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A Note on Gandhi

Aldous Huxley

Gandhi's body was borne to the pyre on a weapons carrier. There were tanks and armoured cars in the funeral procession, and detachments of soldiers and police. Circling overhead were fighter planes of the Indian Air Force. All these instruments of violent coercion were paraded in honour of the apostle of non-violence and soul-force. It was an inevitable irony; for, by definition, a nation is a sovereign community possessing the means to make war on other sovereign communities. Consequently a national tribute to any individual—even if that individual be a Gandhi—must always and necessarily take the form of a display of military and coercive might.

Nearly forty years ago, in his *Hind Swaraj*, Gandhi asked his compatriots what they meant by such phrases as "Self-Government" and "Home Rule." Did they merely want a social organization of the kind then prevailing, but in the hands, not of English, but of Indian politicians and administrators? If so, their wish was merely to get rid of the tiger, while carefully preserving for themselves its tigerish nature. Or were they prepared to mean by "*swaraj*" what Gandhi himself meant by it—the realization of the highest potentialities of Indian civilization by persons who had learnt to govern themselves individually and to undertake collective action in the spirit and by the methods of *Satyagraha*?

In a world organized for war it was hard, it was all but impossible for India to choose any other course than that of becoming a nation like other nations. The men and women who had led the non-violent struggle against the foreign oppressor suddenly found themselves in control of a sovereign state equipped with the instruments of violent coercion. The ex-prisoners and ex-pacifists were transformed overnight, whether they liked it or not, into jailers and generals.

The historical precedents offer little ground for optimism. When the Spanish colonies achieved their liberty as independent nations, what happened? Their new rulers raised armies and went to war with one another. In Europe Mazzini preached a nationalism that was idealistic and humanitarian. But when the victims of oppres-

sion won their freedom, they soon became aggressors and imperialists on their own account. It could scarcely have been otherwise. For the frame of reference within which one does one's thinking determines the nature of the conclusions, theoretical and practical, at which one arrives. Starting from Euclidean postulates one cannot fail to reach the conclusion that the angles of a triangle are equal to two right angles. And starting from nationalistic postulates one cannot fail to arrive at armaments, war and an increasing centralization of political and economic power.

Basic patterns of thought and feeling cannot be quickly changed. It will probably be a long time before the nationalistic frame of reference is replaced by a set of terms, in which men can do their political thinking non-nationalistically. But meanwhile technology advances with undiminished rapidity. It would normally take two generations, perhaps even two centuries, to overcome the mental inertia created by the ingrained habit of thinking nationalistically. Thanks to the application of scientific discoveries to the arts of war, we have only about two years in which to perform this herculean task. That it actually will be accomplished in so short a time seems, to say the least, exceedingly improbable.

Gandhi found himself involved in a struggle for national independence; but he always hoped to be able to transform it, first, by the substitution of *satyagraha* for violence and, second, by the application to social and economic life of the principles of decentralization. Up to the present his hopes have not been realized. The new nation resembles other nations inasmuch as it is equipped with the instruments of violent coercion. Moreover the plans for its economic development aim at the creation of a highly industrialized state, complete with great factories under capitalistic or governmental control, increasing centralization of power, a rising standard of living and also no doubt (as in all other highly industrialized states) a rising incidence of neuroses and incapacitating psycho-somatic disorders. Gandhi succeeded in ridding his country of the alien tiger; but he failed in his attempts to modify the essentially tigerish nature of nationalism as such. Must we therefore despair? I think not. The pressure of fact is painful and, we may hope, finally irresistible. Sooner or later it will be realized that this dreamer had his feet firmly planted on the ground, that this idealist was the most practical of men. For Gandhi's social and

economic ideas are based upon a realistic appraisal of man's nature and the nature of his position in the universe. He knew, on the one hand, that the cumulative triumphs of advancing organization and progressive technology cannot alter the basic fact that man is an animal of no great size and, in most cases, of very modest abilities. And, on the other hand, he knew that these physical and intellectual limitations are compatible with a practically infinite capacity for spiritual progress. The mistake of most of Gandhi's contemporaries was to suppose that technology and organization could turn the petty human animal into a superhuman being and could provide a substitute for the infinities of a spiritual realization, whose very existence it had become orthodox to deny.

For this amphibious being on the borderline between the animal and the spiritual, what sort of social, political and economic arrangements are the most appropriate? To this question Gandhi gave a simple and eminently sensible answer. Men, he said, should do their actual living and working in communities of a size commensurate with their bodily and mental stature, communities small enough to permit of genuine self-government and the assumption of personal responsibilities, federated into larger units in such a way that the temptation to abuse great power should not arise. The larger a democracy grows, the less real becomes the rule of the people and the smaller is the say of individuals and localized groups in deciding their own destinies. Moreover love and affection are essentially personal relationships. Consequently it is only in small groups that Charity, in the Pauline sense of the word, can manifest itself. Needless to say, the smallness of the group in no way guarantees the emergence of Charity between its members; but it does at least create the possibility of Charity. In a large, undifferentiated group the possibility does not even exist, for the simple reason that most of its members cannot, in the nature of things, have personal relations with one another. "He that loveth not knoweth not God; for God is love." Charity is at once the means and the end of spirituality. A social organization so contrived that, over a large field of human activity, it makes the manifestation of Charity impossible, is obviously a bad organization.

Decentralization in economics must go hand in hand with decentralization in politics. Individuals, families and small co-operative groups should own the land and instruments necessary

for their own subsistence and for supplying a local market. Among these necessary instruments of production Gandhi wished to include only hand tools. Other decentralists—and I for one would agree with them—can see no objection to power-driven machinery provided it be on a scale commensurate with individuals and small co-operative groups. The making of these power-driven machines would, of course, require to be carried out in large, highly specialized factories. To provide individuals and small groups with the mechanical means of creating abundance, perhaps one-third of all production would have to be carried out in such factories. This does not seem too high a price to pay for combining decentralization with mechanical efficiency. Too much mechanical efficiency is the enemy of liberty because it leads to regimentation and the loss of spontaneity. Too little efficiency is also the enemy of liberty, because it results in chronic poverty and anarchy. Between the two extremes there is a happy mean, a point at which we can enjoy the most important advantages of modern technology at a social and psychological price which is not excessive.

