

**VOL. LXXIII**

**SEPTEMBER 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.**

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# PRABUDDHA BHARATA

SEPTEMBER 1968

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## PRABUDDHA BHARATA

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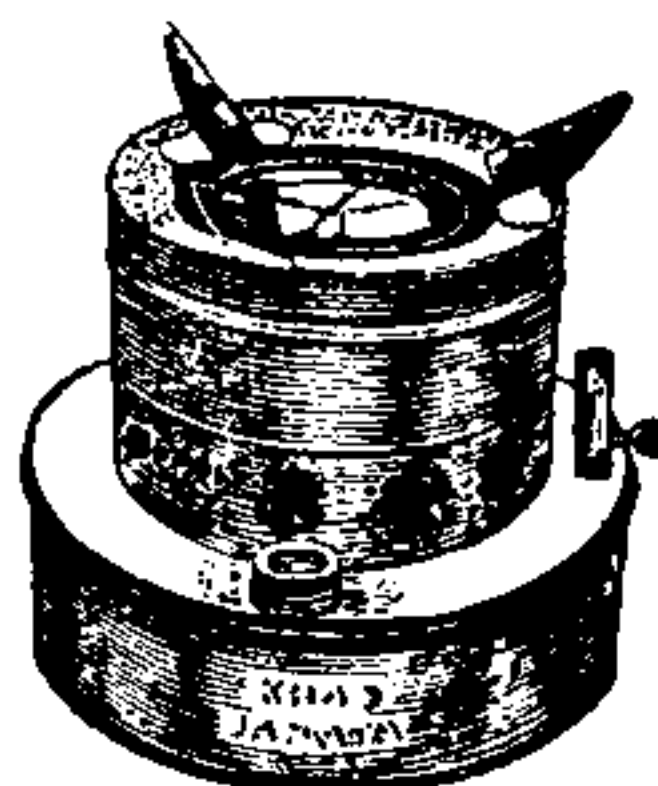
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# PRABUDDHA BHARATA

Vol. LXXIII

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No. 9



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:0:—

A LETTER OF SWAMI TURIYANANDA

Gadmukteswar  
4.2.1908

Dear ...

I received your detailed letter yesterday and noted its contents. Sometime ago I heard about you from ...

I am happy to know that while residing in Kasi, you have been engaged in practising spiritual disciplines and are also keeping fairly well by the Lord's grace.

You have received the grace of the Holy Mother. And so what fear could you have? Now surrender yourself joyfully to God and live without worries. There are no bondages anywhere outside, all are within. The bondage within our mind appears to be without through error. When as a result of our good deeds and through grace of God our minds become pure, we can absolutely clearly understand this. But in spite of our understanding this, it is not easy to be free of bondages. It is through the grace of the *guru* and intense self-effort that one is freed from bondage.

To be sure, you are fortunate. After apprehending the evanescence of the domestic life of attachments you have renounced everything for attaining the eternal treasure—this bespeaks that you are indeed fortunate. What is more, the Holy Mother has given you refuge. Are you not really supremely fortunate?

You intend to go on pilgrimage and practise spiritual discipline in a lonely place: that is a very good resolution. And you have also received Holy Mother's permission. Never forget her advice in regard to being careful about your health. With the Lord in your heart, go anywhere in the world and there is no fear. All countries are His. Where is that land where He is not? There-



fore, there is no reason to be concerned on this score. Go at ease with a free mind and fulfil your heart's desire to visit holy places and practise spiritual disciplines in secluded places. There can be no objection to this.

You have written about being entangled in work. But I do not think there is reason for any such fear. Work one will have to do, else how will one attain purification of the mind? It is only when we are engaged in work, our spirituality is tested. It is only through being engaged in work we can find out how much craving for the fruits of our action we have, how much desirelessness we have attained or how much selfishness is still there to be gotten rid of.

When supreme devotion to the Lord will well forth in the heart, work will no longer appear as work but will be transformed into worship. That is genuine *bhakti*. In the beginning of the spiritual life we need both to work and also to practise spiritual disciplines, and of course, we must have the goal of life firmly in our grasp. Afterwards, by the grace of God, such a time will come when you will find no difference between practice of spiritual disciplines and work. Everything done will then be transformed into exercise of spirituality, with no difference being felt between the two, for the Lord pervades everything.

However, with the Lord in your heart, whatever strong inclination you may have you may follow that, because to stay at the monastery and be engaged in work without looking for selfish gain and to be engaged in practising spiritual disciplines in some holy or lonely place—none of these methods is to be slighted, both are good.

Never think yourself to be weak. Even though, left to yourself you may be weak, the one in whom you have taken refuge is all powerful. Therefore deem yourself strong in His strength. There is none but He. When we are convinced of this truth, there will be influx of great power within the heart. May your devotion, faith, and love for the Lord continually increase, may you be totally immersed in Him and thus be blessed in human life; is my prayer. What more to write?

Sri Turiyananda

---

In the beginning of spiritual life, one goes by a roundabout way. One has to suffer a great deal.... There may be stubble in the field, but you will not be hurt by it if you walk with your shoes on. Just so, an aspirant does not suffer if he has discrimination, dispassion, and faith in the Guru's words.

—Sri Ramakrishna

# THE HIMALAYAN ANSWER

[ EDITORIAL ]

From sizzling planes of strife-ridden living, down the ages to you, O Himalayas, we came, scorched, perplexed, frightened and agonized, seeking answers to the compelling questions of life.

We cut into your flesh. We broke your ribs. We devastated forests, killed birds and beasts. On your timeless snows we planted our garbage-feet and desecrated your sylvan loneliness. That was our manner of asking questions ! But with the combined charity of countless saviours,—and with what unspeakable courtesy—, you received us in the midst of your mystery and majesty. So near, yet so far, so serene yet so powerful, so dynamic yet so lofty, so personal yet so universal,—what were the answers you gave to our questions?

Supreme silence. Silence enveloped in silence.

That was the answer you gave to all our questions down millenniums without parting your lips of speckless snow. That is the answer you give today. In that supernal silence we have discovered all the answers we cried for, all the healings we need, all the power-reserve we require, all the love and courage we lack.

How do we start or end describing you?

Om constitutes your inner presence, Om that forms, informs, and transforms everything into pure being. Ganga, your sprightly messenger manifests the dynamics of that pure being over terrestrial regions.

You have sent her forth through gorges, cloven hills, down through valleys, forests, habitations of men, corn fields, on an ever-intent pilgrimage to the distant ocean. What a message of your heart full of kindly purifying power !

Ganga spins out your answer, silence, into that purifying power which the world

cannot infect, but by which the world is made holy and abundant. Your divine imperative clearly rings out as your vibrating silence: breath Om and take Ganga wherever you go, into everything you think and do. And you will conquer life, death and the world.

Every single breathing must be the breathing of the Infinite for the finite is not. Everything seemingly finite must break itself up away into the Infinite that is. Every vibration of noise must become a pilgrim to silence Infinite, Om.

‘All the sun is reflected in each dew drop.’<sup>1</sup>

Out of our inner noise, called desire, come the stresses and distresses with which our private world is filled. How sweetly your great silence asks us with a benign smile sparkling with humour in the accents of peace, tranquillity and benediction: darlings, why live in a private unreal world of your own and suffer? Did any one ever suffer in the world of the Real? Why not then rush to Reality in the manner of my Ganga—Purifying everything and always advancing?

The tangled world of today seems to be too much even with the bravest and noblest. With genuine felt pain they cry: those whom we have picked from dust and made men, they spit insult on our face. Those whom we have devotedly worshipped through sustained self-giving, like whimsical angry gods demand our all and shower curses on our heads. The world is in baffling disarray !

Your silence, O Himalayas, flashes the lightning answer in the dark heart of our

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<sup>1</sup> Swami Vivekananda: *Complete Works*, Vol. III, 1964, p. 6.



piqued pain : as long as you see the other, work for the other, you cannot go beyond the pale of fear, sorrow or curses. No one has injured you except your own untrue self. Therefore go all out and be your true Self. There is no other way of growing beyond injury, except through ceasing to see the other and becoming the whole, all, the universe.

Price of worship is ever more intense worship. Price of renunciation is more renunciation. If we are not dying to serve, we will be served with notice to die by destiny. If we have not given our all we have given nothing. If we ask anything in return, why, we are swindling. The worker for the liberation of the spirit and good of the world has no right to despair.

The Infinite is not attained through anything finite. And if we have not been seeking the Infinite, what have we been really doing to save ourselves from pain, fear and suffering?

There is no problem in the world which cannot be solved through more renunciation and more service, ever more renunciation and ever more service, unto the Infinite.

It is by constantly moving towards the highest through all our thinking and doing, and shedding *on* the way what comes *in* the way, and helping others to do the same, that we can purposively break all the vicious circles of life in which we get caught up even with the best of intentions. So, brave souls *caraiveti*, 'onward forever'. Constantly move on towards the highest.

To be sure, knocks will be on our heads if we fail to do so. And why not? Do we not need to be awakened?

We have no right to break our journey and luxuriate in finitude indefinitely, for mile-posts are all of the finite only. Let us not whirl and twirl round and round the mile posts and sigh and cry: ugh, the world is so ungrateful!

The pilgrim of the Infinite must move on to there where one does not take steps in order to cover distances, but discovers that stay from where there is no travelling.

The only thing to learn from life at its Everest is that it has nothing to give.

The answer to suffering is in being 'brave to suffer'. The answer to problems of doing is in being 'brave to do'. It is only by being 'brave to suffer and brave to do', we can escape getting defeated by the world. If we would not be so, why, we stand already self-defeated!

If we do not hold on to the highest under all circumstances, we have not held on to anything, for the highest is the thing, the only thing and everything, existing.

The shining gist of the Himalayan answer to our question is:

'In whom is the universe, who is in the universe, who is the universe; in whom is the soul, who is in the soul, who is the soul of man, knowing Him—and therefore the universe—as our self, one extinguishes all fear, brings an end to misery and leads to infinite freedom.'<sup>2</sup>

We must work for infinite freedom of all that we are. Working for anything less will lead to suffering and worse, bondage.

If we have worked from fragmentation of our being,—from an inner situation rooted in not-knowing the universe as the self—, what have we not done to enhance our bondage and to make ourselves miserable? Let us not then blame the world if this fact has been registered in our life and experience.

The Himalayan answer, like the limpid Ganga, gives us this ultimate solvent to all the problems that beset us:

'Whenever there has been expansion in love and progress in well-being of individuals and numbers, it has been through the perception, realization and

<sup>2</sup> Ibid., Vol. V, 1964, p. 435.

practicalization of the eternal Truth—the oneness of all beings.<sup>3</sup>

He is the radical revolutionary who sees the Self in the world and the world in the Self and works out its implications in life. He who sacrifices the self gets all; he who sacrifices his all realizes the Self. Therefore, the law of sacrifice is the highest law in the universe.

In the kindergarten of world-affairs which so much exasperate us, try our patience, goodness, faith and idealism, this one lesson is brought to our awareness times without number: learn to perceive, realize and practicalize the eternal truth—oneness of being.

Our deeds of war and peace, our society, building and civilization making, our politics and economics, our science and religion, when they are not oneness-centred or oneness-oriented cannot but cause us pain and darkness, and that in order to awaken us. Thanks be to all suffering so far, for through suffering awakening has been offered.

If offered awakening has been rejected who is to blame? Certainly not the world. If we can catch that flame of awakening in the heart of our gloom, every drop of tear, blood and sweat will have turned into a value.

Man's destiny is on an inexorable spiral movement to the experiential knowledge of oneness of existence. How do we move on toward the fulfilment of that destiny?

The Himalayan answer is:

‘... Be bold and face

The Truth! Be one with it! Let visions cease,

Or, if you cannot, dream but truer dreams,

Which are eternal love and service free.’

Aye, ‘eternal love and service free’: by these the impossible will be rendered possible. Infinite patience, however, will be necessary.

If the ultimate is not brought to serve the immediate and the immediate is not irrevocably oriented to the ultimate, we cannot solve the riddle of the world and master the facts and forces of existence. The ‘answer’ though ‘Himalayan’ is not for the elect or select few, but for every human being. Everyone is entirely that. The growing is from the root and the rising is always upwards. The going is always from where *you* stand and reaching the destination is not before the end of *your* journey. No one has the right to neglect his possibilities and ask for solution of problems of existence. Every one has the privilege of self-fulfilment. Every one stands challenged to manifest the Most High within himself.

Tired we may be. And we have a right to timely rest. But let us not be downcast. The pilgrim of the Infinite must have infinite enthusiasm for the Infinite, which is called love. Dire and trying terrain which we may have to pass through, is but the test of our faith, challenge to our dedication.

Can not-self ever subjugate the Atman?

Our victory is certain for our time is timeless and we are not seeking to defeat any but to make everyone victorious. Our liberation is beyond doubt for we do not want to bind the least but detonate the Highest within. There will be end to our pain for we do not seek pleasure but truth. How can truth escape us or we escape truth? Ours will be going beyond joy and sorrow for we have only love to give from ever lasting to ever lasting.

<sup>3</sup> Ibid., Vol. V, 1964, p. 435.



## HOW TO OVERCOME ANGER

Anger is temporary insanity. Whatever is thought, said or done in anger can only cause harm of various sorts and degrees to oneself and others, sometimes in a far-reaching manner. Anger can also effectively destroy all commendable expectations of a good life and also chances of spiritual enlightenment. Having known this from observation and experience many thoughtful persons and aspirants for illumination seek to know how anger can be overcome.

On this, Śrī Vidyāranya Swāmi, gives in his work *Jīvanmukti Viveka*, the following recipe. Addressing himself to the aspirant for illumination, the renowned philosopher says:

‘There are two types of anger: your anger on somebody and somebody’s anger on you.

When you tend to get angry with others, you should address your mind and say, “my mind, if you must get angry with those who cause you harm, why don’t you then get angry with anger itself?” For it does you the greatest harm; it prevents you from attaining the cherished values of life: righteousness, wealth, pleasure and salvation. While angry, you live through hell even before death. Therefore, you have no enemy worse than anger.”

