and pulls of his lower nature. The higher brain, with its powers of reason and imagination, may stultify itself by functioning as the tail-end of the sensory apparatus. It may, on the other hand, redeem itself and also man by becoming true to itself, by becoming truly higher. It is ethical discipline, what Vedānta calls *śama* and *dama*—discipline of the mind and the senses—that helps the higher brain to thus redeem itself and become the agent also of man's redemption. This is reason in its true form, what Vedānta calls *buddhi*. Referring to the evolutionary significance of this development of the higher brain, *The Living Brain*, neurologist Grey Walter in his book exclaims (p. 18):

'For mammals all, homeostasis meant survival; but for man, emancipation'

This, the spiritual growth of man, is thus a fact; the more we know the science and technique of this growth, the better for us and for our nation. Physical and intellectual growth we know and recognize, the second less palpably than the first. A baby is born with about seven pounds of body weight. Every day it increases in weight. It drinks its mother's milk to be followed by other types of food and drink, and it grows steadily until it becomes a full-grown healthy man or woman of 150 or 200 pounds. This is the palpable physical growth of man; and we ensure it by appropriate means of physical nourishment. Equally

important, though less obvious, is his mental growth. A village boy is timid and without confidence. He is sent to school. Within a few weeks, he gains in knowledge, in alertness, in self-confidence. He develops a sense of his individuality; and this continues until he becomes, may be, an intellectual giant, or a giant of will; this is the mental growth of man, which we ensure through appropriate mental nourishment, through education, institutional and non-institutional. These two types of growth are necessary, but not sufficient. There is a third growth, most vital and significant, but least recognized, without which the other two will prove his undoing; without which his search for fulfilment will result in unfulfilment and defeat. This is his spiritual growth, which finds expression in ethical awareness and social feeling to begin with, and finds its consummation in the experience by him of the infinite, universal, and divine dimension of his personality, the *Ātman*.

INTELLECTUAL GIANTS VERSUS MORAL PIGMIES

An education that does not stress this spiritual growth may produce physical and intellectual giants who may as well be moral pigmies; this is what India calls the *rākṣasa* type of men, physically strong, intelligent, and of strong will, but all this held in thrall to his finite, lower self, to his sensate nature; it is not oriented to his larger self through moral sense and social feeling. In fact, this is the defect also of our contemporary western civilization. According to some modern thinkers, modern civilization creates intellectual giants and moral pigmies. So what is the difference? The difference is precisely here: the body has grown, the mind has grown, and yet the real man has remained a puny, tiny thing; it has failed to grow for want of the spiritual nourishment relevant to its

growth. So the spiritual stature of man, his spiritual nourishment and growth is not a mere academic subject, it is a vital subject for man, individually and collectively. Civilization cannot survive without this spiritual growth of man from out of himself. In India, our great philosophy of Vedānta emphasizes the spiritual quality of human life. It proclaims that man is essentially divine. He is not the body; he is not the mind; he is the Ātman, infinite and universal. The body and the mind are only the instruments of his spiritual growth, the means of his life purposes, which include sense pleasures and aesthetic delights, intellectual developments and ethical awareness, and the fullest realization by him of the freedom of his inborn divine nature.

THE NATURE OF ETHICAL AWARENESS

This spiritual growth of man finds its first expression in ethical awareness, in social feeling, in a genuine concern for the other individual. The society of human beings constitutes the *milieu* of his spiritual education, of his spiritual growth and development. Man lives in two environments, the natural and the social, but most people recognize only the first and not the second, or, rather, treat the second as but an appendage of the first. But the second is something distinctive. Nature around us, with its starry heavens, with its rivers, mountains, trees, houses, tables and chairs, constitutes the first environment in which we conduct our lives; man exploits this environment for his purposes, and it is meant to be so exploited, for it has no purposes of its own. A table is meant to be used by man; so also the house; so also the earth and the air, the rivers and the mountains. But the second environment, in which human life is cast, without which human life will become elementary in its proportions, is the social environment, constituted of other human beings. This is an essential environment for the growth of the human spirit. Take a man

away from society, he will become like Ramu, the wolf-boy of Lucknow, he will not grow into a human personality for want of conscious participation in the social environment. Therefore, the importance of the social *milieu* is recognized in all ethical philosophies, in all political and social systems. What does it involve to have a social *milieu*? I live in an environment constituted not only of natural objects and processes but also of other human beings. What are these other human beings? *It is this question and man's answer to it that constitutes the challenging problem of inter-human relationships.* Man's adequate response to this challenge raises his life from the organic or the physical, to the ethical and the spiritual levels.

Every human being treats himself as a subject, as an end-value, and treats everything else as an object, as a means to that end-value. That is human experience in the raw, ethically unprocessed state. The table and other things are objects; and I am the subject. The objects are meant to serve the purposes of the subject, and I am that subject. This idea that objects serve no purposes of their own, but are meant to serve the purposes of a subject is recognized in the dictum of the Sāṅkhya philosophy quoted by Śaṅkara in his commentary on the *Brahma-Sūtra*: *Saṁhatānām parāthāt-wāt puruṣasya*—'All *saṁhatas*, i.e. objects which are but combinations of elements, do not serve their own purposes, but are meant to serve the purposes of a subject, namely, man.'

RECOGNIZING A SUBJECT IN A SOCIAL OBJECT

Now when I apply this idea to myself, I recognize that I am that subject, and everything else belongs to the category of the object meant to serve my purposes. But *when man extends the application of this dictum from the natural to the social*

environment, he commits a serious ethical blunder, he becomes the exploiter of his fellow human beings He considers his wife to be an object, he treats his children as objects, so also his servants and all other human beings. Therefore *this tendency to exploit other human beings proceeds from the failure to recognize the distinctiveness of the social environment from the natural environment.* Wherein does this distinctiveness lie? It lies in the unique fact that other human beings constituting the social environment are not just objects, are not just extensions of his natural environment, but are subjects like oneself; *ethics, therefore, asks man to detach himself from his physical self and to view the social environment as it is in itself.* This detachment helps him to liberate his higher self and view his social environment objectively. He then discovers that that social environment consists not of objects but of subjects like himself. This is the discovery that led man to culture and civilization, to ethics and spiritual realization, that led him on the specifically human road of evolution. Therefore, *ethical attitude can be defined as the recognition of a subject in a social object.* There are two types of objects, natural objects and social objects. Social objects consist of human beings, and when I recognize the subject in a social object, I express my ethical sense, and I begin to treat that social object not as a means to my ends, but as an end in itself. With the development of ethical sense, man also learns to treat all non-human living things more and more as ends in themselves. *This at once involves a revolutionary change in inter-human relationships* Whereas, as an object, man *exploited* man just as he exploited his houses and furniture, rivers and mountains, as a subject, with ends of its own, man *serves* his fellow man and helps him to realize his own ends. Each man becomes, at the same time, the means and

the end with respect to the social environment, revealing the truth of mutuality and interdependence underlying that environment. *This is the truth that humanity has failed to realize adequately from the very beginning of history.* Barring a small minority of ethically sensitive people, most human beings have treated and still treat other human beings more as mere objects to be exploited than as subjects to be served to realize their own ends.

SERVICE: ITS MOOD AND TEMPER

Therefore, ethics comes to us with a great message, the message of inter-dependence, the message of mutual service. It proclaims that if one wants to achieve his own welfare, he must strive to ensure the welfare of other human beings also. As exhorted by the *Gītā* (III 11): *Parasparam bhāvayantah śreyah param avāpsyatha*—'Cherishing and serving each other, may you achieve the highest general welfare.'

The German philosopher Kant defines ethical attitude in a beautiful sentence. Says he in his *Metaphysics of Morals*, (London, 1909, p. 47):

'So act as to treat humanity, whether in thine own person or in that of another, in every case as an end, never only as a means.'

Each one is an end in himself; each one is also a means with respect to his fellow-men. In the light of this attitude, a study of inter-human relationships reveals the utterly unethical and low nature of all forms of exploitation of man by man. When men exploited women in feudal societies, he treated her not as a person with ends of her own, not as a subject, but as an object meant to subserve his own ends. The same treatment was meted out by him to servants, labourers, and other sections of society. But today, in the context of our democracy, we are re-

quired to reverse this wrong attitude and practice and treat every human being as an end in itself. In this way, inter-human relationships become transformed, revealing the growth of man in a new dimension, namely, his spiritual dimension. And *the fruit, the by-product, of this growth is the temper and mood of service.* The spirituality of this mood and temper expresses itself as a sense of privilege with respect to work. It is my privilege to serve the ends of others through my work, proclaims this mood. The husband or the wife, parents or children, every member of a society, by being engaged in enhancing the happiness and welfare of others, enhances not only his or her own happiness and welfare, but ensures his or her own spiritual growth as well.

This also reveals a third environment in which man lives, namely, his inner environment, the world of his inner life, besides the other two, namely, the external natural and social environments. It is by taking due note of this third environment that man ensures his spiritual growth in the context of his external life and action. *Nourishment of his inner life is achieved through the spirit of dedication and service with which he inspires his outer life and action,* which then becomes transformed into *Yoga*, which achieves the double efficiency of social welfare, through productive labour outside, and spiritual welfare, through the inward spiritual attitude of dedication and service. This double efficiency—productive social efficiency outside and spiritual personal efficiency within—is the message of *Yoga*, according to the *Gītā* (II. 50): *Yogah karmasu kauśalam*—“*Yoga is efficiency in action*”, and not any cheap mysticism or magic. Service, therefore, is the only valid form of inter-human relationship in any society which aims, in the words of Julian Huxley quoted earlier, at ‘the fuller realization of more possibilities by human

species collectively and more of its component members individually.

