

GURU NANAK

A Lover of the soil and the village-folk

India, among other countries, needs to accelerate the growing recognition that it is **the man who determines the dignity of the occupation, not the occupation, which measures the dignity of the man.**”

—Dr. V.S. Krishna, Vice-Chancellor of Andhra University.

The Monthly Aryan Path Bombay, October, 1953

Non-involvement in peace mean involvements in war.

Guru Nanak was a lover of the village-folk. He sang in the sweet vernacular of the Punjab villages—the Punjabi. His songs were the beginning of a new renaissance in the Punjab: In these songs was the seed of Punjabi literature. The Guru’s songs were taken up by wandering fakirs; they carried the Guru’s message in their travels from place to place. In Sikh temples, too, were opened schools where students learnt by heart the Gurbani,—the songs of the Guru in Punjabi.

Guru Nanak was a lover of the soil too. On his return from his far off travels, he settled down at Kartarpur as a farmer: he was a lover of the peasant and the simple folk.

Guru Nanak, the farmer-teacher, found the key to life in the five “jewels,”—the pancharatnas:—**labour, poverty, silence, prayer and service.** He started at Kartarpur Langer (“common kitchen”) where bread was free to all. Bread was the Lord’s, the Guru taught, and the bread which the Lord gave was a *Prasad* (God’s grace). “Bread and water belong to the Guru,” said the Sikhs. And ‘the Beloved’, the Guru said, ‘resided in the people.’

Guru Nanak’s disciples came from Kabul and Central Asia, from Assam and Southern India. The Afghan, and the Baloch, the Turk and the Tartar, the Sufi and the Brahmin mingled, one with the other, to cultivate the wheat farms at Kartarpur and Guru Nanak, their spiritual father, advanced in

age, moved slowly on foot, every day, labouring in the farm and singing hymns of Nam and breathing out the benedictions of Love!

Guru Nanak’s men worshipped God without pomp, without show, amid the silence of Nature. The Sikhs, like their great leader, their Guru, served the poor. Kartarpur radiated selflessness. The Guru was a picture of humanity; and the Sikhs worked in a spirit of a true discipleship, as humble servants of the poor.

From Kartarpur spread the fire of a new love for God and man all over the Punjab. Guru Nanak’s face shone with the simplicity and peace of a saint who was, also, a labourer, a toiler, a servant of the poor and the lowly. Work and worship, love and labour, silence and song, were blended together in the life at Kartarpur.

Guru Nanak cultivated triple silence. He merged himself (1) in the silence of God, the Satnam, the Eternal word; (2) in the silence of Nature, the silence that shines in the starry sky and dwells on the lonely hill and in the flowing river; and (3) in the fellowship of the Sangat, the Community of believers and sewaks, who stayed with the Guru and whom he called his brothers (bhais).

The community in Kartarpur, drinking in the inspiration of Guru Nanak’s songs, learnt, more and more, to purify their hearts, for, worship of the poor, the life of blended prayer and service, to which the Kartarpur community was called, undermined, in a natural way, all egoism and self-idolatry. The community shone with a radiance of the light which God pours out upon his *bhaktas* and dedicated servants.

The Kartarpur community lived a simple life of prayer and service, a hidden life of labour and solitude, Guru Nanak’s teaching of humility—the fundamental note of this life—was radiant in the farm the Guru cultivated and the Langer the Guru nourished with his love and devotion.—T. L. Vaswani in the monthly Journal Mira of Poona, 1 December, 1966.

THE SIKH PRAYER

(The Hindustan Times, Monday, October 15, 1979)

There is no place for an exclusive, individual petition to God in Sikh prayer, Ardas. No Sikh can say an Ardas which is for him alone because such an Ardas will be incomplete, without grace and unacceptable to God.

Similarly, the motive of the Ardas cannot be evil, criminal, unjust or cruel. It has to be for the good of one and all. That is why a Sikh never prays for death to his enemy. He only prays for victory to himself and to all those who want good to triumph over evil. A Sikh invariably starts his day, his business, or any of his projects with an Ardas.

The Ardas is a composition of about 350 words. It has not been composed by one individual. It is a communal composition. It cannot be changed nor can there be any variations of the original composition. It must be preceded by a recitation from the Granth Sahib, and a donation, small or big, for the welfare of the community and even the needy outside the community.