The meaning of this truth should be repeatedly reflected upon, you should get angry with anger itself. And this will be productive of peace and enlightenment.

When anger has its own way, and succeeds in bearing its fruits by way of exciting a man to inflict insult or injury

on another, it at once destroys the angry man’s virtue, good name and wealth. When it does not develop to that extent, in the least, it scorches the mind of the man.

Hence, how could anger, which is apt to cause so much harm here and hereafter, find any place in the minds of worthy people. This process of thinking is one of the best ways of overcoming anger.

In the case of others’ getting angry with you, you should never think: “I have done no wrong. Then why do these people get angry with me, who am so innocent.” You are really not innocent. For is it not a great offence that you have so far failed to get rid of the bondage of life and death, and attain illumination? The attainment of illumination alone makes for true innocence. So, until you have attained illumination how could you consider yourself to be innocent?

Another way for avoiding being provoked by others’ anger towards us is to regard those who get angry with us as our benefactors and be thankful to them for their services, for by getting angry with us they reveal to us our faults and thus strengthen our non-attachment. For rendering this service to us they even sacrifice their own peace of mind. And for this we should be all the more grateful to them.’

This thought process can be of great help to those who are seeking to overcome anger.

(Vide: Section II, Chapter on ‘Six steps for overcoming desires’; 4th step.)

# CONTEMPORARY SCIENCE AND TRUTH

PROFESSOR P. S. NAIDU

What is Truth? The answer that occurs readily, and almost spontaneously, to the mind of a student of Indian Philosophy is, 'Truth is Para Brahman. *Satyam* is what is enshrined in Paramātmān. And there the matter should end. But, this simple and straightforward answer, which is true and which would have satisfied, nay, thrilled our ancients, seems to fall flat on the ears of our contemporaries. They say 'Science is truth'. Science alone can lead us to truth. Can it? Let us examine the claims of science to present to us Truth in all its purity and totality, and also in its ultimate form.

Objectivity and accuracy are claimed to be the main characteristics of science. In the experimental method employed by science, and also in the conclusions drawn from it, science is scrupulously objective and accurate. Individual bias, Prejudices and feelings find no place in science. Scientific conclusions are, therefore, universal. And consequently scientific truth is also universal. So firmly rooted are these beliefs in the supremacy of science, that the present generation is inclined to exalt this discipline to the level of a religion. The achievements of applied science in the material realm are so dazzling and overpowering, that even sober men and women are beginning to entertain, sub-consciously perhaps, lurking suspicions about the efficacy of their beliefs in the existence of a spiritual realm. It is, therefore, time that the minds of men and women of the contemporary times are rescued from the hypnotizing effects of science, and from the 'superstitions' engendered by a blind faith in a discipline that yields knowledge only about matter.

No one in the present age will deny

science its claims for being considered as a great 'conqueror' of external nature. The wonders are there before our eyes to see, and many more breath-taking conquests of science are coming. Scientific theories (they are really working hypotheses) do work in practice. We have absolutely no hesitation whatsoever in admitting the 'pragmatic' validity of science. Science produces palpable results in the sense world. But, it is one thing to admit this, and it is entirely a different thing to subscribe to the proposition that scientific theories are *ultimately true*. *Science works in experience at the sense level, but it cannot yield ultimate Truth*. Often, false theories have yielded wonderful results in the practical realm. They have worked, and worked successfully too!

A small girl wanted desperately a *vāhana* (a living mount) for her small wooden doll. Inside a large circular pit in the garden, far away from living quarters, she found what she wanted.—a black moving thing with a broad back and a tail. Standing carefully on the edge of the pit, the child placed her doll on the *vāhana*, and gleefully shouted, 'Gee'. 'Up.' and the black thing moved round and round inside the pit, carrying the doll on its back. Oftentimes, the child entreated the mother to come and have a look at her *vāhana*. But, the busy lady could not oblige her child for a long time. And one day, just to escape the pestering demands of the child, the mother walked up to the pit, and looked. What she saw sent her into hysterics, and she fainted! She had to be carried indoors. The *vāhana* was one of those giant-sized black scorpions, whose very touch is deadly! The child's '*vāhana theory*' worked beautifully in



practice! It produced wonderful results in the experience of the child, though it was absolutely false.

That false theories can yield highly satisfying results, is established by the history of science. The path that science has traversed since the time of Galileo is strewn liberally with corpses of discarded and strangled theories. And now even Einstein's theory is being challenged. Yet, each one of these yielded excellent results during its brief life-span. How can we, then, place any trust in science as a sure guide in our search for ultimate truth?

What is ailing science? A friend once drew the attention of all students of Psychology to the present condition of the discipline as a science. 'Psychology first lost its soul, then its mind, and then its consciousness; now, it has only the body, with behaviour of a kind.' This is true, not only of psychology but of science as a whole. If, from a full, total, integrated and dynamic system (or living organism) you start throwing away, one vital part after another, until you have the barest minimum needed for keeping it going, you will certainly succeed; but you will be left with a truncated, emaciated and diseased organism or system. This is what is ailing science at the moment. From the original integrated system of knowledge, science started throwing off, under some pretext or other, some of the vital parts, and now she is left with a devitalized, diseased and truncated machine, which can produce sputniks and computers, no doubt, but not pure, sanctified and saintly personalities. Discrimination, desireless action, non-attachment to results of action and selflessness in the purest sense are certainly not the results of gaining scientific knowledge.

Under the pretext of rescuing man from the clutches of 'superstition and fear',

science threw out *meaning and purpose* from the scheme of the universe. Teleology is anathema to the scientist. The universe is a big machine. And so, natural phenomena are to be explained in terms of other natural phenomena. There is *no design* and *no purpose* in the universe, and it is senseless to speak of any ultimate goal towards which nature is moving. So, purpose, meaning, design and significance (as applied to the universe) were the first to be sacrificed on the altar of science.

Next, under the pretext of saving science from subjectivity, the scientist threw out values. Science should concern herself only with fact. Values are purely subjective, and should find no place in scientific investigations. The beauty of a flower, of rain-bow, the sweetness of a song, the charm of natural scenery—these are all subjective. Let us have nothing to do with them, and concern ourselves only with the Pure Fact (whatever that is!) behind each one of them.

The third sacrifice on the altar of science was on a grand scale. It was in fact a series of impressive sacrifices! *All that is imperceptible should go.* 'The imperceptible is non-existent' is the motto of the scientist. The touch stone for truth is perception. The superhuman attainments of the mystics, the realizations of the saints, the direct vision of the seers; the thrilling experiences of *sādhus*—these are imperceptible to the senses. Hence, they should be discarded as illusory. Science has not only no understanding of the profound insights of the God-realized, but she pours contempt on them. In fact, *science pours contempt on all values*, and that is the saddest part of the story. Evidently, humility and reverence for the holy are not virtues that science can instil in the minds of its votaries.

Science feels very uncomfortable in the company of Philosophy, with her sweeping

horizons, vast compass of her generalisations, and her insatiable thirst for total, integrated and harmonised system of knowledge, comprising all aspects of human experience. Science is in love with narrow specialization. She is prepared to sacrifice breadth in the interests of depth. *To know more and more about less and less is her motto.* Putting on blinkers, as it were, science plunges to frightful depths, and completely ignoring all that is happening next door to her in an allied science, she focusses all her attention on a very small point of man's total experience.

What does such a science teach us? She teaches us; (1) Intensive specialisation in utter disregard of the totality of human experience; (2) disregard for Values; (3) disbelief in everything that is not perceived by the senses; (4) denial of meaning, purpose and significance in the universe; and (5) contempt for spiritual experiences and values. These are the leading features of the pursuit called science.

This is a very gloomy picture, indeed, of science. But, the gloom is relieved by what is happening in *contemporary science*. The more thoughtful among the great scientists delving into the secrets of nuclear physics and sub-microscopic biology are coming out with amazing declarations of what they are experiencing in the micro cosmos.

The situation in contemporary science has been ably summed up by the President in the Silver Jubilee Session of the National Institute for Science, held at Delhi in 1960. 'The scientist has come to a stage' observed the President, Professor S. K. Mitra, 'beyond which he cannot proceed. ... Boundaries of knowledge appear to have been reached which cannot be crossed. ... The situation has made the scientist face questions which belong to the realm of *metaphysics and philosophy*.' Let us note that it is a scientist who is speaking, not a

speculative philosopher. The President went on to remark that 'today, top ranking scientists concerning themselves with such questions as co-existence of the external and the internal world, seem to visualize the possibility of the natural laws being products of the human mind.' This is a momentous pronouncement, and we must grasp the full significance of *scientific law being the creation of the human mind*. It is true that all laws are the outcome of man's persistent effort to pierce through nature's dark veil, and see facts and relations between facts (called Laws) as they really are. Not only hard facts, but also the relations between them are objective and independent of the human mind. This is the faith of the classical scientist. The law of gravitation, of relativity, and the second law of thermo-dynamics—these and others of their kind—are all as real and objective as facts, and the experimental method of science is the means by which they may be discovered. Einstein declared that 'science searches for structural relations which are thought to exist *independently of the searching individual*.' And now to the great discomfiture of the classical scientist, the President of an important scientific organisation tells us that contemporary science finds that when the scientist succeeds in penetrating behind nature's veil, he finds only a reflection of what is in his own mind, and nothing objective or independent of the searching individual. This stupendous discovery that the laws of science are only so many projections from the human mind is borne testimony to by two other great scientists. Karl Pearson in his *Grammar of Science* says, 'Law in the scientific sense, is essentially a product of the human mind and has no meaning apart from man. ... There is more meaning in the statement that man gives laws to Nature than in the converse that Nature gives laws to man.' Dunne in



*The Serial Universe* points out that 'this orderliness in Nature, and this intelligence in Man, seemed to have been specially created to play partners in a kind of cosmic cotillion of rationality. *Mind made laws of reason; Nature obeyed them.*' What all this amounts to is that, contemporary experimental science unmistakably points to the conclusion that structural relationships between facts are just the creations of the human mind; they have no objective existence whatsoever! And now, what about the facts themselves, the hard objective facts which are so completely independent of man and his mind? A greater surprise awaits us here. The so called hard and objective facts of science just do not seem to exist. When challenged by the experimental method of contemporary science they just disappear!

Let us turn once again to Professor Mitra's Presidential address. Giving some instances of the limits of scientific discovery, the Professor said that in the atomic and the sub-atomic world the scientist could not form a detailed picture of the motions round an atom, and had to remain satisfied with only a hazy picture representing our uncertain and probable knowledge.' Imagine a leading scientist characterising the *highest attainments of contemporary science as hazy and uncertain.*! 'A scientist today,' continued Professor Mitra, 'would rather agree with the view held by many eminent men of his profession that *the basic assumption of scientific enquiry, that there exists a real world of matter and energy in space-time independent of the observer, does not perhaps represent the whole truth.*'

Explorations into the nucleus of matter are revealing bizarre and tantalizing phenomena, so much so a physicist of eminence, the late Professor Schrodinger, was constrained to say, in the preface to his book, *Science and Human Temperament* that

subjective idealism, (the philosophical theory which asserts that the whole world is only a projection of the human mind) is perhaps nearer truth than the realism of classical science. Penetrating into the core of the nucleus of matter, the experimentalist finds that the electrons, protons, mesons and others of their ilk are merely so many centre of energy, and are no more material than the thought wave of the scientist which discovered them. The experimentalist also finds that the space separating the electrons and protons are comparable to the vast distances separating the planets and the stars in the universe. If all the so called 'hard matter' could be compressed without any space between them, then the really solid matter, say in a large writing table, could be put on a pin-point. And even about this pin-point of matter, the experimentalist is not quite sure whether it is matter at all, or only a wave form of energy. So, purely on the basis of *objective experimental evidence* gathered by the physicist himself, it is concluded that *matter, as conceived by the classical scientist does not exist. All that exists is some form of energy. The whole world is a manifestation of energy, Māyā or Śakti. And that is the conclusion of the scientist.*

A further surprise awaits us. It is said that as the result of researches in the field of cosmic radiation, matter can be transformed into energy and energy recrystallised into matter. The indestructibility of matter is no longer a true doctrine; matter is no longer to be viewed as material, but purely as immaterial. The laws of conservation of matter and energy are to be written off as bad debts!

A similar doom awaits the law of causation, the corner stone of positive science. The new conception of Uncertainty or Indeterminacy of Heisenberg has dug the grave for causality. At present, it is the



statistical law of averages, familiar to social scientists, that rules the roost.

With materiality of matter reduced to immateriality of energy, with the laws of conservation completely written off, and the law of causality as the first casualty to the onslaughts of the conception of statistical averages, one wonders what is still left of the original conceptual structure of classical physics.

As in physics, so in biology, the study of sub-microscopic structures is leading to a belief in the existence of a realm transcending the world of science. There is evidently a supra-scientific realm of knowledge which is very real, and which is the foundation for and controls the sense world of science. Recent critical studies of cell division and of the happenings in the sub-nuclear regions of the cell have shaken completely our faith in the older mechanistic biology. I am referring to the behaviour of chromosomes, and particularly of the genes in the chromosomes. Speaking frankly, the genes are constructs, though the cytologist claims that he can determine the gene-configuration pattern in a given chromosome.

The phenomenon of significance for the trend of thought presented in this article is the splitting of chromosomes. Soon after fertilization of the ovum, cell division takes place, and at each division every chromosome splits length-wise, half going to each new cell. But when the reproductive cells are formed, a different type of division occurs. The chromosomes do not split; instead, each chromosome derived from the mother lies alongside that derived from the father, and the two separate, one going to each cell. In this marvellous manner, the number of chromosomes is kept constant in each species. Moreover, not only is there a constancy of number in a given species, but also a constancy in the configuration. What then is it that produces

this marvellous and almost mysterious difference between the somatic and generative cells? Science is puzzled in the presence of this phenomenon. It baffles the reason of mechanistic and deterministic and positivistic science. The secret underlying the mysterious phenomenon is solved when we see the event in the light of the goal or purpose towards which it is moving. All natural phenomena are teleological in essence. They serve the purpose that God has implanted in nature. Unless this basic fact is admitted, very many simple natural phenomena will remain everlasting puzzles to us. Science can only describe how a phenomenon occurs. But to the question why it occurs, it has no answer. The simple answer is, it occurs because God has willed it so. It must be said to the credit of the more rightful among the scientists that they are coming to accept this answer.

