



Prabuddha Bharata

VOL. LXXVI

NOVEMBER 1971

No. 11

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

SRI RAMAKRISHNA ANSWERS

Question (asked by a Brahmo devotee): 'Sir, can't we realize God without complete renunciation?'

Sri Ramakrishna: 'Of course you can! Why should you renounce everything? You are all right as you are, following the middle path—like molasses partly solid and partly liquid. Do you know the game of nax?¹ Having scored the maximum number of points, I am out of the game. I can't enjoy it. But you are very clever. Some of you have scored ten points, some six, and some five. You have scored just the right number; so you are not out of the game like me. The game can go on. Why, that's fine !

'I tell you the truth : there is nothing wrong in your being in the world. But you must direct your mind toward God; otherwise you will not succeed. Do your duty with one hand and with the other hold to God. After the duty is over, you will hold to God with both hands.

'It is all a question of the mind. Bondage and liberation are of the mind alone. The mind will take the colour you dye it with. It is like white clothes just returned from the laundry. If you dip them in red dye, they will be red. If you dip them in blue or green, they will be blue or green. They will take only the colour you dip them in, whatever it may be. Haven't you noticed that, if you read a little English, you at once begin to utter English words: *Foot fut it mit?*² Then you put on boots and whistle a tune, and so on. It all goes together. Or, if a scholar studies Sanskrit, he will at once rattle off Sanskrit verses. If you are in bad company, then you will talk and think like your companions. On the other hand, when you are in the company of devotees, you will think and talk only of God.

'The mind is everything. A man has his wife on one side and his

¹ In the Indian card-game of nax the object is to stay in the game by scoring under seventeen points. Anyone scoring seventeen points or more has to retire.

² Sri Ramakrishna was merely mimicking the sound of English.

daughter on the other. He shows his affection to them in different ways. But his mind is one and the same.

'Bondage is of the mind, and freedom is also of the mind. A man is free if he constantly thinks: "I am a free soul. How can I be bound, whether I live in the world or in the forest? I am a child of God, the King of kings. Who can bind me?" If bitten by a snake, a man may get rid of its venom by saying emphatically, "There is no poison in me." In the same way, by repeating with grit and determination, "I am not bound, I am free", one really becomes so—one really becomes free.

'Once someone gave me a book of the Christians. I asked him to read it to me. It talked about nothing but sin. (*To Keshab*) Sin is the only thing one hears of at your Brahmo Samaj, too. The wretch who constantly says, "I am bound, I am bound" only succeeds in being bound. He who says day and night, "I am a sinner, I am a sinner" verily becomes a sinner.

'One should have such burning faith in God that one can say: "What? I have repeated the name of God, and can sin still cling to me? How can I be a sinner any more? How can I be in bondage any more?"

'If a man repeats the name of God, his body, mind, and everything become pure. Why should one talk only about sin and hell, and such things? Say but once, "O Lord, I have undoubtedly done wicked things, but I won't repeat them." And have faith in His name.'

Question (asked by Mr. Choudhury): 'How can one see God?'

Sri Ramakrishna: 'Not with these eyes. God gives one divine eyes; and only then can one behold Him. God gave Arjuna divine eyes so that he might see His Universal Form.³

'Your philosophy is mere speculation. It only reasons. God cannot be realized that way.

'God cannot remain unmoved if you have raga-bhakti, that is, love of God with passionate attachment to Him. Do you know how fond God is of His devotees' love? It is like the cow's fondness for fodder mixed with oil-cake. The cow gobbles it down greedily.

'Raga-bhakti is pure love of God, a love that seeks God alone and not any worldly end. Prahlada had it. Suppose you go to a wealthy man every day, but you seek no favour of him; you simply love to see him. If he wants to show you favour, you say: "No, sir. I don't need anything. I came just to see you." Such is love of God for its own sake. You simply love God and don't want anything from Him in return.'

³ An allusion to the eleventh chapter of the *Bhagavad-gītā*.

ONWARD FOR EVER!

Be therefore spiritual first ; have something to give, and then stand before the world and give it. Religion is not talk, or doctrines, or theories ; nor is it sectarianism. Religion cannot live in sects and societies. It is the relation between the soul and God ; how can it be made into a society ? It would then degenerate into business, and wherever there are business and business principles in religion, spirituality dies. Religion does not consist in erecting temples, or building churches, or attending public worship. It is not to be found in books, or in words, or in lectures, or in organizations. Religion consists in realization. As a fact, we all know that nothing will satisfy us until we know the truth for ourselves. . . . The first ideal of this attempt to realize religion is that of renunciation. As far as we can, we must give up. Darkness and light, enjoyment of the world and enjoyment of God, will never go together. 'Ye cannot serve God and Mammon.' Let people try it if they will, and I have seen millions in every country who have tried ; but after all, it comes to nothing. If one word remains true in the saying, it is, give up everything for the sake of the Lord. This is a hard and long task, but you can begin it here and now. Bit by bit we must go towards it.

Wickham

TIME AND THE TIMELESS IN HUMAN LIFE

EDITORIAL

I

'What is time?' With this apparently simple question you could possibly stump many an intellectual egotist. Looking at the watch on his wrist or at the sun or moon above his head would hardly rescue him from the predicament. None the less, modern man is extremely time-conscious. Everyone seems to be breathlessly running, trying to catch up with something or other. It is as if an invisible tyrant, whip in hand, ruthlessly pursued every one, each hour and minute. Why do people scurry like that? In the land of the Red Queen of *Alice in Wonderland*, everyone ran very hard but remained where he was. To the surprised Alice's question, the Red Queen replied: 'Now here, you see, it takes all the running you can do to keep in the same place!' Running hard but not getting to anywhere—this is the price we have to pay for living in the modern, progressive society.

Modern man may not know what time is. But he can measure it accurately. He has come a long way from hour-glasses and sundials to chronometers and atomic clocks. But measuring time, however accurately, is not the same as knowing it. The nature of time remains elusive and mysterious. St. Augustine expressed the idea beautifully: 'If no one asks me, I know ; if I have to explain to someone, I don't know.'

An impetuous river of time, with various currents at different velocities, is bearing away everything in the universe. Our planet's axial and orbital rotations make the current of sidereal time. The physiological time depends on the ductless glands, tissues, and humours, and their reciprocal relations. Consciousness acted upon by external stimuli records its own motion, the series of its states, and that is the

stream of psychological time. Geological phenomena, which are a part of the bewilderingly complex cosmological process, have their own deliberate glacier-like movement. Thus the mighty lava-flux of duration moves resistlessly carrying everything into the yawning jaws of death and destruction. Said Henri Bergson: 'Duration is the continuous progress of the past which gnaws into the future and which swells as it advances. . . . The piling up of the past upon the past goes on without relaxation.'¹

Man is doubtless a creature of time and hence of history. Does he claim to make history? No, he only records it. He is the effect of several temporal series. He is also the intelligent witness, however young and evanescent, of the cosmic pageant. Is man, then, a helpless straw in the remorseless flux of time? No, there is something in man which defies time. That is the divine and timeless dimension, beyond the grasp of the space-time anvil and hammer. Space-time is death but divinity is deathless. An old Hindu legend illustrates this point. Mārkaṇḍeya, the son of a sage, was fated for a premature death. But he becomes immortal by lovingly seeking shelter in Śiva, the timeless reality. Śiva conferred immortality on him because Mārkaṇḍeya had the Śiva-dimension in him. 'Man is a horizon,' said St. Thomas, 'a line where heaven and earth lose their boundaries and merge their qualities.' Says Śrī Kṛṣṇa: 'An eternal portion of Myself has become the embodied soul in the world of living beings.' Man is the playground of the temporal and the timeless verities.

II

If some intellectual pretenders fail to grasp what time is, they might be condoned.

¹ *Creative Evolution* (Tr. by Arthur Mitchell, Pub. by Henry Holt and Co., Inc., New York), pp. 4-5

Even great thinkers and philosophers have not succeeded in arriving at a final understanding of time. To say that it is the interval between two successive events is correct but elementary. Vedic and Buddhist thinkers have discussed time and Greek philosophers, like Heraclitus, have speculated on it. Modern Western philosophers like Henri Bergson and Samuel Alexander have made it the central concept of their thought-systems. Einstein compelled modern theoretical physics to weld time with space and accept space-time continuum as a basic postulate. Yet time remains an extraordinarily subtle category. Sun and stars, moon and tides, watches and clocks only snip the expansive fabric of time into fragments of aeons, years, seasons, days, hours, and so on. Real duration, as Bergson emphasized, cannot be comprehended by the intellect.

To the materialistic philosophers, time has tremendous reality and possibilities. For them evolution and history are a continuous unfolding of the potentialities of matter and man. Man is the central theme and purpose of this endlessly unfolding drama of temporal events. Through evolution and revolution, through advances in science and technology, through the overcoming of evil in nature, human triumph and happiness are assured. The materialist is completely hypnotized by this old witch, namely, time.

Science and technology will never solve the problems of man. They only multiply them by breeding new problems for half-solved old ones. Evil is an essential trait of the phenomenal world. Time lapse, instead of reducing it, will only augment the existing quantum. The materialist fails to see the fact that the ever-rolling river of time sweeps every created thing down the precipice of death and dissolution. The universe itself, according to cosmologists, is borne steadily and irresis-

tibly into the limbo of entropy or a heat death.

Whether time is objective or subjective is an unresolved metaphysical problem. Objectively, the web of events, from the minutest subatomic to the mightiest extragalactic, is woven on the loom of space and time. Human thought, again, can only function within the charmed framework of space-time. With all the boasted achievements of science and philosophy, the human mind is only the bottle baby, sipping the milk of truth through the space-time nipple. Like one made of low quality rubber, the space-time nipple imparts its own overpowering odour to the truth-milk. Divested of space-time loom, the objective world of phenomena vanishes. Subjectively, if the space-time framework is shattered, the flame of human thought suffocates, gutters, and goes out. Space and time, in collusion with causality, most efficiently distort the pure radiance of eternity into objective and subjective worlds, or physical and mental phenomena. This fact was discovered by Vedāntic thinkers centuries ago, and they called it *māyā*. They said that this acts in a twofold way. Firstly, it covers up the timeless truth like a veil; secondly, it projects the world-phenomenon. Whatever may be the tricks of *māyā*, the supreme timeless reality remains unchanged. By rending the veil of *māyā*, man attains to that truth and conquers death.

III

Bergson, unfortunately, was enthralled by duration and never went beyond the flux of change which he equated with being and reality. He spoke of intuition as the means of knowing this 'reality'. But there is no joy in that intuition. It is only a painful effort. The changeful can never be the real. Misery and mortality are the very nature of change. It is the immutable timeless alone which is joy and immortality.

By taking his stand on that, man can escape the deadly tentacles of time. Being identified with it, he finds life's meaning and fulfilment. As H. G. Wells so forcefully observed: 'Unless there is a more abundant life before mankind, this scheme of time and space is a bad joke beyond our understanding, a flare of vulgarity, an empty laugh braying across the mysteries.'

And Wells was right, for there is an abundant life beyond time, beyond this 'irrevocable one-way lapse towards death'. Led by an insatiable appetite for truth, the sages of the Upaniṣads pierced the veil of time-space, causation and discovered the 'Eternal among the temporals', 'the Lord of the past and future', the *akṣara* or the imperishable 'which is the scaffolding for time-space'. This they called Brahman and equated It with the Ātman indwelling every being. It stands as the unconcerned witness of the never-ending panorama of temporal flux. The *Bṛhadāraṇyaka-upaniṣad* puts it picturesquely:

'That in front of which the year revolves with its days, that the gods worship as the Light of lights, as life immortal.'² It is as if the timeless sat like an emperor on a high throne and time, like a child, spun its coloured top before him to entertain him! That timeless consciousness is the Light of lights and immortality. As the *Gītā* says, it is that 'primal Being from whom has streamed forth this eternal activity'.³

Though one of the briefest, the *Māṇḍūkya* is one of the profoundest among the Upaniṣads. It describes the three familiar states of consciousness, namely, waking, dream, and deep sleep, and goes on to speak of the fourth or the *turiya* which is nondual and beyond relativity.

² यस्मादर्वाक् संवत्सरोऽहोभिः परिवर्तते ।

तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ IV. 4.16

³ *Bhagavad-gītā*, XV. 4.

Śaṅkara, in his commentary on the Upaniṣad, compares the states to the four quarters of a coin. But he hastens to add that the four parts are not separate like the four legs of a cow. Though it is possible to conceive parts for a coin, it, in fact, is an integral whole. The states, as it were, telescope one into the other, all finally merging in the *turiya*. Like the undivided coin forming the background and unity for the parts, the *turiya* pervades all the states. Time-sense characterizes the waking and dream states. But in the deep sleep state it is absent because the ego disappears. *Turiya*, the timeless witness consciousness, being the ground of the states, remains unchanged. But for its witnessing presence, the waking and dream states, conjured up by subjective time-space, would be non-existent. The Upaniṣad asserts that the *turiya* is identical with Brahman.

IV

Time is a perpetual and creative flux. Its dynamic creativity is not its own, but is borrowed from the timeless. It is the energy and eternality of the timeless that pulsate in time. Through every point-instant peeps the timeless truth. The *Gītā* compares the temporal cosmos to the proliferating *aśwattha* tree, rooted 'above' in the timeless immutable reality and flourishing 'here below'. No beginning or end is seen for the cosmic process, whether one explains it in the 'Big Bang' or 'Steady State' or any other way. By developing intense detachment and an attitude of surrender to the supreme, man should cut through this tree of relative existence, and reach that abode of the timeless 'which is not illumined by the sun, moon or fire and attaining which no one comes back again'.

To one experiencing that timeless reality 'as a fruit in the palm', this phenomenal world becomes the playground of the Divine. Name and form are a mask that

the Divine dons for enjoying the sport. The apparent dichotomy of the relative and the Absolute, or the temporal and the eternal, vanishes. The man of knowledge sees that *māyā*, whose stuff is space-time-causation, is divine in origin. He becomes blessed and immortal, and a trailblazer for those who wish to travel into the timeless. He has entered the 'abundant life', and knows that the space-time scheme is not a 'flare of vulgarity' but an enjoyable interlude.

Time for him ceases to be the tyrant it once was. It becomes his humble slave. It is no more a mystery to him, either. For him the threefold divisions of past, present, and future fuse into a stirless eternal now. Though living in time he rests in eternity. In conquering time he has conquered change and destruction. Death is no more a dreadful enemy but a welcome friend who releases him from the temporal tabernacle. That which was a gleaming drop in space-time framework loses its form at death to unite with the timeless radiance.