The Ardas starts with a verse from Guru Gobind Singh's "Var Sri Bhagwati Ji Ki," which pays homage to the sword that brings victory to good over evil and is followed by an invocation by name to the ten Gurus, remembrance of the Five Beloved (who offered their heads to the tenth Guru at the birth of the Khalsa), the 40 Saved Ones (who had deserted but returned to lay down their lives on the battle field) and all the Sikh stalwarts who practised generosity and hospitality and wielded the sword for the Faith and to all those Sikh men and women, who gave their heads, were cut up joint by joint, scalped and sawed as under but did not lose faith and to the four Takhats at Amritsar, Anandpur Sahib, Patna and Hazur Sahib and all the Gurudwaras.

When the Ardas is said before a dialogue political or religious, or before a meeting it not only enjoins sanctity on the dialogue or the meeting but also is a pledge that the participants will be pure in heart and truthful in what they say. The Ardas thus becomes a sort of covenant with God for truth, honesty and good-will for all.

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SHRI GURU GRANTH SAHIB

(THE FIRST ENGLISH TRANSLATION. IN FREE VERSE, OF THE HOLY SIKH SCRIPTURE) IN 4 VOLUMES—1500 PAGES—BY DR. GOPAL SINGH—A REVIEW BY PEARL S. BUCK

When I was in India in 1962, one of the notable events of my visit was the presentation to me of the English version of Shri Guru Granth Sahib, translated and annotated by Dr. Gopal Singh. I was deeply grateful to receive this great work, for in the original it was inaccessible to me, and this was a matter of regret, for I have had many Sikh friends, and have always admired their qualities of character. Now that I have had time in my quiet Pennsylvania home to read their scriptures slowly and thoughtfully, I can understand why I have found so much to admire. The religion of a people has a profound and subtle influence upon them as a whole, and this is true whether individuals do or do not profess to be religious.

Shri Guru Granth Sahib is a source book, an expression of man's loneliness, his aspiration, his longings, his cry to God and his hunger for communication with that Being. I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes. They are compact in spite of their length, and are a revelation of the vast reach of the human heart, varying from the most noble concept of God to the recognition and indeed the insistence upon the practical needs of the human body. There is something strangely modern about these scriptures and this puzzled me until I learned that they are in fact comparatively modern, compiled as late as the 16th century, when explorers

were beginning to discover the globe upon which we all live as a single entity divided only by arbitrary lines of our own making.

Perhaps this sense of unity is the source of power I find in these volumes. They speak to persons of any religion or of none. They speak for the human heart and the searching mind. One wonders what might have been produced if the ten founders of the Sikh religion had been acquainted with the findings of modern science. Where would their quest for knowledge have led them had science been their means instead of religions? Perhaps in the same direction, for the most important revolution now being made by scientists is that their knowledge, as it opens one door after another to the many universes in eternal existence, affirms the essential unity of science and religion. It is impressive and significant that in the study of these Sikh scriptures we see this affirmation through the approach of the brilliant minds and deep searching hearts of men who are part of India. Through them we see a beyond that belongs to us all. The result is a universal revelation.

Let me speak of the translation itself. Each of the first three volumes is prefaced by helpful explanations contributed by notable scholars. For the western reader these are invaluable, providing the background and framework for the text. Having studied them, we continue with a confidence which is not misplaced, for the text itself proceeds to exposition with clarity and deceptive simplicity. I say deceptive, for so skilfully has the translator done his work, that we read as though the translation were the original. Only when we pause for reflection do we realize that the most profound thought and concepts are expressed through the strong yet simple writing whose modernity carries

freshness. We are accustomed to ancient texts embroidered with esoteric references, remote from our daily life, but here is a text which might have been written by any one of similar insight and experience. For this freshness and directness, this combination of profundity with simplicity, I am sure we owe much to the translator. He writes with the style of a poet, his English is faultless, and he has spirit and intelligence necessary for so great a task. In short, he has done a superb piece of work.

It is seldom indeed that one can praise whole heartedly a translation of this nature. I bear in mind that I cannot read the text in the original. It may be that some one who knows the original will see faults that I cannot see because of my ignorance. I can only say that as a western reader who nevertheless has some small understanding of the other side of our world, I find in this translation of the Sikh scriptures a great book. It speaks to me of life and death; of time and eternity; of the temporal human body and its needs, of the mystic human soul and its longing to be fulfilled; of God and the indissoluble bond between them.