Einstein, in one of his moments of profound reflection, declared: 'The most beautiful and most profound emotion we can experience is *the sensation of the mystical*. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that *what is impenetrable to us really exists*, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the centre of true religiousness.' 'My religion', he says, 'consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.' These are really the outpourings of the deeply devotional mind



of a mystic, seer and saint in the moment of his profound and immediate experience of the Ultimately Real ! And it is Einstein who is making this confession of faith ! And what is more, this confession of faith typically represents the deeply moving convictions of the most advanced scientists of the contemporary age in the physical and biological sciences ! (but not of the hard boiled orthodox classical scientists).

After this revolution in scientific thinking, initiated by the great scientists themselves, one would naturally expect a radical change in the outlook of all the lesser men in the field. But, alas ! It is not so. They still pin their faith to the old materialistic soul-killing classical science. They are attempting to sidetrack the insights of their superiors, and argue away the 'uncomfortable' conclusions of contemporary nuclear physics and sub-microscopic biology, so that they could continue to preach and teach materialistic science of the old times, with its ungodliness, disregard for higher values, contempt for spiritual experiences and its great hedonistic love for power over nature. It is a pity.

In the concluding section of this article, we have to raise two very important questions :

- (1) What kind of *truth* does science reveal ?
- (2) What is the effect on young minds produced by learning science ?

The answers to both questions are plain enough, yet, as we shall see presently, the second question raises momentous issues which have not engaged the attention of educationists so far.

Science gives us a set of so called truths that are only beliefs (or working hypotheses) which keep on changing as time passes. These hypotheses produce results in the sense world, and there they stop. Of ultimate Truth as such science has no knowledge, and can never have any knowl-

edge. So science puts enormous power in the hands of man for controlling the world of sense, without giving him the wisdom for the proper use of that power. Besides giving power, science teaches man disrespect for higher values, disbelief in the spiritual world, irreverence for the godly, and deep rooted conviction that matter is God.

Now Truth cannot be described (just as science describes phenomena in her chosen field). Truth is to be possessed. You have to have vision of Truth. You have to have a vision—a direct non-mediate perception. In such direct vision, you cease to be 'you'. Your individuality disappears. In such vision, you realize that not only other 'I's but all living and non-living things—the very stones and particles of sand—are one with you, and you are one with them ! When once you directly perceive Truth, your old self is gone. You become a transformed being. Your personality is transmuted into pure gold. Your face glows with splendour ; your eyes sparkle with a divine light ; your body radiates peace and blessedness ! You have seen the unutterable, and you are exalted !

He who has seen Truth is all humility and compassion. He is all reverence for everything that is divine. His ego is completely wiped out, and he is selfless in the purest sense. Beautitude and blessedness and peace have been conferred on him by the perception of Truth. *Sublime is the effect produced by a knowledge of Truth.* The day scientific knowledge produces even a fraction of this sublime effect, that day we shall readily grant that science knows Truth. Not till then.

What is the impact of scientific 'knowledge' on the personality of the learner ? Does it produce humility, reverence, compassion and selflessness ? Does it have a chastening influence on the learner, the teacher and the seeker after more and

more scientific knowledge? And above all, does it instil the fear of God in the mind? *The fear of God is the beginning of wisdom.*

As we pointed out earlier, what is taught in the schools and colleges is the old orthodox science. The first lesson it teaches is ungodliness. Next, it vehemently asserts that matter and motion alone are real, and that values are valueless. Then, it proceeds to assert that all that saints, sages and sadhus have achieved and speak of is a grand illusion; self induced and self hypnotized illusion! Now, if day after day the young learner is exposed to the influence of these doctrines, often in a very subtle and imperceptible manner in the lecture room and the laboratory, and if he also finds that his teacher is agnostic and atheistic, then what kind of a person will he develop into when he grows into youthhood, and then into man-hood? Need we spell out the answer? And if you put a nuclear weapon into his hands, what will

he do—rather, what will he not do? The momentous implication of learning and teaching science, so far not seen, is that science not only puts deadly power into man's hands, but also puts into his mind godlessness, impiety, contempt for higher values, ridicule for the spiritual achievements of saints and seers, and a firm belief that this sense-world is all that exists, and this earthly life is the only real thing. The result is Hiroshima and Nagasaki! The horrors of Hiroshima and Nagasaki are the result of (1) *the weapon* which destroyed the cities, and (2) the perverse *mentality* behind the hand which dropped the bombs. *And both are the creations of Science—Both the bomb and mentality which could think of dropping it on defenceless cities.* Science cannot shake off the responsibility for either. What then is the remedy? There is a very effective remedy. Let the teachers of science seek and find it!

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## THE PHILOSOPHY OF SERVICE (PART-II)

SWAMI RANGANATHANANDA

### SPIRITUALITY IS MAN'S BIRTHRIGHT

Vivekananda had warned us that man could not be made moral by an act of parliament. But since our independence, we have been trying to improve man mostly through acts of our parliament and of our state legislatures. That has been our great misfortune. And we have naturally failed. We have to realize today that the only way to change man for the better is through education, which, as defined by Vivekananda, is 'the manifestation of the perfection already in man'. Such education is

more than mere institutional schooling. It is essentially what each man does to manifest his inborn spirituality and to evoke the same in others. But our education today makes for mental stagnation and greater self-centredness. More or less that is true of contemporary education in all parts of the world. Self-centredness has become the vice of modern civilization, says Toynbee. Sorokin, the eminent sociologist of the Harvard University also warns us that modern civilization can be saved only by manufacturing a little more of altruism in



the human heart. Bertrand Russell speaks of the need to have a little more of love in the human heart, if civilization is to be rescued from its present mess.

How to manufacture this altruism, this love in the heart of man; how to develop this genuine human concern, is, therefore, a subject of more than national significance today. Technology cannot help us here. We cannot make men good and kind and altruistic by developing a new serum and injecting it into them. Science can denature plutonium, but it cannot denature evil in the heart of man, says Einstein. Neither can it be achieved, as has been said before, by acts of parliament. Nor can socio-economic improvements brought about by political and administrative measures, by themselves, produce the good man or the happy man. They at best constitute the *conditions* for the production of the good man or the happy man. *It is only by taking due note of the third or the inner spiritual environment of his life and ensuring its nourishment, by directly tapping his inner energy resources, by penetrating to the infinite resources of the spiritual depths of his personality, that man develops his ethical sense and moral awareness.* Buddha was endowed with infinite compassion and the spirit of service; these were not the products of the food he ate, or of the socio-political circumstances of his external life. He just grew into an infinite personality; he just manifested the inborn perfection of his nature, which is also the birthright of every human nature. External circumstances have relevance in the early stages of this manifestation in the case of ordinary people. But at some stage, man has to tackle himself, tackle the forces of life, and not remain a plaything of external circumstances. *The knowledge and discipline of the forces of this inner world constitute the scope of the science and technique of spirituality, according to Vedānta.* Man

has to take from the hands of mother nature the responsibility for his own evolution, for which he has been provided with the necessary equipments by nature herself. The failure to do this is the tragedy of man under modern social security philosophies. As predicted by Schopenhauer about a hundred years ago (*The World As Will and Idea*, Vol. I, p. 404):

‘All men who are secure from want and care, now that, at last, they have thrown off all other burdens, become a burden to themselves.’

If there is one single teaching of Vedānta that needs always to be kept in view and that can redeem man from his inner emptiness, it is the teaching that man is essentially divine and perfect. Infinite energy is in the heart of every one. That is his birthright. He has not to beg it or borrow it from some one else. As our great political leader, Lokamanya Tilak, gave us the great political *mantra*, ‘*Swarāj* is my birthright’, which galvanized our political life, so also this Vedāntic *mantra*, ‘spirituality is my birthright’, will galvanize the moral and spiritual life of every man and woman. Man’s struggles in society for wealth and welfare, education and culture have also to become the venue for another silent struggle within him, namely, the struggle to manifest his inborn spirituality.

This is the most precious and urgent lesson India has to learn today. The utter worldliness into which many of our people have fallen in recent times following the policy of ‘I and mine first, and the devil take the hindmost’, has only resulted in dwarfing the Indian personality and thwarting collective human purposes. This is what has made for the widespread indulgence by our people in all sorts of corruption and malpractices; we have invented many new forms of social malpractices which other nations even do not know. Today we indulge in all sorts of



indiscipline, revealing a mentality of long-experienced slavery; for only slaves resent discipline, but free men never. The external freedom that came to us in 1947 has yet to grow into inner freedom in most of us. These social maladies are the product of a view of man which reduces him to mere psychophysical dimensions, and in which the psycho-social man is muted. In that view the spiritual man is nowhere in evidence. Ethical sense and social concern and the spirit and mood of self-discipline are the fruits of spirituality; and if we are to build our nation on enduring foundations, we have to build on spirituality, and not merely on economic amelioration measures. This is what Vivekananda described as man-making with a view to nation-building. All politics and economics, science and religion are meant to advance the cause of human growth and fulfilment. Unfortunately, since our independence, we neglected man in ourselves and in others, and concentrated on the external circumstances of his life. We had thus devalued man long before we were forced by economic and other circumstances to devalue our rupee. That is why we are in such a mess today.

#### OUR POST-INDEPENDENCE GENERATION

A new India is coming up in the children of the present generation. They are unlike the children of the earlier generations; they are more intelligent, more vivacious, more alert, more fearless, and more straightforward; these are sterling character assets. But they are deficient in social sense, in social responsibility, and in the concern for other individuals and groups; they exhibit more than the healthy level of intolerance and aggressiveness. The result is that they have become a problem to themselves and to the nation. The old, with their largely feudal mental make-up, can hardly become fit exemplars for our younger generation. From the lure of a

dead past, they have to be summoned to face the hardships of the living present and shoulder the responsible and creative roles of ushering in the delights of a glorious future. Their energies, now functioning like indisciplined elemental forces such as that we experience in floods and earthquakes, need to be made creative by self-discipline through a nationally oriented will. Our scientific technology is engaged in disciplining these elemental forces of nature to enhance human happiness and welfare. We need a similar spiritual technology to discipline the energies of our youths to enhance their own and the nation's welfare. *This is the ethical education of our children by which they are made to feel the weight of social responsibility for the rebuilding of their national body-politic, by which they learn to give a creative and constructive direction to their enormous energies now expressing largely in destructive and self-cancelling ways, and by which they not only cease to be the despair, but become the shining hope, of the nation.*

Vivekananda wanted our nation, long steeped in *tamas*, inertia, which it foolishly mistook for *sattva*, dynamic calmness, to rise to the dynamism of *rajas*, energy, before rising to the equilibrium of *sattva*. The nation has attained this *rajas* in its young generation today. Vivekananda today whispers to every youth in India to move onward and raise his or her energies to the higher level of *sattva* through self-discipline and ethical sense. Energy at the *rajas* level is energy of the *rākṣasa* type, self-centred and self-cancelling. It is also often at the mercy of the lower *tāmasic* nature, when it becomes blind and purposeless and destructive. Much of youthful life-energy today suffers from this affliction of purposelessness and aimlessness. If continued too long, it will spell disaster to the individual and his society. The only way to make it creative is to make it grow to the next



higher stage; it then comes under the discipline and control of the *sattva* level of human nature, which then finds expression in a socially-oriented will with its mood and temper of renunciation and service. This is the spiritual education of our youths which they must capture for themselves and by themselves, in the spirit of the heroic exhortation of Kṛṣṇa in the *Gītā* (VI. 5-6) instead of complaining that the state or society does not do this or that for them.

### THE TIMID VERSUS THE HEROIC

Somewhere, some time, some groups or sections must become sensitive to the nation's problems, must respond to the nation's urge for survival, and reverse the prevailing downward trend and mood of despair, and start the nation on its onward march to confidence and hope. This signifies the igniting of the Promethean spark in some of our people, men and women endowed with firm convictions and the courage to live up to these convictions. Social problems often present themselves as vicious circles such as what are expressed in questions like: does man create the social environment or does the social environment create man? The timid remain in them and just discuss them mutually, only to throw their hands up eventually in despair. They are bundles of opinions which, in the words of a scientist, are but the rattles of immature minds, and which have no power to move the world. *But men of the heroic mould transform opinions into convictions and develop the power of impact to break all vicious circles.* And they are the creators of history; they move onward and the nation marches behind them.

This is the force of character centred in a socially-oriented will. This was the blessing that man in India missed all these centuries. And this is the blessing that

modern India received from its outstanding leaders like Vivekananda and Gandhi. This is the *vyavasāyātmakā buddhi* expounded by Kṛṣṇa in the second chapter of the *Gītā*, even a little bit of which can save a man or a nation from great fear: *Svalpamapyasya dharmasya trāyate mahato bhayāt.* (II. 40) Whatever may be our productive deficiency with regard to food for the body—and even this is now being energetically tackled and overcome—the nation is not deficient so far as food and nourishment for the mind or soul is concerned. The tragedy is that, in this latter field, we are starving in the sight of plenty.

Modern India has the great blessing not only of lofty ideas but also of great men and women who lived these ideas. Apart from the great spiritual personalities like Sri Ramakrishna and Swami Vivekananda, we have had also in this age scores of outstanding men like Vidyasagar and Mahatma Gandhi, who were men of high character and great courage of conviction, and who lived in and for others more than in and for themselves, whose greatness was intrinsic, and not extrinsic as derived from their power or position in society. They give us an experience of human excellence, of the true glory of the human spirit. They teach us that to be selfish, to be self-centred, to exploit others and die away one day does not constitute human excellence, does not express the true glory of the human spirit. They preach to us in silence that to be manly and to stand on one's own feet, to extend the hand of fellowship to others, to use every ounce of surplus energy to bring happiness and cheer to millions of one's fellow-men—this is the true glory of man. As expressed by Vivekananda in a letter written from Chicago in 1894 to the then Maharaja of Mysore (*Letters of Swami Vivekananda*, 1960 Edition, p. 141):

'This life is short, the vanities of the world are transient, but they alone live who



live for others, the rest are more dead than alive.'