It is interesting to recall that, if the great apostle of Western democracy had had his way, America would now be a federation, not merely of forty-eight States, but of many thousands of self-governing wards. To the end of a long life Jefferson tried to persuade his compatriots to decentralize their government to the limit. "As Cato concluded every speech with the words, *Carthago delenda est*, so do I every opinion with the injunction, 'Divide the counties into wards.'" His aim, in the words of Professor John Dewey, "was to make the wards 'little republics, with a warden at the head of each, for all those concerns which being under their eye, they could better manage than the larger republics of the county or State'. . . . In short they were to exercise directly, with respect to their own affairs, all the functions of government, civil and military. In addition, when any important wider matter came up for decision, all wards would be called into meeting on the same day, so that the collective sense of the whole people would be produced. The plan was not adopted. But it was an essential part of Jefferson's political philosophy." And it was an essential part of his political philosophy, because that philosophy, like Gandhi's philosophy, was essentially ethical and religious. In his view, all human beings are born equal, inasmuch as all are the children of God. Being the children of God, they

have certain rights and certain responsibilities—rights and responsibilities which can be exercised most effectively within an hierarchy of self-governing republics, rising from the ward through the State to the Federation.

“Other days,” writes Professor Dewey, “bring other words and other opinions behind the words that are used. The terms in which Jefferson expressed his belief in the moral criterion for judging all political arrangements and his belief that republican institutions are the only ones that are legitimate are not now current. It is doubtful, however, whether defense of democracy against the attacks to which it is subjected does not depend upon taking once more the position Jefferson took about its moral basis and purpose, even though we have to find another set of words in which to formulate the moral ideal served by democracy. A renewal of faith in common human nature, in its potentialities in general and in its power in particular to respond to reason and truth, is a surer bulwark against totalitarianism than is demonstration of material success or devout worship of special legal and political forms.”

Gandhi, like Jefferson, thought of politics in moral and religious terms. That is why his proposed solutions bear so close a resemblance to those proposed by the great American. That he went further than Jefferson—for example, in recommending economic as well as political decentralization and in advocating the use of *satyagraha* in place of the ward’s “elementary exercises of militia”—is due to the fact that his ethic was more radical and his religion more profoundly realistic than Jefferson’s. Jefferson’s plan was not adopted; nor was Gandhi’s. So much the worse for us and our descendants.

You may see many stars in the sky at night, but not when the sunrises. Can you therefore say that there are no stars in the heavens during the day? O man, because you cannot find God in the days of your ignorance, say not that there is no God.

—Sri Ramakrishna

Divine Love

Swami Satprakashananda

Love of God is the very essence of spiritual life; without it religious practices are nothing but sheer physical and mental exercises. The sanctimonious observance of rites and ceremonies, or the worship of God for temporal interests, no matter how solemn, does not constitute spirituality.

The one purpose of all religious disciplines is to develop love of God within the heart of the aspirant. It is for this that he says prayers, chants hymns, studies scriptures, listens to sermons, makes offerings, observes fasts and vigils, practices meditation and so forth. This love of God is the one supreme ideal of life as taught by all the great teachers of the world.

Even so, though we may know that God is the most lovable of all, the one inexhaustible source of all blessedness, goodness, beauty and love, yet we do not feel that longing to know Him. Even though we know that it is through love alone that we can be united with Him, and attain eternal life, light, and joy, so dominated are we by our deep-rooted sense desires, our tenacious clinging to ephemeral objects, that we feel no yearning for Him. To counteract these inveterate tendencies, to transform worldly attachment into spiritual urge, to create a God-ward flow of thoughts and feelings, the spiritual aspirant must undergo certain disciplines, for it is only through the life of law that he can enter into the life of love.

Three distinct modes of worship constitute the practical methods for the cultivation of devotion to God, namely, physical, verbal, and mental. The physical, or external mode of worship is performed by bowing down in reverence to God, by the observance of rites and ceremonies, the offering of flowers, lights, incense, etc., the practice of austerities, and personal service to the temple and the teacher. Verbal worship is observed by the saying of prayers, the chanting of hymns, the study of scriptures, and the repetition of a sacred name or formula, while the mental worship consists in the constant remembrance of God, the renunciation of attachment, self-resignation, contemplation and so forth. Any or all of these modes of worship may be practiced by the aspirant, according to his own tendency, capacity, and situation in life. The practice of even one of these forms of worship, if followed with steadfast

devotion, will generate love for God.

The repeated utterance of a sacred word or formula is a very simple method, yet none the less, most efficacious. No accessory is needed for its practice, which can be made audibly, semi-audibly, or mentally. Of the three methods, the mental is the most effective. It purifies the aspirant's mind to its very depths, and enables him to hold his thoughts on God. In a sense, this constant repetition is a concentrated form of prayer. During prayer we think of God by numerous words and phrases, but as our spiritual sense deepens, and our feelings become intensified, a single word or phrase will convey all that God means to us. It becomes the focal point of all our ideas and sentiments regarding Him. For example, to a Christian who has caught the inner spirit of Jesus Christ, the repetition of His name may do more to intensify his devotion to Christ than a whole scriptural text would.

Every word represents an idea, and, just as each thought has its own word-symbol, so are there word-symbols, or seed words, as they are called, to express mystical experiences. Through the constant repetition of a seed word spiritual awareness is germinated, and love of God grows within the heart of the devotee.

Thus, gradually, by the practice of these different methods of worship, the mind becomes purged of all dross and dirt, and its attachment to the transitory values of here and hereafter, and there grows a natural longing for God. The aspirant seeks God passionately for His own sake, until, like the needle of the compass which always points north, his mind centers upon God under all the varying conditions of life. He remembers God constantly. This constant God-recollectedness is called *bhakti*, devotion.

During the preparatory stages the aspirant's attitude toward God is very much stimulated by his thought, and by a feeling of awe and reverence rather than love. He feels that God is the ruler of the universe, consequently, he is more conscious of His splendour and power than of His sweetness and beauty. He seeks God that he may be freed from all bondages, that in Him he may find real life, real light, real joy, knowing that none but He is worth seeking and loving as the supreme goal of life. But, as love grows, the aspirant no longer indulges in such calculations. The might and majesty of God no longer concern him. To Him God is all love, and love of God becomes the one motivating power of all his thoughts,

feelings and actions. Out of love of Him his hand works, his mind thinks, his heart feels. In short, he lives for God alone. The attitude of the loving devotee toward God is reflected in this prayer: "May my speech be engaged in the telling of Thy glory; may my ears be engaged in listening to Thy praise; may my hands be engaged in the performance of Thy service; may my eyes see only that which is holy; may my head be ever bowed in reverence to the universe, Thy abode, and may my mind be ever engaged in the remembrance of Thy blessed Feet."

Love and reverence are two different mental attitudes. So long as the worshipper thinks of the Divinity as the almighty creator, or the stern ruler, or the dispassionate onlooker of the world order, he may have fear and reverence for God, but not love. He may even have the tendency to bow down before Him, but only from a distance. He will not feel drawn toward Him; there will not be the urge to become united with Him, or to embrace Him as his own. But, with the growth of devotion there comes a sense of intimate relationship to God. The more intensely the votary contemplates God's love and grace, the deeper grows his devotion to Him. He looks upon God as his very own; he feels that "I am Thine, Thou art mine." This feeling gradually manifests itself in various devotional attitudes according to the aptitude and disposition of the aspirant.