Reproduced from the book “The Unstruck Melody” By Dr. Gopal Singh.

Shrimati Pearl S. Buck who is a Noble Prize winner is a world famous American author.



HINDUISM & ISLAM AT BOTTOM

Nearly all the higher religions that count in the world today—in fact, all of them except Zoroastrianism—have originated in one or other of two regions: India and south-west Asia. The Indian and the Judaic religions are notoriously different in spirit; and where they have met, they have sometimes behaved like

oil and vinegar. Their principal meeting-ground has been India, where Islam has impinged on Hinduism violently. On the whole, the story of the relations between these two Great religions on Indian ground has been an unhappy tale of mutual misunderstanding and hostility. Yet on both sides of this religious barrier, there has been a minority of discerning spirits who have seen that, at bottom, Hinduism and Islam are each an expression of the same fundamental religious truth, and that these two expressions are therefore reconcilable with each other and are of supreme value when brought into harmony. The Sikh religion might be described, not inaccurately, as a vision of this Hindu-Muslim common ground to have discovered and embraced the deep harmony underlying the historic Hindu-Muslim discord has been a noble spiritual triumph; and sikhs may well be proud of their religions's ethos and origin.

From—Selections from the Sacred Writings Of The Sikhs” By Arnold Toynbee.



A nation is a living task; her life is not her own, but a force and a function in universal scheme of providence.

—Joseph Mazzini

INDIA'S RESPONSIBILITY AS THE KEEPER OF THE
WORLD'S SPIRITUALITY

ADVAITA VEDANTA IN THE MODERN AGE

—DR. RUTH REYNA

The need for the preservation of Vedanta learning as the basic value in modern life can best be understood through a survey of the contribution to the spiritual heritage of the world.

India has not been called “Mother India” without reason. A mother looks first to the spiritual well-being of her children, and India has been the spiritual mother of all mankind.

There is no country in the world that has not drawn upon the *Sruti* of India for a goodly portion of its spiritual and philosophical wealth. This is not idle speculation—it is not found prejudice in favour of the Indian way; history, itself, attests to the wide assimilation of Vedic thought in cultures throughout the world.

Attendant to the upsurge of technological disciplines has been the persistent decay of moral values throughout the world. This turn of events may be explained as due to the very unfeeling, mechanical, and highly specialized nature of technology itself. There is no room in the cold calculations of technology for human values—one cannot extract love, devotion, understanding, and faith from mechanical brains and computers. A man's worth is estimated now on his ability to construct a bridge, to design a mechanical monstrosity to replace man, or to build a bigger and better atomic weapon of destruction. No one cares to ask who is the man who has his finger on the button to set off an explosion that may well wipe out an entire nation. It is sufficient

that he is a good technician!

Human-heartedness, understanding, human-to-human communication are fast becoming extinct virtues because there is now no common bond to bind the family of man in compassion, service, and tolerance. Man is fast becoming one vast, mechanized, living automaton, each a specialist in his own restricted field, and none with either the ability, desire, or the curiosity to learn how his special contribution fits into the full mosaic of life; for, to understand his part in the entire design could very well charge him with personal responsibility. And for this, in his mad search for material gain, he has no time.

India stands today on a lonely peak of responsibility as the keeper of the world's spirituality—and if she fails to preserve the universal bond offered by the universal Vedanta, who, we may ask, will be the saviour of man?

This, then, is the human predicament—the loss of identity with neither the time nor the desire, nor the courage to fulfil himself as man, that is, to seek and to find the answer to the question. “Who am I?” or more appropriately, “What am I?”

It is because we have extirpated the humanitarian disciplines from our curricula that our systems of education breed memory minds instead of thinking minds. The emotional, spiritual and moral problems are still present—the solution still absent, and suffering still thrives earthwide, problems that can not be solved and a suffering that can not be alleviated through the unfeeling mathematics of technology.

Strange and secret figures clutter the human mind, a haunting wistfulness churns at the centre of life, and a hunger reaches across the barriers of geography, language, and social and economic position. Yet, it is only through spiritual balance that one is enabled to lose panic and a compulsion to urgency and to drive through all difficulties without tension. But in

what direction and to whom shall the world turn for inspiration to aspire to human greatness, and even to survive as man?—Condensed from the fortnightly Bhavan's Journal Bombay, October 24, 1965.