Instead of striving to acquire this glory of manliness, the people of India, during the past few centuries, put the cart before the horse by striving to achieve the glory of piety and saintliness; and they lost both saintliness and manliness in the bargain. We clean forgot that true saintliness is built on the foundation of manliness only; where that manliness is lacking, the saintliness achieved becomes cheap and a sham. The *Gītā* had warned us about this but we did not take it to heart (III, 4): *Na karmaṇām anāraṁbhāt naiṣkarmyam puruṣo'snute*—'Without the discipline of (life in the field of) action, man cannot reap the (spiritual) fruits of inaction (meditation).' Not only we failed to be saints, but, getting steeped in worldliness, we failed also to be men in the true sense of the term. Nothing else explains the centuries-long stagnation of our society and its accumulation of social maladies like poverty, social injustice, callousness, laziness, and the mood of resignation to evil. Vivekananda alone diagnosed in depth this malady of our national character; and he, therefore, exhorted the nation to develop manliness and strength and proclaimed manliness as the first phase of true spirituality. He became the preacher, for the first time since the *Gītā*, of 'a man-making education and a man-making religion'.

#### THE HOUSE-HOLDER GROWING INTO THE CITIZEN

Service is the first fruit of such an education and such a religion, from which it issues spontaneously, naturally, without the feeling of being forced to sacrifice, and without expecting special external inducements to prop it up. *Herein we see palpably the spiritual growth of man and the dynamic march of evolution beyond the organic level.* Where this dynamic evolutionary movement is absent, human life gets stuck-

up in worldliness and becomes stagnant. Such stagnation is death, says Vedānta; and it is more to be feared than physical death. Sri Ramakrishna exhorts us to avoid this pitfall of spiritual death; says he:

Live in *samsāra* or the world; but allow not *samsāra* or worldliness to get into you; that will make you stagnant. A boat will be on the water; that is its natural place; but water should not be allowed to get into the boat; that will render it unfit for the purpose for which it is meant.

In this illustrative teaching, Sri Ramakrishna has compressed the entire message of social ethics and practical religion. It envisages the *gr̥has̥tha* or the householder evolving into the citizen; it exhorts the biologically and physically conditioned man or woman to grow into the freedom and expansiveness of the spirituality of citizenship, which manifests itself as renunciation and service, *tyāga* and *seva*. This is the type of men and women that we have to turn out in increasing numbers in our society today. When we do so, we lay the foundations of the new democratic structure of our nation on rock. But today it has only sand for its base; and it is certain that, as remarked by Jesus in his parable, (Mathew, 7, 24-27) a building built on sand cannot stand.

Today we have to ask this very question: On what base are we to build up the structure of our Indian national life? That structure is already rising here, there, everywhere, through our mighty developmental programmes in the fields of educational expansion, scientific research, industrial and agricultural development, defence, and social welfare. Within the next twenty or twenty-five years, we shall have solved many of our social problems, the problems relating to the environment in which human life is set. But one problem will remain, and will become more



intractable as we advance in the solution of our environmental problems. It relates to the great question as to what is the type of man that will come out of all this development? Is he going to be a clever, crooky person whose increased knowledge tends to the exploitation of other people? A worldly individual whose centre of gravity is always outside of himself and who has become stagnant in the world of sensate satisfactions? Or is he to be a dynamic person continuing his evolution in the psycho-social levels, who is thus sensitive to higher values and strives to realize them, and who has achieved, or is striving to achieve the three-fold integrations referred to by Bertrand Russell, namely, integration between the self and nature outside, integration between the self and society, and integration between the diverse forces within the self itself? This central problem of society, namely, the problem of human excellence, must be tackled from now onwards, the type of men and women that we want to see in the India that is emerging. If that India is to continue her glorious past into a still more glorious future, she will have to achieve a synthesis of the enduring elements of her own tradition with the finest elements of the modern western tradition. This meeting of East and West was achieved in a big way in Swami Vivekananda. Every Indian citizen must achieve it in a measure in himself or herself. Vivekananda exhorts every Indian to strive in this direction (*The Complete Works*, Vol. V, 1964, pp. 29-30):

'Can you become an occidental of occidentals in your spirit of equality, freedom, work, and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and *we will do it. You are all born to do it.* Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever! Sympathy for the poor,

the down-trodden, even unto death—this is our motto.'

What a noble vision of human excellence has been presented here! Every Indian citizen must strive to incorporate that vision in himself or herself as much as it lies in his or her power. Some may achieve it more, some may achieve it less, but every one has a common ideal of human excellence towards which he or she will be moving. This will provide a healthy direction to national energies and purposes, which will then cease to be self-cancelling and destructive, but become dynamic and creative. Then will begin the march of India with steady steps and with sure and clear vision, unlike the wobbly steps of her blind movement today.

This is the privilege and opportunity of citizenship in the sovereign democratic republic of India today. That citizenship cuts across all divisions based on caste, community, profession, sex, or social position, and is the focal point of unity, loyalty, and service for all the five hundred and fifty millions of the Indian people. The fundamental and inalienable personality of man in India is his Indian citizenship; every other aspect of personality is secondary, but this is primary. One may be a cultivator, another a shoe-maker; one may be an administrator, another a simple housewife; one may be the prime minister, another an industrial labourer; one may be the *Rāstrapati*, another a simple school-master; and all these can be alienated and changed. But every one of them is integrally united to each other in his or her citizenship of free India. These are but the varied functions that citizens choose or are called upon to perform in the discharge of their citizenship, privilege and responsibility. In the light of this, all work, from the shoe-maker's to the prime minister's, becomes transformed into service, the service of the nation, which views each of them as of



national importance. The simple housewife discharges her national responsibility as a citizen by efficiently running her household, taking part in national affairs according to her abilities and limitations, and training her children in citizenship, virtues and graces. Citizenship involves a sense of social responsibility, a will to rise above the limited biological self in conscious participation in the burdens and delights of society around. This is the spiritual growth of man; and this modern concept of citizenship is essentially a spiritual concept in the light of Vedānta, in so far as it takes him out of the limited ego into the expansive experience of ethical awareness and social feeling. A mere physically-conditioned *individual* becomes transformed into a *personality* by such conscious social participation. A mere householder becomes a citizen, registering thereby an expansion of awareness, identification, and sympathy beyond the physical and the biological. This is the man or woman in whom the political and ethical ideals of citizenship matures into a full experience of spirituality, the spirituality of practical Vedānta. This is the central message of the *Gītā*. It is only on the strength of this citizenship, and the character-excellence that it inspires, we can strengthen the edifice of our democratic state, and add flesh and blood to our noble Constitution.

#### THE TRUE BASIS OF HUMAN DIGNITY

Every one of us, therefore, in whatever fields of action we may be engaged in, is essentially a citizen of India; and, as a citizen, the only form of inter-human relationship that we can have is that of service. Whether we are administrators, doctors, lawyers, engineers, ministers, legislators, teachers, housewives, industrialists, or labourers, we must always remember that our primary personality is our citizenship of free India and that these are the func-

tions which we perform in discharge of that civic responsibility. Earning a living thus becomes an integral part of the discharge of national responsibility, and subordinate to it. This attitude at once converts all action into service, or, in the language of Vedānta, all work into worship, the worship of God in man, the worship of the *Virāt*. The simple shoe-maker on the roadside and the mighty administrator in the Secretariat, both are engaged in the service of society. Only, each has to be made conscious of this truth; that is possible only when each realizes his or her true dignity and worth. No work is high or low in itself; but our motivations make it high or low. Without the spirit of devotion behind it, the work of a temple-priest becomes low work; with the spirit of national service behind it, the work of the farmer or industrial labourer becomes high work; if motivated only by the three 'p's, namely, pay, prospect, and promotion, the work of the administrator becomes low work, static and humdrum. But when illumined by the spirit of national dedication and service, it becomes high and noble. *The spirit of service, therefore, raises all work, high or low in worldly estimation, into high work in the ethical and spiritual estimation, precisely because that spirit raises the worker behind all work to the high level of spirituality, to that level where man achieves a qualitative improvement in his life.*

The spirit of service, therefore, becomes a universal *milieu* in which all human life and action are spiritualized. *This is the transformation that life and work undergo in the light of philosophy.* We need to be inspired by this philosophy in India today. This is what will strengthen India, make for national integration, and all-round national efficiency. This philosophy will impart to India a vision of high human excellence and the urge to actualize it in



life and character. The real source of strength for a nation lies in this type of men, men endowed with *prajñā* or creative intelligence, and not in its treasury, in its defence organization, or in its foreign alliances. Says Vidura in the *Mahābhārata*: *Yat balānām balam śreṣṭham tat prajñā balam ucyate.*

#### THE ETHICS OF NATIONAL INTEGRATION

National integration is the result of ethical awareness. Mere aggregation of individuals does not constitute a nation, just as mere accumulation of bricks does not make a building. It is cement that joins brick to brick to make for the integrated structure of the building. The cement that joins man to man to result in the integrated structure of a nation is ethical sense, or what the *Mahābhārata* terms *dharma*, as defined by Kṛṣṇa in the *Karna Parva* (ch. 77-59): *Dhāraṇāt dharma ityāhuh dharmo dhārayate prajāh.*

The five hundred and fifty million people thrown together in this blessed land of ours do not automatically constitute a nation; we need an integrating principle or value that will unite man to man. That principle is ethical sense, which we have to manufacture from within, each one of us; for it is spiritual value that liberates man and advances his spiritual growth. Ethical sense cannot be manufactured outside man; it cannot be produced by payment of material and other inducements, or by the injection of a serum. So long as man is content to live in the stagnation of *samsāra* or worldliness, he cannot manufacture his value even if offered all material and other inducements. For *this value is the product of man's spiritual growth, and that growth takes him beyond the tyranny of the physical and the sensate, beyond the tyranny of the delusion of worldliness which is 'I and mine'.* When this value is liberated in the hearts of increasing sections

of our vast population, we shall witness a tremendous phenomenon of human integration in about a seventh of the human race. It will convert India into a national grid of awakened humanity, just as we are taking all steps to achieve a national electrical grid for the industrial unification and development of our country. *This is enduring nation-building through man-making.* And the clarion call that can inspire us today is what Vivekananda has given to us from the *Kaṭha Upaniṣad*: 'Arise, Awake, and stop not till the goal is reached.'

#### THE CAPACITY FOR IMPERSONAL LOYALTY

This glowing picture of what India can be tomorrow is marred by our knowledge of what she is today. The present is undoubtedly unpropitious; but it is the product of a long tradition of political unwisdom and moral stagnation of our people. Every citizen should be aware of this national weakness and consciously work to end it. We had established in India many political states in the past; a study of why and how they failed and why we failed to establish an enduring national state will contain many salutary lessons for us today. Our states of the past were ruler-centred. The heart of the state was the person of the king or the emperor. As at the top, so at all the lower levels also, it was the person in authority that counted, whether it be the commander-in-chief, the viceroy in the province, and such other functionaries lower down. The people's loyalty was to the person of the ruler or of the other functionaries below. Our big country failed to develop either at the provincial or at the central level *an impersonal political loyalty* to an Indian state. Our loyalties became shaken with the death or removal of the person of the ruler, or the death or removal of the person of the commander-in-chief. Foreign invaders seem to have



known this weakness of our people and of our state or states. It is not an isolated experience in Indian history of our national armies, fighting bravely against an invader, melting away when the king or the emperor or the commander-in-chief was killed during the battle. And foreign invaders would often aim their arrow or their shot at the king or the emperor or the commander-in-chief seated on the howdah. Such melting away of our armies has taken place even by the spread of false news to the same effect by the invaders. Not only the army and the people in general, but also the officers and the feudal lords failed to develop an impersonal awareness of, and an impersonal loyalty to, an Indian national state. Their loyalty was primarily to themselves and to their self-interests, and secondarily to the person of the ruler as a means to the former.

The lessons of the failures of our past efforts to build an enduring political state in India should be burnt into the minds and hearts of our people today. We must assimilate the truth that a strong and enduring political state cannot be built on the basis of mere personal loyalties. We need to develop an impersonal loyalty to our new free national state and to the high principles embodied in its Constitution. We need to develop a respect for our Constitution and an impersonal capacity to respond to the rule of law. This addiction to principle only and not cheap sentiments, which we have inherited in abundance, becomes an additional source of strength for national integration. We are slowly and painfully learning this lesson of impersonal loyalty to our infant democratic state. Whatever strength it has shown during the last twenty years of its existence, whatever stress and strain it has faced and stood, is derived from this source. Whatever weaknesses have shown themselves up, similarly, reveal only the

long distance the nation has yet to travel to acquire this basic virtue, which we need not only to strengthen our political state, but also to strengthen, purify, develop, and ensure the continuity of, all collective and institutional activities within the state. It is not a rare thing in India to hear people say: 'I used to take keen interest in such and such an institution when so and so was its head, but now that he or she is gone, I have no further interest.' An institution represents a certain social vision and the effort at its realization. If our loyalty is to that vision, we would continue to bear witness to that vision by continuing to serve the cause of the institution even if circumstances have necessitated a change in the person at the head, involving, however, no departure in the ideals and programmes of the institution.

#### THE CAPACITY FOR IMAGINATIVE SYMPATHY

The cultivation of this impersonal loyalty, however, involves a spiritual growth within man from the psycho-physical self to the psycho-social self. This proclaims the intimate relationship between ethics and all true politics.

By such impersonal growth, man becomes a richer personality, says ethics. It is this impersonal-personal attitude that constitutes the ethical content of a citizenship, without which citizenship merely means that one has only to stand in the queue and wait until he or she attains the age of twentyone. Unfortunately, this latter view of citizenship is what most people in India have understood and acted upon, and it has contributed not a little to the prevailing national weakness and despair. Nepotism, bribery, business-malpractices, and other evils which are afflicting free India, have their sources in the preponderance of blind *māyā* over lucid *dayā*, and in the absence of that detachment from the worldly



personality, in the absence of that spiritual growth into the impersonal which alone endows one with mental clarity and moral strength to follow the path of justice when called upon to adjudge the claims between less qualified personal kith and kin and better qualified other persons. Attachment to oneself and to one's relatives is *māyā*, and love for all is *dayā*, says Sri Ramakrishna.