The Hindu psychology of devotion classifies these attitudes under five principal headings. The first is *Shanta*, the serene attitude, in which God is seen as the immutable Self, the calm witness of all mental and physical phenomena. The second is *Dasya*, the attitude of service. This includes the attitudes of the protected toward the protector, the servant toward the master, and the child toward the parent. Third comes *Sakhya*, friendship. In this attitude the devotee feels that he is a friend and companion of God, and His playmate. Next comes *Vatsalya*, the attitude of parent. The devotee looks upon God as his own child. Lastly comes *Madhura*, the sweet attitude of the lover and the beloved.

It will be seen that in each succeeding attitude there is an increasing intimacy between the devotee and God. In each there is the reciprocity of love. In whatever way the devotee loves God, so does God love His devotee. Yet, even though God may play the role of master, father, mother, friend, lover and so forth, toward

his devotees, He is actually our all in all, through all eternity, only we do not recognize Him. There is no other father, or mother, or friend, or lover than He. All earthly relationships are temporary, and therefore unreal. So it is that the devotee prays: "Thou alone art my mother, Thou alone art my father, Thou alone art my friend, Thou alone art my companion, Thou alone art my wisdom and my treasure. Thou art my all in all, O God of Gods."

The Hindu scriptures strongly advocate the association of the holy as an effective means to the cultivation of devotion to God. Love of God is not to be found in temples or churches or books, however sacred. Love of God exists within the heart of the devotee, and by associating with the lovers of God, by conversing with them, by serving them, and by observing their ways, one may imbibe their spirit of love. As a matter of fact, love of God is not kindled within us until we come in contact with those who carry that burning flame within them. The grace of God usually comes through the grace of those who have already received it. Holiness is contagious. Robert Ingersoll once made the remark to Swami Vivekananda, "Had I been God I would have made health contagious instead of disease." "Little do we realize," replied the Swami, "that health is as contagious as disease, virtue as contagious as vice, and cheerfulness as contagious as moroseness." Moral and spiritual precepts, however sublime, may stimulate our thoughts and inspire us with noble feelings, but, unless we see them actually exemplified in the lives of great personalities, they do not implant themselves within us as the ideals of life and living.

Every human being is a potential lover of God. All our lives we have loved nothing but God, but our love has been misdirected. Through all our seeking after wealth, position, pleasure, friendship, love, power, etc., there has been the search for God. It is the urge for the infinite, the eternal, the perfect, that impels our seeking, and that is why our mind refuses to be satisfied with that which is limited and imperfect. We have ever sought for the highest and the best. There are myriads of higher and higher, of good and better, but God alone is the highest and best. Your true being cannot respond to any other ideal than the attainment of the highest and best, and when you knowingly seek God as the goal of your life, when you are fully aware that you are living for something beyond which there is nothing more to gain, something which,

once gained, you can never lose, something which removes all sufferings, weaknesses and imperfections forever, then only can you exert all the energies of body and mind to that end. To nothing else can our whole being respond, because we know, in the heart of our hearts, that all achievements on the relative plane, no matter how glamorous, are short-lived and not dependable. As the yearning for God grows, all thoughts and all feelings combine into one single stream flowing towards Him. Thus, in the conscious search of God alone does the integration of personality become possible. No lesser object can integrate our entire being.

Just as each and every water course is constantly struggling to reach the ocean by straight or circuitous routes, even so each and every individual is wending his way Godward directly or indirectly, knowingly or unknowingly. It is the basic urge from which all his desires and strivings derive. In fact, it is the mainspring of his thoughts, feelings and actions, though he is hardly aware of it. Impelled by this innate tendency to meet the Highest and Best, the saint worships, the philosopher contemplates, the patriot gives his life for his country, the mother rears the children, the miser amasses wealth, the robber steals. The manifestations of the same pure force of divine love differ in different individuals because of differences in their mental and physical constitution, in the same way as radiant light expresses itself variously through diverse mediums, or clear water acquires various colors and tastes according to the nature of the soil through which it flows. Worldly desires are but love of God misdirected. When a person seeks God consciously and in the right way then begins his spiritual life. So a great devotee of the Lord prays to Him: "May I ever remember Thee with that undying love which the unwise have for temporal things." Fundamentally there is no difference between sense-attachment and devotion to God. The grossest sense-desire can be transmuted into genuine love of God by turning it Godward. This is evidenced by the life of many a saint.

There are two distinct trends of love in the human heart. The one is to love, the other is to be loved. On the one hand, from your childhood you have been seeking someone whom you can give all your love, whom you can make your heart's own. You have tried this with your parents, brothers, sisters, husband or wife, sons, daughters, friends and even your pets, yet you have found none

on whom your affection can wholly rest. Each one slips away from your loving hold somehow or other. Nobody seems to understand you. On the other hand, you have been looking for someone who will love you for love's sake, who will make you the sole occupant of his heart, but in this quest also you have been sorely disappointed. You do not find any who loves you as you want to be loved. Even your most intimate friends and relations fall short of your expectation. Always there is a gap between two meeting hearts, however close. Rare indeed is the beloved, rare indeed is the lover. After many a long struggle man realizes at last that God alone is the supreme object of his love and God alone is his supreme lover, and that the two predominant tendencies of his heart can find their fulfilment only in Him, who is Love, Lover, and Beloved in one. When such a feeling grows in the devotee's heart he cries out: "In this world, O Lord! in search of wealth I have found Thee the greatest treasure. In this world, O Lord! in search of someone to love I have found Thee the most lovable One. At Thy blessed feet is the culmination of all knowledge; at Thy blessed feet is the fulfilment of all desires; at Thy blessed feet is the consummation of all love. Therefore, O Lord! I surrender myself to Thee. Thou art my sole refuge, my goal, my abode, my sanctuary."

Basically, there are two perpetual streams of love in this world. The one is man's love for God, and the other is God's love for man. Running into different channels they make numerous currents of love. It is man's love for God that assumes such varied forms as parental, filial and conjugal love, as fraternity, patriotism, religious fervor, and as hankering after wealth, beauty, power, knowledge, fame, and so forth. And it is God's love for man that manifests itself as deep compassion for humanity, especially as saving grace, in the hearts of God-men and men of God. The great spiritual leaders and lovers of God are the confluences of the two streams. They are the mighty rivers of love flowing incessantly into the infinite ocean of love. They also form the channels through which flows God's love to humanity. By uniting with them through faith and devotion man receives God's grace, and within his heart there springs up a stream of love which flows toward God, until, like the small creeks which are united with the larger rivers, they reach the ocean.