WORLDLINESS VERSUS SPIRITUALITY

Whatever civilization and culture humanity has achieved so far, has been the result of the release of these spiritual forces in the hearts of men and women. Man is essentially spiritual, but this spirituality is lying hidden; it is lying unmanifest; and we have to manifest it in the context of our life and action, and develop a moral will. Any education which only quickens our intellect and sharpens our animal appetites, but does not help to develop a moral will, is harmful to man and society. Many civilizations have perished for this very reason. Our own history reveals to us many periods when man had decayed morally. Just before Buddha, conditions in the Indian society reveal a picture where the upper classes were steeped in luxury and self-aggrandizement and sterile philosophical speculations, and the lower classes were steeped in ignorance, superstition, and misery. It was then that India threw up a great teacher like Buddha. He saw that society had become stagnant, getting stuck up in the mire of worldliness; and he preached his message of spirituality, of renunciation and service, and it set the society on the road to progress and prosperity. His first discourse at Sarnāth after his enlightenment at Buddha Gaya bears a significant title, namely, *Dharmacakravartana Sūtra*—“The Discourse setting in motion the Wheel of Dharma.”

The wheel of *Dharma*, the wheel of society, the wheel of culture had got stuck up in the mire of worldliness, just like the wheels of a bullock cart getting stuck up in one of our muddy village roads. Then the cartman and others put their shoulders to the wheels and the cart starts moving. Similarly, Buddha came, put his shoulders to the wheel of society and made it move; the spirituality emanating from him and from

his movement imparted dynamism to the society which had become stagnant due to worldliness and superstition, and for the next thousand years the dynamic energy of spirituality contained in Buddha's message made India march to prosperity and greatness, made her expand even outside India, and laid the whole of Asia in deep spiritual debt to our great country. This has happened several times in our history. And this alone accounts for the impressive continuity of our long history. Roman civilization developed this stagnation of worldliness in its later phases; luxury and love of ease sapped the vitality of its otherwise gifted citizens, until a time came when Roman citizens were not prepared to work to produce wealth, and to face any hardships, even in the defence of their glorious empire. They depended on mercenaries from neighbouring countries for the defence of their empire, and on the work of slaves and other people for agricultural and industrial production. And the result was that, when foreign invasions came, there was not the national will to defend the empire, and the whole civilization fell, never to rise again.

CHARACTER CENTRED IN A SOCIALLY-ORIENTED WILL

These are all episodes from past human history from which we should take lessons and warnings. We are trying to build up a new state, a new society on our sacred soil deriving its strength not from a minority of the *elite*, but from the millions and millions of our people. If our Constitution has anything inspiring about it, it is this, that for the first time in our long history we are building the political structure of our nation on the willing consent, and on the strength thereof, of the millions and millions of our people of all classes, races, and sects, and not of a minority at the top. The language of our Constitution is 'we, the people of India, give ourselves this Constitution.' The

Constitution is but the repository of our national vision and urge and the promise of great things to come. But we have to work hard to make promises flow into performances, to make vision flow into action and achievement. How can we do it unless we learn to work honestly, to work efficiently, and to co-operate with each other? And all such ideas of working together, co-operating with each other involve team spirit, which is the first fruit of the psycho-social evolution referred to by Julian Huxley, it betokens the beginnings of human spirituality, of the manifestation of man's higher self. This is character centred in a socially-oriented will. With character comes mutual trust, co-operation, team spirit, and all-round efficiency. With character as his strength, a man is able to go beyond himself and dig his affections in the hearts of others and elicit a response from those hearts. With character-efficiency, therefore, a new man comes upon the scene. Character is the only basis of all enduring inter-human relationships. Take away character, the whole social structure tumbles down piecemeal. Vivekananda warned us more than seventy years ago against the tendency in India to mere imitation of western institutions, western ways of work, western modes of life, without acquiring the character-efficiency which is the source of the strength behind those institutions. Addressing the citizens of Lahore in 1897 on the subject of 'The Vedānta', he said (*The Complete Works*, Vol. III, Ninth Edition, pp 429-431):

'You may make thousands of societies, twenty thousand political assemblages, fifty thousand institutions. These will be of no use until there is that sympathy, that love, that heart that thinks for all, until Buddha's heart comes once more into India, until the words of the Lord Kṛṣṇa are brought to their practical use, there is no hope for us. You may go on imitating the Europeans and

their societies and their assemblages. ... Where is the heart here to build upon? No sooner do we start a little joint-stock company than we try to cheat each other, and the whole thing comes down with a crash. You talk of imitating the English and building up as big a nation as they are But where are the foundations? Ours are only sand, and the building comes down with a crash in no time.

Therefore, young men of Lahore, raise once more that mighty banner of Advaita (vision of non-separateness), for on no other ground can you have that wonderful love until you see that the same Lord is present everywhere. Unfurl that banner of Love! "Arise, awake, and stop not till the goal is reached." Arise, arise once more, for nothing can be done without renunciation. If you want to help others, your little self must go. In the words of the Christians—you cannot serve God and Mammon at the same time. Have *vairāgya*, renunciation. Your ancestors gave up the world for doing great things. At the present time there are men who give up the world to help their own salvation. Throw away everything, even your own salvation, and go and help others. Ay, you are always talking bold words, but here is practical Vedānta before you. Give up this little life of yours. What matters it if you die of starvation—you and I and thousands like us—so long as this nation lives? The nation is sinking; the curse of unnumbered millions is on our heads—those to whom we have been giving ditch-water to drink when they have been dying of thirst and while the perennial river of water was flowing past; the unnumbered millions whom we have allowed to starve in sight of plenty; the unnumbered millions to whom we have talked of Advaita and whom we have hated with all our strength, the unnumbered millions for whom we have invented the doctrine of *lokācāra* (social usage), to whom

we have talked theoretically that we are all the same and all are one with the same Lord, without even an ounce of practice... *Wipe off this blot.* Arise and awake. What matters it if this little life goes? Everyone has to die, the saint or the sinner, the rich or the poor. The body never remains for anyone. Arise and awake and be perfectly sincere *Our insincerity in India is awful.* What we want is character, that steadiness and character that make a man cling on to a thing like grim death'

IMITATION VERSUS ASSIMILATION

We have to capture that; we have to assimilate the very 'root' of Western greatness, instead of merely *imitating* the Western people and running after the 'fruits' of their greatness. Only then can we develop our institutions patterned on theirs and bend them to our national purposes. They built their institutions on the basis of character, on the basis of ethical sense and social awareness, and the character-efficiency flowing from them. This we have to develop first. Then only can co-operative societies, welfare organizations, and private and public sector projects, and all other collective undertakings thrive and flourish. Whatever constructive work we have done in India during the last sixty or seventy years, is entirely due to a section of the Indian people becoming inspired by this modern spirit of progress, by their acquiring this modern spirit of social awareness and its concomitant fruit of character-efficiency. Today our nation needs to develop this character-efficiency in a big way through acquiring this capacity to go beyond one's little self and manifest one's higher self. This is the only way to raise the moral tone of our people, to raise the spiritual strength of our nation. And this is the primary source of strength for man, says Vedānta, because it is intrinsic to him and capable of taming and elevating

all extrinsic sources of his strength, namely, wealth, pedigree, and power. *Ātmanā vinda te vīryam*—'through (knowledge of) the Ātman, man achieves great energy', says the *Kena Upaniṣad* (II. 4). When life moves in this direction, service and dedication become increasingly spontaneous. This man-ward movements becomes that silent God-ward movement of the inner man.

INDIA, A MIGHTY ANTHROPOLOGICAL LABORATORY

Since our independence, our free state has instituted several services. We have over thirteen or fourteen central services and several ones at the states level. These are all specialized services meant for particular purposes. They have their relevance. But when we speak of service in the context of our society, we do not mean any one of these services. We mean the attitude to the work that one is called upon to do, the attitude to one's fellow citizens, the attitude to oneself as a seeker of spiritual growth—the attitude which is blessed by spiritual awareness, ethical sense, and social feeling. *It is here that man reaches out to something beyond his limited truncated self*: it is here that evolution ceases to be merely organic and biological and rises to higher spiritual levels.

The whole of India today must be considered by each one of us as an anthropological laboratory, as a mighty sociological apparatus for experimenting on the subject of man, his growth, development, and fulfilment. Our immortal spiritual tradition, Vedānta aided by modern thought and modern techniques, provides us with the necessary guidance and stimulus in this great venture. We have to courageously face the task of nation-building through building up the manhood and womanhood of our five hundred and fifty million people. *This is the most exciting work for any intelligent heroic people.* We have to ask

ourselves as to what type of society we want to evolve in India, what type of human excellence we shall aim for our people. Our people have suffered enough; they have been neglected, except for being exploited; the whole nation bears the impress of arrested growth through continual thwarting of human purposes, first by invaders from without, and then by invaders and exploiters bred from within. The harshness of our hearts has been the bane of our nation for centuries. The weak and the backward had no place in our society; them we always pushed to the wall. This national sin, *this blot on our national honour* in the words of Vivekananda quoted earlier, we have to wipe off today. That is the glorious opportunity and privilege of every educated citizen of free India. *And contemporary world conditions are extremely favourable and propitious for a successful assault, for the first time in our long history, on this erstwhile impregnable fortress of selfishness and exploitation, ignorance and superstition, slavery and its concomitant of jealousy, all buttressed by a smug and static piety-fringed worldliness.* This amalgam of dark forces has undone our history and retarded our national growth for over a thousand years. That history teaches us one bitter and salutary lesson, that our nation, during this long period, ceased to be the creator of history, but remained at the backyard of history. Other nations created history; we became victims of that history. Our follies and our prejudices, our pettiness and our meanness, our want of political vision and wisdom, our incapacity to combine for a national cause—all these have militated against India's developing a strong body-politic for herself.

FORGING A HEALTHY BODY FOR INDIA'S ETERNAL SOUL

The soul of India is eternal, it is bright

and pure and strong, the whole world feels the enlivening touch of that eternal India. I have myself seen, during my travels in various parts of the world, that that eternal India is universal currency. Sensitive people in all parts of the world respect it and respond to it. It has been so throughout history. But there has been the other India, constituting the body-politic of that eternal soul, which has been an utterly inefficient conduit for the energy of that soul for hundreds of years. The world at large has been pitying us for the plight of our body-politic while admiring us for the strength and purity of our nation's undying soul. That body-politic has been getting weakened for want of suitable nourishment of body and mind. That weakness, and the period of stagnation that came in its wake, have left a legacy of mounting problems for the citizens of free India to tackle and to solve. An adequate response to this tremendous national challenge will alone make the youth of India progressive and dynamic, and the hope of their nation's future. They must consider it their responsibility and privilege to tackle them. That will bring on the scene of India's national life a new type of men and women, with tremendous faith in themselves and in the people of India and in their past history and future destiny, with the will to work, and with the capacity to co-operate with each other, in place of the talking, shouting, selfish, cynical, and grumbling type that we have been turning out in thousands since our independence. This will mark the spiritual growth and expansion of India, matching its undoubted physical expansion, economic and demographic, and make her once again the creator of history, both national and international.