This spiritual growth of the citizen will not only enhance the spirit of justice in society—and justice is one of the most stabilizing and integrating social forces which alone can make individuals and groups accept gracefully the shortages and privations of a developing economy—but it will also enhance greatly the citizen's capacity for sympathy and fellow-feeling. During the past centuries, our character had for its ingredients a bundle of negative virtues instead of positive ones. Our traditional outlook for sympathy was as much limited and prejudiced by this and by personal factor referred to earlier, as was our traditional loyalty to the state. Our religious and social codes did teach us to be kind and sympathetic; but our response to human suffering was neither imaginative nor sustained. As a people, we did not fail to respond to suffering and distress in front; but this response took the form of tossing a coin or two to the sufferer and then passing on; it looked as if we did this more to be relieved of the sight of suffering than out of a moral concern to see that the sufferer's suffering is relieved. We did not care to follow it up to see that social maladies are traced to their very roots and eradicated. Better if this so-called sympathy could have come out of its prevailing static, piety-fringed worldliness and self-centred socio-political attitudes.

When we substitute a dynamic spirituality for that piety-fringed worldliness, and

a deep social concern in place of our bundle of negative virtues and self-centred socio-political attitudes, we develop a capacity for *impersonal service*, a sympathy of a wide-ranging and sustained quality. This is *imaginative sympathy*. It is not tied down to a concrete suffering in front, nor does it end up by the tossing of a coin to the sufferer. Imaginative sympathy proceeds from a deeper source in the human personality; it proceeds from its spiritual dimension from which dynamic ethical and social values proceed.

This is the personality of the citizen. Such citizens alone are the guarantee of social health and social progress. And when administrators are recruited from a social *milieu* which consists of a general body of such citizens, the administration becomes responsive to social urges and needs. The difference between a police state and a state aiming to be a welfare state lies in this social responsibility of the latter. And this is the product of that spiritual growth of the members of the administration yielding the precious capacity for impersonal sympathy, for imaginative sympathy. The secretariat and other institutions or offices of the state are far away from the actual scenes of human life with its urges and privations. Yet the administrator, through his imaginative sympathy, recognizes, and responds to, that far away social situation. With his imaginative sympathy, he sees the file in front of him stirring into life and whispering many human urges and dissatisfactions. Every citizen needs to develop this rare capacity, but the administrator and the politician need it more. Without it, they both, singly or in combination, can turn a nation into a mess of problems; with it, they can lift a nation from utter suffering to a sun-lit height of cheer and hope.

# THE PLACE OF NATURE IN INDIAN ART

SRI P. SAMA RAO

In Sāṅkhya, the Absolute appears as split up into Puruṣa and Prakṛti. This phenomenon can be equated into the main principles of the static and the dynamic equilibriums respectively of the one and the same scientific energy. The former is not quite perceptible and apprehensible to the human understanding as the latter, and so, the latter is said to be mostly, if not solely and exclusively, responsible for the creation. In the pictorial language of the Indian Art, forms and shapes are evolved as the result of the Mother Kālī (Prakṛti) dancing over the inane mass of Matter symbolized as Śiva. As an instance of static equilibrium (Poetry as thoughts recollected in tranquillity as Wordsworth stated), the yogic pose of Buddha in meditation, and for dynamic equilibrium the hectic dance of Natarāja who symbolizes creation, preservation and destruction all in one sweep, may be cited. Thus Prakṛti or Nature is accorded a pre-eminent status for all names and forms and shapes in the realm of all creation in the objective universe.

This regard for Nature has its own crests and troughs in the human conception of all artistic creation. In simple language, Nature, consisting of the decorative and ornamental forms borrowed of the flora and the fauna, has its importance for its own sake objectively in the realm of matter and as representing human emotions subjectively (allegorically and symbolically) in the realm of the spirit. This is the genesis for all realistic (objective) and idealistic and the abstract (subjective) arts of the world.

Nature, viewed objectively in the world of art, means and includes all the variegated forms and shapes of the flora and the fauna.

The arts which utilize them mainly for their pictorial, graphic and symbolical purposes are literature, music, painting and sculpture. This is done in various manner according to the intention and quality of the artist, the poet, musician, painter and the sculptor. The forms and shapes obtaining in Nature are idealistic both in themselves being perfect, and in the human regard as being symbolical.

It is a truism to state that Nature and human heart act and react on each other with the result that the artefact is the inevitable product of the impression made on the human heart, subject however to its own sensibility and regard. Thus the mind can make a 'heaven of hell and hell of a heaven' and the excellence or otherwise of the art-product is entirely dependent upon its own purity and perfect receptivity. Thus thought, which is abstract, is transformed into an alluring or seductive concrete and into a most sensuous form of 'beauty... a joy for ever'.

Indian Art is mainly symbolic and idealistic. The artist builds his abstraction in the first instance upon the basis of his own finite self and its experiences. He projects at the start his own *guṇas* or characteristics such as goodness, mercy, beauty, pity, cruelty, anger, kindness, love and hate into the medium of his depiction—book, canvas, drawing paper, voice, instrument etc. He thus radiates his own personality into the pictorial depiction of his own thoughts. Such depiction is a spiritual endeavour to find the core of all sweetness and beauty, for verily, 'He is the ultimate essence of all things'. This endeavour is quite sanctioned of the *Īśāvāsyopaniṣad* when it lays down, 'one who knows the real and the unreal and attains immortality through the real'.



(*Sambhūtīñca vināśāñca yastadveda...*).

Seasons with their own variegated atmospheres and consonant interplay of the forms of the fauna and flora and their terrific, sublime and subtle graces and their infinite beauties of tonal melody, have their own inevitable impress on the human heart and its natural tendencies. But these ideas of abstraction in the universe of the Indian artist are primarily devotional and metaphysical and are 'remote from the tendencies of modern life'. In the realm of love and spirituality, they centre round the non-physical attachment. In the philosophical realm, the yogic beatitude is figuratively described as a 'flame steady in a windless place' (*Bhagavad-Gītā*), and the yogic detachment is sublimely expressed in the statement (*Padmapatramivāmbhasā*: 'Like a drop of water on a lotus-leaf'). These are expressive of the static equilibrium of science and connote the divine Puruṣa. The function of symbolism, as conventionalized by our ancients, is to heighten the effect of beauty of form by its attendant details of appropriate decoration against similarly executed appropriate and adequate and colour backgrounds of seasonal atmospheres and their interplay on trees, shrubs, the activities of the animal, bird and human life. The use of these symbols is justified, because, in the words of Dr. Causins, 'They carry all the authority of principle, since they regulate the symbolic expression of metaphysical psychological truths'.

Nature and human mind often alchemize themselves into golden poetry of the highest order in the thoughts of the poets like Bhartr̥hari, Kālidāsa, Bhavabhūti, Śrī Śaṅkara, Vidyāpati, Jayadeva, Peddanna, Śrīnātha, etc.

Nature and human mind melt into each other and into a sublime melody in Kālidāsa's description of 'Alakāpurī' and its denizens. The parting scene in his

*Śākuntalam* is a perfect piece of art where sympathetic effluvia flow ceaseless between the human on the one hand the flora and the fauna of Nature on the other without beginning or end. Similar is the phenomena we experience with the luscious shrubs amidst which Rādhā and Kṛṣṇa disport themselves, now with aches of *viyoga* and then with the ecstasies of peerless *saṁyoga*. Bhavabhūti's depiction of Nature also includes, human reaction to its various graces and facets. The vignettes of sunsets and sunrises in Peddanna's *Manucaritra* are equally significant for the perfect sympathetic understanding between Nature and the human heart pinning after blissful union. But Śrī Śaṅkara stands uniquely aloof from all of them, and is quite unrivalled when he describes true devotion and the dawning of it, its fruition, and the shedding of all spiritual struggles to the entire cyclic phenomena of seasons in *Śivānandalaharī* or equates the various elements of virgin's beauty to the indispensable high principles of true poetry in '*sarvālaṁkāra yuktām, saralapadayutām* ... or justifies Śiva's title as Keki (peacock) when he is in a dance in *sandhyā-rāga*. This description of Natarāja is indeed an unitive portrait of Puruṣa and Prakṛti into a formful and yet the formless Absolute.

It is the spring, summer and the rainy seasons that the Indian painters mostly celebrate, for they are most colourful as well as powerful. The Rādhā-Kṛṣṇa devotional lore, which is on a spiritual plane, often turns to these literary images. The *rāga-rāginī* lore does no less save in its pictorial delineation of *sapta-svaras*, which are symptomatic of Devī as Śakti in Her infinite aspects. Rollicking scenes, though scarce, are not quite absent as in the pictorial representation of the *hindola-rāga*. But, in exceptional cases, like the *bhairavī*, where Umā solicits through penance union with Śiva amidst harmonious sublime back-

ground of hills bestarred with honeyed blossoms and threaded with resonant streamlets, have their own spiritual significance far beyond the grasp of the mundane.

Indian sculpture has very little of this natural background either in itself or as a necessary aid to enhance the expression of the figurative foreground, or as a dominant note in its sole production, although perfect forms of detailed contents of nature are utilized symbolically for both the composition as well as the decoration for the figures. Often these decorative forms borrowed of nature, for instance, motifs of creepers together with different kinds of blossoms are seen overloaded in floral canopies set over figures of gods and goddesses, with the same gusto in the sophistic age of the Hoysalan sculpture. In a way, this unmeaningful exuberant ornamentation diverts the attention of the onlooker from that of the expression of the deities etc. This is a case of sensuousness overreaching itself; for, according to *Śilpa Śāstras*, all embellishment should be appropriate, adequate, and expressive only of the essential traits of the figures and symbolical too, of their divine qualities.

For ideal shapes of men and women as well as that of gods and goddesses, ideal forms of the detailed structure of the fauna and the flora found in Nature have been

closely adopted for factual and symbolic significance by Indian artists. A. N. Tagore sets out these details in his *Artistic Anatomy*.

Thus we see Nature and its beautiful forms, have played and do play a very prominent part not only in the aesthetic build of the Indian artist, but also in the composition of his human and godly forms. And the influence of his pictorial background, though varied from time to time, the figure-expression of his foreground, is ever mutual and never discordant with the *bhāva* of the art-product. There is ever a harmonious unity between them. Nature for its own sake is mostly art slogan of the West and even there natural forms are imitated more for their realistic purpose rather than for their ideality or symbolical grace or metaphysical bearing. It can therefore be said that the metaphysical truth of the oneness of *Puruṣa* (Spirit) and *Prakṛti* (Nature) has remained beneath the bedrock of all art-endeavour in the past and particularly of India.

There is such an identity between Nature and the spirit of man, and especially that of the artist that the latter can never live divorced from it. Like a spiritual aspirant walking in the footsteps of Brahman, the artist walks in the footsteps of Nature's indelible and melodic way.

## A WESTERN MONARCH MEETS AN EASTERN SAINT

BRAHMACHARI JNANA CHAITANYA

Time is ever new. It is impossible to detain time. But events are engraved on the brow of eternity, and history whispers these events in our ears. 'History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall,

but the moral law is written on the tablets of eternity.' (Froude) The episode under discussion here is an echo of the voice of that history. It is an interesting event that describes the meeting of Orient and Occident, Hindu and Greek.

Once an Indian met Socrates in Athens



and asked him what was the scope of his philosophy. 'An inquiry into human phenomena', replied Socrates. At this, the Indian burst out, laughing: 'How can a man inquire into human phenomena,' he exclaimed, 'when he is ignorant of divine ones?' The same event came to be repeated once again.

In 327 B.C. Alexander the Great invaded India. And that invasion brought about a confrontation between the Greek and the Hindu. Ideas and manners were exchanged; commercial relationships were strengthened and cultural ties were established. The character of Alexander was mysterious. He was arrogant, drunken, cruel, and vindictive; but he was also a lover of philosophical thought. He was trained by Aristotle, the master thinker of the then Greece. Aristotle was the disciple of Plato and Plato, a disciple of Socrates.

After conquering many countries, Alexander reached India. Here he got two terrible shocks—one from a native king and another from a monk. Both the shocks brought enlightenment to him. In north-west India, Alexander attacked the small territory of Poros. The latter, though fought heroically, was defeated and made a prisoner. Alexander asked the prisoner as to how he should like to be treated. 'Like a king', came the proud and prompt reply. Alexander appreciated his bravery and secured the alliance of this brave king by restoring his kingdom to him.

The next shock was from an old monk in loin cloth, Dandamis or Dandin by name. Alexander had heard about the monk's knowledge and fame, and had a desire to take him to Greece. So Alexander invited Dandamis to his camp through his envoy. The envoy met Dandamis and requested him to come and meet the emperor. Dandamis asked the envoy about their philosophy. The envoy told him

about Socrates, Pythagoras and Diogenes. At this, Dandamis replied: 'I see that they had only one defect. They gave stress on law and system rather than on natural growth.'

After several earnest requests of the envoy, Dandamis firmly refused to go to Alexander. At this, the messenger was angry and said: 'Do you not know that our emperor is the son of Jupiter and the supreme monarch of the earth? If you agree to his proposal, he will give you immense wealth. But your refusal means death.' Dandamis replied: 'I do not believe at all that Alexander is the son of Jupiter. I am also doubtful whether he possesses wealth or not, because if he had wealth, he would be contented with that, and would never invade other countries and destroy human beings.' He also said that he had neither the necessity nor the desire for wealth. He was not afraid of death. Hearing the punishment of death, Dandamis laughed and said: 'You never told such a falsehood in your life, as you tell just now. Who can kill me?... For I am Spirit unborn and undecaying, never was I born and never do I die; I am the Infinite, the Omnipresent, the Omniscient; and you kill me, child that you are!'

Alexander heard everything from his envoy. He was pleased to hear the profundity of the monk's wisdom, as he had been happy to get the brave reply from Poros. Alexander wrote a letter to the monk seeking enlightenment from him on Hindu philosophy, law and morality, etc.