Love of God is bliss itself. Even a modicum of it serves as a

source of constant delight which does not depend on anything external, and which endures under all the conditions of life. As the love of God grows within, the devotee's entire being becomes vibrant with divine life, light and sweetness. Fascinated and intoxicated with the nectar of divine love he lives in a state of ecstasy. He finds within himself a perennial spring of joy welling up from that fountainhead of all blessedness. One particle of that bliss makes the universe blissful; one touch of that beauty endows the face of nature with beauty; one drop of that love fills all hearts with love. Thoroughly contented, he never looks back upon the transitory pleasures and treasures of the sense-world. Man hankers after earthly or celestial glories and joys simply because he has no idea of the supreme bliss he can find within himself. Having once tasted the manna of divine love all thirst for enjoyments is quenched forever. He realizes once for all how trivial are the sense-enjoyments of even the highest paradise, how futile and foolish it is to run after them instead of striving for the recovery of the eternal and blissfulness of the Self.

Love culminates in complete union with God. As it grows deeper, the devotee feels an ever-increasing longing for the realization of God. It becomes the sole concern of his life. His entire being centers upon this one idea. He feels God's presence nearer and nearer, until he comprehends Him as the supreme spirit shining within his heart as the very soul of his soul. While he still needs mental forms, attitudes, etc., to grasp the formless spirit, he no longer contemplates on God in the external objects of forms and symbols, etc. Within his own heart he meditates on that particular form or aspect of the Divinity which he has chosen as his Ideal, until, through continued practice, his mind becomes absorbed in the object of his meditation, and, by the light of knowledge which removes all darkness, he sees God revealed as his Chosen Ideal.

Yet it is by God's grace and love alone that He can be seen. Sri Krishna says: "With their minds fixed on Me, with their senses directed to Me, enlightening one another and always speaking of Me, they find satisfaction and delight in Me. To them, ever devoted, and worshipping Me with love, I give the spiritual sight by which they attain Me. Out of mere compassion for them, I, abiding in their hearts, destroy darkness born of ignorance by the luminous lamp of knowledge."

As love intensifies, the devotee's individual self becomes so completely unified with God that he realizes the Divine Being as his very Self, and as the Self in all beings. He lives in the full consciousness of the one Self immanent in the universe. Such a devotee completely surrenders his will to God and is counted the best. In the Bhagavatam it is said: "He who sees the Divine Self in all beings and all beings in the Divine Self is the best devotee of God. He who bears love to God, friendship to His devotees, kindness to the ignorant, and indifference to his foes, is of the second best type, and he who faithfully worships God only in the image, and not in His devotees or others, is a novice."

Through devotion is also attained the knowledge of Brahman, the impersonal, absolute Being. Sri Krishna declares: "By devotion he knows Me in reality, what and who I am. Knowing Me in reality he forthwith enters into Me." Regarding this attainment of God-knowledge through devotion, Sri Ramakrishna says: "By constantly meditating on God the devotee loses his ego; he realizes that he is God and God is he."

Even so, the devotee may not lose his individuality. There are some who return after this highest attainment of *samadhi*, and, while enjoying the bliss of divine love, guide and teach humanity.

This state of transcendental devotion is reached by very few, but that one, having attained it sees everything, within and without, permeated with Divine Consciousness and Bliss.

The first thing needed to be spiritual is truthfulness. Never forsake truth, even for all life. God is truth itself and is at the command of one who is devoted to truth. Spirituality is impossible to him who does not cherish truthfulness in thought, word, and deed; without this all attempt is in vain. So, first of all try to be unflinchingly truthful with all heart and soul. Truth is ever victorious, in all times—past, present and future.

—Swami Premananda

Vivekananda and His Message

Sister Christine

But it was not all Vedanta and deep, serious thought. Sometimes after the classes were over, it was pure fun, such gaiety as we had never seen elsewhere. We had thought of religious men as grave all the time, but gradually we came to see that the power to throw off the burden of the world at will and live for a time in a state of childlike joy, is a certain sign of detachment and comes only to those who have seen the Great Reality. For the time being, we were all light-hearted together.

Swamiji had a stock of funny stories, some of which he told again and again. One was about a missionary to the cannibal islands who upon his arrival, asked the people there how they liked his predecessor and received the reply, "He was de-lic-ious!" Another was about the Negro preacher, who in telling the story of the creation of Adam, said, "God made Adam and put him up against de fence to dry," when he was interrupted by a voice from the congregation, "Hold on dere, brudder. Who made dat fence?" At this, the Negro preacher leaned over the pulpit and said solemnly, "One more question like dat, and you smashes all teology!" Then Swamiji would tell about the woman who asked, "Swami, are you a Buddhist?" (pronounced like bud) and he would say wickedly but with a grave face, "No, Madam, I am a florist."

Again, he would tell of the young woman, cooking in the common kitchen of the lodging house in which he lived with Lansberg. She had frequent disputes with her husband, who was a spiritualistic medium, and gave public seances. Often she would turn to Swamiji for sympathy after one of these differences. "Is it fair for him to treat me like this," she would say, "when I make all the ghosts?"

He would tell about his first meeting with Lansberg. It was at a Theosophical meeting where Lansberg was giving a lecture on "The Devil." Just in front of him sat a woman who was wearing a scarlet blouse. Every now and then, Lansberg said the word "devil" with great emphasis, and when he did, he invariably pointed a finger at the woman with the scarlet blouse.

But soon we found ourselves in an entirely different mood for

he was telling the story of Sakuntala. With what poetic imagination! Did we think we knew something of romance before? It was but a pale, anaemic thing—a mere shadow of real romance. Nature became a living thing when the trees, flowers, birds, deer, all things lamented, "Sakuntala has departed!" "Sakuntala has departed!" We too were bereft. Then followed the story of Savitri, the wife whose faithfulness conquered even the dread Lord of Death. Not "faithful unto death," but with a love so great that even death retreated before it. Then Sati, the wife, who fell dead when she inadvertently heard someone speak against her husband. Uma, who remembered even in another body. Of Sita, he never spoke at length at any one time. It seemed to touch him as not even the story of *Savitri* did. It was too deep and precious for expression. Only now and then, a phrase, or sentence, at most a paragraph. "Sita, the pure, the chaste." "Sita, the perfect wife. That character was depicted once for all time." "The future of the Indian woman must be built upon the ideal of Sita." And then he usually ended with, "We are all the children of Sita," this with a melting pathos. And so was built up in our minds the ideal of Indian womanhood.

Sometimes he would tell us of his life in India—how even when he was a little child the *gerua* cloth exercised upon him such a spell that he would give away everything he could lay hands on when a holy man came into the courtyard. His family would lock him up when one of these men appeared. Then he would throw things out of the window. There were times when he would sit in meditation until he was lost to all outer consciousness. But the other side was there too—when he was so naughty that his mother would hold him under the tap, saying, "I asked Shiva for a son and he has sent me one of his demons!" The power which was to shake India could not be so easily harnessed! When a tutor came and poured out his knowledge, he sat like an image with his eyes closed. The enraged teacher shouted, "How dare you go to sleep when I am instructing you?" at which he opened his eyes and, to the amazement of the man, recited everything that had been said. It was not difficult to believe this story, for his memory was phenomenal. Once when someone commented on it, he said, "Yes, and my mother has the same kind of memory. After she hears the Ramayana read, she can recite what she has heard." One day, he was speaking on some point of Swedish history when a Swede who was present, corrected

him. Swamiji did not defend his position, so sure was he of the facts that he made no comment. The next day the Swede came looking rather shamefaced and said, "I looked up that matter and I find you are right, Swami." Time after time came such confirmation. He considered a good memory one of the signs of spirituality.