This is the expansive dynamic mind and mood that every educated citizen should capture today. For whatever we do now is

going to shape the destiny of India, and much of the destiny of the world as well, for the next thousand years or more. This means that a tremendous responsibility is thrown on every one of us today. With political independence gained after centuries of slavery and social immobilization, with a Constitution embodying the visions and urges of our nation for all-round human fulfilment to inspire us, with every type of freedom granted and guaranteed by that Constitution to nourish creativity and to stimulate the thought and action of every one of our citizens without any distinction, with an impressive rational-spiritual tradition from the past embodied in our Vedānta, reinforced by spiritual giants like Ramakrishna and Vivekananda in the present, with a land richly endowed by nature with actual or potential wealth, with beautiful and impressive landscapes, and with a people richly endowed with diverse talents and capacities, our country today offers a most stimulating *milieu* for conducting as referred to earlier, the fruitful laboratory experiment on human growth and development for a seventh of the human race, and for working out that 'science of human possibilities'.

MEETING OF EAST AND WEST IN INDIA

In this great field of work we have two vital streams of blessings to help us, namely, our own immortal Vedāntic spiritual tradition and the modern Western tradition. From Vedānta, we learn of the eternal truth of the divinity of man and the solidarity of all existence. From modern thought, we gain the scientific and technological efficiency to make that Vedāntic vision practical. *For the fullest growth and development of man, there is need to effect a confluence of these two cultural streams in every citizen.* Man, his growth, development, and fulfilment, is the theme of all progressive thought today. It is the central theme of both ancient Vedānta and modern

socio-political thought. Indian society has the opportunity to be fertilized by both the streams in the modern age. In fact, as pointed out by Vivekananda, this precisely is the significance of the modern age in Indian history. The assimilation of Vedānta and modern thought will make India great not only spiritually, but also intellectually, economically, and socially. And from her great historic past she will march forward to a future, greater and more creative than all her past ages.

Behind all such greatness lie two great forces, namely, the force of creative intelligence and the force of character. We did not lack intelligence as a people, but its cultivation was confined to a minority by short-sighted socio-religious policy. But in the absence of social awareness, we failed to achieve character-efficiency. And for the

lack of character-orientation, our intelligence tended to be static, and failed to achieve creativity. During the past few centuries we did produce men of vast learning, sometimes encyclopaedic in range, but mostly uncreative, static, and sterile, which deprived it of the power to move society through the force of character and conviction. *Modern India offers the supreme opportunity to every one of her citizens to move in the direction of the achievement of these two energy resources of personality, namely, the force of creative intelligence and the force of character.* Man-oriented intelligence, feeling, and will is the source of character-efficiency in a man to whom the spirit of service comes as a natural by-product of his own psycho-social evolution, as a spontaneous expression of this own spiritual growth.

SWAMI VIVEKANANDA'S CONCEPT OF SERVICE

(PART-III)

SWAMI SWAHANANDA

MERITS OF THE CONCEPT

Two Urges

Ātmāṇm viddhi—know thyself—is the command of our sages. *Gnothi Seauton* is the old Greek adage. In India as well as in many other countries of the world, the realization of the Ultimate Reality is put forward as the summum bonum of human life. From the beginning of history the different religions have shown us the way to realization. The Hindu conception of the value of life puts spiritual redemption as the supreme objective. The pining restlessness of the mystics, their hunger for realization or their impatience with the 'dark night of the soul' indicates the intense

yearning of humanity for transcending the limitations of finite existence.

But there is another side of the picture. Man is not all spirit, he has a body and it has its demands. Ministering to these needs is the task of society. So the sociologists, the economists and above all the politicians, all enjoin that every member of society must render service to it. With the intensive propaganda of non-religious doctrines, social betterment for its own sake has become the cry of the reformers whereas spiritual perfection is the eternal cry of the soul. Whenever the ethical and spiritual sense has reached higher developments in men, there is a dichotomy of thought: individual and collective. These

two trends of thought pervade the entire field of human life in modern times. In secular life they manifest as egoism and altruism and in social context they reveal themselves as individualism and socialism.

PROBLEMS OF EXCLUSIVE FOLLOWERS

There is an inner conflict even among the exclusive followers of the two paths. Spiritual redemption requires hard training. It depends upon the shifting of our centre of interest from the world of our limited self to the ultimate Reality. That means a complete re-orientation of our outlook on life. All our efforts must be suffused with the idea of the Divine and all work that distracts our mind from it must be shunned. Constant awareness of the Reality slowly takes possession of the aspirant and all other work drops off. He becomes unfit for ordinary work. Even in the preparatory stage, he has to live in the presence of God and must have a great longing for Him, which is the main condition for realization. If he is to ask for a boon, he is to ask for God and not for hospitals. But life on earth is a series of compromises. In these days of collective planning and global economics, the society exerts a tremendous influence. A corrupt or backward society drags the ordinary aspirant down from the higher pursuits. So even for the cultivation of spiritual values a good society is essential. That is why the aspirant feels that the kingdom of heaven must be brought down on earth. There might be geniuses who fought against their degrading circumstances and became saints. But for less determined people, the quality of society is a great influencing factor in spite of their idealism. On the other hand, social gospels such as humanism take note only of man and society; and unenlightened by the vision of higher realities, they seek to imprison the spiritual aspirations of man in a narrow mundane sphere. As a result, the

unsatiated hunger of the soul manifests itself now and then and the resulting conflict drives many social workers into indecision and inaction. In the absence of an abiding background for their ethical zeal, some turn cynics after a few unpleasant experiences in social service, although they might have started with great enthusiasm in the beginning of their life. The quality of service also often goes down, for the personal factors and self-interest intrude. So the workers feel that to keep the flow of enthusiasm constant and unimpaired, it is necessary to have an enduring faith. And greater amount of constancy and devotion could be mobilized by directing the zeal to a non-material goal.

NECESSITY OF HARMONIZING THE TWO VIEWS

So far we see both are exclusive. Though a section of people can completely ignore the call of their conscience and the other the demands of society, the vast majority of humanity requires both. It may be necessary to have the whole-timers for both the pursuits, people who will be absorbed in one kind of pursuit. They are expected to be the specialists. But for others, a harmony is urgently called for. To meet the conflicting demands and guide the people in their double vocation, a proper philosophy is essential. It is a view of life, a philosophy, a faith that gives real value to all our pursuits, the recognition of which rouses us to action. Such a philosophy can be properly evolved and evaluated, if we know the demands of social workers upon the individual and the complaints they make against religious pursuits.

DEMANDS OF SOCIETY AND CHARGES AGAINST SPIRITUALITY

Social workers demand creative and productive work in the material sense from all its members. For that the focal point of all the members of society must be society

itself. Otherwise the social awareness and the resulting urge will lessen. The social stability being the immediate concern of the social and political workers, they fear, rightly or wrongly, that the hunger for higher life and the belief in eternal existence after death shift man's interest from social life and thus foster the spirit of individualism. It might have been all right, they say, in the medieval Europe when lack of unity among common men rendered them helpless in changing the whole society and that must have been the reason, according to them, for the good people of those times to cut themselves off from the vicious society and seek perfection in self-culture. But now, to progress on all fronts, a social sense must be created. An urgent awareness of the social problems and a strong determination to solve them require the full attention and energy of every individual. So higher pursuits are considered as obstacles to the realization of these objectives.

ANSWER OF SPIRITUALITY

The spiritual aspirants answer that the religious view of life can be brushed aside only after establishing that the higher reality does not exist and the life after death is not a fact. But that is the province of metaphysics, and not of science or politics. The hunger for the infinite, of a life beyond death, is eternal and universal. Even if it does not conform to the social conceptions of the day, it has every right to live as long as search for reality or truth is not considered a taboo by the temporal authority that finds it inconvenient to its idea of social progress.

FEAR MEANINGLESS

But the fear of the social gossellers is meaningless. Every religion speaks of love and service. This is not for a moment to deny that institutionalized religions have practised social exclusiveness or narrow

dogmatism; religions—apart from 'real' religion or as they are distinguished from Religion with a capital 'R'—have an immense capacity to raise false issues; instead of promoting spirituality they often talk of spiritualism and occultism, and they may also promote obscurantism and illogic. But Religion that integrates the head with the heart can meet science and even spur science. Spirituality can be the driving force for new discoveries. A man who is truly spiritual and believes that he is the spirit has conquered the fear of death; he can dive to the bottom of the ocean, live in the frozen area to work for his fellow beings. This is the content of spirituality. It is this force that has propelled man over the centuries to his onward march. Forgetting this fact, we often tend to deny that the greatest service to humanity has been rendered by people imbued with faith in the Higher Reality. How faith works wonders has been powerfully and graphically presented by Dr. Radhakrishnan in his *Recovery of Faith* :

'Human societies like human beings live by faith and die when faith disappears. If our society is to recover its health, it must regain its faith. Our society is not beyond curing, for it suffers from divided loyalties, from conflicting urges, from alternating moods of exaltation and despair. This condition of anguish is our reason for hope. We need a faith which will assert the power of spirit over things and find significance in a world in which science and organization seem to have lost their relationship to traditional values.'