WHY FUNDAMENTAL EDUCATION ?

There is no doubt that many an educator looks upon “humane education” as more or less a trivial affair.

Throughout our Schools and Colleges there runs primarily the idea that the training of the intellect is the chief thing to be sought. It needs but a slight knowledge of history to be aware of the fact that the advantages that come to one as a result, of education in the higher branches of learning are no guarantee of moral character or of good citizenship.

Some of the worst crimes of history were committed by men of keen intellectual power and wide knowledge. It may be doubted if any thoughtful man will deny the assertion that the springs of action and the forces that determine conduct lie in what may justly be called man's emotional nature. All the things that make for character have their seat there.

‘Progress To-day and Anti Vivisection Review’ London 1939. A quarterly journal of the Anti-Vivisection Society, London.

The Concept of Man

I suppose the vitality of a group an individual or a society is measured by the extent to which it possesses courage and above all, creative imagination. If that creative imagination is lacking our growth becomes more and more stunted which is a sign of decay. What then is happening today? Are we trying to improve in this respect or are we merely functioning somewhere on the surface without touching the reality which is afflicting the world and which may result in political conflict, in economic warfare or in world war?—Jawahar Lal Nehru's speeches 1949-53.

‘PUBLIC LIFE MUST BE SPIRITUALIZED’
GOPALA KRISHNA GOKHALE, THE FOUNDER OF THE
SERVANTS OF INDIA SOCIETY POONA

By—Dr. D.V. Gundappa

Religion, taken in a broad sense expresses itself in two different forms: love of God, and care for His Work. They are, however, not mutually exclusive, but complementary.

Love of God manifests itself in theological doctrine, ritual, prayer, meditation, worship and other ways of devotional approach. These forms of faith and devotion vary from man to man according to varieties of temperament, education, environment, and experience of life. They thus constitute what may be termed the subjective or private aspect of religion—the aspect which in its details is particular to each individual separately. God is invisible,—beyond the reach of man’s sense and faculties; the approach to Him can therefore be only in accordance with each individual’s own capacity and temperament.

The general or public aspect is the expression of man’s care for the work of God. Of that work, the consummation is in Life—the Life of the Universe, Concern for Life and its Good takes the form of charity, social service, public spirit, patriotism and philanthropy. These are activities in which the individual has need of association with fellows, and which, thus are objective in scope and method. God’s work is visible and accessible to our sense-organs; and its service must therefore be public and suited to the needs of the public. Public life is this service.

It is easy to see that the second ingredient of religion flows from the first. But what is more important is that the first can not be regarded as complete without the second. The anchorite who chooses to live all his days in solitude avoiding contact with the world around, does not live religion in its full

sense. If one would acquire a true insight into the nature of man’s relation to God, one should give oneself the benefit of both lines of approach.

We have examples of great men, in all countries and in all ages, who sought the fulfilment of religion in practical benevolence. A number of great names leap to our minds at once. Buddha and Jesus,—true men of religion, if ever there were any,—lived lives of incessant compassion and service to the poor and the lowly around them. Healing the wounds of those afflicted with leprosy was the practical fulfilment of religion for St. Francis. To Joseph Mazzini, the religious life would not have been complete unless he threw himself into the movement to liberate Italy and establish democratic citizenship. ‘God and people’ was the motto he inscribed on the banner he gave Italy—a motto expressive of his inmost faith. Politics was to him nothing but religion in action. Here are his own words:

‘God, the Father and Educator of humanity, reveals His Law to humanity through time and space. We are to interrogate the tradition of humanity,—which is the council of our brothermen,—not in the restricted circle of an age or sect, but in all ages and in the majority of mankind, past and present. Wheresoever that consent of humanity corresponds with the teaching of your own conscience, you are certain of the truth,—certain, that is, of having read one line of the Law of God. The question is not that mankind should be well governed, but that they should learn to govern themselves well.....The Sovereign Power is in God alone: and the sign of legitimate power on earth is the interpretation and fulfilment of His laws.’

Reproduced from the book: Thakkar Bapa’s 80th Birthday Commemoration Volume, to be had from Harijan Sewak Sangh Kingsway, Delhi 9 (Pages 420).