V

The confrontation of time with the timeless is impressively dramatized in the story of Alexander and the Hindu sage as recounted by Swami Vivekananda :

'And in my mind rises from the past the vision of the great Emperor of the West, Alexander the Great, and I see, as it were in a picture, the great monarch standing on the banks of the Indus, talking to one of our Sannyasins in the forest ; the old man he was talking to, perhaps naked, stark naked, sitting upon a block of stone, and the Emperor, astonished at his wisdom, tempting him with gold and honour to come over to Greece. And this man smiles at his gold, and smiles at his temptations, and refuses ; and then the Emperor standing on his authority as an Emperor, says, "I will kill you, if you do not come," and the man bursts into a laugh, and says, "You never told

such a falsehood in your life, as you tell just now. Who can kill me? Me you kill, Emperor of the material world! Never! 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!"⁴

That is the perpetual confrontation of

⁴ *The Complete Works*, Vol. III (1960), pp. 237-8

time with the timeless in human life. Alexander represents material prowess and earthly glory; the sage stands for the calm majesty and immortal strength of the timeless. Just as the world-conqueror was humbled before the sage, time is humbled before the timeless. In that lies the crowning significance of human life in the temporal context, East or West.

THE CONCEPT OF GOD AS THE DIVINE MOTHER

SWAMI ANANYANANDA

ANTIQUITY OF THE CONCEPT

Ever since man began to walk on this earth, ever since he began to speculate about the origin and the goal of things, in other words, ever since man began to investigate into the reality behind the world—which eventually led him to an ultimate Reality which is one and universal, without beginning and without end—he has thought of that one Reality not only as an impersonal Principle, but also as a personal Being. In his attempts to know and understand the nature of that Reality, or we may call it God here, man has given It every conceivable attribute. Every conception of God with form by man is necessarily anthropomorphic, i.e., attributing human form and personality to God and endowing Him with all the noblest qualities of head and heart, which man himself aspires to possess and enjoy.

God is given a human form, true; but why should it always be the form of man, or the male form? God can be, and indeed is, given the form of woman as well, the female form. The anthropomorphic conception of God is not limited to the male form only; for from the very begin-

nings of human civilization, in several places and at different times, we have evidences of the worship or adoration of God in the female form as well. If it is not the highest God that is conceived in the form of a woman, we have at least several subsidiary goddesses functioning in different roles in the maintenance of the world order.

It is not only man who came to inhabit this earth first; with him came woman as well. God created man and woman at the same time; and when they, in turn, looked up to Him for blessings and prayed to Him, they conceived of Him not only in the male form, but also in the female form—the two forms with which they were themselves familiar. So we have not only a God as the supreme Being, who is the creator, preserver, and destroyer of the universe, to whom all the excellent attributes are given, and who is looked up to in moments of despair and distress, but also we have a Goddess possessing identical qualities and discharging identical functions. The Highest is conceived not only as the Divine Father of the universe, the male principle at its highest, but also as the Divine Mother of the universe, the female principle at its

highest. And in the discharge of diverse functions in the universe, we have numerous secondary gods and goddesses in the various religious pantheons of the world.

Among several primitive peoples, and in several other prevailing religious practices, goddesses occupy important places in their pantheon. In early Babylonia, we have a female counterpart of every male god. In various parts of the Semitic world, we have the phenomenon of deities, originally female, changing their sex and becoming gods. Greece and Rome had their own goddesses—Greek Aurora (goddess of the dawn) is equivalent to Uṣas in the Vedas. Minerva, Roman goddess of wisdom, is equivalent to the Hindu goddess Sarasvatī. Generally speaking, a notable feature of these goddesses is that they symbolize the gentler and more benevolent qualities of nature and mind, to wit, of atmosphere, of tender affection, of parental devotion, etc. They are looked upon and prayed to as compassionate goddesses, whose grace can bring solace in times of grief and pain, and inspire hope and courage in the hearts of the downcast and the heavy-laden.

The momentous discoveries made after the excavations at the city-sites of Harappā and Moheñjo-dāro (in West Pakistan now) have revealed to us very many interesting things regarding pre-Vedic and prehistoric India. The civilization discovered there has been assigned to the third millennium B.C., and bears the impress and characteristics of a full-fledged, an advanced, and a very refined civilization, already age-old and stereotyped. The beginning of that civilization is yet to be determined. Now, the female figurines in terracotta found in Moheñjo-dāro are comparable to similar examples from Baluchistan (West Pakistan), Iran, Elam, Mesopotamia, Transcaspia, Asia Minor, Sypria, Palestine, Cyprus, Crete, the Balkans, and Egypt. It may be pointed out that it is probable that

they all originated from a community of ideas shared by the countries where they were found. The generally accepted view is that these figurines represent the Great Mother, or Nature Goddess, whose worship, under various names and forms, is still prevalent in India. In the Harappā culture, too, we have evidences of the worship of the Mother Goddess.

In India, the land where, according to Manu, 'the daughter is the highest object of tenderness', and 'the mother is revered a thousand times more than the father', the adoration of the female principle in creation has been in evidence from times immemorial, as already pointed out in the case of Moheñjo-dāro figurines. In India, not only God is looked upon as woman at her best and highest, namely, as the Divine Mother, but every woman is looked upon as the manifestation of that Divine Mother; and woman is worshipped at every stage of her growth—as the virgin, as the married girl, and as the mother. Not merely is She worshipped as the Mother of the universe, but also adored as the Eternal Virgin. From the dim days of antiquity, through unrecorded centuries right up to our own times, the conception and adoration of the feminine principle as divine has undergone such evolutionary changes that it is difficult to determine how and when exactly the different forms of goddesses originated and developed in the religious history of India. As to their forms and functions, we have a vast literature that has grown during the last several centuries—the various hymns describing these goddesses, their different forms, and their diverse functions, as well as the Purāṇas (mythologies) that have enshrined the glory of their deeds. Today, in India, the worship of the female deities has risen to the same position as that of their male counterparts. And in some religions of India, particularly Śāktism, it has occupied a place of supreme importance.

DIVINE MOTHER IN HINDUISM AND BUDDHISM

Coming to the earliest religio-philosophical literature that India possesses, the Vedic literature, we find several goddesses occupying important places in the pantheon and receiving adoration. To mention only a few: Aditi is the mother of the gods. Mother Earth is looked upon as a goddess. We find Sarasvatī, the goddess of wisdom, shining in her eternal glory. Uṣas (Dawn) is considered to be the goddess that links both the celestial and earthly regions. Śrī or Lakṣmī has a whole hymn in praise of her; so has Durgā. Umā and Durgā had already attained a high position in the Vedic and the Upaniṣadic literature. Umā is portrayed in the *Kena-upaniṣad* as the bestower of the supreme knowledge, the knowledge of Brahman, to the Devas. She is not only the giver of knowledge, but also the power (*śakti*) of Brahman. Though her identity is not revealed in the Upaniṣads, later Hindu literature has identified Her with Durgā. The most sacred *mantra* of the Vedas is meant to be a meditation on Gāyatrī. The Gāyatrī *mantra* is said to contain the essence of the Vedas. Gāyatrī is conceived in the feminine form. The *mantra* is a prayer to her, which, in translation, runs like this: 'May we meditate upon that adorable effulgence of the Divine Being who enlightens our hearts and directs our understanding.'

The earliest Tamil literary works refer to a goddess called Korravai, who can be easily identified with Durgā. The R̥g-Vedic goddess Vāc was addressed in early Tamil literature as Cintā Devī. She was later called Kalaimagal, the goddess of learning, wisdom, and the fine arts. There are also references to Śrī or Lakṣmī, who 'blesses those pure souls who are free from the evil passions of lust and avarice'. Durgā is visualized in the triple aspect of power, beneficence, and wisdom, and as

'the power that not only subdues and controls evil, but also elevates and emancipates'.

In the Purāṇa literature, which is quite vast and varied, we have whole books dedicated to the glorification of this or that aspect of the Divine Mother. In them, we get elaborate literary treatment of the great deeds performed by these goddesses for the protection of the good and the virtuous and for the punishment of the wicked and the evil-minded. An entire Purāṇa, the *Devī-bhāgavata*, is devoted to the celebration of the various exploits of the great Goddess. Another well-known text is the *Devī-māhātmyam* or *Durgā-saptāśatī*, also popularly known as *Caṇḍī*. Three aspects of the Divine Mother have been depicted in this sacred book, namely, Mahākālī, Mahā-lakṣmī, and Mahāsarasvatī. It contains some of the sweetest and most sublime hymns in praise of the Divine Mother.

The conception of God as the Divine Mother received its fullest attention at the hands of the Śākta followers of Hinduism. They not only practised the elaborate forms and rituals connected with the Śakti-worship, but also gave a profound philosophical basis to their faith and practice. As a result, we have inherited the vast Tantra literature which presents not only the religion and philosophy of Śāktism, but also its various cults and ritualistic practices. It would be correct to say that in Śāktism Mother-worship attained its culmination, and the supreme Reality behind all phenomena is adored and worshipped as the Female Principle at its highest and best, viz., the Divine Mother.

Even Buddhism, at a later stage of its development, was influenced by the Śākta Tantras, with the result that there is an aspect of Buddhism known as Tantric Buddhism. In *Mañjuśrī-mūlakalpa*, a text belonging to this school of Buddhism, there are descriptions of a number of goddesses. In another text, *Guhyasamāja*, we find the

description of five Dhyānī Buddhas and their śaktiṣ or female counterparts.

SARASVATĪ LAKSMĪ, AND DURGA

Let us now consider a few of the most popular goddesses of the Hindu pantheon. Some of them have already been referred to, while mentioning about the Vedic goddesses. They are Sarasvatī, Lakṣmī, and Durgā. They hold their sway over the Hindu mind even today.

Sarasvatī, the goddess of learning, is worshipped by every Hindu boy and girl, for She it is who is supposed to preside over their education. She gives them wisdom and enriches their knowledge. She is worshipped in every home, and there are certain sacred days in the Hindu calendar when She is specially invoked by all, by young and old, by men and women, and worshipped with due solemnity. Beautiful images of Sarasvatī are installed on these occasions and Her divine presence is invoked in them. Such occasions, as expected, naturally create a devotional fervour in the minds of devotees, and in addition offer opportunities for social gatherings of friends and relatives to spend a day in joy and happiness. Sarasvatī is not only the bestower of knowledge and wisdom, but also the promoter of the fine arts, such as music, dance, drama, etc.

Lakṣmī is another popular goddess in India, who is worshipped by every Hindu. Lakṣmī is the goddess of wealth and fortune, and Her grace and benedictions are sought after by everybody. Apart from worshipping Her daily in the home, there are special occasions when Her worship is conducted on a grand scale.

Whilst goddesses like Sarasvatī and Lakṣmī are gentle, amiable, pleasing in appearance, and resplendent, some others are terrible in form, ill-looking, and shrouded in gloom. Others there are who combine

both these aspects—both the pleasing and the terrible—as is true of Durgā, Kālī, Cāmundā, and others. These deities are not only mild and tender, as some of their hymns show, but also heroic and terrible.

Durgā-pūjā, the most popular śakti-worship of Bengal, is celebrated on a country-wide scale. The four days in autumn during which Durgā is worshipped are an occasion for a festival which surpasses all others in its wide appeal, and the people reach the acme of fervour and festival mirth during this period. The Durgā-pūjā is significant not merely from the spiritual and devotional point of view, but from the social and secular point of view as well.

Durgā is pictured to us not only as gracious and benign, but also as terrible and awe-striking. One of the hymns in praise of Her says: 'To Durgā, the gracious and the ever-benign, to the ever-auspicious one, the manifestor of all the worlds, I offer my respectful obeisance.' And another hymn says: 'Obeisance to Thee, O Divine Mother, Durgā, the benignant and yet terrific roaring.... Thou art power, the dark night of destruction.' Durgā is meditated upon as the Mother of the world. She has a half-moon as Her crest; She is triple-eyed; She has a face lovely as the full-moon. Yet, She is riding a lion, with trident in hand, out to destroy the demon fighting with Her. She is gracious and benign to the devotee, but deals death to the wicked and the oppressors of the good.

The worship of Durgā brings into play the most tender emotions on the part of the worshipper. As the worship begins, She is received as the daughter who comes home from her husband's house. She is treated during the pūjā with all devotion and affection. At the end of the worship, She is sent back to Her spouse with all the rituals that are normally observed when a daughter is sent back to her husband's house. And She is finally requested, and prayed

to, to come back after a year for a similar visit and worship.

Durgā is also known as Mahiṣāsura-mardini, for She gave deliverance to a demon known as Mahiṣāsura. In some places, She is worshipped as Bhavānī and as Cāmuṇḍeśvarī. The *Durgā-saptaśatī*, to which reference is already made, gives a beautiful description of this goddess, and describes the circumstances that led to the fight between Her and the demon, Her enchanting form, Her invincible might, the actual fight between Her and the demon, and finally the destruction of the demon and the glory of the victory of Durgā.

KALĪ, THE HARMONY OF LOVE, POWER AND TERROR

Next, we come to the concept of the Divine Mother in Her terrible and awe-inspiring aspect—the form of Kālī, who is also the soul of Infinity and Eternity. Yes, man worships the terrible aspect of divinity, too, and that in the form of the Divine Mother. Does not the human mother chastise her wayward child? Behind the chastisement of the mother, there is great love and affectionate intention that the child should grow up in the right manner. The Divine Mother, too, punishes Her wayward children and puts them on the right path. All creation proceeds from Her. Whatever there is in creation is there because of Her bidding. She projects and withdraws all that there is in the universe—good and bad, joy and sorrow, love and hatred, beauty and ugliness, peace and calamity, the amiable and the terrible. All these dual expressions of feelings and emotions are but two phases of one and the same creation. A particular object which may attract us immensely under a given set of circumstances may turn out to be an object of intense hatred when those circumstances are altered. From a higher standpoint, or from a correct understanding of

their real nature, one can realize their true worth and value. Till then, we are swayed by their attractive or repulsive powers. So the Divine Mother, who is both transcendent and immanent, wears not only an amiable form, but also appears in Her dreadful, all-devouring aspect.