SAINTS ALSO WORK

The religions of the world point to an important fact. Men of realization might in the beginning of their pilgrimage negate the world, but as they advance, *Karunā* develops with the preponderance of *sattva*. With the fullness of the heart, not only

their mouths speak, their hands also work, their love for humanity, especially the suffering section of it, knows no bounds. They help thousands of people both physically and spiritually and they in their turn take up the burden of the suffering humanity on their own shoulders. Romain Rolland speaking about Śrī Ramakrishna's sympathy draws out the point very clearly:

'If he did not try to detach himself from life, as so many mystics do, to avoid sufferings, it was because of universal love, which was to him a second sight, revealed to him, in a flash, in the presence of human misery, that 'Jīva is Śiva'—that the living being is God—that whoever loves God must unite himself with him in sufferings, in misery, even in errors and excesses, in the terrible aspect of human nature.'

BASIS OF THE HARMONIZING PHILOSOPHY

This universal love and sympathy was evident in all great souls whose only absorption was God. This was true of Christ, of Ramanuja, of Cantanya and of a galaxy of saints and seers of the world. Realized souls see the world from the standpoint of realization and tell us that the world is nothing but Brahman, the substratum of all existence. For ordinary men, ethical principles are formulated on the basis of these truths, as Swami Vivekananda has done in formulating his 'Practical Vedānta':

'This is the gist of all worship—to be pure and to do good to others. He who sees Śiva in the poor, in the weak, and in the diseased, really worships Śiva; and if he sees Śiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Śiva in him, without thinking of his caste, or creed, or race, or anything, with him Śiva is more pleased than with the man who sees Him only in temples.'

This application is necessary. To have

the best ideal of service to the world, our philosophy of service must be grounded in the transcendental Reality to give it a permanent value. Our pursuit in ordinary life should not be based upon the ephemeral values alone, it must lead us gradually to the highest truth.

Let us see what happens when we take up questions like 'social service,' or 'social justice' simply as a mundane affair, denying them a higher morality. Wilfred Cantwell Smith opines in his *Islam in Modern History* that in practice as well as in theory, they who start by denying transcendence end up by denying value. The Marxist doctrine had started as a humanist movement. But we find today that social justice, which the Marxists had first set out to achieve, has become in the hands of the Communist parties an ideological weapon to serve the purposes of a nihilistic mundane power. The Marxist movement had repudiated transcendental norms by which it could be judged, and has, therefore, eventuated rather quickly in an enterprise with no norms at all.

A Philosophy

Based on this higher realization, a philosophy has been formulated in the dictum '*Ātmano moksārtham jagaddhātāya ca*—for one's own salvation and for the good of the world.' This twin ideal gives the best practical ideal for most of us who do not believe in the mere reforms bereft of higher ideals or unrelated to our own supreme good and yet are not spiritually developed enough to devote exclusively to the religious pursuit. Swami Vivekananda showed very clearly in his *Karma-Yoga* that it is not mere work that purifies our mind but the spirit behind it. In the words of Shakespeare, 'There is nothing either good or bad, but thinking makes it so.' The mere act of making a garland is not spiritual but the motive that it is for the sake of the Lord, that makes it so.

Similarly, mere giving medicine or education to the suffering or ignorant is not spiritual but the accompanying thought that God is in man, makes the whole work a worship. This kind of attitude towards work purifies the mind. It is from this subjective standpoint of purifying one's own mind that all social service gets its spiritual value. Purification of the mind in the ultimate analysis, is the objective of all spiritual disciplines. In the purified mind dawns knowledge or love of God.

Distinguished from Philanthropy

This view should not be identified with philanthropic ideals of humanism or charity. It is not humanism. For, in humanism, man is the centre and society the circumference, whereas this view has its centre in man-God and its field of work is the whole of humanity. In the latter, therefore, service cannot degenerate into charity. A man becomes charitable either to get rid of the beggar or to get name and fame or if it is a purer motive out of sympathy. Even sympathy is not enough. The ideal of service of man as God brushes off the concealed feeling of condescension. It is inspired by reverence and humility. As Swami Vivekananda said: 'Let the giver kneel down and give thanks, let the receiver stand up and permit.' A worshipper can only serve and adore, not pity and help. He is not puffed up with success, he is not mortified with failure, for he considers himself an instrument of God. No service is small to him, for all work is God's service and he takes as much care of the means as of the ends. This spirit saves religious movements from being choked by social programmes and it elevates social movements into spiritual Sādhana thus saving them from frustration. Sri Ramakrishna, or for the matter of that all men of God, denounced the philanthropy of the self-lauding type, which was not service as spiritual discipline.

In a way, it may be considered a new outlook and a new way of salvation. But in reality, its basis is the ancient scriptures, particularly the Vedānta.

Vedantic Scheme

The Vedāntic view proclaimed the spiritual unity of the world and men with God. When Śrī Śankara gave the gist of the whole Vedānta in a single line, 'Brahman alone is real, the world is unreal and the jiva is nothing but Brahman,' he stressed also the idea that embodied souls are one with Brahman. For ages we have laid stress upon the unreality of the world. But it remained for Swami Vivekananda to draw our attention to the other part of the saying, the oneness of man and God. In Vedānta, the world is conceived as the body of *Virāṭa*, the highest manifestation of God. And service to living beings must be done with a worshipful attitude towards them. The reverential outlook towards social duty is further inculcated by the idea of *Svadharmā*. Its purpose is twofold: individual purification and duty to others. The hard school of duty will teach man self-control and one-pointedness which along with self-dedication will make him free from all desires and then he will be free from all duties. *Sannyāsa* dissolves all obligations but it is not the beginning of spiritual life, it is the end. If it precedes, it must be coupled with unselfish work. In the presence of such an ideal man, the whole society is surcharged with the fragrance of love, holiness and unselfishness. Then welfare of society naturally follows. That is the history of all great movements. Their realization inspires men with faith, hope and charity and when these virtues come is it difficult to have men dedicated to social service?

God-intoxicated life improves society

From this consideration, the spiritual ideal, even if bereft of direct physical ser-

vice, should be the guiding force for all social work. As Toynbee remarks in his *Civilization on Trial* that 'seeking God is itself a social act' for it makes not only the aspirants but all members better men free from egoism which is a prime necessity for all altruistic activities. Sorokin in his *Reconstruction of Humanity* very pertinently observes: 'A society consisting of only thoroughly egoistic members could not survive and no Peaceful or creative society could be made up of wholly egoistic members.' He further says that impure altruism, based on pleasure or utility only does not carry us far but genuine altruism is pure even in its motivation: altruistic actions are performed for their own sake, quite apart from any considerations of pleasure or utility. To produce altruistic type of humanity, society must be oriented that way. 'Altruistic individuals', says he, 'cannot be reared in a milieu of egoistic culture and social institutions.'

Higher ideal of service

So even for doing more service, the ideal must be grounded on higher principles. Toynbee, in the aforesaid book, very pertinently observes: 'It is a paradoxical but profoundly true and important principle of life that the most likely way to reach a goal is to be aiming not at the goal itself but at some more ambitious goal beyond it.' So the social reformers, who consider the social betterment to be the urgent need, would do well even for the sake of the greatest measure of success in their immediate undertaking to get it connected with higher ideals. This will give an added motive force to their work and save the workers from frustration which is inevitable in all social undertakings. As we have said earlier, only the ideal of work for the sake of one's own spiritual good can save them from that frustration. Even from the psychological standpoint this combination is

good. Dr. Jung divides men into two broad categories of introverts and extroverts, though normally a man's temperament is a mixture of the two. So this twofold ideal will meet the needs of these temperaments also.

Sources of Enthusiasm

Since the reconstruction of society demands from all members of society their full attention to the production of material goods, the modern conception of good life is not to cultivate certain subjective virtues but the creation of a good society assuring plenty and prosperity. To produce in plenty it is necessary to create enthusiasm in people. It may be done by encouraging self-interest. But there is a great danger in stressing too much this aspect of human nature. Egotism and selfishness are quite strong in an unregenerate human being. It is by training and culture that a man becomes sociable and fit to be a good member of society. If the main incentive of unselfish behaviour is withdrawn, no amount of self-interest enlightened or otherwise, can hold the people together for a long time. Hinduism tried to solve this problem by attuning human aspiration to the Divine. The four objects of attainment, viz. virtue, wealth, desire and emancipation (*Dharma, Artha, Kāma, Mokṣa*) are inter-related. Man is not denied the joys and material goods of life. He is to labour hard for wealth and fulfilment of desires. But it must be done with a due sense of propriety, discrimination and regard for the ultimate end. All these ideals must not be thrown into the winds. This is *Dharma*. It steers man through wealth and desire to emancipation.

Ideal of Individual Perfection

It lays stress on individual perfection by shifting the emphasis to a non-material objective. And by doing so, it contributes a

great deal in lessening unhealthy competition and thus paves the way for social cohesion and unity. This scheme of fourfold objectives of life harmonizes the urges for individual perfection and social salvation. To keep the incentive of social welfare intact, it is necessary to ground it on a firm basis. In the ultimate analysis, it will be found that a man is a true servant of society in proportion to the perfection of his character. As Tolstoi said : "There is only one way of serving mankind, and that by becoming better yourself." Moreover, a society is the summation of individuals. It is high time that our social gossellers gave up harping on the unhealthy separation between these two ideals. If so much of unselfishness and spirit of sacrifice is met with in modern society in spite of preaching the doctrines of selfishness, it is because of the moral standard attained by the efforts of our unselfish, idealistic and God-loving ancestors. The modern non-religious yet socially aware man is like a baby on a monument enjoying the panoramic view forgetting that his stature has increased because of the basis, the contemporary social milieu, which is a product of centuries of spiritual culture. Secularistic gospels will be considered audacious, if they claim to be a substitute for spiritual values. Their message is one-sided; they cannot visualize a meeting ground between religion and science; they cannot see that in pure minds, intuition and emotion need not conflict with reason; that scientific knowledge demands the supreme effort of the heart as well.