INFLUENCE

BY—NORA CONWAY

Simply to be in the world, whatever you are, is to exert an influence—an influence, compared with which even language and persuasion are feeble.

As the sun will illumine a dark place, creating warmth and colour, where desolation reigned before, so will the life of a good man radiate heavenly influences. His mere presence will be an inspiration, for Love, Purity and Faith have their dwelling-place in his inner being, and they are Lights that cannot be hid. We all carry with us our own atmosphere—it surrounds us inevitably—a burden which we cannot cast; unfelt may be, but none the less present, and weighed with mysterious power. It passes from us through a thousand channels, touching the lives of our fellowmen moulding their actions, arresting or advancing their progress. In spite of our best efforts at *seeming* at, the fact of what we *are* is evidenced every moment of our lives. Tricked in disguises, we take our places in the crowd, aping characteristics that are alien to us, endeavouring to hide the elemental passions that rule our hearts. And yet, in spite of all, we shall find the ultimate impression graven on the hearts of others, is that caused by the continuous out-going of unconscious influence, the sub-conscious mind subtly emanating in every word and action.

Example is ever more powerful than precept—the child will listen to the admonition of his parents, but their daily conduct, their constant habit of mind and manner, will mould his character, and affect his whole future existence, when their words have been long since forgotten. “Patient continuance in well-doing,” the habitual out-pouring of a heart overflowing with kindness; in fact the life lived in the light of the Divine Love and Purity, though it may not make much noise in the world, and may seem humble and obscure—is, in truth, a living sermon,

infusing the weary with new life, guiding and strengthening those who falter in the way—shedding its cheerful rays in the dark places of the earth.

THE PERSONAL AURA

Scientists speak of personal auras, and even tell us that these magnetic circles have various colours, according to the characteristics of the persons to whom they belong. It is, at any rate, obvious to the least perceptive amongst us, that there are those who shed light and cheer wherever they go, who are centres of helpfulness, who make bitter, sweet—who emanate happiness and attract joy: it is equally obvious that the presence of another will seem to chill the very air he breathes. One who dwells in a prison-house of his own making, encompassed by chains of mis-trust, whose very nicknames conjure up images of doubt and fear. Who does not shun him—the Misanthrope, the Pessimist, the Cynic? To burst these bonds, to shake off the cross-grained delusions which belong to such, to live worthily, and to keep unspotted from the world, is to be a constant benediction, a reflection of the smile of God.

Thus influence is a great moral force for good or evil, and is too often underestimated. The impossibilities of an entire self-sufficiency are seldom realised. How continually we warm ourselves at the fire of another’s love and hope, how we long to join at the feast of our neighbour’s happiness while we shrink insensibly from the cold philosophy of a nature that is hard and bitter! Our spirits respond or contract to innumerable appeals, rising to the call of a High Ideal, or sinking to the seduction of an evil challenge. We are ourselves, force-producing centres, sending out a continuous stream of influence. Imperceptible, often quite unconscious, but infinitely powerful the tide of personality flows on; sweeping the world, uplifting pointing to

the sun, or subtly poisoning the Springs of Life—spreading in our ever widening circles—sweeping on to the verge of Eternity itself.

In this sense we shall find nothing unimportant, it is impossible to leave another as we find him. Our very mood is infectious, our conversation, our mental attitude, our moral atmosphere, has cheered or depressed our friend. Says Robert Louis Stevenson—“For every good deed of ours, the world will be better always. And perhaps, no day does a man walk down a street cheerfully and like a child of God, without some passengers being brightened by his face, and, unknowingly to himself, catching from his look a something of religion.” Doubtless responsibility attaches to some in a far greater degree than to others, from one who is gifted with an intense magnetism, a glance may be an inspiration, the lightest word a powerful incentive, even unassisted by affection. When Love or Friendship is the lever, what will not influence achieve! There is no bound to its possibilities, no path too hard to climb, no barrier too high to surmount.

Thus there is nothing small or mean—Thus there is nothing small or mean for the springs of action that touch on immortality. Part of a mighty procession we move towards eternity casting our shadows, or holding up the lamp of our purity to lighten others on their way. Hand in hand in divine strength, we may draw on the infinite riches of spiritual power, our achievements may scarcely be observable, for we build with invisible marble, raising an unseen fabric, a building not made with hands, but one which will rise and stand immortal when the proudest creations of man’s material handwork have crumbled to decay.