Many were the stories he told of his mother—the proud little woman who tried so hard to hide her emotions and her pride in him. How she was torn between disapproval of the life he had chosen and her pride in the name he had made for himself. In the beginning she would have chosen a conventional life for him, perhaps, marriage and worldly success but she lived to see the beggar exalted and princes bowing before him. But in the meantime, hers was not an easy task. Asked, many years later, what kind of a child he was, she burst out with, "I had to have two nurses for him!"

Those of us who were privileged to see his mother, know that from her he inherited his regal bearing. This tiny woman carried herself like a queen. Many times did the American newspapers in later years refer to her son as "that lordly monk, Vivekananda." There was a virginal purity about her which it seems she was able to pass on, and which was perhaps her greatest gift. But could a soul so great find a perfect habitation? India and such parents gave him one that was a fairly satisfactory vehicle. How he loved his mother! Sometimes when he was in other parts of India the fear would come that something had happened to her, and he would send to inquire. Or perhaps he was in the monastery in Belur in which case he would send a messenger post-haste. To the very end her comfort and her care was one of his chief considerations.

And so perhaps for days we re-lived his childhood in his father's house in the Simla quarter of Calcutta. His sisters for whom he had a special love and his father for whom he had a son's devotion, flitted across the picture. "To my father," he said, "I owe my intellect and my compassion." He would tell how his father would give money to a drunkard, knowing for what purpose it would be used. "This world is so terrible, let him forget it for a few minutes, if he can," the father would say, in self-defence. His father was lavish in his gifts. One day when he was more recklessly extravagant than usual, his youthful son said, "Father, what are you going to leave me?" "Go, stand before your mirror." was the father's reply, "and you will see what I leave you."

As he grew to boyhood, his energy was turned into other directions. There came a time when he would gather his companions together and hold religious services in which preaching played an important part. "Coming events cast their shadows before." Years afterwards, Sri Ramakrishna said, that if he had not interfered Noren would have become one of the great preachers of the world and the head of a sect of his own.

The world presents to us manifold stages of love. We have first to clear the ground. Upon our view of life the whole theory of love will rest. To think that this world is the aim and end of life is brutal and degenerating. Any man who starts in life with that idea degenerates himself. He will never rise higher; he will never catch this glimpse from behind, he will always be a slave to the senses. He will struggle for the dollar that will get him a few cakes to eat. Better die than live that life. Slaves of this world, slaves of the senses, let us rouse ourselves; there is something higher than this sense-life. Do you think that man, the Infinite Spirit, was born to be a slave to his eyes, his nose and his ears? There is an Infinite, Omniscient Spirit behind that can do everything, break every bond, and that Spirit we are, and we get that power through love. This is the ideal we must remember. We cannot, of course, get it in a day. We may fancy that we have it, but it is a fancy after all; it is a long, long way off. We must take man where he stands, and help him upwards. Man stands in materialism; you and I are materialists. Our talking about God, and Spirit, is good, but it is simply the vogue in our society to talk thus; we have learnt it parrot-like and repeat it. So we have to take ourselves where we are as materialists, and must take the help of matter, and go slowly, until we become real spiritualists, and feel ourselves spirits, understand the spirit, and find that this world which we call the infinite is but a gross external form of that world which is behind.

—Swami Vivekananda

Moments with a Teacher

Let us spend a few moments reflecting and meditating upon the universal truths breathed through the Teacher's lips as he, Swami Turiyananda, instructed his householder disciples, his Brahmacharin pupils and his Sannyasin followers on these varied subjects:

On the Steadiness of the Mind:

"One test of the steadiness of the mind is the steadiness detected in demeanor, look and appearance. As soon as the mind becomes steady the look, outlook and vision becomes steady. There no longer remains any restiveness in one's looks and movements."

On Spiritual Powers:

"Powers sometimes come to the spiritual aspirant of themselves, but the moment one places value upon them his spiritual progress is halted. Nor do these powers last. If they are used for selfish ends and purposes their loss is assured. These all belong to the Lord and He makes them pass through you. It is like Sri Ramakrishna's parable:

"'A spiritual aspirant acquired some supernatural powers which made him proud. But he was a sincere man. So the Lord came to him in the form of a Brahmana and, praising his powers, wanted to have some test. An elephant was passing by. The man, gratified by the request, took some dust and uttering some Mantras threw it on the elephant, which immediately fell dead. Then the Brahmana wished to see if he could restore life. This also the aspirant accomplished in a similar manner. After witnessing all these the Brahmana said, "Well sir, the elephant died and then revived. But of what spiritual gain have these powers been to you?" Saying this he disappeared, and the aspirant was brought to his senses'."

On the Mind:

"Sri Ramakrishna used to say that the mind of ordinary men is generally confined to the three lower centers in the spinal column; while the mind of the spiritual aspirant rises to the center in the heart, whence it ascends higher still to the center in the head, when he attains the state of Samadhi. Then the body dies within three weeks. Sri Ramakrishna also used to say that gold is gold whether

it lies in a ditch or is kept in a room. If power is latent in anybody, it will manifest itself wherever you may put him. Have faith in God and pray to Him for devotion."

On Destiny:

"There is nothing pre-ordained. In a way everything depends on our personal exertion. I do not, however, mean to say that destiny is altogether a fiction. Manifest thy manliness by overthrowing destiny through thine own power. To one who is endowed with personal exertion even destiny becomes favorable. God helps those who help themselves. Relying on destiny people often tend towards degradation. Free-will also comes under this personal exertion. People make mistakes through their own fault, and then lay the blame on destiny. Stumbling on the way is an accident—going along is the natural course. Making mistakes is an accident—rising higher and higher is the natural course."

"We do not know which of the two blades of a pair of scissors is responsible for the cutting. Even so are we unable to ascertain the measure to which destiny and personal exertion are responsible for the accomplishment of an act. And so we conclude that both are equally responsible. It is our present duty to exert rather than wait for destiny to help us out—exertion therefore is within our own control. There is however such a thing as resignation to the Lord. It is no weakness to say, 'Thy will be done'."