Let us look to the future and guide the

nation towards a more abiding, more permanent welfare. What our social workers need is the vitalizing influence of a burning faith in spirituality. There is not another such potent force to turn an ego-centric into a cosmocentric. Reform by consent may not be as quick as reform by compulsion. But force, coercion and violence cannot work for social cohesion,

Conclusion

With the progress of quick transport, the contact of different nationals has brought this conflict of ideals to the forefront. The predominantly meditative and spiritual civilization of the East meets the aggressively active civilization of the West. It is not possible to stay in one's own corner any more. In the words of Jawaharlal Nehru, 'A living philosophy must answer the problem of the day.' And it must satisfy both these urges represented by the two civilizations. A synthetic culture is the demand of today. 'There has been scarcely any great culture without a great religion as the foundation', says Sorokin. Here is a new religion or rather a new interpretation of the old, which can satisfy the needs of the age and urge the members of society to engage themselves in social reform that is very urgent and which at the same time can lead them to that freedom which is the eternal hunger of the soul. Let us then adopt this method of service and strive for the higher goal. Swami Vivekananda will encourage us with his oft-quoted exhortation, 'Arise, awake, and stop not till the goal is reached.'

CONCEPT OF PROGRESS

DR. K C VARADACHARI

There seems to be no single concept of progress today in the speculations about the advance of either knowledge or technical skills. Spectacular and stupendous though in one sense the advances in the knowledge about matter, energy, motion and force, cells and organisms and evolutionary processes, yet it is doubted whether the advance in our knowledge about the world around us constitutes the meaning of progress. Indeed the advances in our knowledge in this field have produced fear of science or scientific progress itself though the more optimistic among us have been advancing the thesis that there can be a peaceful use of this knowledge through science. The atomic age has been both a threat and a challenge and man is now girding up his loins, so to speak, to meet the threat and accept the challenge. Humanistic values have been resurrected in this context and admonished to restrain or rein the scientific mind. Others have counselled the socialistic theory of social values as against the mere or non-humanistic use of science. A few have, however, stated that we must emphasize the spiritual values to counter the materialistic values of both science and socialistic humanisms.

The conflict then envisaged is the formulation of the principle that there is an inverse relation between the materialistic humanistic science and spiritual development of man. Humanistic evolutionism is opposed to the spiritual evolution of man. The outward opulence of man reveals his inner impoverishment. This inverse proportion is clearly to be perceived in the march of civilization in the historical process. Progress in one direction reveals the inverse regress in the other direction. The optimism of integral evolution is unjustified idealism or

utopian dream. The deep pessimism that history is alleged to teach has been attempted to be overcome by some historians like Professor Toynbee (albeit unsuccessfully) in his *Study of History*. The philosophical application or justification of this law of inverse progress has been developed in the contradiction or conflict between the spiritual and the material views of life. The concept of *Māyā* or the illusoriness of the world was developed to counteract and in fact aid the development of renunciation towards the world and at one stage the ideal of monastic renunciation was basic to spiritual enlightenment. The quest for perfection was sought outside the world and its transitoriness and its goods. *Jñāna* or knowledge was defined in a sense as the knowledge of the ways and means and goals which are other worldly. Spiritual progress is the process of gradual total renunciation of the world—its things, its demands for desires and even the claims of worldly duties to society and family and all that are other than Spirit or Self. Progress spiritual is thus the path of self-perfection. Progress material is, on the other hand, the path of perfection of the material comforts and securities.

This has been the general conception through out the conflict of religions and for the first time it must be said that the world was made to confront the definite affirmation that real perfection lies not in abandoning life and its sensate values but in fulfilling them without sacrificing the spiritual. Indeed the spiritual must be utilized to attain the wealth and prosperity of the worldly life. Man's life should be made tolerable. Dialectical materialism has posed this problem in all its logical and materialistic implications. Melioristic humanism has not

been able to formulate the general theory of progress. The Revolutionary egalitarianism has shown that mankind is tired of utopian heavens after death and had demanded the practice of spiritual virtues and active work for making utopianism possible on earth. This spiritualization of materialistic welfare has been shown to be the real meaning of progress by modern mystics. The mystic hopes of a spiritual world on earth or the bringing down the Kingdom of Heaven on earth is sought to be realized by revolutionary materialism or economism or historicism. Progress thus is sought to be explained not either in terms of welfare economics or other-worldly or unearthly realization of the self but the realization of self in terms of the earth and in it.

The socialistic conception of progress lies in bringing into real being the spiritual and mystical values of equality, liberty and fraternity, which all religions at least of the higher levels, subscribe to and insist on following in their little domains far from the cities. The bringing of the values of the forest into the cities, in a sense, is the beginning of a revolutionary process. Progress in this sense consists in the quantum of achievement of the goals envisioned above to which we have been adding a few more which are but amplifications of the threefold goals of mystic life in heaven. The historical process now under way is really the spectacle of this movement in which the 'ingression of the mystic unearthly ballet of categories' is forcibly, psychologically being conditioned, at the political level.

If we could but look back in history, we could surely see that the mystic beliefs of a few advanced souls have become the materialistic beliefs of the common man—the ignorant voter of a democracy all over the world. Though men have not been educated to think as well as they should, they have been entrusted with the vote that

means that one is made of his individual choice of the triple goals of a mystical earthism. Would it be progress if these ideals of humanity were realized? Obviously the social utopian would think so, and modern man turned social mystic would embrace this ideal and seek to promote it despite all the obstacles to their earthly realization. The amount of sacrifice and suffering that go into this process is great and martyrs have not been wanting who have laid down their lives for it. The abolition of human slavery and the establishment of the reign of reason through legislative and judicial processes all over the world during the past three centuries despite dictators are pronounced affirmations of the mystic truth that God or Spirit is not alien to the world but immanent as the force that uplifts the world towards the realization of the divine purpose on the earth.

These could be certainly instances of the growing rationality of humanity, at least they mark the departure of humanity from the mere brute way of life, of nature red in teeth and claw. Humanity's conscience seems at last to have taken a role in human affairs. The progress of science, means of communication, organization of mass-media of education have all rendered possible the criticism of man by man, of rational man of the irrational man, and have shamed man into forming an ethical and judicial sense of justice which is indivisible all over the earth. This surely is an awakening on a scale never before known to mankind except in idealized and poetical versions of the glories of the little past.

The values of the spirit are for the first time common property of the human conscience. For the first time rationality, expressed through mutual discussion and for mutual welfare or in one word co-operation, has come to be the manner of our way of life. The *argumentum baculum*, *argumen-*

tum vericundiam, argumentum misericordium, all seem to have receded and the *argumentum* of justice, social and ethical and spiritual, seems to have become the primary concern. No one begs for rights, he claims and asserts and obeys that law of individual expression. The claim to protest against injustice is as terrible a right as the right to freedom to live according to one's nature (rationality).

This progress cannot be denied. As literacy increases and man begins to realize that he is to be rational, and the right to rationality is a basic undeniable right, he would exercise it to be entitled to be called human. This is the role of humanistic idealism in social dynamics of growth of man and humanity. The other rights are yoked to the development of the conscience of this right to rationality or the obligation to live rationally.

There was a brief spell of historical adventure which demanded of man a condition higher than rationality, a step that was ahead of human evolution. Spiritual intuitional life or the mystic life was considered to be the real goal of man's life. Undeniably, spiritual religions sought to promote this faculty or power of the mind or over-mind in men and with some success. We could perhaps point out that in the conception of reason there have operated two movements. Reason discerns the permanent behind all change according to one school and correlative propositions are deduced from this concept that the permanent must be unchanging, and therefore involve no process or progress and therefore perfect or *vice versa*. The change etc. become accordingly illusion or illusory irrational phenomena. As distinct from this view was developed the logic of change which reveals that change is the only permanent and all permanents are illusory. The Parmenidean *versus* the Heraclitean—the No change as against All change—has

been one of the basic paradoxes of reason. We have the static logic as against the dynamic logic and both are real and neither ideal nor illusory. Thus to see change in the permanent is as rational a business of thought as to see permanence in change. Hegelian dialectic sought to correct the basic logic of static being by his dialectical logic of dynamic synthesis. The intuitive logic of the progress would be to see not only the permanent in change or change in the permanent or both together but to see the Infinite in the finite as well and the finite in the Infinite. This perception would correct the conception of revelation of the finite in the Infinite (if one were capable of perceiving the Infinite) and the revelation of the infinite in the finite (which is what aesthetic philosophies try to do, and mysticism counsels one to attain). Further, the whole process of Being or Reality is to reveal Being in becoming and becoming in Being, by two processes of descent and ascent, the *pravytti* and *niavytti*, involvement and dissolution. However in a dynamic sense of progress, it would be the process of the becoming of the Infinite in the finite and the ascent would be the becoming of the finite as the Infinite—the former would be the discarding or veiling of the Infinite, the latter would be the revealing of the Infinite and both seem to be the expressions of the ecstasy of the Infinite or his *Lilā*. This is the last version of Sri Aurobindo.

Progress is the gradual revealing or integration of the Infinite on the stem of the finite and this being the mode of Being at present it is Progress that is now taking place on earth, though perhaps the reverse process is happening elsewhere, for it is necessary to hold that both the processes are eternal. This, of course, goes against the very conception of an indivisible reality. This latter dogma is not however justified, because the mystics have realized

the fact that any abstract notion, however non-self-contradictory, need not be true absolutely. Only one fourth of Reality has projected the down ward movement or descent and similarly only one fourth is in the travail of ascent says the Veda.

There is really no standard or the measurement of our progress or regress except the quantum of integration that has taken place between the unity principle and the diversity principle in terms of the organic in biology, in terms of social organizations in terms of politics and in terms of spiritual awareness of the oneness, in all in terms of spiritual living.

Progress towards the divine living is, of course, a great ideal where the oneness consciousness would dominate the diversifying consciousness. However as we know modern scientific theories of evolution look upon diversification or heterogeneity as the hall-mark of evolutionary ascent, though latest writers are emphatic that this heterogeneity is integrative and integrating in the highest as in the lowest. The *evan* is thus an organic force or life itself which must be sought to explain the meaning of progress. But then the mystery of life is something not cleared up by science or even religions.