Kālī, the all-destroyer, is four-armed and wears a skirt of sundered arms. Round Her neck is a garland of skulls. Space is Her garment. Dishevelled and wildly swaying is Her hair. In one of Her left hands, She wields an uplifted sword, and in another the sundered head of a demon. With Her two right hands, She bestows gifts and boons to Her devotees, as well as protection from fear of all kinds of dangers. She stands on the still, prostrate form of Śiva, the representation of the Absolute. Kālī is not only the Power that projects the entire creation, and maintains it, but She is also the Power in which all things rest after dissolution. It was this form of the Divine Mother that Sri Ramakrishna worshipped. He realized Her and had direct visions of Her. In fact, after the first vision of the Divine Mother at the Dakshineswar temple, he felt Her living presence and companionship constantly for the rest of his life.

ANNAPURNA AND LALITA

Two more aspects of the Divine Mother are quite popular in India: Annapūrṇā and Lalitā-Mahātripurasundarī. Annapūrṇā is the 'giver of food'. She grants gifts and dispels fear. In one of the most beautiful hymns composed by Śaṅkarācārya, he repeatedly prays to her: 'O Mother Annapūrṇā, O Great Goddess, Presiding Deity of Kāśī, O Receptacle of Mercy, grant me alms.' And he concludes: 'Grant me alms that I may be firmly established in knowledge and dispassion.' This particular hymn of Śaṅkara gives a devout and graphic description of the beauty, the power, and the glory of Annapūrṇā.

Lalitā-Mahātripurasundarī is very popular in South India. Her worship daily or on certain occasions, as well as the recitation of a hymn, consisting of a thousand names in Her praise, is still very much in vogue in South India. Lalitā is meditated upon 'as red in complexion with the brilliance of countless suns and the coolness of innumerable moons'. She holds, in Her four hands, 'a sugarcane bow symbolizing the mind, flowery arrows symbolizing the five primordial bases of the world of sense, noose denoting attraction, and goad suggesting repulsion'. The ritual of Her worship and the meditation of Her form, together with the recitation of the *Sahasra-nāmam* (thousand names), lead one to the knowledge of the oneness of the spiritual Reality, having attained which one gets supreme peace.

SOME SHRINES DEDICATED TO THE MOTHER

Having described some of the most important and popular aspects of the Divine Mother, we shall now pass on to the subject of holy places and shrines sacred to the śakti-worship in India. It is not necessary to go into the history of these places or temples, and we should be content with the bare mention of these sacred spots and of the divinities that are installed and worshipped there.

A śākta, the follower of śāktism, has his fifty-two Śakti-pīṭhas or spots specially sacred to the worship of the Divine Mother. These fifty-two spots are associated with the different sundered parts and limbs of Satī, the divine consort of Śiva.¹

Two of these shrines are the famous Kālī temple at Kalighat, in Calcutta, and the

equally well-known Kāmākhyā temple at Gauhati, in Assam. There is one more temple belonging to this group in Hinglaj (in Baluchistan, West Pakistan), which used to be visited by Hindus occasionally before India was partitioned.

Some of the well-known temples dedicated to the Divine Mother in Her several aspects are of Kanyā-Kumārī at the tip of the Indian peninsula, where She is worshipped as the Eternal Virgin; of Mīnākṣī in Madurai; of Kāmākṣī in Kanchipuram, whose image is said to have been installed by Śaṅkarācārya; of Cāmuṇḍeśvarī on a hill near Mysore city; of Śārādā in Sringeri, also installed by Śaṅkarācārya; of Annapūrṇā in Varanasi; of Kālī in Calcutta; of Kāmākhyā on a hill near Gauhati; and of Kṣīra-Bhavānī in Kashmir. Besides these great shrines dedicated to God as the Divine Mother, there are innumerable temples, large as well as small, dotting the country, which are also dedicated to the worship of the Divine Mother, having regional or local importance. They are too many to mention here. The Dakshineswar Kālī temple, north of Calcutta, however, has become an important pilgrim centre in recent times, as it is associated with the life and spiritual practices of Sri Ramakrishna.

GREAT WORSHIPPERS OF THE MOTHER IN THE PAST

From the very beginnings of Hindu civi-

corpse of his spouse on his shoulders. He was in a terrible form (Rudra), intent upon destroying the whole creation. The gods beheld the spectacle of Śiva and ran to Viṣṇu, the ever merciful and the protector of the universe, for help and succour. Viṣṇu, the story goes, quietly followed Śiva and cut the body of Satī, lying on Śiva's shoulders, into bits with the help of his *cakra* or disc. These sundered parts of Satī's body and limbs fell in different parts of the land, and each one of the places where they fell has become sacred to the worshipper of the Divine Mother.

¹ The mythological account in brief, is that, after a great fire sacrifice (yajña) by Dakṣa (Satī's or Pārvatī's father), Satī, being insulted by Her father, entered the sacrificial fire. Śiva, Her husband, became furious, picked up the body of Satī, and began to wander about, mad with anger, carrying the

lization, India has given birth to great men and women who were devotees of the Divine Mother in one form or another. Śrī Rāma is believed to have worshipped Durgā on the eve of his fight with Rāvaṇa, who had carried away Sītā. Rukminī, wife of Śrī Kṛṣṇa, at the time of her marriage, worshipped Durgā and sought Her blessings. The Mahābhārata contains two prayers to Durgā attributed to Yudhiṣṭhira and Arjuna. There is also a description of Kālī, the fierce goddess, in the great epic.

Śaṅkarācārya, the great philosopher-saint of India, is well known not only for his highly rational philosophical works, but also for his soul-stirring devotional hymns on various gods and goddesses of the Hindu pantheon. He was a devotee of the Divine Mother, and has composed a number of hymns on the different aspects of the Mother. Reference has already been made to Śaṅkara's installation of the goddesses Kāmākṣī and Śārādā at Kanchipuram and Sringeri, respectively, as also to his hymn on Annapūrṇā. Similarly, there are numerous hymns, both in Sanskrit and in regional languages, by less known hymnologists who were undoubtedly great devotees of the Divine Mother; and they hailed from every part of the country.

In Bengal, Śāktism has become the predominant religion. There have been many mystics and saints in that part of the country, who were not only devotees of the Mother, and had visions of Her, but they have left behind sacred and soul-stirring songs in praise of Her. Rāmprasād is a household word in Bengal, and he has composed hundreds of songs in praise of Kālī, whose devotee he was. Kamalākānta was another mystic who composed songs on the Divine Mother. Sri Ramakrishna, yet another child of the Divine Mother, used to sing several songs of Rāmprasād and Kamalākānta.

DIVINE MOTHER AND RAMAKRISHNA-VIVEKANANDA

We said that Sri Ramakrishna was a child of the Divine Mother. Yes, what a child he was! True, to Sri Ramakrishna, Kālī was not merely the Mother of the universe; She was a living presence to him. He felt Her presence within and without, at all times. He used to say that whatever was spoken by him really came from the Divine Mother's mouth. Accounts of his superhuman struggles to realize Her, his unique visions, and his seeing the Mother in all, especially in women, are too well known to need delineation here.

Swami Vivekananda, the foremost among the disciples of Sri Ramakrishna, who in the initial stages would not accept and worship the form of the Divine Mother because of the influence of the Brāhmo Samāj, gradually became an ardent devotee of Mother Kālī by the blessings of Sri Ramakrishna. Later in life, the Swami on several occasions gave expression to the feeling that his life and activities were being inspired and guided by the will of the Divine Mother. In 'A Hymn to the Divine Mother', composed by him, the Swami speaks of the Mother as his life's guide and inspirer, who led him to 'perfection's goal'.

She who, since birth, has ever led me on
Through paths of trouble to perfection's
goal,
Mother-wise, in Her own sweet playful
ways,
She, who has always through my life
inspired
My understanding, She, my Mother, She,
The All, is my resort, whether my work
O'erflow with full fruition, or with none.

LET US BECOME THE MOTHER'S CHILDREN!

The highest and the purest of all human relationships is that of the mother and child. Mother represents the pure love that

knows no barter, no selfishness, no personal gain. The mother's love is a love that never dies. It is said that a wayward child may be born, but never a wicked mother. If God, who is the source of all power, all goodness, and all beauty, can be conceived as the Divine Mother, the best way that we can keep our relationship with Her will be as Her children. A child is totally dependent on its mother for everything. It is the mother's responsibility to look after her child every moment of its life. The child is completely resigned to her—to her care and protection. May we all truly become the children of the Divine Mother, resign ourselves wholly and completely to Her divine dispensation, and remain in this world acting in the knowledge that She, out of Her infinite mercy, will protect us from the dangers of the world and eventually save us from this cycle of births and deaths!

Like little children getting absorbed in their toys, we become engrossed in worldly

objects. Even as the earthly mother rushes to her child when it is tired of its toys and cries for her, and gathers it to her bosom, the Divine Mother, too, will surely rush up to us once we realize the emptiness of all that this world has to offer to us and cry to Her for Her saving grace and protection. Surely, the Mother will come to us and take us on Her lap, if we want Her and Her alone. Not only will She take us into Her bosom, but She will confer deliverance on us from the trammels of this earthly existence and transport us to a realm of real peace, joy, and blessedness that passes all understanding.

The *Devī-māhātmyam* says that the Divine Mother, when propitious, becomes a boon-giver to human beings for their final liberation. She is the supreme knowledge and the cause of the freedom of man. May the Divine Mother bless us all by kindling the spiritual fire in us, and give us true knowledge that leads to *mokṣa* or liberation, which is the one goal of human life!

त्वत्प्रेरणेन मिषतः श्वसतोऽपि मातः

प्रामादिकेऽपि सति कर्मणि मे न दोषः ।

मातृव दत्तमशनं ग्रसतः सुतस्य

को नाम वक्ष्यति शिशोरतिभुक्तिदोषम् ।

Under your guidance I live and act, Oh Mother, and if I err I am certainly not to blame. Who will accuse a child of over eating when he is fed by his mother's own hand.

—NILAKANTHA DIKSHITA



ILLUMINATING DIALOGUES FROM INDIAN LORE

EMANCIPATION THROUGH PERFORMANCE OF DUTY

(Continued from the previous issue)

Vyādha took Kauśika to his house. He received Kauśika with honours due to a guest and gave him a seat. Kauśika was much pleased at his hospitality.

Kauśika: This work of a butcher, I think, does not befit you. In fact, I am stunned to see your horrible profession.

Vyādha: O Kauśika! Don't be displeased. This type of work befits my family. My father and grandfather have handed down this to me. I only do the duty allotted to me in society and serve the teachers and parents.

I speak truth and do not hate others. I give in charity to the best of my ability and with the money left I serve gods, guests, and dependents. I neither slander anyone nor despise the strong.

O Brahmin! A man's past deeds only follow him and compel him to pursue various duties. See how inherited tendencies drive people to a variety of duties in this world: agriculture, commerce, administration, etc. I please with my humble work all those who either praise or blame me. Sincere and rising men live by their own Dharma and do not depend on others for their livelihood.

A man should practise forbearance and

be constant in his religious practices. He should respect all and be compassionate. Compassion is a great virtue. One should do good to others even unasked and give up falsehood. A man should not give up his own Dharma impelled by desire, anger, and hatred. Same in happiness and sorrow, and not getting disturbed in times of financial difficulties, a man should hold on firmly to his own Dharma. Unwittingly if he acts improperly, he should resolve never to commit such actions again. He should perform actions conducive to his well-being, avoiding sinful ones.

O Brahmin! Sins have their roots in greed and infatuation. Therefore a wise man should renounce them diligently. Greedy and ignorant men engage themselves in sin and are covered with unrighteousness. Sinful men may put up a show of piety and talk glibly of religion but good conduct is far from them.

Kauśika: How shall I understand what is good conduct? Please tell me about it.

Vyādha: Truth, charity, Vedas, austerity, and sacrifice constitute good conduct. Those who have checked desire, anger, greed, deceit, and crookedness and abide by these as their Dharma, are wise. Men

of good conduct never deviate from their path—this is the second characteristic of the wise. Those established in good conduct derive a superior joy not obtainable through any other means. The secret of the scriptures is truth, of truth self-control, of restraint renunciation—and all these are included in good conduct. Give up wanton and cruel people who follow sinful life. Take refuge in knowledge and serve the righteous. The river of life, infested with alligators of desire and greed, is to be crossed with the boat of fortitude.

Truth and non-injury are always conducive to well-being. Non-injury is the highest Dharma and it is founded on truth. Good conduct alone is the Dharma of the religious. A man's gain is according to his nature. A sinful man becomes a slave of lust and lucre. A man free from anger, jealousy, egoity, and deceit attains peace of mind. An upright man purifies his heart by good deeds.

O Brahmin! You thought my vocation was horrible. I do this as my Dharma and earn my living by it. If I abandon this duty allotted to me by my own inherited tendencies, indeed, it will not be Dharma. It seems that I am destined to do this duty. How can I alter my destiny? So I discharge this duty earnestly. It is very difficult to judge the nature of duty as good or bad. One should have power of discrimination to determine the nature of duty. Though I am engaged in such cruel actions, I am truthful, devoted to my parents and elders. I do not feel vain about my duty.

You said that my duty involves killing. But which action is really free from violence to others? Every action involves killing in one form or the other. There is much to explain about Dharma. But, in short, they excel who perform their own duties.

O Brahmin! The ways of Dharma are subtle. Circumstances render a thing true or untrue. You see how subtle the way of

Dharma is! People suffering intense misery blame gods and their fate. But such thoughtless people fail to see their default in not following Dharma. By following one's Dharma carefully and earnestly one avoids coming to grief.

Generally human beings aspire for wealth and fame. They struggle according to their capacity and strength. But all do not get what they desire. They attain different results according to the performance of their actions. Scriptures tell us that the soul is eternal but the body is non-eternal. Death is only for the body. But the soul, with the resultant of actions, passes out. It takes another body suitable for working out of the actions.

Kauśika: How can a soul be eternal? I wish to hear about it from you.

Vyādha: Fools only say, 'A man is dead.' In fact, his body decomposes but his soul transmigrates. In the results of the actions a man does, no one can take a share. He alone enjoys the results of his good deeds or suffers from the effects of his evil deeds. No action of his goes without result. A man with good merits gets a noble birth and the wicked one a lower birth.

A wise man takes delight in performing his own duty here and lives by it. Whatever he earns by honest means he liberally spends it to satisfy his friends and dependents. He is always cheerful. Knowing full well that results of one's actions are unfailing, he does not look to enjoying the results of his actions. With the power of discrimination he cultivates detachment. When a man is disinterested and gives up evil actions, then the path of emancipation opens to him. Controlling the mind and sense-organs he gradually attains liberation. Self-control and truth are conducive to liberation.

Kauśika: How to control the sense-organs? What does one get by it?