Dandamis was also pleased to have the humble note from Alexander. In reply, he wrote a letter full of instruction:

'Alexander, I am very glad to know that you are eager to be acquainted with our philosophy, but I believe that you have already got a position in the rank of the *jñānins*. Of course, there is only one impediment in accepting you as a full-fledged

*jñānin*, as you want to conquer the entire human race and subjugate the whole world under your banner. On the other hand, the *jñānins* always try to conquer himself and want to be fully self-controlled. I think your inborn ambition is the great bar to self-knowledge. You want to know our law and customs, morality and views of life, etc. I do not dare to teach you in that line, because I do not have much eloquence and, moreover, you are always engaged in martial expeditions and so do not have sufficient time to hear the scriptures. Yet when you are so desirous in this respect, I should not dishearten you. Please do not expect that I shall speak only sweet, agreeable words to satisfy you. We are simple men. We do not know how to exaggerate or to conceal anything. The Brāhminical life is very pure and simple. Worldly cravings perturb ordinary people, but the Brāhmins are unperturbed and indifferent to them. Conscience is our only guide. We are contented with our own destiny. If any mishap occurs, we do not even feel a little impatient. We have no attachment to food, so our tongues know not what is a delicacy. Without any hard toil, we get fruits from the forest and that is quite sufficient to appease our hunger. As a result, we do not suffer from any disease. The bliss which wells up in our mind, never subsides, except to see the sufferings of people.

“I am Existence, Knowledge, and Bliss Absolute”—this unique idea of our mind brings real freedom and brushes aside cruelty, jealousy, desire, and envy. We do not require any court, as we do not perform any evil deeds. We follow the injunctions of the scriptures *in toto*. We do not torture anybody, so the question of repentance does not arise. Laziness is censurable for us. Happiness creates weakness, so it frightens us. We like

that much endeavour which is sufficient for the sustenance of body, but disapprove extra labour for satisfying desires. The earth produces sufficient crops for everyone. Everybody can have as much as he requires. Birds fly in the sky, cattle happily graze in the field, fish play in the water—we never disturb them. Whatever we wish, we get. We desire nothing beyond our bare necessities. Accumulation of money is something unthinkable to us. Desire begets a thousand desires. As much as a man gets riches, so does his poverty increase in the same proportion. The sun warms us and the dew cools us. The river cleanses our body. The earth supplies herbs, vegetables, and fruits to us as food. The ground is our bed. Worries can never disturb our sleep. Mental peace never allows any anxiety in our heart. The freedom of our soul has unfastened us from fear and bondage. We see each and all as our own brother and the same God is the father of all. Everyone has the equal right to His gifts. We do not cut any living tree to build our hut. A natural cave serves that purpose. It saves us from rain, cold, and sun. We are fearless. So long as we live, we stay in our natural abode, but as soon as we die we merge in the Divine.

‘Dry bark is our cloth. Our women do not like to be ornamented, as they know that pomp and grandeur bring misery. So they always try to unfold the precious jewels within, i.e. sweet, tender qualities. Debauchery is not found among us. Peace reigns over our society. The idea of assassination is beyond our imagination. We never quarrel with strangers and do not know how to bear arms. We foster good relations with our neighbours through courtesy. The goddess of fortune is our only enemy, because we believe that money is the root of all evil. What has happened we accept as inevitable.’



When Alexander received the letter, his curiosity increased and he became eager to meet that wonderful monk in the forest. According to some views Alexander came to the naked ascetic in no time and paid homage to him. The Western monarch stood bewildered before the Brāhmanical spirit of renunciation and fearlessness.

So many centuries have passed away, but history sounds the bells of this Brāhminical spirit. For centuries, India has again and again been conquered and devastated by foreigners—the Greeks, the Mughals, the Śakas, the Hunas, the Portuguese, the French, the British, etc. But none could destroy her spiritual tradition. Swami Vivekananda very significantly remarked: 'I am anxiously waiting for the day when mighty minds will arise, gigantic spiritual minds, who will be ready to go forth from

India to the ends of the world, to teach spirituality and renunciation—those ideas which have come from the forests of India and belong to Indian soil alone.' (*The Complete Works*, Eighth Edition, Vol. III, p. 156)

This historical meeting of East and West illustrates that the West stands for physical might, while the East represents strength born of spirituality. India is a country immersed in thought, as her name signifies. INDIA means BHĀRATA: *Bhā* means light and *Rata* means immersed; i.e. the country which is immersed in light.

So the poet says:

The East bowed low before the blast  
In patient, deep disdain;  
She let the legions thunder past,  
And plunged in thought again.

## ANGUISH OF THE AMERICAN HEART

[These excerpts from a letter of an unknown American will reveal to every sensitive person a very tender aspect of the recent American tragedy—history hijacking on point of a kind of deadly determinism the flowering youth of the country to a dark region of baffling unreason and making them cry in utter despair: 'What is the use!']

What was killed was not a mere Bobby, the idol of the young folk, but hope for betterment, as they saw it. What could be more poignant and pathetic?

Maybe the pilgrims' nation, after having taken a long detour, has nearly come full circle of debonair pragmatism, and facing its own heart, its own blood stream and asking a fundamental question.

The answer would appear to be in being pilgrims again and resuming the pilgrimage, nationally speaking.—Ed.]

SAN FRANCISCO

June 10, 1968

'Here in the United States our hearts are once again heavy and disconsolate in the wake of another national tragedy. Senator Robert Kennedy was senselessly shot down in Los Angeles shortly after making a victory speech following his successful cam-

paign in the California primary election for the Democratic Party Presidential nomination. This, coming barely two months after the murder of another great and good man of our country, the Reverend Doctor Martin Luther King, is almost too much to

bear and one wonders where it will all end and how. Senator Kennedy was the favourite of the majority of young people and of the many minority racial groups in our country, as he was of most of the poor and middle-class income groups. He was the Presidential choice of my own niece and nephew who are both just old enough to vote for the first time, and if their reaction to the tragedy is indicative of the young people as a whole throughout the country, it is heart-breaking. They have almost a "What is the use attitude?" as they felt Senator Kennedy was the only one who understood the turmoil of the present times and who gave any hope of changing things for the better.

'I read in our newspapers that some firms throughout the country are giving up the sale of guns and ammunition even though it is a very lucrative business; that one of them turned over their entire stock of guns, etc. to a local police department; and that another store will no longer deal in toy guns. Our own Mayor here in San Francisco has asked the citizens to turn their guns over to the local police stations. All of this is, of course, a very small start, but a start has to be made somehow, somehow to end violence and destruction and perhaps these ideas will grow and spread and the

young children coming along will grow up not so conditioned to violence as are our present young people. If this happens then even out of this horrible tragedy some small good may emerge. Let us hope so. And I guess if the Kennedy family can carry on in spite of all the tragedy and heartache that has been visited upon them and still want to serve their country in the best way they can, the rest of us certainly have a responsibility to help make the country and the world a saner place as much as it is in our power to do so. As has been said so many times, a person can really only change himself. That is where it must start. You have advised us to pray that we may grow in love and understanding and this we must certainly do. Is it possible that the world may ever be a place where all will be thought of as brothers, no matter what differences there may be in race, colour or creed? You have said, "This world is for getting out of." More and more life as it is in this world makes me realize the truth of this statement and more and more the realization comes that the only goal worth striving for is to grow spiritually, to become pure and one with the Divine, so that one is able to get out of this world, but in so doing to become a source of benefit and good to all.'

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## MUSINGS OF THE MUSAFIR

### ON REACTIONS TO AN ASSASSINATION

Soon after the assassination of Robert Kennedy on June 5, 1968 writings appeared in the Indian press evincing feelings of being shocked and bereaved. Expressions of these spontaneous human sentiments, however, got vitiated in some cases by a strong streak of self-righteousness. With a

clear holier-than-thou accent, and pointing a long accusing finger at the forehead of sorrowing America some mercilessly shot the question: 'Is this advancement?' In some writings were published carefully collected statistics of crimes in America and references were made to history of crimes



in America from the days of Pilgrim Fathers.

Some gravely pondered over the enormity of internal problems in the American way of life so painfully dramatized by assassinations of men like John F. Kennedy, Martin, Luther King and Robert Kennedy.

There is no denying the fact that American way of life has been severely on trial. Pain could be a great teacher if we cared to learn. If a few bullets could cause so much pain and exasperation in a nation, could not endless shower of bombing and killing elsewhere cause some pain? This question might no longer appear 'immoral' to the American people.

What, however, some of the writings needed to have was the healing courtesy of genuine sympathy for a bereaved and shocked people. It was not very humane and honourable to challengingly ask harsh questions of morality to a nation so soon after it had received a stunning blow from the hands of destiny. It is good to remember by individuals and nations that while practice of righteousness is beneficial for all concerned, self-righteousness is pernicious for the simple reason that it can more effectively corrupt any one than any other sin on the catalogue.

Indians would have done well not to forget that their Nation's history was not an unsoiled copy book of maxims. One Indian did shoot across the heart of the Mahatma, and so to say, across the heart of the world for the whole world was truly rocked and shocked by that one killing. Further, if it was true that to this day America had not recovered from the effect of their civil war, it was not as if any Indian knew when India would recover from the shock of vivisection of the country. It was also true that notwithstanding the civil war, the Federation of America stayed united, thanks to Abraham Lincoln, whereas, thanks to all the great leaders of the

country, not only river of blood flowed in India but the fair country was divided into two with all the known and unknown consequences.

Furthermore, if we had to compare notes at some depths, it would be hard to choose between a bunch of outright murderers of individuals, and an army of surreptitious slow assassins who with impunity poison the very springs of life in a country by adulterating so many items of food, drink and even medicines and thus emasculate the whole nation. In America slow assassination of that sort is nearly unknown, whereas in India, practically every one is a victim of such assassination.

The fact is, we all need sympathy. By the Lord's prevailing design there is no nation in the world today so sinless as to be justified to pelt the 'first stone' on sinning America. Thank God, that He has given short shrift to all fulminating accusing fingers. We all are more or less of the same ilk, as long as everyone's blood happens to be red in colour.

Humility will enable us to realize the fact that selective study of all the horrifying and wrong things that have happened in the history of a nation while scrupulously excluding all the good, great, heroic and generous doings, is not a true study of the history of a nation. All facts are values, when truth is searched for and respected.

We all have reasons to be humble. To the extent we have understood this we have become civilized. In days to come not only visionaries, but common men will have to realize that behind every sanguinary act in the world there is the hand of homo-sapiens and behind the blessings of the saint is the heart of the homo-sapiens.

If X is alive here and now and the world is so rotten, somewhere, somehow X has some responsibility in the whole affair. If you will refuse to accept this fact, you are welcome to get out of our bad burning



world and not inflict insult on our injury. We all have need to pray for all (including ourselves!) and suffer with all. If the assassinated is pitiable so is the assassin. Who is not our brother? Who does not need our love?

There is no individual called 'society'. We only are. If we really are, then let us face facts, which too, are. Between all existing things there must be a relation. To acknowledge this is wisdom.

It is no running away with philosophy into the hinterland of the absurd, when we claim that between these two poles of existence typified by the assassin and the assassinated, all problems are human problems and so our home affairs, family affairs. It is a great delusion to think that the gun is exclusively the problem of the Americans however deep they might have taken it into their lives. If we do not have the gun we have the fist, raw stones; we have anger, hatred, avarice. The gun is merely a symbol, the real problem is in the human nature. Beware, crimes are on the increase all over the world. It is no time Indian people sat back indulging in vain glory.

Fortunately the real solution is also in human nature. We have to mine it out.

Americans, intriguingly enough seem to have a fascination for big figures, and so they are fond of publishing neat statistics, however damaging that may be to their own 'image'. And it is so tempting to quote those figures, correct or phoney, from their beautifully produced books to show up the 'ugly Americans'.

But will difficulty to get at any ready statistics in the case of any other nation necessarily mean that we are dealing there with a nation of saints? The case has perhaps a chance of not being that at all. Sanctimonious envy is no virtue.

So the answer to the fundamental problem on hand will not be found in periodi-

cally lifting the accusing fingers to one another at the first looked for and availed opportunity, but in the wisdom of the Lord, if we care to listen and work it out in our lives individually and collectively.

Of the three substantive forces, *sattva*, *rajas* and *tamas*, that build up our phenomenal nature, *rajas*, the activating force is undoubtedly needed for attaining progress and prosperity. But the Lord teaches in the *Gītā*: *rajasastu phalam duḥkham*—'from the unbalanced cultivation of *rajas* issues affliction.' Now, this affliction may find a variety of expressions in case of individuals and nations. American history, geared on tremendous cultivation of *rajas*, has awfully demonstrated the truth of the teaching of the Lord. This is a valuable lesson for every one eager to learn, for which thanks to Americans, who have clinically demonstrated what is to be avoided and what is to be cultivated. This is no small act of piety in a vast historical sense.

Outwardization of energy, when uncontrolled, unguided or uninspired by the substantive force of *sattva*, will of necessity involve us in violent action on small and big scales.

The only way of breaking the vicious circle of determinism in living by uninspired *rajas*, is to learn to judiciously inwardize our energy, by living a daily inner life on individual, social and national plane.

If these assassinations which shocked the world were in the scheme of the Providence, what sense and meaning could they make for Americans and humanity at large? Perhaps this: high standard of living is not a value till it is converted into higher standard of being.

Here comes the inescapable role of neglected religion. Notwithstanding all politics, true religion holds the key to whatever noble things politics aspires to



do. Religions of the world today very urgently need to teach their modern votaries how to inwardize their energies gone wild, and how to become spiritual beings, as distinguished from being mere political, social, economic or religious animals. If these seems to be a slow process, there is no other yet known to man, which could lift away homo sapiens from a human situation symbolized by multiplying assassinations, which even now shock the world, and organized collective murders called wars, which strangely, do not any more seem to shock mankind.