—REPRODUCED FROM THE MONTHLY GREAT THOUGHTS, LONDON.

AMRITSAR CENTRE OF SIKH HISTORY

BY G. S. GREWAL

To say that Amritsar is the Sikh City par excellence is to make no more than a historical statement. Originally it was called Ramdaspora, commemorating its founder Ram Das, the fourth Guru of the Sikhs. It was also called Chak Ramdas, the word Chak alluding to the grant of revenue-free land made by the Mughal Emperor Akbar.

Before the end of Akbar’s reign, however Guru Arjun erected a Dharmsal in the midst of a tank and placed the Granth Sahib compiled by him in that dharmsal to serve as we see it today.

In its growth as much as in its foundation, Amritsar was inseparably connected with the Sikh faith and Sikh history. After the martyrdom of Guru Arjun in 1606, his son and successor, Guru Hargobind, gave permanence to the arrangements made by his father. He did something more. In addition to the sword of Piri, symbolizing spiritual authority, he wore the sword of miri symbolizing temporal responsibilities.

Adjacent to the Harmandir (Sanctum Sanctorum) Guru Hargobind constructed the Akal Takhat (the immortal throne). All temporal affairs of the Sikh Panth were hence forth to be discussed here.

A fortress was added to the town. The first battle between the Mughal administrators and the Sikhs was fought at Amritsar in 1628. Soon after the battle, Guru Hargobind left Amritsar never to return to it for the rest of his life. The first phase in the history of Amritsar was over, but it left a powerful

legacy for the succeeding generations.

As an important centre of Sikh pilgrimage, Amritsar attracted the attention of the Khalsa of Guru Gobind Singh in the early 18th century. Bhai Mani Singh took charge of the Harmandar and for about twenty years served the Khalsa as their informal counsellor, particularly at the time of Baisakhi and Diwali. His original ideas were carried to other towns and the country be of the Punjab: not to give up resistance, and to hope for the re-establishment of Sikh rule.

The doctrine of Guru-Panth enabled the Khalsa to adopt collective decisions for defence and offence.

Amritsar became the nerve centre of Sikh political activity. It enabled the Khalsa to survive the persecutory policy of the most powerful Mugal governor of Lahore.

Afghan Attacks

The functions which Amritsar had come to perform in the political activity of the Khalsa was vaguely known to the enemy and the town became the target of the attacks on several occasions. In 1757 the Afghans plundered the town and pulled down some of the sacred buildings. It was at this time that Baba Dip Singh sacrificed his life to salvage the honour of the Harmandar.

In 1762, the Harmandar was blown up and the tank was filled with debris and refuse. When Ahmed Shah Abdali re-appeared in Amritsar two years later, some members of the jatha of Gurbaksh Singh Shahid defended the precincts to their last breath. In the beginning of 1767, Ahmed Shah made one last attempt to demolish the important buildings in Amritsar. He had rightly recognized that Amritsar gave life and vitality to the

Khalsa. By that very token, however, the Harmandar Sahib and the town arose phoenix like from ashes.

Perhaps no other town in the country was so rapidly transformed into a city as Amritsar in the late eighteenth century. The Akal Takhat too was built afresh. All around the holy of holies, bungas (place of rest) sprang up in no time. The Bhangi Sardars built a fortress in the city and so did Jassa Singh Ramgarhia. Many a katra (localities of clans) of the city is a legacy of the late 18th century: the katra of the Ahluwalias, the Ramgarhias, the Bhangis, the Kanhaiyas, the Baggas, etc.

The inhabitants of the city of Amritsar even in the late 18th century were not all Hindu or Sikh, however. The catholicity of the Sikh chiefs is evident here as elsewhere: they encouraged people of all creeds to settle down in the city.

In the early years of the 19th century Ranjit Singh occupied the city of Amritsar ousting Mai Sukhan, the widow of Sardar Gulab Singh Bhangi and her minor son Gurdit Singh taking over their fortress and the famous zamzama cannon. Ranjit Singh established his own thana in the city. He constructed a new fort and named it Gobindgarh which in due course was to hold his treasures. An impressive structure was raised in commemoration of Baba Attal.