Vyādha: Mind is attracted by objects of

the senses like form, taste, smell, etc. Mind follows the objects to know their nature. After knowing the objects the mind is stained by their nature, good or evil. Mind then sends out a wave of reactions, pleasant or unpleasant. If an obstacle thwarts the mind in enjoying the pleasing objects, it becomes angry. Thus infatuation and anger provoke the mind more and more. It naturally becomes very active to overcome the obstacles in its path. Thus man is intensely active for obtaining sense-objects. This mad activity eclipses his discrimination. Wisdom thus eclipsed by desire, he resorts to dishonest means to fulfil his desires. Thus the wheel of desire and activity rolls unendingly. The unrighteousness born of anger and hatred is threefold: evil thought, false words, and sinful actions. How can such a man,

given to unrighteousness, attain greatness? He should act with discrimination. He should follow the righteous path under all circumstances. Then his intellect becomes firm. He avoids sinful conduct at all times and devotes himself to Dharma.

Kauśika: O Vyādha! I did not hear such enlightening exposition of Dharma from anybody else. I think you are a sage endowed with divine wisdom. Your words are true indeed! Now, I beg your leave. May Dharma protect you and may you be happy!

Kauśika then returned to his home and was engaged in the devoted service of his parents.

—Sañjaya

Source: *The Mahābhārata*, Aranya Parvan, chs. 171-4.

THE INNER STABILITY WE NEED

SWAMI BUDHANANDA

I

We may have everything—money, learning, dear ones, success, gadgets all around, shining automobiles, all kinds of insurance, position called 'enviable', rare things designated 'covetable'. Yet we may not have that one thing which makes everything worthwhile and meaningful. Without that one thing, life becomes dreary in the extreme and impossible to carry on but for the costly help of the psychiatrist.

Here we are quoting from a write-up on one of America's most successful, provocative, and controversial playwrights, who is said to earn \$ 200,000 per play, and by now may have amassed a few million dollars:

...He placed his glass (martini) on the table and stared at it unconsciously.

There was a pause. He glanced up awkwardly and then peered down at the table again. He looked pale and I asked him if he was not feeling well.

'I never feel well,' he said, and smiled a guilty smile of admission. 'I might feel better at one particular time or another, but I have never ever felt 100 percent. At least, I can't remember when last I did.'

I suggested this might be psychological. 'Never,' he replied emphatically. 'I go to an analyst in New York because I have to, and because I need to. There is a big American joke these days about most people going to analysts because it is the thing to do. I go because I have to. My analyst helps me and without him I'd be sunk. I go to him five times a week. That is the only reason why I stay in New York. I hate the

place. But I couldn't do without my analyst. I'd crack up if he weren't around.'

Why did he need an analyst so badly, I asked.

'Because I suffer great periods of depression,' he said. 'I recently lost a very good friend of mine. This friend had been the scaffold of my life for fifteen years, and died of cancer. He cooked for me, looked after me, and understood me. Without him, I'd never have been able to face up to reality.'

'Well, when he died, I went to pieces... You see, I'm sentimental, and friendship means a great deal to me. I am middleaged now and friendship, really sincere ones, are even harder to come by than before. At one time I had my youth. Now I have nothing.'

'I retreated into a shell. For nine months I didn't speak to a living soul. I just clammed up. I would not answer the telephone—which I hate, anyway—and I wouldn't leave the house.'

'My analyst has helped me to face life again, and for this I'm naturally very grateful.'¹

The professionally able psychiatrist, like any good physician, is a friend of society. But he is a symbol of a fast-growing tragedy in modern human civilization; especially in an affluent society. The need for regularly visiting the psychiatrist is becoming compulsory for many people. Otherwise, living with any semblance of normalcy or sanity becomes impossible, notwithstanding education, talent, professional skill, and also money. To check this trend in modern society we all need have that one essential thing without which everything goes awry: inner stability.

¹ Vide: Article captioned 'Tennessee Williams speaks of his fear of Death' by Clive Hirschhorn, appearing in *People*, The California Weekly, a section of the Sunday *San Francisco Examiner*, July 13, 1965.

II

What exactly is inner stability? From Śrī Kṛṣṇa's teachings,² by implication this perfect definition of inner stability emerges:

Inner stability is that state of being in which, when established,

- (a) a man's mind is permanently free from anxiety;
- (b) he is satisfied in the Self, not requiring things external to make him happy;
- (c) he does not stray from awareness of reality; and
- (d) he is not shaken even by heavy sorrow.

This theoretical statement will be made more clear by certain examples of attained inner stability.

* * *

The classical example of attained inner stability we come on in the life of the Buddha.

This happened on the night on which Gautama, attaining illumination, became the Buddha. But before attaining illumination he had to pass through happenings which would have shattered a lesser person.

He had just taken his seat under the bo-tree with his famous resolve that even though his body might perish, he would not leave his seat before attaining illumination. Presently there appeared Māra, the evil one, the bringer of death,

² Vide: *Bhagavad-Gītā* VI. 20-23.

'When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing the Self by the self, one is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the purified intellect and which transcends the senses, and established wherein he never departs from the real state; and having obtained which, regards no other acquisition superior to that and where established, he is not moved even by heavy sorrows;—let that be known as the state of severance from the contact of pain. This yoga should be practised with perseverance, undisturbed by depression of heart.'

the enemy of truth, with his three daughters, temptresses, and a host of demons. His sole intention was to dislodge Gautama from his seat and prevent him from attaining illumination.

Gautama took no notice of him. Māra uttered threats calculated to arouse fear. He raised such a storm that the sky became dark, the ocean roared, and the earth trembled. Gautama remained seated under the tree unmoved, unaffected, and without fear.

Then the three tempting daughters of Māra displayed their charms, to which Gautama remained supremely indifferent. Finding that his daughters had failed to excite any desire in Gautama, Māra ordered all the evil spirits at his command to attack the ascetic simultaneously. But Gautama watched them as one looking on at the harmless games of children. All the fierce hatred of the evil spirits was of no avail. As it is said in the Buddhist scripture:

'The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotus blossoms.'

When Māra saw this he fled away with his host of evil spirits from under the bo-tree.³

And then a celestial voice was heard: 'Behold the great muni (ascetic)! his mind unmoved by hatred; the host of the wicked one has not overawed him. He is pure and wise, loving, and full of mercy.'

As the rays of the sun drown the darkness of the world, so he who perseveres in his search will find the truth, and truth will enlighten him.⁴

This is one of the most inspiring examples of attained inner stability, this case of Gautama's remaining absolutely unmoved and unaffected under the most adverse outer circumstances. On the same night, after the

victory over Māra, Gautama attained illumination and became the Buddha.

* * *

Confucius and his followers had to go for days without food in Ch'en and some of his followers fell ill and were confined to bed. Tselu came to Confucius in low spirits and asked, 'Does the superior man also land in difficulties?'

Confucius said, 'Yes, the superior man also sometimes finds himself in difficulties, but when an inferior man finds himself in difficulties, he is likely to do anything.'⁵

This is inner stability: to stick to the high purpose of life and to the principles of noble conduct even when there is no food to eat.

* * *

Here is a famous Zen story. It is called 'Is That So?'

The Zen Master Hakuin was praised by his neighbours as one living a pure life. A beautiful Japanese girl whose parents owned a food store lived near him. Suddenly without any warning, her parents discovered she was with child.

This made her parents angry. She would not confess who the man was, but after much harassment at last named Hakuin.

In great anger the parents went to the Master. 'Is that so?' was all that he would say.

After the child was born it was brought to Hakuin. By this time he had lost his reputation, which did not trouble him, but he took very good care of the child. He obtained milk from his neighbours and everything else the little one required. A year later the girl-mother could stand it no longer. She told her parents the truth—that the real father of the child was a young man who worked in the fish market.

³ Paul Carus: *The Gospel of Buddha*. The Open Court Publishing Co., Chicago, 1898, p. 30.

⁴ *Ibid.*

⁵ *Wisdom of China and India*, Edited by Lin Yutang, The Modern Library, 457 Madison Avenue, New York 23, N.Y., 1942, p. 834.

The mother and father of the girl at once went to Hakuin to ask his forgiveness, to apologize at length, and to get the child back again.

Hakuin was willing. In yielding the child, all he would say was: 'Is that so?'⁶

This is attained inner stability. Hakuin exemplifies in a wonderful manner this great teaching of the Buddha in the *Dhammapada*:

'Him I call a Brāhmana (or a truly spiritual person) who, though he has committed no offence, endures reproach, stripes, and bonds: who has endurance for his force, and strength for his army.'⁷

* * *

One of the most trying experiences that Swami Vivekananda had while on his lecturing tour in America occurred when he was visiting a Western town. Hearing him speak of Indian philosophy, a number of university men, who had become cowboys, took him at his word when he said that one who had realized the Highest was equanimous under all conditions and was not disturbed by any outward influences. They decided to put him to the test and so invited him to lecture to them. When he arrived they escorted him to a wooden tub which they had placed with the bottom up to serve as a platform in the public square of their village. He commenced his address, soon losing himself in the subject. Suddenly there was a deafening noise of shots which went whizzing past his ears! Undisturbed, he continued his lecture to the end as though nothing was happening. When he had finished, the cowboys flocked about him and in their boisterous lan-

guage, they pronounced him 'a right good fellow'.⁸

This is inner stability.

* * *

After the passing away of Sri Ramakrishna, Swami Brahmananda, the great disciple of Sri Ramakrishna, remained immersed in the practice of various spiritual disciplines. During this period, while staying in Brindavan for a year, he took a vow not to ask any one for food or other necessities of life. Usually an unknown devotee brought food to his door. Then there would be days when he had nothing. Once, while he was sitting in silence, a stranger laid a warm, new blanket beside him. A few moments later another stranger came by and took the blanket away. Swami Brahmananda never moved. He smiled to himself, watching the strange play of the Divine Mother.⁹

This is inner stability.

* * *

Swami Saradananda, another direct disciple of Sri Ramakrishna, came to be known as a *sthita-prajña*, a man of steady wisdom. No calamity could ruffle his equanimity.

Swami Brahmananda had an abscess on his hand and an operation was advised. Swami Saradananda was escorting Dr. Kanjilal, a surgeon, who was also a devotee, in a country boat over the Ganges from Calcutta to Belur Math. And when they were in the middle of the swelling river, there arose a frightening hurricane, and the boat was about to be capsized. Swami Saradananda who was smoking from a hubble-bubble continued to do so, as if nothing was happening. This was too much of a strain on the patience of the surgeon. He angrily seized the top of the hubble-bubble and threw it into the

⁶ Quoted from *Zen Flesh, Zen Bones: A Collection of Zen and Pre-Zen Writings*, compiled by Paul Reps, Doubleday and Company, New York, (Anchor Books), 1961, pp. 7-8.

⁷ Vide: *Dhammapada*, translated by F. Max Muller, Sacred Books of the East, Vol. X., The Clarendon Press, Oxford, 1898, Chapter XXVI, verse 399.

⁸ Vide: *His Eastern and Western Disciples: Life of Swami Vivekananda*, Advaita Ashrama, Mayavati, Almora, Himalayas, 1960 p. 328.

⁹ Vide: Swami Prabhavananda: *The Eternal Companion: Brahmananda his life and teachings*, Vedanta Society, 1946 Vedanta Place, Hollywood 28, 1944, p. 45.

water, saying, 'You are indeed the strangest of persons. The boat is sinking but you are sitting and smoking!' Unruffled at this affront of the surgeon, Swami Saradananda quietly said, 'I thought I had better keep smoking for it will be time for swimming only after the boat has actually sunk!' ¹⁰

This is inner stability!

III

Now, the question is: why should we at all try to achieve inner stability? What purpose does it serve?

It serves three fundamental requirements of life:

1. It saves us from being destroyed by the forces inimical to life, internal or external.
2. It helps make life meaningful, sane and creative.
3. It secures for us the boundless joy, beyond the reach of our senses, grasped only by pure mind.

In the very air of our times vibrates a challenge which must be taken serious note of. The language of this challenge is straight and simple:

1. Achieve inner stability or get broken from within.
2. Achieve inner stability or get broken from without; that is find all your riches, learning, achievement become futile.

Any intelligent person, who has no special fondness for getting destroyed—whether or not he works to get more money, learning and position—should try to achieve inner stability. For without inner stability all the other attainments of life will become like ashes in the mouth.

And when inner stability is attained, no matter what trials and tribulations, miseries and frustrations, life may bring us, everything will pass by us like water off a duck's

back. And we shall grow from strength to greater strength, even while passing through the waves of adversities.

IV

In no age, in fact, was life easy when it was being lived through. A time is not conceivable when it was or will be all milk and honey, with no pricks and lashes. Let us take a glance at the past:

Śrī Kṛṣṇa, smiling God-man though he was, was forced by realities obtaining here to describe the world as an impermanent abode which is 'full of miseries' ¹¹ and as 'this transient joyless world'. ¹² And then the great civil war, at the commencement of which the *Gītā* was taught, was certainly one of the most agonizing wars of Indian history.

* * *

Life impressed the prince Siddhārtha as being like the painful condition of a man struck with a poisoned arrow. On becoming the Buddha after the attainment of illumination, in the first sermon he gave at Sarnath, his main theme was the misery basically involved in life, and how to get rid of it. He thought it to be an all important problem, so much so that he refused to discuss metaphysics.

Once a rich man's son of Benares secretly rose up at night and stole away to the Buddha. As he drew near Buddha's camp he was uttering in an unconscious soliloquy, 'Alas, what distress! What tribulations!' ¹³

These exclamations uttered to himself by a rich man's son, Jashas by name, voiced the agony which attends in every age.

* * *

How earnestly did Christ utter this saving call:

'Come unto me, all ye that labour and are heavy laden, and I will give you rest.

¹⁰ Translated from: Swami Gambhirananda: *Sri Ramakrishna Bhakta Malika* (in Bengali) Part I., Udbodhan office, 1 Udbodhan Lane, pp. 313-14.

¹¹ *Bhagavad-Gītā*, VIII. 15.

¹² *Ibid.*, IX. 33.

¹³ Vide: Paul Carus; op. cit., p. 45.

'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

'For my yoke is easy, and my burden is light.'¹⁴

These words underscore the fact that life's crushing burden requires lifting, to give people rest, if they are to survive as spiritual entities.

The very fact that Joseph and Mary had to fly to Egypt to save the life of Baby Christ shows how trying were the times they were living through. We find it difficult even to imagine the horror of all the babies of Bethlehem being put to death at the order of Herod.