A transcendent mysticism rejects life itself and even prophetic awakening only calls one to greater life that is perhaps a denial of the life as we know it, and it is by no means despite modern Christian thinkers' life-affirming. It may euphemistically be called greater life, for it is life after this single death. Indian thought realized that life is different at different levels of consciousness-existence. Thus the life of the earth is much grosser and heavily clouded and restricted than the life of atmosphere and so on. Similarly the life of mere food is poorer than the life of creation. So, too, the life of mind, and then of supermind and life of the Infinite as such

Life-force at different levels are organized and reflected in the lower levels by implications of involution. The levels of organization would obviously be different at those levels and in any case it is useless to imagine them to be similar or identical. For it is likely that they may be inversions of each other. The mystic axiom as in the microcosm so in the macrocosm and *vice versa* would not be exactly true though inversely true. However, progress cannot be expected to be defined in the same way at the different levels. The organism itself represents these multi-formal or polyphasic synthesis for there are along with the anabolic processes, katabolic processes which are both restrained and regulated by the general hormic nature of the organism. Similarly, the progress achieved in terms of growth of the individual's psychic being or organic being or social pattern is regulated by the above two processes or rather these are restrained and regulated by a universal hormic Reality. This synthetic conception of progress would help to give a deeper inner hormism of the basic Reality of the eternal Spirit playing in terms of the forces of space and time on the one hand and on the other preparing for an order or kingdom that truly mirrors the eternal in the multi-temporal grades of organic life and growth.

A further concept could indeed be offered to clarify the basic growth of the organic psychical being out of the gross physico-chemical, and this foundational pattern seems to be extended beyond the bio-chemical complex of the organism and spiritual progress seems to be realized only when one is aware of this formation and functional effectiveness of the organic that has become super-conscious or supramental and subtle or astral which begins to organize the bio-chemical and physico-chemical forces and particles. Indian thought when illuminated with the concept of real progress

or the organic nature of the material world as well as the individual growth and evolution leading up to the integral influx of the highest spiritual Being or Reality, reveals this omnipervasiveness of the Spirit in all levels and organisms represented in reality. Social systems, which were based on the organic, lost their inner pulse of growth by denying the twin processes irradiating to and from the central living Being known as *Sat-cid-ānanda*. No concept of progress would be complete without mentioning the extraordinary speculations of the Russian schools of Berdycav and Ouspensky-Gurdieff. The meaning of history is rendered significant by the unique and single advent of Christ Jesus in order to lift the temporal to the status of the eternal. Similarly Ouspensky had affirmed that when progress returns on itself on its tendency towards recurrence, the influx or shock from above or higher levels brings about the upliftment of evolution to higher levels. Toynbee almost utilizing this concept affirms that the pattern of continuity

of past civilizations in history reveals that there has been a shock and a continuance of the meanings and civilization and culture of one into another elsewhere on earth. Indian thinkers had envisaged the concept of *Avatār* or Divine descent as occurring at critical points of history in order to open up higher lines of evolution when the previous almost seemed to have come to a stop or perfection. The law of growth into higher patterns seems to be inevitable. It is on this assurance that Sri Aurobindo also asserts the inevitability of the next step in evolution. Dr. Radhakrishnan has admitted that higher evolution of man has to be 'willed' by humanity or man and though he does not deny the 'descent' he does not assert its necessity. In any case, we are today seized with this concept of progress or evolution beyond man and his brute existence and the theories about it need not be considered to be other than the demands of the soul of man for a higher and finer and healthier humanity, if not always happier.

KANNAPPĀ: THE DEVOTEE OF ŚIVA

SWAMI TANMAYANANDA

The devotee of God occupies a unique place in the world of religion and spirituality. By his intense and spontaneous love of God, he goes beyond all creeds of religion and radiates a blazing holiness. When this love dawns in him, he no more observes the formalities of worship. Scriptural injunctions can no more bind him. The power of his rapturous divine love is so great that the Lord remains seated in his heart by being bound by the chord of his love as it were. Sage Nārada in the *Bhakti-Sūtras* calls such devotees

as 'primary devotees' *mukhyāh* and their devotion as *tanmayāh* 'filled with God'. So he states: 'In them there is no distinction based on caste or culture, beauty or birth, wealth or profession, and the like.' With his love of God in heart, the *bhakta* says: 'What was the profession of Vyādha? What was the age of Dhruva? What knowledge the elephant Gajendra had? What was the birth of Vidura? What valour did the Yādava King Ugrasena have? What beauty was there in Kubjā? What was the wealth of Sudāma?—All these de-

votees had the blessings of the Lord through their love. The Lord is satisfied with *bhakti* and never cares for any other qualifications.'

Saint Kannappā belongs to this class of devotees. Though he was born in a low caste and illiterate, his extraordinary devotion to Lord Śiva makes him immortal in the realm of Indian spiritual thought. He had demonstrated before the world that sincerity and complete dedication of self in thought, word and deed is the only way that can lead one to the feet of God and nothing else can stand in that way. To tell the fact, Kannappā's worship of Śiva was, for all outward appearance, the most sacrilegious act which nobody could tolerate. But as it spontaneously flowed from the depth of his soul the Lord was greatly pleased with it. Today he is adored and revered as one of the sixty-three saints of Saivism in Southern India. Śiva temples in Southern India contain Kannappā's images which are worshipped by millions. Though he was born sometime between fifth and sixth century A.D., the story of his hallowed life is quite fresh in the minds of men throughout the length and breadth of India.

The tradition goes that saint Kannappā was born to a hunter parents in a place near the present Kalahasti, now a place of pilgrimage, in Andhra Pradesh. His father, who was the chief of a hunter community, commanded a high position among his men. The boyhood name of Kannappā was Tinṇan, which means sturdy. As the boy grew up, he came to be a skilful archer and when he came of full age, he gave relief to his aged father by assuming his responsibilities as the chief of the hunter community.

One day, shortly after assuming his office, Tinṇan went out for a shooting in the company of his two companions. While he was in the forest for hunt, he suddenly came

across a wild boar. He chased it long and finally shot it dead. Fatigue of hunting made him thirsty and to quench his thirst he was taken by his companions to a nearby stream. There he came to know about a temple of Śiva in the adjacent hillock. The name of the Lord Śiva brought a thrill in the mind of Tinṇan. It awakened the latent devotion of his heart. 'Let us go to the temple to worship', he told his companions who were astonished to see a sudden change that had come upon him. Tinṇan proceeded to the temple with the wild boar on his shoulders. When he reached the temple, he ran mad and embracing the Lord addressed Him in endearing terms: 'O Lord, are you alone here? Is there nobody to look after you? Do not the wild animals come and trouble you? Are you not hungry?' He became very much concerned for the safety of the Lord and so he stood firm by His side with his bow and arrow in hand to protect Him. But the very next moment he thought of the hunger of the Lord. He was now in a serious dilemma. He could not decide whether he should stay there and protect Him from wild animals or go out to bring food for Him. He would go a little; come back and stand by the side of Śiva; again proceed with anxiety some distance; and again turn back and see whether somebody had done any harm to his Lord or not. Thus he went on for some time. Finally he ran out to bring some food for the Lord and other materials for His worship.

His companions were looking at his strange behaviour with awe and wonder. None of them could understand the divine madness that had taken hold of Tinṇan. Tinṇan hurriedly roasted a few good pieces of the flesh cut out of the boar which he had carried, pressed the pieces closely between his teeth to make them soft, tasted them if they were good, and then kept

them ready in a leaf plate for his hungry Lord. Having made the offering ready, he went to the river, filled his mouth with water for bathing the Lord, and brought some flowers collecting them in his matted hair for worship. With bow and arrow in one hand and the roasted flesh in the other, Tinnan hurried back to the temple. Then with his worn-out shoes he removed the old flowers and leaves from the body of Siva and gave Him a bath with the water of the river brought in his mouth. He picked out the flowers from his matted hair and offered the same to the Lord. Finally he placed before the Lord the leaf plate containing the roasted flesh and started feeding Siva. He was happy beyond measure for having satisfied the hunger of Lord Siva. The day passed on and night set in. His companions were bewildered not knowing what to do. At last, they returned to their town to give the news of Tinnan to his father. Tinnan, on his part, stood by the side of the Lord Siva with his bow and arrow in hand to protect Him from the evil spirits and the wild animals and kept vigil throughout the night.

The second day, as it dawned, brought to the mind of Tinnan serious thought of the procurement of food to his beloved Lord. Just like the previous day, he went out to bring all necessary things for worship and offering. Meanwhile, the priest of the temple came as usual to offer his daily worship to Lord Siva. What he saw in the temple horrified him greatly. He was stunned to see the bones and pieces of flesh scattered here and there before the Lord. He grew angry and muttered: 'Who dared to do such wicked acts? How could one spoil the sanctity of the temple?', and so on.

Poor priest! How could he understand the ecstatic love and wonderful worship of Tinnan! He removed the

bones and the pieces of flesh, cleansed the place, took his bath again and performed the worship with a disturbed heart and then returned home thinking all the while about the horrible scene that he had seen inside the temple.

Not knowing anything about the reactions of the priest, the hunter devotee, on the other side, went out for a hunt. He collected some good pieces of flesh, roasted the pieces as usual and pressed them between his teeth to make them soft, dipped them in honey and made them ready for his dear Lord. He now proceeded to the temple with water in the mouth, flowers in the matted hair, weapons in one hand and offerings in the other. The same way of worship—removing the old flowers and leaves offered by the priest with his worn shoes, bathing the Lord with the water brought in his mouth, offering the flowers that were kept in his matted hair and finally feeding Siva with the roasted flesh which was already tasted by him—was repeated again. In a sweet voice and with a fervent heart, he told Siva, 'Today's food is better than that of yesterday. O Lord! please have it.' Tinnan observed no formalities, no ritual, no chanting of hymns. It was all love.

Meanwhile Tinnan's father, as he got all the news, came to the temple site, but he had to return home empty handed giving up all hopes of taking his beloved son back.

On the third day, the hunter devotee who kept his vigil over the Lord on the previous night repeated his wonderful worship and the priest, in his turn, noted all with greater surprise than before. The fourth day, too, went off thus. On the fifth day, the priest grew impatient. He could no more bear the sacrilegious acts done to Lord Siva. He completely broke down. The devoted priest addressed the Lord in a choked voice: 'My Lord!, I do

not know the mischievous man who does all these unholy acts here before your very presence. You must put an end to this by your divine power.' Praying so, the priest returned home with a heavy heart.