The Maharaja spent lakhs of repees on the Harmandar Sahib to impart to it the golden granduer that we see today. The Maharaja adopted Amritsar as almost a second capital.

Jaswant Rao Holkar met to the Maharaja the city of Amritsar to sign a historic treaty.

In the early 1820's Ranjit Singh constructed a massive wall to serve as the shahrpanah. To the bungas of the Ahluwalias

and the Ramgarhias, Ranjit Singh added his own. He encouraged his courtiers and jagirdars to found new katras. He also laid out a garden with a palace, outside the city and named it Ram Bagh. The remnants of these beautiful structures can still be seen in Ram Bagh

Trading Centre

Like his predecessors, the Maharaja encouraged traders and craftsmen to settle down in Amritsar: Ganesh Das at the end of Sikh rule noticed that merchants and traders from all parts of the world came to Amritsar and many of them settled down in the city. In Alludin's view Amritsar surpassed even the Mughal capital of India as a commercial emporium. The most important industry to develop during the reign of Maharaja Ranjit Singh was the manufacture of shawls. Kashmiri families coming to Amritsar after 1870 gave it a new impetus.

With the fall of the kingdom of Lahore in 1849, Amritsar was taken over by the British. The momentum gained by Amritsar during the Sikh times was never wholly lost though it did not retain its primacy among the cities of Punjab during the British periods. In 1855 the city had a population of over one lakh, nearly 20,000 more than Lahore.

During the British periods, Amritsar's communications with the outside world improved considerably first through a network of roads and railways, and then through telegraphic and telephonic communications. Development of commerce and industry went hand in hand with the development of better transportation and communications.

The momentum supplied by the Sikh times could be seen at its best in the growth of the textiles industry in Amritsar.

Not very long after the annexation, 4,000 looms were working in Amritsar manufacturing shawls for which there was a large demand in Delhi, Lucknow and Hyderabad and in the states of Rajputana. Merchants from Kashmir, Kabul and Bukhara started coming to Amritsar to exchange goods and the shawl-weavers of Amritsar successfully imitated the carpets of Afghanistan and the silk work of Bukhara.

By the beginning of the present century carpet industry had taken roots in Amritsar.

Industrialists of Amritsar did not confine themselves to textiles. A chemical factory was established before the end of the 19th century. Two more factories were established in 1930 and the number of units rose to nine by 1947. Amritsar became famous also for the manufacture of soap and soap products, exporting them to Afghanistan and the countries of West Asia. In 1898 was established the distillery of the Dyres and a sugar mill was established in 1924. The woodcarving of Amritsar acquired a reputation of its own. The other notable industries were engineering plastic and ivory goods, jewellery, machine embroidery, printing of textiles, leather, utensils, gold lace and clay toys.

Education

The old Pathshala and the makhtar (school) gradually yielded place to the education institutions evolved by the British. The first college to be established in Amritsar was the Khalsa College, the foundation of which was laid in 1892. The Hindu College came up in 1926 and the Islamia College in 1930. The number of schools and colleges in Amritsar has increased rapidly in the last 20 years and the city has become an important educational and cultural centre of the state.

There are a dozen professional and arts colleges now in the city and the total number of students in all types of schools and colleges exceeds one lakh. It is now the seat of a university named after Guru Nanak.

True to its historical background, Amritsar has served as an important centre of socio-political activity. In the last quarter of the 19th century it became the most important centre of the socio-religious reform initiated by the Singh Sabha.

In the second decade of the present century Amritsar became a scene of some revolutionery and national activity. Raso Bihari Bose visited Amritsar in 1915 to give directions to his close associates like Sachin Sanyal and Vishnu Ganesh Pingley. Already in 1919, Amritsar had become the scene of the Jallianwala Bagh massacre which sent a wave of indignation and horror throughout the country and gave a new impetus to the movement for independence.

Towards the end of that year the annual session of the Indian National Congress was held in Gol Bagh at Amritsar and Mahatma Gandhi emerged as the supreme leader of the Congress to influence the destiny of the country for decades to come. Only a year later was founded the Shiromini Gurdwara Parbandhak Committee to initiate the Gurdwara Reform Movement. The Akalis came to the fore in the 1920's to remain the most important factor in Sikh politics till independence.