* * *

In an ancient Hindu scripture a sage points out that a man has to take shelter in God in order to be saved from 'being swallowed up by the python of endless anxieties and miserable difficulties of life'.¹⁵

* * *

Bhartrhari, a Sanskrit poet in the first half of the seventh century A.D., says in one of his verses:

'Worldly pleasures have not been enjoyed by us, but we ourselves have been devoured; no religious austerities have been gone through, but we ourselves have been scorched; time is not gone (being ever-present and infinite), but it is we who are gone (because of approaching death). Desire is not reduced in force though we ourselves are reduced to senility.'¹⁶

* * *

In one of the well-known hymns of Śrī Śaṅkarācārya, the refrain is: 'O Lord, rescue me, helpless as I am in the trackless forest of this miserable world.'¹⁷

* * *

These examples show that even in 'good

old days' everything was not so good as is supposed, and that anxieties and worries were pretty endemic in the world.

In history there have been cases of plunder by conquerors. The heads of kings and queens have been cut off not to mention those of lesser creatures. Unceasingly there have been wars, political or religious. There have been periods of savage invasion and bloody revolution, all of which must have inwardly disturbed people living in the times and regions concerned. Nor were the periods of crusades and inquisition times of much spiritual comfort. And then there have been revolutions in ideas which did not have less disturbing effects on the minds of men than other types of turmoil. The ideas of Copernicus and Darwin were not less disturbing than the fall of the Roman Empire.

In modern times, mankind has gone through so many revolutions: the American Revolution; the French Revolution; the Industrial Revolution; the Russian Revolution; the Indian Revolution; the revolutions in Far Eastern countries like Indonesia, Indochina, Burma, Vietnam; the Chinese Revolution; and the revolutions in the African countries. These revolutions, which have changed the course of history in far-reaching ways and shaped the affairs of our time, were all the products of ideas. They upset traditional norms and forms of life and thought, and released in the world powerful forces which have since kept the world on the tiptoe of uncertainty.

Though undoubtedly there have always been periods of anxiety and worry in world history, all thinking people—statesmen, sociologists, psychologists, philosophers and poets, religious leaders—seem to agree that there is something special about the anxieties from which the people of our times suffer.

We live in an age of militant uncertainty

¹⁴ *New Testament*: St. Matthew XI. 28-30.

¹⁵ Vide: *Śrīmad-Bhāgavatam*.

¹⁶ *Vairagya Śatakam*, verse 7.

¹⁷ Vide: his hymn, "Śivanāmāvalyāṣṭakam."

made crucial by the possibility of the annihilation of the human race. The mounting complexities of life are dogged by a sense of insecurity everywhere. Over all these worries, tensions, frustrations, and fears hovers an appalling sense of futility. The result is the general inner instability of the average modern man, which is too obvious to require proving.

But the greatest of all revolutions—which is likely to have a more far-reaching and pervasive effect on mankind than any of the revolutions mentioned—is the second industrial revolution spearheaded by cybernetics, a term popularly used to indicate automation and the use of electronic computers. Before man has learned how to cope with unthinking machines, he finds himself having to cope with thinking ones. Of this development, millions of people may not yet be aware. Nonetheless, they will be required to face the impact of a power which may be possessed of intelligence and may not be friendly. What effect this may have on the common man's mind is not yet evident.

Again, practically speaking, today we live in the open of one world. In spite of international or political animosities, our situation is coming to be such that a shot fired in Vietnam may make somebody's heart bleed in San Francisco. An event in Washington may make the stock market in Tokyo rise or fall and cause the rise or fall of a person's blood pressure in Montreal.

In April, 1961, when the Russians made a spectacular space hit, James Thurber, the famous American humorist, commented in

the *New York Herald Tribune*,¹⁸ that according to his thinking the Russian achievement would send many Americans to the psychiatrist's couch! Apart from the humour of it, which was only to be expected of Thurber, the remark underscored one significant fact: how closely human beings all over the world have come to be psychologically linked up with one another, all barriers notwithstanding.

The challenge before man today is simply this: outgrow the shell of your tribal or national existence and live the global life, or perish. This is going to bring upon man, on top of the stresses and strains he has already known, evergrowing stresses and strains. This new situation is going to be one of the most crucial tests of man, on which his very survival will depend.

Changes in perspective and attitude alone will not do, though undoubtedly they will be very helpful. What will be most urgently needed will be the discovery by the individual within himself of such an inexhaustible source of strength as no change in the outer world can really affect. At any time, with any individual, this will be the secret of creatively facing one's future. In other words, one of the most crucial issues before modern man is how to achieve inner stability. We may perhaps ignore many issues of life and remain unaffected. But this crucial issue we can ignore only at personal peril.

(To be concluded)

¹⁸ James Thurber's remark was published in the *New York Herald Tribune*, dated April 14, 1961, pp. 16.

THE PHILOSOPHY OF DEMOCRATIC ADMINISTRATION

(Continued from the previous issue)

SWAMI RANGANATHANANDA

THE ETHICAL CONTENT OF DEMOCRATIC CITIZENSHIP

Citizenship of a democratic state involves growth of ethical awareness and human concern beyond the confines of one's biological family group. It betokens an expansion of personality beyond the texture of genetic relationships. This is what discloses the truth of the political concept of citizenship possessing an ethical content, investing it with a spiritual value. By the *gr̥hastha* (householder) growing into the citizen, life registers an advance from the organic to the spiritual level. This is what twentieth-century biology refers to as *psycho-social evolution*. Evolution at the human stage ceases to be physical or organic and becomes psycho-social; it becomes ethical and spiritual.

It is through such evolution that man grows into a new dimension, at once personal and impersonal, in which private morality becomes reinforced by public morality. Such citizens form the main source of strength and sustenance of a progressive socio-political order.

It was this development in a systematic form that we missed in India in the past. We can trace our current social problems to our long neglect of this aspect of human excellence. Public spirit, practical efficiency, a pervasive human concern, and resistance to social injustice and oppression form a cluster of dynamic and positive character-traits which are the hall-marks of a citizen. Man in India in recent centuries tended more to be a bundle of negative traits than an integrated character of positive virtues and graces. That explains why we remain-

ed static individuals and failed to become dynamic personalities.

When we now strive to grow into dynamic personalities and develop positive virtues and graces in our character, we shall ensure and witness the steady progress of our nation in all fields. Our national development is too slow compared to not only such developed countries like Japan and Germany but also to the countries of our own development level such as Malaysia and some other Asian nations. It is about ninetieth in order in the list of the members of the United Nations and about thirtieth among Asian nations in per capita gross national product!

THE ENERGY OF MANLINESS

The energy and practical efficiency of countries like Germany and Japan can be an eye-opener to us. Any visitor to those countries will be struck by these qualities. It is amazing how these, completely shattered by the second world war, rebuilt themselves in two decades and have become industrially and commercially a challenge to the highly developed countries like USA and USSR. Today Japan stands foremost in the field of shipbuilding, replacing pre-war U.K. and post-war U.S.A., and near foremost in steel production. Japan now builds about 20 million tonnage of shipping every year. How did they achieve these miracles of national recovery and reconstruction? They have a quality which Swami Vivekananda referred to in his speeches and writings as something which he wanted our people to acquire, namely, *manliness*. This represents a totality of positive attitudes based on faith in oneself and faith in fellow human beings, and

the heroic mood of facing life's problems instead of evading them or running away from them. This is known as Śraddhā in Sanskrit, faith in oneself and faith in the ultimate meaningfulness of the world. Swami Vivekananda exhorted our people to capture this Śraddhā and emphasised again and again the need for resorting to a *man-making education and man-making religion*. We have many religions in our country; and our country was partitioned into India and Pakistan on the basis of religion. It is good to remember in this connection what Swami Vivekananda said on the subject of such divisive religion. Writing from London to Sister Nivedita on June 7, 1896, he said:

'Religions of the world have become lifeless mockeries. What the world wants is character. The world is in need for those whose life is one burning love, selfless. That love will make every word tell like thunderbolt.'

What we need is an education and a religion that will give us character efficiency that will make us active, energetic, patriotic, and dedicated, that will help our people to respond to the human situation around them, a situation compounded of misery, oppression, and injustice for millions of our people for hundreds of years, on the one side, and mounting hopes and aspirations of our people for a good life in the wake of our political freedom, on the other.

That is the dynamic context in which you and I and every new-born child live and work today; it is the context in which every child of ours is to be educated and brought up. Unless we become fully cognizant of this situation, we shall not be able to bring out the best out of ourselves for our own personal development and in the service of our state, in the service of the millions of our nation. What grinding poverty, backwardness, social injustice, oppression, have been heaped upon our people for centuries together! Due to these constant oppres-

sions, our people have lost their individuality, self-respect, and initiative. Our new-won freedom must restore these to them. Contending armies of ambitious rulers have marched across the land, decade after decade, making for poverty, social backwardness, and a spirit of despair and resignation. This has happened again and again. The continuous depredations of invaders and petty chieftains, first, foreign and, later, bred within by chaotic political conditions, made the peasant, the artisan, and the common people of India develop a conditioned reflex of fear of the world around them and apathy as to their own lot in it. Continuous thwarting created a conditioned reflex, first of fear, then of apathy, and finally of resignation.

But that dark period is now over for us. The nation is free; it is united under a democratic constitution. It is poised for a mighty adventure of, what Vivekananda over seventy years ago had called, *man-making and nation-building*. But if we let this opportunity go and continue to think and act in terms of personal aggrandizements, petty jealousies, and small loyalties, we may as well jeopardize our new-won freedom and pawn our future. We have constantly to remember that you and I are free if India is free. If India goes down, where are you and where am I? This we sometimes forget, and all our national ailments of the last twenty-two years have come from our parochial attitudes and frenzied actions. This is absolutely irrelevant in the India of today. What is relevant is the cultivation of broad national attitudes and the spirit of service and the sense of national responsibility which are the essential hall-marks of a citizen in a free democracy.

The citizen has been defined in political philosophy as the free and responsible member of a free society. Freedom and responsibility constitute the two great values

of a citizen. As citizens of free India, therefore, we are all involved in the problems and prospects of our country.

THE POWER OF ORGANIZATION

Our problems are staggering ; they can be tackled and overcome only by our joining our separate wills together to form an organized whole. This is the meaning and significance of *organization* ; and among organizations, the most significant one is the political state. As a people, we had been woefully lacking in this capacity for organization, whose basis is character, mutual trust, and team-spirit. These are spiritual qualities. Exhorting our nation to develop this spiritual capacity, Vivekananda says in his lecture on 'The Future of India' delivered in Madras in 1897 :

'Why is it that organizations are so powerful? Do not say that organization is material. Why is it, to take a case in point, that forty millions of Englishmen rule three hundred millions of people here? What is the psychological explanation? These forty millions put their wills together and that means infinite power, and you three hundred millions have a will each separate from the other. *Therefore to make a great future India, the whole secret lies in organization, accumulation of power, co-ordination of wills.*

'... Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities such as "Dravidian" and "Aryan", and the question of Brahmins and non-Brahmins and all that, the further you are off from that accumulation of energy and power which is going to make the future India. For, mark you, the future India depends entirely upon that. That is the secret—accumulation of will-power, co-ordination, bringing them all, as it were, into one focus.'¹

Here is our democratic state as the instru-

ment of the collective will of its citizens. And the administration is the main instrument of action of the state. It is necessary to keep this instrument from becoming flabby and blunted. It is to be kept sharp and fit. That is the purpose of all administrative training programmes ; it *ought to be* their aim and purpose. Administrative efficiency is the product of four factors :

Mastery of the technical know-how ; keen awareness of, and imaginative involvement in, the national urges and aspirations ; a consequent sense of dedication ; and capacity for hard work in a team-spirit.

It is this type of efficiency that makes the administration capable of mobilizing the vast human resources of the nation and getting the average citizen involved in its developmental programmes, instead of resting content with handling the nation's material resources only.

MEN v. MONEY

Herein lies the weakness of free India's politics and administration. We have often tended to put the cart before the horse. We have been enthusiastic more about voting the crores for the plans than for enthusing the people to work out the plan programmes themselves. We tended to put money before men. This has been our national weakness. Even in our marriages, we have been accustomed more often to marry the dowry and not the girl. Swami Vivekananda drew the nation's attention powerfully to this our national weakness in his lectures and letters. His voice tells us today that man is primary and money is secondary. It is man that makes money do wonders. With efficient dedicated men and women behind its money, the nation can produce ten crores out of one. That is a great lesson that history teaches us again and again. Nations with limited material resources have achieved great economic and social progress. There we find demonstrated

¹ *The Complete Works*, Vol. III (The Advaita Ashrama, Mayavati, Himalayas, 1960) pp. 299-300.

the primacy of man over money. In the same lecture on 'The Future of India' referred to earlier, Swami Vivekananda said, referring to his plan for nation-building in India :

"That is my plan. It may appear gigantic, but it is much needed. You may ask, where is the money? Money is not needed. Money is nothing . . . ; but money and everything else I want must come, because they are my slaves, and not I theirs. . . . Must—that is the word. Where are the men? That is the question?"²

THE TYRANNY OF THE TRIPLE 'P's

The human resources in India distributed in our sprawling administrative apparatus in the Centre and in the States and down to the village level need to be developed into a powerful agency for energizing the rest of the human resources of the nation with a view to achieving all-round national development. That comes only from the injection of the motivation of national dedication and service into that apparatus. The word 'service' is used in India often in the most static sense, often euphemistically. We have any number of 'services' inherited from the British regime. We have added many more 'services' since we became free, at the Union and State levels. These are often 'services' merely in the literal sense of the term. That is a necessary aspect but not a sufficient aspect. They need to be 'services' not in letter only but in spirit also. Undue stress on career and salary, privilege and perquisites, in short, *on the triple 'p's of pay, prospect, and promotion*, make these services static and stagnant, a dead weight on a nation engaged on its arduous march to destiny. The eternal glory of the human spirit is not manifested in them. The salary one gets

and the chair of power on which one sits and exercises authority do not express the true glory of man. These are variables ; they come and go. But there is the manliness in man, the quality of the heroic in him, which rises above the selfish and the mercenary, and imparts the richness and quality to the work one does and the life one lives. Herein is the expression in man of the Ātman through his body, of the immortal through the mortal. Such men elevate and enrich the functions they perform in society through the elevation and richness of their own personality. The work they do in society bear the true mark of 'service' in spirit and in letter. Such 'service' is a spontaneous expression of their personality. They live and function in the constant mood and mode of 'what can I do for you', 'how can I serve you'.