The enactment of the divine drama was now nearing its climax. On the night of the fifth day of worship by the hunter devotee, Śiva appeared before the priest in dream and told him: 'My child! don't be worried at heart. Don't look down upon the hunter who worships me and makes the place dirty. Hear from me his wonderful deeds. He is completely in love with me. His every action is full of love for me. All his deeds give me much satisfaction. Do you know how he worships me? He removes the flowers you offer with his worn-out shoes; but the touch is much more pleasing than that of the flowers; the water he spits from his mouth on me is more sacred than the water of Gaṅgā; the flowers he offers are far superior to those offered by the devas; and the roasted flesh which he offers me as food after softening it between his teeth is more delicious than the food offered in Vedic sacrifices. The *mantras* and hymns of the *ṛsis* lose all importance before the sweet words he utters by way of conversation with me. I shall show you how he worships me with deep love. Regard not his behaviour, regard his motive alone. Tomorrow you hide yourself behind me and watch the whole thing that will happen. Now give up your sorrow and be quiet.' So saying Śiva disappeared.

The blessed day, the sixth day of Tinnan's divine worship, dawned. The Priest who had kept himself hidden in the temple after finishing the usual worship was now anxiously waiting for the great moment when the Lord would show him, how His hunter devotee performed the worship. Tinnan was approaching the Lord with all the materials for worship. But what

a strange sight! His appearance changed. His joyful countenance turned pale and marks of surprise and wonder were on his face. He saw the left eye of Śiva bleeding. All the things he brought for worship fell down from his hand. He turned into an image of sorrow. He fell down unconscious. After a short time, he came back to his senses for a while but fell down again wailing and sobbing. He tried in many ways to stop the bleeding from the eye of the Lord, but failed miserably. He caught hold of the feet of the Lord and wept bitterly cursing himself all the while for his carelessness which had resulted in such a great calamity. For had he been present all the while by the side of Śiva, who could have dared to do this harm to the eye of the Lord? He was experiencing an unspeakable agony. Not knowing what would be the remedy, he was simply looking on! Then all of a sudden it flashed in his mind, 'eye in place of eye'. I shall give my eye to the Lord and stop the bleeding.' He became mad with joy for the discovery of the proper cure by which he would set the eye of the Lord right. Without a moment's hesitation he took the sharp arrow, plucked his eye and placed it on the left eye of the Lord which was bleeding. Wonder of wonders, at once the bleeding stopped. Tinnan jumped in ecstasy.

But alas! the right one too started oozing blood. But Tinnan knew the remedy. He had his other eye, which he could give to his Lord. Why should he worry about it! So he placed one of his legs on the bleeding eye of the Lord so that he might not miss the place later on when the plucking of his second eye was to leave him blind. But no sooner had he embarked on the act of supreme sacrifice than the Lord spoke out to His dear devotee, 'Stop Kannappā, my dear Kannappā, stop! Your love has gone deep into my heart. Come,

remain in my right side. You will always stay by my side.' The hunter devotee got the divine eye opened. He then saw his dear Lord and was overwhelmed. His unparalleled devotion brought him the vision of Śiva in only six days. Not only that, he obtained the rarest privilege of staying by the side of Śiva. The priest, who was witnessing the wonderful divine drama, felt himself blessed and praised the soul-stirring *bhakti* of the hunter. From that day, hunter Tinnan came to be known as saint Kannappā.

Kannappā in Tamil, means one who fixes the eye. Kannappā's unique devotion to Lord Śiva is an unforgettable saga of Indian religious lore. Saint Māṇikkavācakar yearned for Kannappā's devotion.

Śrī Śankara paid heart-felt tribute to Kannappā in *Śivānandalaharī* :

*Mārgāvartita pādukā paśupaterangasya
kūrcāyate,
gaṇḍūvāmbuniṣecanam puraripor
divyābhīṣekāyate ;
Kīmcidbhakṣitamāmsaśeṣa kabalam
navyopahārāyate,
bhaktiḥ kim na karotyaho vanacaro
bhaktāvatam sāyate.*

'The contact of the worn-out shoe gave immense pleasure to Śiva's body, the water brought in the mouth became the ceremonial bath, the swine's flesh which had been tasted before it was offered became His delicious food, what will not *bhakti* do? Lo! the barbarian became the best among the *bhaktas* !

NOTES AND COMMENTS

IN THIS NUMBER

Swami Ranganathananda is of the Ramakrishna Order. His article 'The Philosophy of Service (Part-I)' forms the first part of the text of a speech delivered at a special meeting organized by the staff of the U.P. Government Secretariat at Lucknow on 2 April, 1968. The meeting was presided over by Śrī Gopala Reddy, the Governor of U.P.

Swami Vivekananda's Concept of Service (Part III) is the last section of the text of three lectures which were delivered by

Swami Swahananda of the Ramakrishna Order as 'Śrī Avinashilingam's sixtieth year commemoration' lectures arranged under the auspices of the University of Madras.

K. C. Varadachari M.A., Ph.D. is a retired professor of Philosophy of the Venkateswar University, Tirupati.

Swami Tanmayananda is of the Ramakrishna Order. In the short article 'Kannappā: The Devotee of Śiva' he recounts the story of Kannappā, the great Śaiva saint of Southern India.

REVIEWS AND NOTICES

SRIMAD BHĀGAVATA. CONDENSED BY S S COHEN. Chinmaya Publication Trust, Basappa Chetty Street, Madras 3 1965. Pages 361. Price Rs. 3

The *Bhāgavata* is a book both for the seeker and the layman. It contains guidance on matters like Renunciation, *Siddhis*, *Kṛyās*, Heaven, *Bhakti* as the means and the goal—matters of moment to every awakened soul. Equally it contains elaborate instructions to the common man in order that he may prepare himself for his next step in spiritual evolution. The scripture contains twelve books and reaches its climax in Books 10 and 11 celebrating the glory of Lord Kṛṣṇa.

The chief merit of this competent translation is that repetitions, lists of names, detailed accounts of creation, etc., etc. have been deleted and the narrative is presented in a compact form. Sri Cohen has added explanatory notes wherever necessary and has made the work useful, interesting and elevating. It is a commendable effort.

M. P. PANDIT

ASPECTS OF INDIAN THOUGHT MAHAMAHOPADHYAYA GOPINATH KAVIRAJ Prof G Mukhopadhyaya The University of Burdwan Pages 247. Price Rs. 25.

The book contains thirteen illuminating and stimulating essays from the pen of the renowned scholar—Gopinath Kaviraj. These essays acquaint the readers with important aspects of Indian thought which are seldom discussed in such a critical and penetrating manner by the authors of the text books on Indian philosophy. As a matter of fact, a small number of original text books have so far been translated into English and modern Indian languages and therefore the bulk of the students interested in Indian philosophy, are not capable of entering into the depth of the vast ocean of the ancient Indian thought.

Against the above background, the book under review will enable the students to understand the intricate problems of Indian philosophy without much difficulty. Concepts like *pratibhā*, *prajñā*, *pratibhā jñāna* etc. have been expounded lucidly and views of different schools on such concepts have also been critically discussed. A difficult word like '*Nirmāṇakāya*' has been traced to its root in the *Rg Veda*.

Again, *Sāmkhya Prakṛti* as the material-efficient cause of the world (which is often misunderstood)

has been clearly expounded. The exposition of Tantra deserves special attention.

DR ANIMA SEN GUPTA

THE MIND OF MAHATMA GANDHI COMPILED AND EDITED BY R. K. PRABHU AND U. R. RAO FOREWORD BY ĀCHĀRYA VINOBA BHAVE AND DR S RADHAKRISHNAN. Navajivan Publishing House, Ahmedabad-14 Pages 589 Price Rs 12

Man reveals himself through his sayings, writings and above all through his deeds and through the life he lives. So does Mahatma Gandhi. Bhavabhuti said, 'Who, indeed, can claim to know the mind of the Great?' But great as Gandhi was, he 'laid bare his mind in its fulness before the world'. Here in the volume under review, we find collected extracts from the writings of Gandhiji over years on himself, truth, fearlessness, faith, non-violence, *satyāgraha*, non-possession, labour, *sarvodaya*, trusteeship, *brahmacharya*, freedom and democracy, *swadeshi* and brotherhood.

Gandhiji, Professor Arnold Toynbee holds, is the greatest man of our century. Dr J H Holmes regards him as 'the greatest Indian since Gautama the Buddha and the greatest man since Jesus Christ'. Yet, as happens to the great, he has been one of the most misunderstood men of history. Thus, to some, he is an enigma. To some, he is a hypocrite. To some, again, this 'stupendous Indian' is after all a bourgeois reactionary, who miserably failed to utilize the tremendous social forces unleashed by his movement. Yet others hold that his vision outsoared his perception, that he proceeded on 'the comfortable but incorrect assumption that the world consists of saints', that what he can do himself can be done even by a child. Much of the above criticism is either misinformed or ill-informed. The glimpse of the Mahatma's mind that we have from the volume under review and the manner in which he lived—he had almost no private life during his last fifty years in mortal coils—give the lie direct to much of the above criticism.

It is often contended that as a shrewd politician, Gandhi paid only lip service to religion and used it for political purposes. But to him politics was in reality a part of his religion and he wanted to 'spiritualize' politics. Lord Casey, a former Governor of undivided Bengal, described him as 'a saint among politicians and a politician among saints'. Gandhi himself writes in his *Autobiography*: 'To see the universal and all pervading

spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means.' (pp 370-71)

We need hardly emphasize that Gandhiji is to be understood, correctly assessed, and assigned his proper place in history. In giving a verdict on him, posterity should not be guided by the present day passions and prejudices, but by what he actually was, what he thought and felt and what he sought to achieve. For those who have not had the privilege of coming in close contact with him the only means of understanding Gandhiji is his writings.

It is in this context that *The Mind of Mahatma Gandhi* is indispensable to all earnest students of humanity, who want to understand the human spirit, its trials, tribulations and achievements. It will surely go a long way in removing the misunderstanding about Gandhiji, his views, and his way of thinking. An objective and dispassionate study of Gandhiji is essentially necessary in this precentenary year of his birth anniversary. The Editor-Compilers have thus done a valuable work to help guide such a study.