On Renunciation:

"In the Upanishads there is a dialogue between Yajnavalkya and Maitreyi. Yajnavalkya reached the state of Sannyasa as the natural outcome of Knowledge. He said to his two wives, 'Now the time has come for my taking up the monastic life. So whatever I have, you both divide between yourselves.' Then Maitreyi said, 'What shall I do with that which won't give me immortality?' Hearing this Yajnavalkya said, 'Maitreyi, I used to love you before, but now I love you all the more.' Then he gave her instructions, and she too renounced the world."

"But can one give up the householder's life though it is no more appealing, when there are wife and children? What then will be their fate? It is selfishness, pure and simple. To be in the world and maintain the family, to fulfil one's duties—this also is certainly religion. Nothing will be gained by giving up all of a sudden. One cannot climb to the roof at one bound, one has to ascend step by

step. Sri Ramakrishna used to say, 'A fruit plucked before maturity rots and gets spoiled. A wound bleeds if you remove the scab before time, but when the wound is healed it drops off of itself.' What wonderful illustrations these are! If one happened to be married, then later regretted the fact and informed Sri Ramakrishna of his intentions to embrace the monastic life, he would say, 'Wait, do not give up the world. If you are sincere everything will be set right. You have only to pursue faithfully the course laid down in the Scriptures. It won't be good for you to leave the world. You have got children; go on doing your duty by them—do it unselfishly.' To say that you are renouncing the world with the object of calling upon God, would be utterly false. Of course one should devote time to spiritual practices, and this is the time'."

"Whenever anyone spoke to Sri Ramakrishna about giving up the world, he would say, 'If you are sincere you will find the circumstances gradually becoming favorable.' He never said, 'Leave everything and come away.' 'If you are sincere'—that was what he used to say, because he knew the contents of everyone's mind."

"There is no freedom, no respite until you have done your duties. That which you have given up without performing, will be waiting for you—only to appear again. You cannot save yourself by flight. To take up the monastic life is advantageous, while to take up the householder's life is disadvantageous—such considerations as these are futile. You cannot come to the next stage without performing the duties of the previous one."

"Aspire after higher things, but never shirk the present duties. The case of those who live a celibate life from their boyhood is different. They have come with such good Samskaras that even if they live in the world, they will live there as Sannyasins. You are what you are—you cannot jump to a higher stage. Avoidance is not good, nor is it possible. Do your duties in the world but think of God all the while."

On Consistency, Determination, and Opportunity:

"One should be consistent in thought and word. It does not do to allow one's lips to utter that which the mind does not approve. What the mind thinks the lips too should express and vice versa. What comes out from the lips must be carried out at all cost. One who thus practices this internal oneness finds externalities becoming favorable."

“Sri Ramakrishna disliked a happy-go-lucky spirit. He used to say of Swamiji, ‘See, what a heroic temperament he has. As soon as he sets his mind on a thing, he applies himself heart and soul to it.’ Circumstances may or may not be favorable, but who cares? We must strain every nerve to accomplish the thing. If you are determined to do it at any cost, you will find that great obstacles which you thought would overpower you ultimately turn out to help you. But you must struggle sincerely. Does one find circumstances always propitious? Consider what you have got to do as your duty and go on. Are you not undecaying and immortal always? So why should you go about seeking favorable circumstances?”

“He who wishes to think upon the Lord after all of his engagements have been finished, is like the fool who wishes to bathe in the sea after the waves have subsided’.”

“One wishing to bathe in the sea waits and waits and waits with the idea that one will have a plunge when the waves subside. Nonsense! Does that moment ever come? Instead of waiting, face the waves, have your bath and come out. The sea always remains the same. So in this world, you must manage to call upon the Lord in the midst of these waves. Surely it is like a wild-goose chase to be always on the lookout for opportunities. Opportunity is now or never. Apply yourself to it, and disadvantages will turn into advantages. Try your best and you will reap an excellent harvest.”

On Steadfastness of Devotion:

“One must pray from the bottom of one’s heart to have a steadfast devotion for God. To make oneself fit, association with Sadhus and occasional retirement into solitude are necessary. If one is sincere the Lord Himself prepares the way. You have to offer this mind to Him. You have to churn out butter first, then only will it remain unmixed with water. The greatness of a Sadhu is in proportion to the amount of self-examination he has made—the degree to which he has an intimate knowledge of his own inner motives impelling his external behavior and is able to control those inner motives rightly. Self-examination is a very difficult task for it is extremely difficult to detect the tricks which the mind plays.”

Three Key Answers to Three Key Questions

Gerald Heard

There is no more striking way in which the teaching of the saints reaches our hearts than in their sudden answers to really searching questions. Three of such answers are given in the following lines. It should be possible to make a collection of such pointers as might be of great value to souls who happen to have reached some turning point in their lives. The three authorities here quoted are very different, yet their replies all give the sense of authenticity and applicability—they are wide and at the same time instant. The first to be quoted is Thomas Aquinas. He is thought of as the supreme schoolman—the strange medieval brain that could best play that odd form of verbal chess whereby you mated each other with syllogisms and gave much display of allowing your opponent to be answered but in matter of fact never yielded him the slightest concession on any of the issues debated. The whole thing was a foregone conclusion. But Thomas was, in spite of his occupation—which included that of a diplomat—a saint—one who was always breathless spiritually because he never could breathe in deeply enough of that Atmosphere of the Soul for lack of which we are always suffocating and most of us in coma. Thomas at the end of the mass in St. Nicholas Church in Naples on St. Nicholas day, as he celebrated, saw; and after a silence of days was at last willing to say why he had ceased to write his Summa—"because what I have seen makes all that I have written mere chaff." And when he has said that he was silent again and after a few weeks he was released. The veil, the membrane of the mind-body through which the soul can at best but breathe with pain, was at last removed.

We are told that once he was asked, "How can I love God?" He replied, "Will to love Him." The answer is as searching as it is simple. The problem of loving God is very real. The soul knows that it must do so, if ever it is to escape its deadly captivity to the self. But the love of God is different from any other love. The two loves we know are of persons and things. Things we love by interest—which means by so penetrating their nature that we under-

stand them. We cannot take that kind of interest in God for we can never hope to understand Him. There is the intellectual love of God but that has nothing to do with the analytic method that has yielded such remarkable results in our handling of inanimate nature and such ludicrous results in theology—the sad pretense at a science, which produces only greater confusion of the mind and enmity in the heart. We cannot then love God as we love things.