THE PHILOSOPHY OF SERVICE

We need to understand today the place of this philosophy of service in human society. From ancient times man has been confronted with the problem of how to deal with his neighbour, with his fellow human beings. The problem of inter-human relationship is a continuing problem in human society. Man has found two broad answers to this question : one answer is to 'exploit' the other man for one's own advantage ; and the other answer is to 'serve' the other man, so that he and I can prosper together. These are the two answers. But, unfortunately, the second answer has not found any widespread response from the hearts of men and women. It is a bit difficult ; it calls for farsightedness ; whereas, the first is easy and natural, involving no stretching of sight. As an ego centred in the organic system, man is impelled to seek only his own organic satisfactions and organic survival. And he is driven to exploit others in search of these. If this is

² *ibid.*, p. 303.

the true nature of man, if he is only an individuality confined to his organic system, and if he can aggrandize himself and get away with it without caring for others, he is perfectly right in exploiting others and in resorting to it judiciously. This is raw worldliness.

We coolly exploit the misery of other people. When a man in distress comes to us for a job, we most often take him in for the job, not on a wage or salary appropriate for the job, but on a wage or salary squeezed low out of his miserable state. This we do in the high-sounding name of worldly wisdom. But it is only foxy cleverness, not intelligence. It is unethical exploitation; it is sheer injustice to the dignity of man.

And this has been the prevailing mood and temper of our society in spite of the tall talk and profession of religion by our people. For that religion, as practised, was nothing but a static piety; and our prevailing religious ideology was nothing but a 'piety-fringed worldliness'. This alone explains our social and political defeats and failures during the past few centuries, demonstrating the social truth that self-aggrandizement and social unconcern do not ultimately pay. Religion and politics and society must certainly be made of sterner stuff. They are the products of a dynamic spirituality endowed with farsightedness and fore-sight and beyond the reach of static piety and self-seeking politics. In the absence of that spirituality, man in India indulged in mutual exploitation of every conceivable kind: the strong and the powerful exploiting the weak and the helpless; the learned exploiting the ignorant; man exploiting woman; and woman also, strangely enough, exploiting other women.

The result of this easygoing policy of exploitation over the centuries has been the stunting of the human personality in India and making it ineffective in history. We are now learning to unlearn this first

answer and begin to experiment with the second answer, namely, service. This is the new philosophy of human excellence that stands sponsor to the mighty modern renaissance in India.

This new philosophy seeks to lift man out of that stunted ineffective state and put him on the road to growth, expansion, creativity, and fulfilment. And *renunciation* and *service*, *tyāga* and *sevā*, are the twin watchwords of this philosophy. It is renunciation of the puny ego centred in the organic system and manifestation of the Ātman, the infinite Self which is the Self of all; and service is the royal channel of that manifestation.

This is the ideology that will restore man to his dignity and strength, and integrate man to man to form the continued guarantee of the freedom of the individual and the unity and progress of the nation. This is true *nation building through man-making*, in the words of Vivekananda. In passionate words uttered in the course of a letter from Chicago to the Dewan of Junagadh on 20 June 1894, Swami Vivekananda says:

'The whole defect is here: The real nation who live in cottages have forgotten their manhood, their individuality. Trodden under the foot of the Hindu, Mussalman, or Christian, they have come to think that they are born to be trodden under the foot of everybody who has money enough in his pocket. They are to be given back their lost individuality.'³

NEED FOR IMAGINATIVE SYMPATHY

Here is tremendous work for our administrators and our other patriots. *It is a work for patriots, not for mere job-hunters; for seekers of dynamic spirituality, and not of static piety-fringed worldliness; for men and women endowed with the*

³ *ibid*, Vol. VIII (1959), p. 307.

spirit of service and not for puny self-centred careerists.

I have often spoken on this subject to our university students and administrators in various parts of India when I used to point out the need for a particular quality to be developed by our administrators today in their character and outlook. This is, in the phrase I have coined for it: *a capacity for imaginative sympathy or abstract sympathy*. What do I mean by this term? When we come across a poor man or a suffering man in the street, most of us will react with a measure of sympathy and compassion. We have that goodness in us. But that is only elementary ethical sense. It is not enough to make a citizen or an administrator in our free democratic State today. For that reaction to suffering ends up with the tossing of a coin; it does not ask, why this suffering? It does not have the impulse to trace that suffering to its roots and uproot it by effective measures through joining knowledge to social will and purpose, and joining will to will in collective social action. It is entirely a personal reaction to a personal experience.

But it is not every day that an administrator or a citizen comes across human need or suffering in a concrete personal experience. And yet, there is immense privation and suffering in our society; and our administration is meant to be the dedicated instrument of our constitution and our state to put an end to this centuries-long condition of our people. How is this to be achieved? The answer is: By the administrator developing the *unique capacity for abstract sympathy*. Most of the administrators sit and function in the rooms of the secretariat, far away from the actual scenes of pulsating human life, of which they cannot have *concrete* personal experience. And yet the efficiency and effectiveness of administration depend on the administrators becoming involved

in the sufferings and joys, hopes and aspirations, of the nation's millions. This is possible only if the administrators in our secretariats develop a capacity for *abstract sympathy*, a capacity for *imaginative sympathy*.

It is the absence of this quality that converts an administration into a mere bureaucracy, sometimes into a soulless bureaucracy. This was the complaint and criticism often levelled by our national movement against the British administration in India. Unfortunately our post-independence administration also continues to be the target of such attacks from our free citizens. And our administration in the Centre and the States needs to take note of this criticism and set about to correct this deficiency. This is done by our administrators developing *this capacity for imaginative sympathy* and living and working under *a constant awareness that their primary personality is that of a free and responsible citizen of free India*, deeply involved in the developmental processes of their country and called to serve the nation in a particular capacity. This is how the Government can be made responsive to the people's urges and aspirations. This is how the otherwise slow-moving Government machinery can be made fast-moving. Indian and foreign observers have often criticized the slowness of our bureaucratic machinery and its incapacity to respond to social urges. The secretariat files do not have any motive power; they move slow or fast according to the slowness or energy, respectively, of the officers sitting on the secretariat chair. As a mere bureaucrat, he cannot escape being slow as he is only concerned with his job as a personal career and is incapable, consequently, of experiencing this *imaginative sympathy* with the social urges conveyed through the files in front, and of getting involved in the dynamic social processes of his nation. But as soon as he becomes

capable of these two experiences, he ceases to be a *static individual* and gets transformed into a *dynamic personality*, the energies proceeding from which making, in turn, for the faster movement of the files, the quicker tempo of the administration, and higher and higher rate of economic growth and social development. This is also the index of the spiritual growth of the administrator from the *grhastha* to the citizen.

ORDERLY REVOLUTION

This is the type of human growth that we need in India today in her administrators, politicians, intellectuals, and citizens before we can, and with a view to equipping us to, tackle successfully the mounting problems of economic and social growth and development. We must realize that millions in our country are poor and millions of them, for example, in south Bihar, still subsist on *mohua* flowers. Every one of us has to make our life and work a pledge that such state of things will be ended soon.

We often hear some people talk of revolution. *I want all people in India today to demand and work for a revolution.* For that is the truth about our country today. It has been trying for over a century to achieve revolutionary progress in an orderly way. It is a unique type of revolution, a revolution through steady evolution; the effecting of revolutionary social changes peacefully through social education and legislative action—the *democratic way of revolution*.

In his famous lecture on 'My Plan of Campaign' delivered in Madras in 1897, Swami Vivekananda had summoned our people to work for such a revolution:

'I want root-and-branch reform ... I do not believe in reform; I believe in growth. ... The tyranny of a minority is the worst tyranny that the world ever

sees. A few men who think that certain things are evil will not make a nation move. Why does not the nation move? First educate the nation, create your legislative body, and then the law will be forthcoming. First create the power, the sanction from which the law will spring. The kings are gone; where is the new sanction, the new power of the people? Bring it up. ... You must go down to the basis of the thing, to the root of the matter. That is what I call radical reform. Put the fire there and let it burn upwards and make an Indian nation.'⁴

We have registered substantial socio-political gains already through our chosen democratic path. But challenges are still there; tremendous challenges still face us. Can we move fast enough and respond to these challenges arising from the mounting urges of our long-suffering people for justice, equality, and economic and cultural opportunity.

If democracy with its peaceful and orderly change fails to generate dynamism, revolutionary violence will take over the control of these socio-political urges and overwhelm the nation. No nation manufactures and goes in for a violent revolution deliberately. All violent revolutions are products of social despair. They overwhelm a nation when its intelligentsia cease to become dynamic agents of social change and reduce themselves to slavery to the *status quo* and become the tail-end of the privileged few at the top. *This is the sign of the bankruptcy of social wisdom on the part of the intelligentsia concerned and of its spiritual poverty.* This is the situation that generates despair of orderly social change, driving the social urges to burst out into violent revolution. So far, our national wisdom has saved us from this contingency. But that wisdom has been flowing thin since our independence and it is no exaggeration to say that now, in this

⁴ *ibid.*, Vol. III (1960), pp. 213-6.

year of 1970, India is certainly on the cross-roads of her national destiny, posing a serious challenge to our politics and administration. It is in this context that the problems of administrative efficiency in our newly established democracy becomes urgent. That efficiency is to be measured by only one test, namely, *its dynamic responsiveness to the national urges*. This is achieved only by the administrative personnel, representing a cross section of the national intelligentsia, *getting trained in imaginative sympathy and national dedication*. It is self-centredness and lack of concern for others that lead to corruption; and that evil is already afflicting man and society alike in India. We are not required to forgo all concern for ourselves and become ascetics. We are only called upon to put this concern for ourselves in the context of a larger concern for others. This changes the whole aspect of our life and work. This is called *enlightened self-interest* in political philosophy. It is self-interest but with a touch of spiritual enlightenment, resulting in the recognition of mutuality, inter-dependence and the spirit of service as the truth of all healthy social processes.

Even international relationships between states are being inspired by this philosophy of enlightened self-interest since the end of the Second World War. It finds expression in the active concern of the economically developed nations in the welfare of the less developed nations. But this philosophy needs to find more pervasive expression in the field of inter-human relationships within the nation itself, where service should be installed as the prime motivation in place of exploitation. 'Cherishing the good of each other, all shall achieve their highest welfare', proclaims Śrī Kṛṣṇa in the *Gītā*.⁵

FROM A VICTIM OF HISTORY TO A CREATOR OF HISTORY

We have a religious tradition, whether we are Hindus, Muslims, Christians, or others. We have lived by this religious tradition. Some good has come to us from this tradition and some bad as well. But our religious traditions have become reduced to, what I had said earlier, a static piety, or piety-fringed worldliness. We do all the pietist acts of our religion but they do not result in our spiritual growth, in the enhancement of our spiritual awareness. We continue to be steeped in worldliness with our petty attachments and hatreds and mutual exploitations and divisive loyalties. These have stood against our developing an integrated social order and evolving a progressive political state as the instrument of collective human welfare. This has resulted in our country becoming, for centuries together, *the victim of history*. Other nations created history. We became the victim of that history. Today, for the first time, we as a nation have the opportunity to become the *creator of history*. And that becomes possible only when we shed this static piety and adopt a dynamic spirituality as the essential message of religions. All religions seek to lift man from his trivial ego-centred individuality into the expansive God-centred personality, with concern for other beings as its ethical by-product. The central message of all religions is this spiritual growth, this growth of man beyond his organic limitations, beyond the trivialities of his ego-centred individuality. This is what Sri Ramakrishna describes as the growth of the 'raw' ego, which delights in self-centredness and exploitation, into the 'ripe' ego, which delights in renunciation of the little self and service of others.

HUMAN EVOLUTION AS SPIRITUAL GROWTH

This beautiful concept of human growth

⁵ परस्परं भावयन्तः श्रेयः परमवाप्स्यथ । III. 11.

and development, upheld by the religions of the world, finds strong endorsement today from the pronouncements of twentieth-century biology as to the goal of evolution at the human stage. Twentieth-century biology speaks of human evolution precisely in these ethical terms; it is psycho-social evolution in place of the organic evolution of the pre-human stage. This cerebral system of man is the finest organ that nature has evolved. Having evolved this organ, organic evolution has no further significance. We do not need nature to evolve new organs in us for our survival when with the help of this finest organ we can invent any new organs more efficient than what nature can give us through her long wasteful efforts. Therefore, biology tells us today that evolution has to be sought not at the organic level, not at the physical level, but at a level higher than both.

Biology terms such evolution as psycho-social evolution. It is a meaningful term and concept which brings biology close to the science of religion, to the science of the spiritual dimension of the human personality, and the know-how of its realization. Psycho-social evolution is evolution in which the human psyche, till now in thralldom to the organic system, goes beyond its conditionings and limitations, in an indefinite expansion of love and sympathy and concern for other psyches in society. This is essentially moral and ethical evolution—an unlimited personality stirring in a limited organic individuality. This is what the science of religion calls the spiritual growth of man, or the expression of the spiritual dimension of the human personality. Vedānta proclaims that *this spirituality is the birthright of every human being* and all religions show the way to man how to acquire this spirituality and express it in life and action. Vivekananda, therefore, *the divinity already in man*. That pro-defines religion as *the manifestation of*

found dimension is there in you and in me, it is lying hidden, it is lying mixed up with our organic dimension. But man has—and he alone has, among all species—the requisite organic capacity to disengage the spiritual dimension from its organic tie-up and manifest it freely in his life and character. That is religion *as lived experience*; and not as creed or dogma or conformity. And ethical awareness, human concern, and the mood and act of service, become by-products of this spiritual growth; they are a spill-over, into the world of society outside, of this spiritual expansion and enrichment within. This is the moral and ethical spontaneity and naturalness relevant to man, unlike the physical and organic spontaneity and naturalness relevant to all species in the pre-human stage of evolution.

RENUNCIATION AND SERVICE

What we need today is this spiritual growth in our people, in small or big measure, and the increasing character-efficiency that it engenders. Men and women must evolve by entering this road of their spiritual growth and continue to march on, slow or fast. That is the royal road to life-fulfilment, individual and collective. That road, as defined for us by Vivekananda, is renunciation and service:

*'The national ideals of India are renunciation and service. Intensify her in those channels, and the rest will take care of itself.'*⁶

It is renunciation of this trivial organic-centred ego and manifestation of our larger spiritual self that makes for one's life-expression in the mood and act of service and that gets nourished in turn by that mood and act of service. Intensify the nation in these channels and the rest will take care of itself, says Swami Vivekananda.

⁶ op. cit. Vol. V (1959), p. 228.