\* \* \*

So much palpable affluence yet so little intrinsic wealth to fall back on; so much shouting religion yet so little light on the path to go by; so much mad-mad rush-crush on the freeway yet so little comprehension about the way of the free; such accumulation of power yet so much frightful fear: such dexterous outer engineering yet such colossal inner instability; such

generosity coexisting with so much cruelty; so much democracy yet so little freedom even so much as to be merely given to live and work with your ideas; so much enjoyment going hand in hand with such maddening pain,—[O Lord, are You amused or bemused!]  
—this agony of man risen as a result of mad churning of the ocean of life in a part of the world, challenges you and me to look above and within, to weep and pray, to seek and find to arise and awake, to dare and do, better, nobler and truer.

If every bullet, shot, has not passed through my heart, I am yet to be.

It is better to wipe tears of every one indiscriminately without asking why, than to scoff at them with or without discrimination, for you do not know how soon your tears will cry for being wiped.

O Lord, on the turrets of all prison houses of man's 'freedom' when will the thunder of Your love break, and man flame forth in the freedom that is Yours?

## NOTES AND COMMENTS

### IN THIS NUMBER

Swami Turiyananda, a direct disciple of Sri Ramakrishna, did not leave any written work. However, in his letters, we have an illumined soul's abundant spiritual inspiration, and intimate guidance to earnest seekers. The letter published in this issue is translated from original Bengali.

In the Editorial 'Answer' though Himalayan is not for the elect or select few, but for every human being.

On this almost everyone's problem, 'How to overcome anger', we present here in free

rendering some authentic teachings of Śrī Vidyāranya Swāmi, Fourteenth century author, from his work *Jivanmukti Viveka*.

Professor P. S. Naidu, formerly Member of the Commission for Scientific and Technical Terminology, Government of India, presents here an illuminating discussion on 'Contemporary Science and Truth'.

'The Philosophy of Service' by Swami Ranganathananda of the Ramakrishna Order is continued from the previous issue, and will be concluded in the next.

Sri P. Sama Rao, B.A., B.L. (Advocate) of Mysore writes on 'The place of Nature in Indian Art'.

Brahmachari Jnana Chaitanya is of the Ramakrishna Order. His article 'A Western Monarch meets an Eastern Saint' depicts one of the interesting episodes of ancient Indian history.

These excerpts from a letter of an unknown American, records some vibrations of the anguish of the American heart caused by their recent national tragedy.

Here comes in the *musafir*, a way-farer, from the edge of things and thoughts to muse in our columns, for how long we do not know. That is his way. And what a subject he chooses!

#### HARVEST OF SORROW AND SORROW OF HARVEST

Harvest of sorrow has been the fate of all nations in different cycles of history. No nation has a history without sorrows on record. Some nations have made wonderful uses of sorrows, e.g. today's Japan and West Germany. For tears shed, they have reaped bunches of smiles. Many others have yet to learn how to turn experienced sorrows into seed-beds of desired well-being.

In India, very recently we have had an unenviable harvest of sorrows. Only the other day—we are not speaking of the days of dependence but of independence—we had to fight famine in Bihar, U.P., W. Bengal and Orissa. At the time of this writing we are still having food scarcity in Orissa and that with a bumper crop in the country. In a country of agricultural economy, with thousands upon thousand acres of land lying fallow, we had not enough food to go round in the country from the produce of the soil of the nation. Wheat

had to travel from half way across the world before chappatis could be baked in our cottages.

The harvest of sorrow we had in the food front seems to have brought home to us one precious lesson: that Indians must produce all the food they need and more on their own soil, within the country. This can be done and must be done.

Imagine what Japan would have done with all the land India has! Japan's is an industrial economy. Yet what distinctly impresses one while in Japan, is the peoples' devoted self-application to agriculture. It will be hard to find a fallow land in Japan, and a piece of land where water has not been brought to through some low-brow indigenous device. Moreover, one receives the impression as though individual care is being taken of every plant. This perspicacious and vigorous agricultural devotion we must induct in the national life of India.

This is the first condition of building up a prosperous India. Otherwise everything—our politics, economics, our planning, foreign policy and future, our supposed unity and society—all may go awry.

We do poignantly realize today that even in these days of growing interdependence among nations of the world, the truth remains that by and large the salvation of a people is in its soil, as much as salvation of the soil is in its people.

There are certain appreciable signs to show that nationally speaking we are at last determined to produce all the food we need within the country. Of late our food production has shown an upward curve.

Strangely, however,—or not strangely at all—this welcome situation caught us napping! The psychosis of scarcity continued to have so much hold on us, that nationally speaking, we were shy and not realistically prepared to honourably receive an era of plenty in our thresholds. Sending



thousands of bags of wheat in open wagon in the rainy season, whoever may be responsible for such stupendous acts of un wisdom, does little credit to Indian systems of organization and efficiency from top to bottom. The nation should be ashamed that food rots in the country in railway yards, while people yet go hungry in many pockets of destitution all over the country. What a damaging reflection on our methods of distribution!

We need to take certain firm, deliberate and long term steps in this direction lest we should have sorrow of harvest which any day will be more unbearable than the harvest of sorrow. We must be prepared for any eventuality: another bigger bumper harvest to follow this one or disastrous failure of crops while doing our best. That will be a fool-proof way of facing the future.

The augmentation of our food production must go hand in hand with judicious conservation and proper distribution. Conservation presupposes adequate storage system. The entire storage of food grains need not necessarily be done in the godowns of Food Corporation of India or those of dealers in grains. Ways may be searched for to encourage people at large to store up their year's food. This will lessen the strain on Government agencies who have the responsibility for storing grains and protecting them from harm. If all the rats in the country are to be fought by the Government, an army will have to be maintained for that very purpose for which new taxation will be necessary. But surely every house-owner can fight a few rats in his own house and can also easily see that his part of the food storage does not get rotten.

Thus, along with distribution of food, some of the difficulties in protecting the stores of food will also have to be distributed too. This conservation-cum-distribution

method, when handled through co-operative system, might prove to be an economic boon to the low income group of people. Waste of any kind in a world of exploding population and diminishing resources is a crime; it is heinous crime in an economically wobbling country. Therefore, we should conserve the last grain of food with care and affection. Conservation, however, should be discreetly distinguished from hoarding. Hoarders, who are apt to create artificial wants for selfish gain must get what they deserve for trading as they do in human suffering—deterrent punishment. Tillers of the land must also get what they deserve—satisfying rewards in terms of money and recognition.

Farmers' growing enthusiasm for improved, modernized and intensive cultivation needs to be helped to grow in a sustained manner.

Plenty may wreck a country in a violent manner when it does not go hand in hand with proper distribution. Greater production by itself is not an economic value until it has flowed into streams of appreciated distribution. Cupidity of men is a kind of stupidity which wears a clever face and beguiles even the wily. Not to check this with a firm hand is to work for self-destruction. For this, wakeful and above-board governmental measures are necessary. On the other hand, if we are not sure that we are dealing only with saints and perfected Karma-yogis, it is necessary to acknowledge the profit motive of growers of food in an enlightened manner.

For making proper distribution an accomplished fact in India, we require more roads, wheels, charity, imagination, and above all, more self-discipline. We need make more dynamic use of all our waterways by interconnecting all our rivers wherever possible.

One of the root causes of America's material prosperity is the superb mobility

provided by the network of well laid excellent roads.

More investments on durable roadways will minimize recurrence of ghastly sights of rotting food in the sight of hungry people. For the purpose of transport we also may think of manufacturing more hardy vehicles suitable for our terrain.

It is also necessary that we look more to the positive side of our possibilities and achievements than to our contingent failures, coming once in a while. Only determined and disciplined optimists can snatch the prizes of life from the willing or unwilling hands of destiny.

In 1945 Japan was a shattered country, militarily, psychologically, morally and eco-

nomically. Today, 1968, Japan has not only wiped out almost all scars of defeat, but risen higher in prosperity and is giving hard competition in industrial products in all the approachable markets of the world. What are the secrets of Japan's phenomenal recovery?

The simple secrets are determination, self-discipline, and capacity for hard organized work.

Let it be remembered that India is not a dependent nation but a nation which is arisen. We can do the same and more provided we nationally develop the same virtues. If we fail to do so for any combination of reasons, we may well have been working for sorrow of harvest, golden harvest at that!

## REVIEWS AND NOTICES

**THE WAY TO THE DIVINE.** By SWAMI YATISWARANANDA. Sri Sharada Sevika Mandali, 1/79 Vanivilas Road, Bangalore-4. Pages 227. Price Rs. 5 or \$ 3 or Sh 25.

Swami Yatiswarananda Maharaj was a Vice-President of the Ramakrishna Mission. Innumerable devotees of God sought the Swami's help in the path of God and the latter gladly gave himself for them. This book is a collection of a series of spiritual talks which the Swami delivered before a select group of friends and devotees in the pre-war Germany where he was deputed by the Ramakrishna Mission to spread Vedānta and the gospel of Sri Ramakrishna and Swami Vivekananda. Every page of the book is rich with sublime spiritual thoughts presented in a simple and lucid style. The Swami's mastery over the subject is clearly revealed in his wonderful way of handling the intricate spiritual problems which an aspirant faces while progressing on the path of God and their suitable solutions with appropriate citations from the scriptures and practical life. A mere reading of the book transports one to a different world, for the time being. The spiritually inclined people are bound to derive great benefit from this publication.

Besides a Preface from the pen of Sri S. S.

Raghavachar, Professor of Philosophy, University of Mysore, the book contains fifteen chapters on different religious subjects all relating to practice of spirituality and its perfection. The first three Chapters deal with the Path Divine and the matter of life's infinite journey on this royal road. Thereafter, the difficulties, dangers and risks involved in the life are fully explained in the next three Chapters: 'Warnings and Hints for the spiritual aspirant'; 'Steps to Meditation and Self-realization'; 'Spiritual Struggle and Achievement'. Then the aspirant is made familiar with relevant spiritual informations required in the path of God in the next six Chapters and finally the crest of spirituality is presented in 'Be ye transformed'. The last two Chapters present thoughts relating to yogic and Vedāntic approach to the life Divine.

The enthusiasm and devotion with which the publishers have brought out this beautiful pocket size edition in a short time deserve all praise. They have done a great service to the spiritually inclined public in general and the devotees, friends and admirers of the Swami in particular by presenting these precious words in book form. This will be a valuable addition to the religious literature of the world.

S. T.



**CHALANASHUDDHI OR NATURE FORGING TOWARDS SARVODAYA.** BY APPA PATWARDHAN. Navajivan Publishing House, Ahmedabad-14. Pages 164. Price Rs. 2.25.

The author tries to show in this slender volume that 'Sarvodaya' (the good of all) is the law of Nature. His argument may be summed up as follows: Imperishable metallic currency was replaced by perishable paper currency at a certain stage of economic growth and it is the durability of the former, as contrasted with the perishability of all wealth or goods, which is the source of rent, interest etc. ... The introduction of paper currency would have led naturally to the abolition of rents and interests. But artificial support to the former stood in the way. A day is sure to come when awakened masses will force governments all over the world to abolish interests. The era of capitalism will come to an end. That of an Age of sharing will begin.

The author's arguments are quite convincing.

S. B. MUKHERJI

**WHAT'S IT ALL ABOUT AND WHAT AM I?** BY RICHARD B. GREGG. Navajivan Publishing House, Ahmedabad-14. Pages 192. Price Rs. 5.

The author Mr. Richard B. Gregg has long made his mark as a serious writer. He emphasizes in the present volume that humanity stands at the cross-roads today, that strains, stresses and changes in the lives of individuals and communities bewilder us. Our thoughts, feelings and expectations are confused and troubled.

Mr. Gregg claims that his is a book of ideas, which actually is, and catalogues the ideas which have helped him most in finding a meaning for his life and also for events in the world. He describes some of the great forces behind social events and some of our powers 'by which we can keep above the waves and direct our lives meaningfully and with satisfaction.' These ideas, the author believes,—and we agree with him—may enable others to work out the meanings of their own lives and of themselves. We recommend the volume to all serious readers.

S. B. MUKHERJI

**VEERASAIVA VACHANAS AND VACHANAKARAS.** BY P. SAMA RAO. Bellary Sahitya Akademi, Bellary (Mysore). Pages 318. Price Rs. 3.50.

In the course of his introduction to this collection of his renderings of some notable *vacanas* (aphoristic sayings) of the Veeraśaiva Saints, Sri

Rao points out how this movement succeeded in giving a broad base to the teachings of the Seers of the Veda and the Upanisads which were till then available only to the limited few who were conversant with Sanskrit language and culture. The Veeraśaiva minstrels democratized the high knowledge of the ancients, re-enlivened in their own experience; they rebuilt the bridge between the spiritual and the secular (which had broken down in the post-Upanisadic era) and gave life its full meaning as a field for fulfilment. The author gives brief accounts of these leaders of the Veeraśaiva reformation viz. Basava, Akka Mahadevi, Chowdayya and others and then presents his translation of select couplets on various subjects. These sayings have both a spiritual and a didactic content and merit a careful study.

The book deserved a better get-up.

M. P. PANDIT

**SHREE SWAMINARAYAN—LIFE AND PHILOSOPHY.** BY H. T. DAVE. SHREE AKSHAR PUROSHOTTAM (Swaminarayan) Sanstha, Bochasan (Gujrat). 1967. Pages 184. Price Rs. 10/-.

As pointed out by Dr. K. M. Munshi in his Foreword Mr. Dave has done "distinct service" by publishing the life and philosophy of Swami Sahajānanda or Swaminarayan (1781-1830) who exercised great influence in Gujrat, Kathiawad and U.P., and whose influence was very wholesome in the dark days of foreign domination.

The book having two Parts and twenty eight chapters treats of the life and philosophy of Swaminarayan, some contemporary saints, and at length the two important works of Swamiji namely, 'Vachanāmrita' or his philosophical treatise and 'Śikṣāpatri' or a code of behaviour and education.

The Swamiji was an upholder of Varṇāśrama Dharma, of Śāstras and of Viśṣṭādwaitavāda of Sri Ramanuja. A great scholar and ascetic, he travelled all over India preaching the gospel of India's revivalism in her own time-old philosophy. In spite of opposition and persecution of his followers, the Swami continued his work with a true missionary spirit. His fame spread far and wide and in the classic meeting of Sir John Malcolm, the then Governor of Bombay, and the Swami, Malcolm asked for the famous boon, "May the Lord bless me, and may the Lord bless my enemies." (p. 120) The Swami made the famous prophesy, "So long as you represent the ideal of a true ruler, you shall continue to rule this land".