S. B. MOOKHERJI

VIVEKA (Vol. XXI 1967). The Vivekananda College Magazine. The Ramakrishna Mission Vivekananda College, Mylapore, Madras 4. Pages 132

This magazine of the Vivekananda College in Madras is a beautiful one with attractive cover, fine illustrations, illuminating and instructive articles and poems, and detailed description of the extra curricular activities.

The Principals report acquaints one with the sound working of the college and the brilliant results achieved by the students in the University examinations and other allied competitions.

The thoughtful articles contributed by the staff and students deal with various subjects, both academic and general.

S T.

ENGLISH BENGALI

SAMIDH. (Vol II 1966). Vivekananda Centenary College, Ramakrishna Mission Boys' Home, Rahara, 24 Parganas, West Bengal. Pages 132.

With many small articles and some poems, mostly written by students in English and Bengali, the second issue of *Samidh*, the magazine of the Vivekananda Centenary College at Rahara in 24 Parganas, comes out as a welcome literary piece. Useful topics written in easy style form the main beauty of this. It is pleasing to see the resourceful intellect of the youths and their manner of presentation of different subjects dealing with religion, art, literature, education, economics and sociology.

The staff and students of the college are to be congratulated for producing such an educative magazine.

S T

BENGALI

TATTVAJINĀSĀ. By DR. SATISH CHANDRA CHATTOPADHYAYA. Dasgupta & Co (Private) Ltd, Calcutta. Pages 177. Price Rs 2.

The book under review is a collection of essays published in the various periodicals of Bengal. The subjects taken up for discussion mainly centre round philosophy, religion, culture and other allied topics. A discourse on Hindu religion and the place of philosophy in Hindu culture have enhanced the value of the book for the indologist. The determination of the nature of Indian culture forms the ninth chapter of the book. Lucid discussion on Sri Ramakrishna and Sri Aurobindo bear the mark of sympathetic understanding and careful analysis of their teachings. The most notable chapter of the book is the last one, being a faithful representation of the main tenets of the philosophy of Acharya Krishna Chandra Bhattacharya. This great contemporary Indian thinker is little known to the common readers. His writings are few and the style and diction were too terse to be lightly entertained. A student of philosophy with the rigours of discipline that he is expected to go through, hardly feels at ease with his writings. That is why the clear exposition of Krishna Chandra's philosophy will attract the serious students of philosophy and contemporary thought.

Dr. S. K. NANDI

RAMANA PICTORIAL SOUVENIR. Sri Ramanaśramam, Tiruvannamalai. Pages 40, pictures 80. Price Rs 7.50

The Ramanasramam at Tiruvannamalai where the great saint Sri Ramana Maharshi lived is a sacred place, a centre for pilgrimage to the devotees from India and abroad. A beautiful shrine

dedicated to Sri Ramana Maharshi has been put up over this spot and the dedication ceremony was performed in June, 1967.

In commemoration of this sacred occasion, the present fine pictorial souvenir has been brought out by the authorities of the Ashrama. It contains eighty different photographs of the Maharshi printed distinctly on good art paper. Besides, there are some articles in the form of reminiscences, anecdotes, conversations and teachings of the saint of Tiruvannamalai.

With an attractive get up and fine printing, this can be treasured as a precious possession by the devotees of the Maharshi.

S. T.

SANSKRIT

SĀHITYARATNAKOSĒ VEDAŚĀSTRA SAM-
GRAHA VOL. I. EDITED BY VISHVA BANDHU.

Sahitya Akademi, New Delhi Pages 381. Price Rs 15

Planned on the model of the *Oxford Book of English Verse*, the seven volume anthology of Sanskrit Literature under publication by the Akademi promises to be a comprehensive work doing justice to the subject. The present work, which is the first volume of the series, contains representative selections from the Vedas, Upanisads, *Brāhmaṇas*, *Āraṇyakas*, *Vedāṅga* texts, Smritis, *Ākṣikāra* texts and the Darśanas. The first part contains poetical selections and the second prose. The choice is made with an eye to both the matter and the manner of telling. The introduction and detailed list of contents add to the value of the book.

M P PANDEY

NEWS AND REPORTS

THE VISIT OF THE PRESIDENT OF RAMAKRISHNA MATH AND MISSION TO SINGAPORE, MALAYSIA AND CEYLON

Srimat Swami Vireswaranandaji Maharaj, President, Ramakrishna Math and Mission, made an extensive tour of Singapore, Malaysia and Ceylon from the 21st April to 15th May, 1968. He arrived at Singapore on the 21st April by plane from Calcutta and was received at the Singapore Airport by the monks and the devotees of the Math and Mission.

At Kuala Lumpur, where he reached on the 22nd evening, he was received at the Airport by many distinguished persons and devotees. The same evening, he gave a talk on the Holy Mother On the 24th evening, he left for Seremban by car where he spent two days. At Seremban also, he gave a talk on the 25th. On the 26th evening on his way back to Kuala Lumpur, he laid the foundation stone of the Sarada Sangha Girls' Orphanage at Rancing Estate near Kuala Lumpur. On the 28th, he laid the foundation stone of the Sarada Sangha Headquarters at Petaling Jaya, Kuala Lumpur and visited in the evening Girls' Orphanage near Batu Caves just outside the city limits. On the 29th morning, he left for Ipoh on his way to Penang. The same evening he gave a talk to the devotees there. He arrived at Penang on the 30th evening. On the 1st May, he per-

formed the installation ceremony of the marble statue of Sri Ramakrishna in the newly built temple in the Ashrama there. In the evening, he addressed a public meeting in the Ashrama hall in which an Address of Welcome was presented to him. The next evening he attended a dinner party which was arranged in his honour. He returned to Singapore on the 3rd night. On the 5th evening, he gave a talk in the Singapore Ashrama lecture hall. On the 9th he left for and reached Colombo where he was received by a large number of devotees and citizens. On the 11th morning, he left Colombo for Batticaloa by air. The same evening he laid the foundation stone for an Orphanage of the Mission there and then proceeded to the Town Hall where he was given a civic reception by the Mayor and members of the Municipal Corporation. To their Address of Welcome which they presented, he gave a suitable reply. He left Batticaloa for Colombo the same night by train. At Colombo, he gave two talks—one on the 'Ideals of the Ramakrishna Mission' and the other on Lord Buddha as President of the meeting to celebrate the birthday of Lord Buddha. He left Colombo for Madras on the 15th and gave a talk on the 19th evening at the Ashrama hall. He left Madras for Calcutta on the 20th by plane.

At every place, the visit of Revered Maharaj served as a source of inspiration and enthusiasm.

to many. Everywhere the devotees gathered round him to hear the spiritual discourses which he gave on various occasions. Many aspirants were also blessed with initiation.

THE RAMAKRISHNA VEDANTA CENTRE, LONDON

REPORT FOR THE YEAR 1967

The Centre continued its activities as usual at 68 Dukes Avenue, Muswell Hill, London, N. 10, and 54 Holland Park, London, W. 11, and in the provinces. At 68 Dukes Avenue, Muswell Hill, the number of visitors was 5840 and that at Holland Park 1799, the total number being 7639, excluding attendance at meetings.

Vedanta for East and West entered its 17th year in September 1967. *Swami Vivekananda in East and West*, consisting of a number of essays by some distinguished writers, Indian and Western, is in the press. It is expected to be out at an early date.

Swami Ghanananda conducted service at 54 Holland Park on 17 Sundays. Besides conducting service on 19 Sundays, Swami Parahitananda lectured at Bradford and Southampton Universities, the Society of Friends and a Training College.

Two *Harnkathās* were given by Sri Bhadragri Keshavdas. One of them was held at the Ashram at Muswell Hill, and the other, in aid of famine relief in India, was performed at the Caxton Hall. Sri T. S. S. Raj Urs, B.Sc., gave two Veena recitals, one at the Muswell Hill Centre and the other at the Caxton Hall in aid of relief work.

The birthdays of Sri Ramakrishna, the Holy Mother, Swami Vivekananda, Swami Brahmananda and Swami Shivananda were observed as usual, as also Sri Kṛṣṇa Jayanti, Durgāstami and Christmas Eve.

THE RAMAKRISHNA MATH AND MISSION BHUBANESWAR

REPORT FOR 1965-67

The activities of this centre during the year under review were the following:

Spiritual and Cultural—Besides regular worship and prayer in the Ashrama shrine, scriptural

classes and religious discourses were held in the Ashrama premises and in different localities of the city. The birthday celebrations of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Swami Brahmananda and that of Buddha, Christ and Śaṅkara were observed with due solemnity.

Vivekananda Library and Free Reading Room—At the end of the period under review 7558 books were in the Library and the Reading Room received 7 dailies and 33 periodicals and magazines. 22,630 books were issued to the reading public. Poor students and children were much benefitted from its text book and children sections.

Medical—During the period 49,164 patients were treated in its Allopathic Charitable Dispensary.

Educational—The free Upper Primary School of this centre started in 1933 was upgraded into an M. E. School in 1963, (i.e. the birth centenary year of Swami Vivekananda). During the close of the period there were 194 boys and 70 girls in the U. P. School and 35 boys in the M. E. School.

Also during this period some of the out of print Oriya editions of the Ramakrishna-Vivekananda literature, were reprinted.

SRI RAMAKRISHNA MISSION ASHRAMA VISAKHAPATNAM

REPORT FOR 1966-67

The following were the activities of the Ashrama during the year under review:

Religious Service—Daily morning worship in the shrine, evening service and singing of devotional songs, and the observance of the birthdays of Sri Ramakrishna, Holy Mother Sri Sarada Devi and Swami Vivekananda and other important festivals were the main activities of the Ashrama.

Free Reading Room and Library: The Library contained 2344 books and the Reading Room received 6 dailies and 20 journals.

Cultural Work—Religious discourses were conducted in the Vivekananda Hall of the Ashrama daily in the evenings. Audio visual and language classes attracted the children.

Sri Sarada Bala Pihara—This primary school started in 1958, had during the close of the period 402 children on the roll.