These are great words conveying a profound truth. How much we need to capture that message in all of us today ! Every citizen, every social functionary, needs to grasp this truth and endeavour to live it according to one's strength. The administrator must live this truth more intensely than the average citizen. Because he is the repository of state power. And that power is meant to be used for general welfare. This is not possible for man who has not risen above his ego-centred individuality, who has not set his course on the road of psychosocial evolution and become spiritual. It is such evolution, such spiritual growth, resulting in the steady evolution of the value called *buddhi*, the fusion of en-

lightened reason, emotion, and will, as the *Gītā* calls it, that makes for character-efficiency, that makes man capable of wielding power to ensure general welfare. *This is the philosophy of man that should inspire all administration, all positions of social responsibility.* Herein we see human life rising to the *heroic* level from the *vegetative* starting level of the pursuit of personal profit and pleasure. It is to nourish and sustain man at that heroic level that Śrī Kṛṣṇa taught the philosophy of *Yoga*. Says Śaṅkara in his commentary on the fourth chapter of the *Gītā*, 'so that, thus strengthened, they may become capable to accomplish general human welfare.'

(To be concluded)

NOTES AND COMMENTS

IN THIS NUMBER

Questions and answers are from : 'M' : *The Gospel of Sri Ramakrishna*, Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras, 1957. References : question 1, pp. 67-8 ; 2. p. 116.

The passage quoted in 'Onward For Ever!' is from : *The Complete Works*, Vol. IV (1962), pp. 179-80.

The world is too much with us. Time is a rough-shod rider and so 'we have no time to stand and stare'. But the ocean of the timeless truth laves man's personality from within and without. And he is unaware of it. The Editorial attempts to study this confrontation of time with the

timeless and the significance for man of the message of the timeless.

To look upon God as Mother, said Sri Ramakrishna, is the last word in Sadhana. 'The Concept of God as the Divine Mother' deals with the subject of Mother-worship in a comprehensive way. Swami Ananyananda is a monk of the Ramakrishna Order and a former Joint-Editor of *Prabuddha Bharata*.

What if we have everything but not that one thing which makes everything worthwhile and meaningful ? Inner stability is that one desideratum of our life, cultivation of which should receive high priority in every one's training for intelligent living. In his article Swami Budhananda discusses how inner stability can be developed.

REVIEWS AND NOTICES

IMPLICATIONS OF SWAMI VIVEKANANDA FOR THIS AGE*

ROBERT P. UTTER

What are the implications of Swami Vivekananda for this age, to say nothing of future ages? To measure Swami Vivekananda is like trying to measure the measureless sea with a teaspoon. Yet try we must, and now we have a new book which will help us in our attempts to understand his character: *Vivekananda in Indian Newspapers*, edited by Sankari Prasad Basu and Sunil Bihari Ghosh.

Not a millionth enough was written about Swamiji during his lifetime by those who knew him personally to help us who come later to form some picture, however inadequate, of the spiritual greatness of the man. Only a few saw him as the extraordinary spiritual genius he was; and still fewer saw him as the embodiment of the Divine. Still, it is to those who saw him in the flesh, blind as perhaps many of them were, that we must turn for firsthand information about what he said and did, how he looked and walked and laughed and wept and joked, how he related and reacted to different people, in short, how he behaved as a man. For all our later philosophical, psychological, sociological, historical, and theological interpretations of him, however far they may be extended, must be based on the facts.

A very valiant attempt to gather the facts about Swamiji as methodically as possible was made by Marie Louise Burke, whose findings were set forth in her well-known work *Swami Vivekananda in America—New Discoveries*, first published in 1958. This book, as the title implies, deals only with the Swami in America, and it reveals many notable discoveries about his life there. Much of the research was done by looking up copies of newspapers which had accounts of lectures of, interviews with, announcements and news articles about Swamiji.

The new book, which is the subject of this review, does somewhat the same thing in relation to Swamiji

in India. Compiled by Indian editors and published in India, this book reprints many articles which appeared in Indian newspapers and magazines during and immediately after Swamiji's lifetime, just as Mrs. Burke's book discovered many articles about the Swami in American newspapers. Indeed, the editors have dedicated this work to Mrs. Burke because it was her pioneer work in the field which inspired them to undertake theirs. However, there are important differences which should be noted at the outset. First, though Mrs. Burke quotes copiously from newspapers, she also quotes from many other sources besides. Secondly, most of Mrs. Burke's book is her own narration and interpretation, with the quoted material skilfully woven into it by way of factual support. The new Indian book, however, as the title indicates, is confined to articles from Indian newspapers and magazines published mostly during Swamiji's lifetime, and there is no editorial commentary or narration. Even so, it is much larger than the Burke book. It thus becomes immediately apparent why the editors remained editors and did not write any additional material; if they had, the book would have become much too long, requiring several volumes. As it is, the book is about the size of a large desk dictionary, rather cumbersome for ordinary reading, and certainly too large to be conveniently held in the hand. But a book as important as this one certainly deserves to be large, for, after all, it concerns one facet of a man about whom it could be said, as it was said of Jesus, that all the books in the world could not contain him.

And it most certainly is an important book, a real landmark in biographical research on Swami Vivekananda. It is important because for the first time we have assembled together as many contemporary Indian newspaper and magazine articles about him as it was practically possible to collect. Never before have all the obtainable articles about Swamiji which were published about him in the newspapers of his own native country been collected together under one cover. It is a stupendous task and it deserves a great deal of credit and praise, as well as rejoicings from all devotees of Swamiji. Yet, inclusive as it is, the book does not pretend to be exhaustive. In their introduction the editors state that they do not maintain that their collection

* VIVEKANANDA IN INDIAN NEWSPAPERS—1893-1902 by S. P. Basu and S. B. Ghosh, Published by Dineshchandra Basu, Basu Bhattacharyya and Co. (Pvt.), Ltd., Calcutta, Distributors: Bookland Private Limited, 1 Sankar Ghosh Lane, Calcutta 6; Modern Book Agency Private Ltd., 10 Bankim Chatterji Street, Calcutta 12, 1969, pp. 762. Price Rs. 100.

is complete. For one thing, many newspaper files have been irretrievably lost. For another, there may be more material yet awaiting discovery. Something of the heroism involved is explained in the introduction where the editors tell us how the enormousness of their task gradually grew upon them as they unearthed more and more material. But like true heroes in the best Vivekananda tradition they stuck to their Herculean labour and saw it through.

Large as the book is, however, it does not contain every word which was found in the newspapers. For in the first place, when a newspaper reprints from another paper an article previously printed in the book, reference is made to the first appearance of the article but it is not repeated. And secondly, all newspaper summaries of those lectures which appear word for word in *The Complete Works of Swami Vivekananda* are omitted but indicated by the date of the newspaper and the first few words and the last few words together with the volume and page reference in the *Complete Works*. However, in those instances in which the newly discovered newspaper version of a lecture differs from the already published version, the new version is printed so that the reader may enjoy making the comparison.

The scope of the volume can only be briefly indicated. It starts with reports which came back to India from America about Swamiji's lectures and interviews and activities at the Parliament of Religions at Chicago in 1893, and ends with notices, memorials, and tributes after his death in 1902. Each newspaper is printed separately and chronologically. Several of the articles, especially those at the beginning about the Parliament of Religions, are reprints from American newspapers and have already appeared in Burke's *New Discoveries*. But as we get to Swamiji's return to India we of course get newly discovered articles and reports on lectures. This is inevitable, since the Indian papers did not follow Swamiji to the West. Here we have, for the first time, a collection of newspaper accounts of Swamiji's triumphal return to India after his success at the Parliament of Religions. In all, twenty-three publications are represented, of which twenty-one are newspapers and two are magazines. The Calcutta newspapers receive the most complete coverage. The papers in Poona and Bombay were researched, and one paper of Madras is represented. There is one difficulty for the reader here, however. It is not always easy for a Western reader unfamiliar with Indian newspapers to tell in what city a paper was published. It is to be hoped that

in future editions of this work the editors will include with each newspaper title the name of the city in which it was published.

There are two main kinds of newspapers represented here: those published wholly by Indians and those published by Anglo-Indians. In addition to newspapers, there are two magazines represented: *The Brahmavadin* and *The Prabuddha Bharata*, both of which were founded by Swami Vivekananda. Besides the reports of activities, interviews, and speeches by Swami Vivekananda, there are speeches by Sister Nivedita and others, and letters written in tribute to the Swami by various disciples, Eastern and Western, as well as letters written in opposition to his views by various newspaper readers, many anonymous. Everything is included which was printed in Indian newspapers and magazines pertaining to Swami Vivekananda between 1893 and 1902. The book is extremely well indexed, with not only an alphabetical general index which is very inclusive and helpful but also a topical index.

As to the contents of this book, it is impossible in a brief review like this to give the reader an adequate idea of the richness and variety he will find here. Each reader must find for himself the delight of exploring and browsing through these pages. For it is indeed an ideal book for browsing; every page reveals some new delight, and continuous reading is not necessary. Most readers will probably want to use it in that way; but it is also a book for systematic scholars and researchers in the field of Swami Vivekananda's biography. Everyone for whom Swami Vivekananda is an intellectual and spiritual beacon will find much food for thought and inspiration in this volume, as well as much factual material not hitherto available.

But we cannot pass over the opportunity to give the reader a few samples of some of the choice titbits he will find here.

In a memorial meeting in tribute to Swami Vivekananda after his death, a report of which was published in the *Indian Mirror* on October 8, 1902, one of the speakers held forth on the reasons why Indians should prefer to be Indians rather than Westerners not in a spirit of blind patriotism but with a spiritual insight that would have delighted Swamiji's heart. He spoke of the history throughout India's past of great sages and seers who taught and practised renunciation on a scale unknown in the West. He held forth at some length in this vein, all most true, but it suggests further thought. We might add the fact that this ideal of renunciation is based on the intuitive,

meditative, mystical way of knowing by experiencing oneness of the apparent self with the Infinite Self, as opposed to the Western emphasis on sense experience and reason. The result for the West has been an ever-increasing sense of dryness, futility, and despair, as expressed in literature from T. S. Eliot's 'The Waste Land' to Sartre's 'No Exit' and Beckett's 'Waiting for Godot'. Such spiritual deserts are the direct result of the Western emphasis on getting instead of giving, on seeking pleasure instead of renunciation. Swamiji's success in the West is at least partly due to the great need the West has for the ideals of the East.

There are some interesting items in this book in connection with this subject. On the one hand, we have a notice of a book, published apparently by Christian missionaries in India, attempting to show that Swamiji had no real influence in America and made no lasting converts. On the other hand, we have a number of tributes to Swamiji, written both by individuals and groups in America and England, as well as by Western newspapers, expressing deep appreciation of the Swami and everything that he had done. There is a tribute by Dr. Barrows, President of the Parliament of Religions, and one signed by several prominent Harvard professors, including William James, Josiah Royce, John Wright, and A. O. Lovejoy. There is a very moving tribute to Swamiji after his death from the 'San Francisco Class of Vedanta Philosophy' (the original Vedanta Society of San Francisco), signed by M. H. Logan, President, C. F. Peterson, Vice-President, and A. S. Wolberg, Secretary. There is also a greeting from the Swami's friends in Detroit, published in the *Brahmavadin* for March 27, 1897, signed by forty-two friends, which contains this heart-warming sentence: 'We Western Aryans have been so long separated from our Eastern brothers that we had almost forgotten our identity of origin, until you came and with beautiful presence and matchless eloquence rekindled within our hearts the knowledge that we of America and you of India are one.' These are but a few of the many tributes, both Eastern and Western, to be found here to delight the hearts of the devotees of Swamiji, and to show that he made a deep impression on many Westerners.

We find here also an interview with Swamiji from the *Prabuddha Bharata* of June 24, 1899, in which the interviewer brought up the subject of receiving back into Hinduism those who had defected from it. Swamiji said that anyone who wished should be allowed back without requiring 'expiatory rites',

for, as he said, many were 'alienated by conquest'. On the question of what caste such people should be assigned to, the Swami replied that the 'returning converts' should go back to their own castes and that 'new people' would 'make theirs'. On the question of what form of religion they would be required to adopt, the Swami emphatically declared that they should be allowed to choose their own, 'for unless a man chooses for himself, the very spirit of Hinduism is destroyed'. How characteristic these replies are! No exclusion of anyone for any reason—all should be welcomed back into the manifold forms of Hinduism and each should be free to choose his own form for himself. Here we get a glimpse of Swamiji's all-encompassing love for mankind. How different from the typical sectarian, whether Hindu, Christian, Jew, Moslem, or Buddhist, who feels great animosity towards any defector from what he considers to be the only 'true faith'!

Among other fascinating topics, we find here many records of the shock waves which were produced by this very freedom of spirit in Swamiji which opposed narrowness, bigotry, and prejudice, even in subtle, hidden forms. Besides all the tributes and the praise, there appear in this book many accusations and opposing views. This is inevitable when a man of the force and stature of Swamiji makes his mark on the world. For example, when he returned to India from the West for the first time, in one of his addresses he expressed his complete self-reliance which had been forced upon him by the fact that many people and organizations both Eastern and Western had been indifferent or hostile to him during his Western tour. When we read the address now the language seems mild and almost restrained, but at the time it produced violent reactions. Here for the first time we can read the newspaper records of those reactions. It is indeed instructive. So much blame, so many accusations were heaped upon Swamiji's head, and yet he was unmoved by it all; he made no reply, indulged in no arguments or retaliations or recriminations; he had made his point and he let the chips fall where they might, but he said no more on the subject. This is the true courage and the true power that he talked so much about: the power *not used*. This is the true *sannyasin*, the one who is indifferent to praise or blame. Yet his accusers accused him of *not* behaving like a *sannyasin*, not realizing that the original speech was not a vaunting of his own ego but a destroying of the ego of others. He was not an ordinary monk who had made a terrible mistake, but the mouth-

piece of Divine wrath and hence of Divine blessing. One gets the impression that these accusers would feel that though it was quite all right for Jesus to drive the money-changers from the Temple or for Rama and Krishna to slay demons by the dozens, yet Swami Vivekananda had no business slaying the demons of the ego by which he was surrounded. It is possible that, speaking as he did, he broke many a person's bonds and hastened the day of liberation for many. When a divine man speaks, the deep-frozen tundras and age-old glaciers of the human soul are shattered and melted. In these fascinating newspaper records we see abundant evidence that a man of Swamiji's spiritual stature stirs up the waters of the human soul very deeply and raises huge storms of reaction by everything that he does. Here we see before our eyes the living proof of Christ's saying, 'I came not to send peace, but a sword!'