It is a very scholarly, instructive and inspiring book and the writer must be congratulated for



writing such a book. We hope in the future editions some shortcomings will be removed to make it more useful. Thus, the contents should mention the plates reproduced, there should be a proper index which will surely make the book more useful and spelling mistakes such as "frought" (p. 66) should be corrected.

DR. P. N. MUKHERJEE

**'M'—THE APOSTLE AND THE EVANGELIST VOL. I.** BY SWAMI NITYATMANANDA. Sri Ramakrishna Sri Ma Prakashan, Civil Lines, Rohtak. Pages 401. Price Rs. 10.

'M' or Sri Ma stood for Mahendranath Gupta and he was a direct disciple and evangelist of Sri Ramakrishna Paramahansa. 'M' was the author of the noted work *Gospel of Sri Ramakrishna* in Bengali, considered unique in the literature of hagiography by eminent savants and humble spiritual seekers, all on the world. The book was indeed wonderful. It was quite an original move and it attempted to bring before the reading public the life and the teachings of a great teacher untarnished by the writer's mind. The book under review talks of the Gospel-writer and bears a record of his talks on God, of his ideas and interpretations of the Upaniṣads, the *Gītā*, the *Bhāgavata*, The Purāṇas, the holy Bible, and the Quran Sharif and last of all a commentary on the 'Gospel' itself. Many new points have been discussed herein; many intricate questions like the working of grace, Karma, *avatāra* are touched upon with the sure hand of an adept.

The book deserves a careful reading and we recommend the book to all lovers of world religion.

DR. S. K. NANDI

**GURU RAMANA** 3rd revised and enlarged edition. By Sri S. S. Cohen, Sri Ramanashramam Tiruvannamalai. 1967. Page 164 plus 8. Price Rs. 2-50.

This is a third edition and no elaborate review is called for, because readers would have become familiar with the quality and contents of the volume. This is perhaps the very best of the elucidations of Sri Ramana Maharshi's cryptic formula—WHO AM I, through a record of intimate conversations with him of the author.

The format is neat and the price modest.

P. SAMA RAO

## SANSKRIT

**VEDAŚĀSTRASAMGRAHA.** 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 vast subject. The present work, which is the first volume of the series, contains representative selections from the Vedas, Upaniṣads, Brāhmaṇas, Āraṇyakas, Vedāṅga texts, Smṛtis, Alaukāra 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. PANDIT

**PANCAPĀDIKĀ-PRASTHĀNAM.** BY SATCHIDANANDENDRA SARASWATI. Adhyatma Prakasha Karyalaya, Holenarsipur, Hassan District, Mysore State. Pages 34 plus 172. Price Rs. 4.

Śrī Śaṅkara's Advaita philosophy has a before and an after. Though Advaita, as a system of philosophy, is largely the contribution of Śrī Śaṅkara, the ground had been prepared for it by thinkers like Gauḍapāda, Govindabhagavatpāda, Bhartṛhari and Brahmadatta. Similarly, the system received fuller and clearer treatment in the hands of thinkers who came after the great Master. Chief among the latter are Padmapāda, Sureśvara, Vācaspati Miśra, Citsukha and Amalānanda. It is inevitable that differences should arise among the writers in respect of minor doctrines. These differences crystallized in course of time and came to be classified under two heads—the Vivaraṇa-Prasthāna and the Bhāmatī-Prasthāna.

Of these, the former is traced to Padmapāda's commentary on Śrī Śaṅkara's *Sūtra-Bhāṣya*. But it took definite shape in Prakāśātman's Vivaraṇa which is a further exposition of Padmapāda's work. This is a fragment known as *Pañcapādikā*. But in reality, it does not cover even the first five *pādas* of the *Vedānta-Sūtra*. It does only with the first four. The traditional story is that Padmapāda had actually written a commentary on the first five sections of the *Vedānta-Sūtra* and had left it in his uncle's house at Srirangam when he went on a pilgrimage to Rameswaram. In his absence, the work is said to have been burnt. When Śrī Śaṅkara came to know of it, he restored his



disciple's commentary from his memory. He could remember what Padmapāda had written only upto the end of the first four sections.

Whatever may be the story behind it, the fact remains that it is fragmentary work. The author deals with the *Adhyāsa-Prakaraṇa* of his Master in great detail. The book under review, however, makes out that Padmapāda's exposition differs in material respects from the views developed by Śrī Śaṅkara. The author lists six points of major difference between Padmapāda's elaboration of the *Adhyāsa-Bhāṣya* and the statements of Śrī Śaṅkara. Similarly, he mentions other points of difference in respect of the *janmādi-sūtra*. The author's contention is that these differences are radical and have to be traced to some other source, though he is unable to find out what exactly it is. In his opinion, Śrī Śaṅkara's thought has to be kept clear of that of his disciple, Padmapāda.

There is general agreement among scholars that Śrī Śaṅkara's writings are self-explanatory and do not stand in need of any further clarification. His work is an organic whole and can stand all by itself. It is also agreed that later writers on the subject have added little by way of substantial worth to the solid utterances of the great Master. His writings can be trusted to deliver the message of Advaita without the aid of any of the later commentaries. In them, we have the pure wells of Advaita undefiled. Whatever one may think with regard to Padmapāda's differences with his Master, there can be no two opinions as regards the advisability of keeping Śrī Śaṅkara's teachings clear from all the later developments.

To prove that Śrī Śaṅkara has clear and consistent notions about all the points he has dealt with, the author has taken great pains to collect passages dealing with the same theme from his commentaries on the Upaniṣads, *Brahma-Sūtra* and *Bhagavat-Gītā*. These passages convincingly show that Śrī Śaṅkara knew his mind and was never in doubt about anything. The work is worth careful study by all interested in the Advaita of Śrī Śaṅkara. It is unfortunately marred by many misprints. It is hoped that they will be removed in the subsequent editions.

M. K. VENKATARAMA IYER

### SANSKRIT—ENGLISH

VĀDARATNAVALĪ. BY VISHNUDASACHARYA, Padamunnur Narayanacharya Sanmana Samithi, Udipi (S. Kanara). Pages 171. Price Rs. 5.

Philosophy is said to be the grammar of spiritual

experiences and sooner or later, one has to undertake the study of the grammar in order to achieve mastery in the language. Philosophical truths are usually arrived at by the method of logical analysis and argument and polemics plays a prominent part in them. Though these earnest enquiries after Truth have their field of operation in the mental and intellectual planes and one may wonder how far these may be useful to grasp the Truth beyond the thinking mind and the intellect, one cannot underrate the value of such mental exercises and intellectual gymnastics. In fact, they make the mind and the intellect, the highest evolved instruments of man, more cultivated and keener and the chances of the Truth descending in such a mind are greater.

The work under review is a polemical piece on Madhva Vedānta written by one of the stalwarts of the creed, Sri Vishnudas Acharya. As usual with these texts, the Sanskrit is crisp and full of vigour, arguments are advanced dexterously and the opponents' stand analysed meticulously to show its unsustainability.

Śrī Madhavācārya holds the world to be real and not *mithyā* and he subscribes to the view of dualness of Īśvara and Jīva. Vishnudas Acharya propagating the tenets of Madhva, exclaims that the world is as real as Brahman, *yādṛśam brahmaṇaḥ saṭvam tādrśameva*. He gives twenty interpretations of the *Mahāvākya* 'tattvamasi' and proves that *tat* and *tvam* are not one and the same. In the fifth chapter of the text, he deduces convincingly that the Vedas are *apauruṣeya*, not originated in man.

It is a thought-provoking treatise on Madhva Philosophy.

M. P. PANDIT

### FRENCH

MYTHES ET RELIGIONS DE L'INDE. PAR SWAMI NITYABODHANANDA. G. P. Maisonneuve & Larose, Paris. Pages 204.

The author of this well-planned book covers a large ground in discussing the origins, developments and influence of Hindu Mythology across the ages. He traces the background of Deities like Trīmūrtis Śiva, Durgā, Gaṇeśa from the Vedic times and shows how the symbolic and spiritual Sikhism, Christianity and the religion of the Parsis

element in these accounts links man with the supernatural. Chapters on Buddhism, Jainism, are well-informed and governed by the sense of an underlying unity of Truth. The last chapter on ritual goes behind and beyond the physical

aspect of the ceremonies and explains their significance in the spiritual evolution of man.

The book is a balanced and rational exposition.

M. P. PANDIT

## NEWS AND REPORTS

### THE VEDANTA SOCIETY OF ST. LOUIS U.S.A.

#### REPORT FOR 1967-68

*Weekly services and monthly classes:* Swami Satprakashananda, the Head of the Centre, conducted regular services in the Society's chapel on Sunday mornings and Tuesday evenings and expounded *the Gospel of Sri Ramakrishna* in his monthly class on the first Thursday of every month. On Sundays he spoke on religious subjects and on Tuesdays conducted a meditation and explained the Upaniṣads. The meetings were open to all. Other than the members and friends of the Society many came from different religious and educational centres.

*Lecture Engagement:* The Swami was invited to speak at Maryville College of the Sacred Heart, Webster College, Kenrick Catholic Theological Society, McClellan High School, and twice at Concordia Theological Seminary and twice at Nerinx Hall High School. He spoke on different aspects of Hindu religion and philosophy.

*Anniversaries:* The birthdays of Śrī Kṛṣṇa, The Buddha, Śaṅkara, Sri Ramakrishna, The Holy Mother, Swami Vivekananda and Swami Brahmananda were observed with devotional worship in the shrine and a special service in the chapel. Other festivals such as Good Friday, the worship of the Divine Mother, and Christmas Eve were also observed.

*Vedanta Society of Kansas City:* The Swami paid a visit to the Vedanta Society of Kansas City and gave a public lecture there.

*Other activities:* During the year the Society received as many as thirty-five guests and visitors from various places. The Swami gave eighty-eight interviews to earnest seekers of spiritual instruction and to others who came for the solution of their personal problems.

### RAMAKRISHNA MISSION VIVEKANANDA SMRITI MANDIR, KHETRI (RAJASTHAN)

#### REPORT FOR 1966-67

This Smriti Mandir conducted the following activities during the period under review:

*Cultural and Religious:* The centre conducted weekly classes on the Bhagavad Gītā and observed the birthdays of Sri Ramakrishna, Holy Mother and Swami Vivekananda and other important festivals.

*Medical:* In its Maternity Home and Child Welfare Centre 36 indoor cases were taken care of. The staff of this centre paid 3752 ante-natal and 357 post-natal visits.

*Educational Activities:* In the Sarada Shishu Vihar (Kindergarten) started on 24 January 1965, there were 95 students on the roll of which 47 were in K. G. class, 36 in class I and 12 in class II. The library and the park attached to the school are the source of joy to the children.

*Library and Reading Room:* It contained during the close of the period 3355 volumes; 1357 books were issued to the reading public whose average attendance was 50. Three dailies and 36 journals were made available in the Reading Room.



# RAMAKRISHNA MISSION

## SWAMI VIVEKANANDA MEMORIAL

### AN APPEAL

It was a long-cherished desire of the devotees and admirers of the great Swami Vivekananda that a fitting memorial to the Swami be raised on his hallowed birth-place at Simla in Calcutta. The authorities of the Ramakrishna Mission have great pleasure in announcing that, at long last, it has been possible for them to take effective steps towards the realisation of the object. A Committee under the name of the Ramakrishna Mission Swami Vivekananda Memorial Committee has been appointed with Swami Sambuddhananda as its Secretary. The Committee has its temporary office at 11, Simla Street, Calcutta-6 in the vicinity of Swamiji's birth-place, and considerable progress has been made towards the acquisition of the ancestral house of Swamiji at 2 and 3, Gourmohan Mukherjee Street, Calcutta-6, where the proposed memorial is to be put up. Deeds of purchase of these two plots are already complete while the other plots are under Government acquisition.

It has been proposed tentatively that, besides a suitable structure to the sacred memory of Swamiji, the memorial will comprise, among other things, the following:—

- (A) A Public Library with a Reading Room with facilities for comparative study and research in religion and philosophy;
- (B) A commodious Auditorium for lectures and cultural functions;
- (C) A Vivekananda Museum comprising books on and by Swamiji published in different languages of the world;
- (D) All his available photographs as also of persons and places connected with him; and various other exhibits connected with him;
- (E) Microfilming of Swamiji's original manuscripts, letters, etc., and other articles used by him, if available, with a view to preserving them for future generations.

This memorial, as such, will develop into an institution of great importance, both national and international, and will go a long way to help the admirers and lovers of Swamiji of all castes and creeds to acquire and obtain specialized knowledge about his personality, philosophy and message.

The proposed building and other requisites for this unique memorial will naturally have to be suitable for the purpose which the organisers have in view. The acquisition of the site and the construction of the building will roughly require about Rupees Fifty lakhs (Rs. 50,00,000.00) to start with. We appeal, therefore, to the generous public and philanthropic bodies to come forward with their mite to help in this noble cause and make it a success which it deserves.

Contributions, however small, will be thankfully accepted by the Secretary of the Memorial. Cheques may kindly be crossed and drawn in favour of the Ramakrishna Mission Swami Vivekananda Memorial. Contributions may be sent also to any one of the following centres of the Ramakrishna Math and Mission:—

1. Ramakrishna Mission, P.O. Belur Math, Dist. Howrah.
2. Ramakrishna Mission Swami Vivekananda Memorial, 11, Simla Street, Calcutta-6.
3. Ramakrishna Mission Institute of Culture, Gol Park, Calcutta-29.
4. Ramakrishna Math, 1, Udbodhan Lane, Calcutta-3.
5. Ramakrishna Mission, Ramakrishna Ashrama Marg, New Delhi-1.
6. Ramakrishna Ashrama, Khar, Bombay-52.
7. Ramakrishna Math, Mylapore, Madras-4.

SWAMI VIRESWARANANDA,  
*President,*

Ramakrishna Math and Mission,  
Belur Math, Howrah (India).

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