Our only other method of human love is our love for persons. Again we love very largely because we think we understand our friend. Most affection is little lasting because we find that our knowledge was inaccurate. But we have, if we are patient and have a real need for affection—and not merely wish to have someone to listen to us—quite extensive opportunities of understanding one another. We are very much the same—much more than our egotism lets us allow. And being gregarious creatures we have to depend largely on each other. Though then affection is always snapping it is always being spun again—we are like spiders in that respect. And of course in all human affection there is some wish for return. Mother-love which used to be thought so selfless has now won and worn for some time the explanatory of working title—Smother love. Of course, because the above are our only two ways of human loving we cannot begin by loving God except from motives in which these two urges are paramount—we hope to gain a return, we hope to understand. Yet everyone realizes the hard truth in Spinoza's famous saying—"He who would love God must not expect God to love him." There is however a third faculty in man beside the two others of interest and affection—there is the will. True you cannot ever wholly separate the three basic faculties. But it is possible to recognize that one or the other does take the lead in any enterprise of behaviour. As we may be first touched by a person and then become interested in them and contrariwise we may be interested in a thing—an art or science and then become devoted to it—so the will may be the starter. True, the will very seldom is the initiator in anything that has to do with our life in this world, it comes in afterwards to give us persistence. We start because as we say our interest was caught or we were touched—in fact we were passive at the beginning—only after, and to keep us going—did the will take over. But as God is not to be understood—as our minds can understand—or to be loved in the possessive way

that our hearts naturally like to love, there is then only one way to love Him truly and that is as Thomas says, through the will, by willing it. That is of course not an irrational act. As the Christian Church has held, the existence of God can be deduced. By the balance of probabilities—which is the basis of all our rational acts—it is more likely than not that the Supreme Being does exist. But it is hard to love a deduction or indeed to have any devotion toward a plus balance of probability. But that again does not mean that one ought not. One may feel rightly some guilt because of one's inability to feel either affection or vivid interest in the Being Who though He be incomprehensible and is not for our convenience can nevertheless be argued to be worthy of adoration. We may know we ought to love Bach's B minor Mass but because our musical taste is very poor we may only feel boredom, yet not ashamedly. Therefore after we have discovered first about God that His existence can be deduced and next about ourselves that we cannot love in any human way a deduction, we find out thirdly, that we have a faculty that just fits our very awkward need—we have the will. We don't like using the will for two reasons—in the first place it is tiring and in the second when we use it we don't seem—at least for a long while—to get any results—either outward or inward. The will is, always, for us (not for God and that is another grave difference between us) in the future tense. While inwardly when we use the will we don't get that warm sensation (which actually can make failure melodramatic) that rises from the movement of the feelings. We have little or no sensation when the will works and often when we do have a sensation it is far from pleasant—we feel we are committed, that we have foolishly trapped ourselves. Nevertheless we know that acts of the will are our supreme human endowment—the one way we ever get control over ourselves or our environment. In a piece of doggerel which shows better than worthy verse a great Victorian poet's real conviction and probably acute regret Tennyson wrote:

“O well for him whose will is strong
He will not have to suffer long.”

The way to enlightenment and liberation is through acts of the will—there is no other. We find ourselves a mass of fantasy and wishful thinking—and so we shall end in the anecdote of senescence unless we have painfully compacted that mush, by acts of will, into a firm

one-pointed consciousness by the time we are old. For whether there is a God or not, or whether we can love Him or not, there is no escaping the fact that this world is so made that we can will and out of our will a consistent consciousness can be made, but if we try to get our wish we shall end at best disillusioned—at worst in complete fantasy. The Bardo of the Mahayana seems a terribly convincing attempt to show people into what headlong delirium the soul must be plunged which leaves the anchorage of the body before it has transmuted all the pandemonic force of fantasy which should by acts of the will have been shaped into the one-pointed devotion to the Supreme Will. The human will is then the specific faculty whereby man gets into touch with the Supreme Being. “Thy will be done” as Eckhart says is the one complete and all powerful prayer. “But I can’t go on saying that”—is the usual answer and a fair one. If we think that we are simply saying encore to the Infinite our part becomes a little otiose. He does not need our aid, still less our applause to encourage Him to do what He is always intending and can never be turned from. It is here that faith comes in—the naked faith of which the masters of prayer so often speak. We make an act of faith that when we exercise our will and intend that we shall will only what God wills, something actually does happen. We will and thereafter don’t feel or speak or behave a whit the better. “Nothing has happened,” says the ordinary consciousness, “had anything taken place I should have felt the effect.” Yet we know that when the high non-sensuous consciousness works our everyday consciousness is utterly unaware of it. That has been proved in all work on Extra-Sensory Perception. The cards used for the scoring will show after, that you have been exercising this power. But while you are actually doing it you will have no feeling of any sort to guide you when you have “hit” right and when you have missed. We know then that God is regarding us and that we can regard Him. When then we bring ourselves into an act of relationship with Him by willing that His Will be ours we are like a patient who puts himself into the focus of an X-ray. He will feel nothing or see nothing while the operation is on. And not for some days, perhaps for many will he experience any improvement. He might say, even when the improvement comes, “As I saw nothing to account for it when being given the so-called treatment, what beneficial effects I now experience may just as likely be due to some natural improve-

ment and have nothing to do with this theory of invisible radiation." But this illustration makes the relationship easier than it actually is. We know that God is confronting us, we know by deduction that as He exists we do come into relationship with Him whenever we make an act of the will to do so. But that is all. As to how He will act, when and where, we are of course always in the dark—the dark of blind faith. T. H. Huxley used to speak of life being played by each of us being confronted by a "veiled antagonist" the other side of the board. The simile is a telling one—one that none with even the slightest experience of prayer but knows to be descriptive of much of the time spent in prayer. In chess the greater the master with which one is confronted the more certain one may be that his moves will leave one in the dark. One may be sure only of two things—that every time I move, without exception a move of reply will be made and secondly every one of those moves is directed to take away all my freedom to move. Yet even here the analogy is far too feeble. For the best chess master has a finite mind and must play a game confined within the simple rules of the game, a game which is to end with one of the antagonists unable to move. The game the soul plays with its Maker is not only played with an infinite opponent, whose resources are inexhaustible but also the aim of His "play" is not to take away the soul's freedom but to restore that freedom to it and to keep on so doing until at length the soul has won the power to retain it. Even if we were allowed to view the "board" entire—instead of through the slit aperture of what we call the present moment—how could we hope to understand at each move, or a whole life-time of moves, the strategy of the Master?

We are therefore confined to the one exercise which is germane to our attempt—our intention to love God if we only knew how. We can and must keep on making these "blind acts of the will" knowing that to each of these "openings of the soul by the soul" God responds by a reply of infinite inscrutable aptitude. Of course it is not easy—perhaps it is the hardest thing in the whole of our lives. For it means that we must never complain—which is with us even a stronger passion than our appetite to enjoy. It means in the end we shall know that there is no chance or accident because we can now practice the constant Presence of God. And that end is far off not because it is not rationally obvious but because the

nearer we get to really willing to do God's will the purer the opportunities He can and will give us of so doing. At the beginning He mixes the satisfaction of our desires with the performance of His intention. So people feel we are something of a success—of course a very nice one, but we *are* lucky and religion is something that the ordinary man might well invest in—it pays. Then that goes and we fall back on a less obvious aim—we have to comfort ourselves that at least we are resigned and are growing in virtue through the way we accept our failure. And then that goes, too. Like Job, the soul has to yield its last desperate cry, "I will not let mine integrity go from me" and can only mutter "Yea, tho He slay me, yet will I trust in Him." For at the worst in the deepest darkness the polar facts remain. God is and nothing that can happen to my fortunes alters the facts which show deductively that the Supreme Being exists. And the other fact is that I have a will. Though that will may produce no results, I can keep on making acts with it. My holding on to my intention or my surrender of my intention, those two facts have really no more to do with whether I succeed in carrying out my will than has the existence of God to do with whether He comes to my aid at the time and in the way that would soothe my feelings. It seems clear then that Thomas Aquinas' saying is true and apt. It is hard but it is the precise answer to the pressing question, the most pressing question in the whole of life, "How shall I love God?"