It is impossible even to begin to assess the significance of Swami Vivekananda for future ages. But perhaps we can get a glimpse of his significance for us. To an age which believes all power has to be political, Swamiji reveals the source of all worldly power, individual, social, artistic, political, academic, ecclesiastical, or whatever, to be spiritual and divine only, not material or worldly at all. To an age of pragmatic realism which considers 'perfection' and 'utopian ideals' to be impossible and even dangerous goals for very imperfect and struggling man, Swamiji offers a realization of an ideal, not of a dead and abstract 'perfection', but of a very living peak of human consciousness, the fusion of the dynamic and the peaceful into one dazzling flame, the fusion of the emotional and intellectual into one sun of love and knowledge. To an age which agonizes itself into the throes of insanity and drug-addiction over the 'de-personalization' and 'alienation' of the mass-living of overcrowded cities, Swamiji offers to everyone alike the divine, healing balm of detachment from the lower self, of identification with the ego-less, desireless life, and the blossoming of the higher Self in a new birth, the apparent 'birth' of the eternal which dwells in every heart, but which is no more 'born' than the sun can be said to 'rise' in the morning. The true, life-giving meaning of such 'de-personalization' (which is really detachment from and the death of the lower self) is Swamiji's unique gift to modern man. To an age which suffers from a morbid 'apathy' which permeates every level, every facet, every cell and crevice of both society and the individual, Swamiji's tremendous soul-firing vitality, both in his words and his silences, is the answer that burns away all dullness of spirit as the sunrise scatters the darkness and

awakens the sleepers of the night.

This book is another of the many vessels which carry the fire of Swami Vivekananda to the hearts of mankind. It is a book which should be in every library dedicated to truth, and in every home dedicated to Swami Vivekananda, to the Master, to the ideals of the Upanishads and the *Bhagavad-gītā*, and to the universal ideals of all religions of the world.

RELEVANCE OF GANDHIAN ECONOMICS: BY SHRIMAN NARAYAN, Published by Navajivan Publishing House, Ahmedabad-14, 1970, Pages 256, Price Rs. 7/-.

The book, with a Preface and a detailed index, deals at great length in ten chapters with the various aspects of Gandhian economics. There is a studied defence of Gandhian concepts in the chapter, 'Various Criticisms Answered,' which is very ably done so far as it can be done.

'Gandhian Concept of Socialism', 'Principles of Sarvodaya', 'Sarvodaya and Marxism' are some of the most interesting chapters and will certainly be useful to any serious student of Gandhian economics.

Economic concepts and principles and Gandhian morality are blended together in this book with great skill and certainly not without effect.

However, the fact that when Congress governments were formed in some states and in the Centre what triumphed was not Gandhian economics but modern industrialism. This fact has not been properly explained in the book.

On the whole it is a very detailed and useful book, not only to students and scholars who study Gandhian economics, but to all. We recommend it unhesitatingly to the reading public.

DR. P. N. MUKHERJEE

BOOKS RECEIVED

SRI SANKARAVIJAYA OF ANANTANANDA GIRI: EDITED BY N. VEEZHINATHAN, Published by Centre of Advanced Study in Philosophy, University of Madras, Madras 5, price Rs. 16/-.

THE INTUITION OF ZEN AND BERGSON: BY MINORU YAMAGUCHI, Published by Herder Agency, Enderle Bookstore, Mr 3, Kojimachi, 6-chome, Chiyodaku, Tokyo, 102, Japan, \$ 6.00.

LAGHU-YOGA-VASISTHA: TRANSLATED BY K. NARAYANASWAMI AIYER, Published by Adyar Library and Research Centre, Adyar, Madras 20, price not mentioned.

VEDANTA SIDDHANTA KUSUMANJALI: BY SRI JAYAMANGALACHARYA, published by Swami Kashikananda Trust, Swami Vivekananda Road, Kandivali, Bombay 67, 1968, pp. 162+10, price Rs. 2/-.

This is a treatise on Advaita Vedanta in verse form. It is divided into four parts. The first *stabaka* deals with the doctrine of Brahman. It is beyond names and forms and consequently indefinable. It is only from the empirical point of view that it is spoken of as the creator, sustainer, and destroyer of the world. Strictly speaking, it is only the substrate behind the appearance of world. The relation between Brahman and the world is the same as that between the rope and the serpent or the nacre and the silver coin. Just as clay remains intact when all that is made of clay like pots, jugs, and saucers are destroyed, even so Brahman will remain unaffected by the disappearance of the world of names and forms in the state of Samadhi. There are 51 stanzas in the first part. References to relevant passages of the Upanishads are most skilfully wrought into the texture of the stanzas.

The second *stabaka* consists of 65 stanzas. It deals exhaustively with the *pramanas*. *Pratyaksha* is of two kinds, *paroksha* and *aparoksha*. Knowledge of the identity between Jiva and Brahman, coming from the teacher is *paroksha*, indirect and mediate. By *manana* (comprehending) and *nididhyasana* (meditating) it is transformed into *aparokshanubhuti*, immediate and direct experience. *Shravana-vidhi* (hearing) comprising the six marks whereby the purportful texts are determined is also dealt with.

The third *stabaka* consists of 63 verses and is concerned with the interpretation of *Tat-tvam-asi*.

The fourth consisting of 66 stanzas deals with the experience of the released soul. Release is only figurative. The soul was never bound and hence there is no question of its being set free. Only the wrong notion has to be removed. Moksha is an ever-present and ever-realized condition. It is not, in the language of Sri Shankara, *utpada* or *apya*, or *vikarya* or *samskarya*.

The text is most lucidly explained by the author himself in a commentary called *Saurabha*. There is also a Hindi commentary. The book is eminently readable.

SRI M. K. VENKATARAMA IYER

MORAL EDUCATION IN A CHANGING SOCIETY: EDITED BY W. R. NIBLETT, Published by Faber and Faber Ltd., 24 Russell Square, London, W.C.1, 1970, pp. 172, price 9sh.

This is a compilation of nine lectures delivered by different scholars to the public of London in 1962. The talks deal with 'Moral Education' from different standpoints—secular, Christian, physical, philosophical, theological, sociological, historical, medical, and last of all the educational. Of these the lecture on 'science' is out of place here. It has not the slightest ethical flavour in it. In the other lectures the emphasis is more on the sociological and psychological factors in human behaviour than on the ethical. There are elaborate discussions in chapters 2 and 3 and 6 to 9 on the environmental forces acting on the minds of the young. But, where does all this lead to? There is some indication of the direction in which an answer may be found in chapter 5. The whole point is, moral behaviour cannot *be taught*; it has to be *caught*. Witness what our ancient Rishis did in their forest Ashramas. They *lived* the true moral life and their example caught on. They did not deliver lectures on 'Moral Education' based on set courses and detailed syllabi with appended lists of textbooks and reference books. And they produced enlightened citizens of gigantic moral stature.

Moral education without spiritual outlook and discipline is useless tinsel. The book under review misses this point. However, the reviewer recommends this book for study by students in our colleges and universities, so that they might see for themselves what it is they are missing.

PROF. P. S. NAIDU

INSTEAD OF A BIOGRAPHY: BY GUSTAV E. MUELLER, Published by Philosophical Library, 15 East 40th St. New York, N.Y. 10016, 1970, Pages 237, Price \$ 5.95.

This interesting book is written in three parts. In Part One there are letters written to an American lady, Kathleen, and her answers; in Part Two we have the author's Farewell Address to his colleagues of the Southwestern Philosophical Society; and in Part Three we have the author's reactions to world events. In the last part two chapters, 'Philosophy and War' and 'North-American philosophy', are written with great dexterity.

It is a highly interesting book by a famous philosopher, poet and writer on various subjects. There are scattered in the book words of great wisdom such as: 'The continuous contemplation of what

is beautiful and great should fill our whole spirit with love and happiness' (p. 177); or the prayer, 'Grant us, Eternal God, that we may always remember thy unfailing presence in the midst of our mortal and fugitive existence and thy holy and unbroken Being in our anxious and fragmentary lives' (p. 53).

Since it is not a systematic biography but some bright aspects of a brilliant man's life, the title 'Instead of a Biography' has been preferred. It is a very interesting and instructive book.

DR. P. N. MUKHERJEE

SOME ASPECTS OF KAUTILYA'S POLITICAL THINKING: BY RADHA GOVINDA BASAK, Published by the University of Burdwan, Burdwan, West Bengal, pp. 51, Rs. 3/-.

The volume under review, slim but immensely readable, is the collection of three lectures, viz., 'The Bureaucracy in Kautilya's System of Politics', 'Civil and Criminal Law in Kautilya's Arthashastra', and 'The Duties and Functions of a Vijigishu (Ambitious) King According to Kautilya', delivered by the learned author at the University of Burdwan, West Bengal, in 1965.

Kautilya (Chanakya and Visnugupta are his other names), who, according to Dr. Basak, flourished in the days of Chandragupta Maurya, who ruled at Pataliputra in the last quarter of the 4th and the first decade of the 3rd centuries B.C. is one of the masters of social, political, economic and legal thought of ancient India. Dr. Basak, a top-echelon Indologist and an outstanding authority on the Kautilyan Arthashastra, does, as is expected, full justice to his subject. He agrees with Dr. Gajendra-gadkar that the Dharmasthiya section of the Arthashastra is absolutely unique in legal history. It can legitimately claim to be one of the earliest codes of secular law in the world.... It throws a flood of light on the social, economic and political condition of the country at the time.' para 18 Quoted).

The learned author has very successfully pinpointed some of the salient features of Kautilya's Arthashastra and its essentially modern outlook.

We commend the monograph to all students of ancient Indian history and culture, to our policy makers and administrators in general and to the framers and executors of our Foreign Policy in particular.

PROF. SUDHANSU BIMAL MOOKHERJEE

NEWS AND REPORTS

CENTRE VÉDANTIQUE RAMAKRICHNA, GRETZ, FRANCE

REPORT FOR 1970

The nucleus of this Centre was formed in Paris in 1936 by Swami Yatiswarananda. In the following year Swami Siddheswarananda took up the work, which he continued until his death in 1957. The Centre's own property on Blvd. Romain Rolland, 77-Gretz (Phone: 407-03-11) twenty miles southeast of Paris, was acquired in 1948. Swami Ritajananda, who has been in charge since 1961, is assisted by Swami Vidyatmananda.

Occupying a park of some twenty acres, with gardens, orchards, and dairy, the Centre offers to its members and selected friends from all over Europe, an agreeable locale for making religious retreats. Daily meditation periods are observed, there are frequent classes, special holy days are celebrated, and every Sunday there is a public lecture. Classes on the *Bhagavad-gita* are held regularly in Paris, at 6 Place des Etats-Unis, where Swami Vivekananda stayed in 1900.

Swami Ritajananda gave interviews to people seeking advice on spiritual matters. He gave lectures in many parts of France and in Belgium and Holland. The study group in Wiesbaden, Germany, dating from the time of Swami Yatiswarananda, met regularly with the Swami and recently organized itself legally as a registered religious society.

The Centre publishes *Védanta*, a quarterly magazine in French.

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

REPORT FOR 1970-71

A. Weekly Services

Swami Satprakashananda conducted the weekly services on Sunday mornings and Tuesday evenings in the Society's chapel excepting seven weeks of the hot season. On Sundays he spoke on different religious and philosophical topics. On Tuesdays he conducted a meditation and expounded the *Bhagavad-gita*. On special occasions devotional

songs and film shows were added to the lectures and the discourses. The meetings were open to all. Other than the members and the friends of the Society, many came from about fifteen different religious and educational centres including the First Congregational Church, the First Presbyterian Church, Washington University, St. Louis University, Missouri State University, Lindenwood College, St. Charles, Mo., Principia College, Elsah, Ill. Usually the students were accompanied by their teachers. They met the Swami after the services and asked questions, which he answered. Out-of-town friends and devotees often came to the meetings.

B. *Tape-recordings of the Swami's Talks*

The Swami's lectures and discourses and the meditations conducted by him were tape-recorded. During the summer recess the members and the friends of the Society met regularly every Sunday morning and Tuesday evening at the usual time and listened to the recorded lectures and discourses. The Vedanta Society of Kansas City conducted their weekly and fortnightly meetings with the tapes of the Swami's lectures and discourses. Some individual devotees in town and out of town used them regularly.

C. *Monthly Discourse on the Gospel of Sri Ramakrishna*

The Swami expounded the *Gospel of Sri Ramakrishna* on the first Thursday of every month excepting during the summer recess. He also related pertinent incidents from his personal knowledge of the direct disciples of Sri Ramakrishna and answered questions.

Besides the regular services there was silent meditation in the Society's chapel every weekday from 11 to 12 noon.

D. *Anniversaries*

The birthdays of Sri Krishna, The Buddha, Shankara, Sri Ramakrishna, The Holy Mother, Swami Vivekananda, Swami Brahmananda, Swami Premananda, and Swami Shivananda 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 Durga and Christmas Eve were also duly observed and the Swami conducted a special service. On Sri Ramakrishna's birth anniversary a sumptuous Hindu dinner was served. On all other occasions sweets were served.

E. *Brotherly visits and visit to other Centres*

During the year under report Swami Swahananda, the then Assistant Minister of Northern California, visited the St. Louis Centre, and Swami Satprakashananda visited the Vedanta Centres in Chicago and New York. These were happy occasions of renewal brotherly contacts and meeting the followers of Vedanta in formal and informal gatherings for fruitful discussion on religion and spiritual life.

F. *Publication of two Booklets and Distribution of Literature*

During the year under review the Vedanta Society of St. Louis published two interesting booklets. The first was 'The Use of Symbols in Religion', in which the principal symbols of the eight major religions were explained with a portraiture in colour. The booklet was edited by Swami Satprakashananda with an introductory essay. The second was 'An Enlightening Book for Serious Study' containing appreciative remarks on Swami's *Methods of Knowledge* and valuable information on Vedanta. More than two thousand copies of the two booklets were given to members and friends.

Mimeographed and printed sheets, folders, and pamphlets on Vedanta were freely distributed to visitors and mailed on request.

G. *Interviews and Other Activities*

The Swami gave about two hundred interviews to visitors, to earnest seekers of spiritual instruction, and to others who came for the solution of their personal problems.

The Society had the privilege of receiving about fifty guests and visitors from different parts of the U. S., India, and other countries. Most of them attended the services and had interviews with the Swami.

The Society's rental library was well utilized by its members, friends, and admirers.