In the two following articles the two other questions are, "How shall I find God when I have lost Him?" and "What could I do if my whole life work done for His Glory is swept away?"

Gandhiji

Jawaharlal Nehru

Nineteen-sixteen. Over thirty-two years ago. That was when I first saw Gandhiji, and an age has gone by since then. Inevitably one looks back and memories crowd in. What a strange period this has been in India's history and the story, with all its ups and downs and triumphs and defeats, has the quality of a ballad and a romance. Even our trivial lives were touched by a halo of romance, because we lived through this period and were actors, in greater or lesser degree, in the great drama of India.

This period has been full of wars and upheavals and stirring events all over the world. Yet events in India stand out in distinctive outline because they were on an entirely different plane. If a person studied this period without knowing much of Gandhiji, he would wonder how and why all this happened in India. It is difficult to explain it; it is even difficult to understand by the cold light of reason why each one of us behaved as he or she did. It sometimes happens that an individual or even a nation is swept away by some gust of emotion or feeling into a particular type of action, sometimes noble action, more often ignoble action. But that passion and feeling pass and the individual soon returns to his normal levels of action and inaction.

The surprising thing about India during this period was not only that the country as a whole functioned on a high plane, but also that it functioned more or less continuously for a lengthy period on that plane. That indeed was a remarkable achievement. It cannot easily be explained or understood unless one looks upon the astonishing personality that moulded this period. Like a colossus he stands astride half a century of India's history, a colossus not of the body but of the mind and spirit.

We mourn for Gandhiji and feel orphaned. Looking back at his magnificent life, what is there to mourn for? Surely to very, very few human beings in history could it have been given to find so much fulfilment in their own lives. He was sad for our failures and unhappy at not having raised India to greater heights. That sadness and unhappiness are easy to understand. Yet who dares say that his life was a failure? Whatever he touched he turned into something

worthwhile and precious. Whatever he did yielded substantial results, though perhaps not as great as he hoped for. One carried away the impression that he could not really fail in anything that he attempted. According to the teachings of the *Gita*, he laboured dispassionately without attachment to results, and so results came to him.

During his long life, full of hard work and activity and novel adventures out of the common rut, there is hardly any jarring note anywhere. All his manifold activities became progressively a symphony and every word he spoke and every gesture that he made fitted into this, and so unconsciously he became the perfect artist, for he had learnt the art of living, though the way of life he had adopted was very different from the world's way. It became apparent that the pursuit of truth and goodness leads among other things to this artistry in life.

As he grew older his body seemed to be just a vehicle for the mighty spirit within him. Almost one forgot the body as one listened to him or looked at him, and so where he sat became a temple and where he trod was hallowed ground.

Even in his death there was a magnificence and complete artistry. It was from every point of view a fitting climax to the man and to the life he had lived. Indeed it heightened the lesson of his life. He died in the fullness of his powers and as he would no doubt have liked to die, at the moment of prayer. He died a martyr to the cause of unity to which he had always been devoted and for which he had worked unceasingly, more specially during the past year or more. He died suddenly as all men should wish to die. There was no fading away of the body or a long illness or the forgetfulness of the mind that comes with age. Why then should we grieve for him? Our memories of him will be of the Master, whose step was light to the end, whose smile was infectious and whose eyes were full of laughter. We shall associate no failing powers with him of body or mind. He lived and he died at the top of his strength and powers, leaving a picture in our minds and in the mind of the age that we live in that can never fade away.

That picture will not fade. But he did something much more than that, for he entered into the very stuff of our minds and spirits and changed them and moulded them. The Gandhi generation will pass away, but that stuff will remain and will effect each succeed-

ing generation, for it has become a part of India's spirit. Just when we were growing poor in spirit in this country, Gandhiji came to enrich us and make us strong, and the strength he gave us was not for a moment or a day or a year but it was something added on to our national inheritance.

Gandhiji has done a giant's work for India and the world and even for our poor selves, and he has done it astonishingly well. And now it is our turn not to fail him or his memory but to carry on the work to the best of our ability and to fulfil the pledges we have so often taken.

To have but little pride and envy; to have but few desires and satisfaction with simple things; to be lacking in hypocrisy and deceit; to regulate one's conduct in accordance with the laws of cause and effect as carefully as one guardeth the pupils of one's eyes; to be faithful to one's engagements and obligations; to be able to keep alive friendships while one regardeth all beings with impartiality; to look with pity and without anger upon those who live evilly; to allow unto others the victory, taking for oneself the defeat; to differ from the multitude in every thought and deed; to observe faithfully and without pride one's vows of chastity and piety—these are the signs of a superior man.

—Precepts of the Gurus

Death and Immortality

Selections from the writings of Gandhiji

God knows what work to take out of me. He will not permit me to live a moment longer than He needs me for His work.

* * * *

What a comforting thought it is to think of death, whenever it comes, as a wise plan in the economy of nature. If we could realize this law of our being and be prepared for death as a welcome friend and deliverer, we should cease to engage in the frantic struggle for life. We shall cease to want to live at the cost of other lives and in contempt of all considerations of humanity.

* * * *

Life and death are but phases of the same thing, the reverse and obverse of the same coin. In fact tribulation and death seem to me to present a phase far richer than happiness or life. What is life worth without trials and tribulation which are the salt of life? . . . What is the Ramayana but a record of the trials, privations and penances of Rama and Sita? . . . I want you all to treasure death and suffering more than life and to appreciate their cleansing and purifying character.

* * * *

The progress achieved fills me with hope . . . but even if I depart from this body before the hope is fulfilled, I would not think that I had failed. For I believe in rebirth as much as I believe in the existence of my present body. I therefore know that even a little effort is not wasted.

* * * *

I believe in the immortality of the soul. I would like to give you the analogy of the ocean. The ocean is composed of drops of water; each drop is an entity and yet it is part of the whole, "the one and the many." In this ocean of life we are little drops. My doctrine means that I must identify myself with life, with everything that lives, that I must share the majesty of life in the presence of God. The sum total of this life is God.

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