The political, cultural and commercial roles taken together, no other city of pre-partition or post-partition is comparable to Amritsar in its history of the last four hundred years.

—The Tribune, June 14, 1977.

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RELIGION AND PHILOSOPHY

By—Pitirim A. Sorokin, Director Harvard Research Centre in Creative Altruism.

Being irreligious and essentially empirical and materialistic, our sensate culture has produced no major religion and hardly any notable idealistic philosophy. Christianity was created before the emergence of this culture after the thirteenth century. Only various dubious sects, short-lived, often eccentric, and now and then atrocious, have arisen during the past five centuries of the domination of this sensate culture. Christianity itself has been split by it into a multitude of sects and denominations quarrelling with and undermining one another. The external shell of Christianity, its funds and buildings, its rituals and dogmas, administrative machinery and hierarchy, has grown during these centuries at the expense of its spirituality, ethical efficiency and transfiguring power. Hence the increase of non-Christian behaviour on the part of Western Christendom during this period. While paying lip service to their overt actions Christians have violated its commandments even more than the pagans. *Fides sine operibus mortua rest.*

A similar fate has attended the integral and idealistic systems of philosophy. The climate of sensate culture has been distinctly unfavourable to them. The integral and idealistic systems of metaphysics created during the sensate era have been primarily variations of, or extended “footnotes” to the Platonic, Aristotelian, Platonian, Christian, Augustinian, Eriganian, and Thomistic systems of philosophy. If a few great systems, such as that of Kant, have emerged, they have been a mixture of skepticism and agnosticism with idealism and integralism. Only materialistic, empirical positivistic, instrumental, pragmatic, skeptical, and quasi-rationalistic systems of philosophy have flourished in the atmosphere of sensate culture.¹

1. For the statistical data of the rise and decline of various systems of philosophy see Dynamics, II

Constituting a second hand version of the materialistic and mechanistic tendencies of science, without its creative discoveries or inventions, these philosophies have accentuated the demoralizing influences of sensate science without any of its advantages. In this sense the subtle, but all-pervading effects of such philosophies have been highly disastrous, having contributed notably to the release of egoistic and antagonistic forces.

As long as religion and philosophy remain in this deplorable state, they can contribute little to the cause of solidarity and the elimination of conflict. To perform this mission, they must undergo a fundamental transmutation. Christianity or some other great religion must revive its heroic age. The new religion must be vitalized by all-giving and all-forgiving love, love of man for his fellowmen, for God, and for the entire universe, love manifested in deeds as well as in words and aspirations. It must be capable of lifting man again to the infinite heights of the Godhead and of re-establishing the broken unity between humanity and the creative soul of the cosmos. It must reassert the divine origin of man, in order to counteract his degradation to the level of a mere biophysical mechanism controlled by his unconscious and conscious egos. It must inspire man with an unquenchable longing to transcend the subconscious and conscious phases of his personality in quest of the superconscious realm of immortal truth, goodness, and beauty.

The discharge of these functions fulfils its highest mission. The rest, its dogmas and ritual, organization and machinery, funds and buildings, is relatively unimportant. The less attention and energy given to these externals, so much the better. The dominant religions and denominations must cease their "imperialistic" struggle for superiority and "vested interests." Laying aside their rivalry, they must stress their common basic verities and their common moral imperatives. If a person strives for and achieves union with the Absolute, and if he manifests his divinity through deeds expressing his love for God and man, that is all that is important. Whether he does this under the banner

of Hinduism or Buddhism, Taoism or Confucianism, Jainism or Judaism, Christianity or Mohammedanism, 'humanism' or the 'Religion of progress,' mysticism or atheism, is of secondary consequence. Conversely, if one does not feel the immediate presence of the Godhead, does not reverently walk the earth, and does not manifest his divinity through actions inspired by unbounded love for others, he remains irreligious, no matter how faithfully he performs the prescribed rituals, how often he repeats the name of the Lord, or how closely he adheres to the approved dogmas.

These are the transmutations the existing religions must undergo in order to fulfil effectively their mission of freeing man's genius from the shackles of his biophysical nature, of ennobling him by a sense of his kinship with God and of impelling him to deeds of love. Such religions are the most powerful generators of the forces of love, peace, and harmony.

A similar transformation must take place in the prevailing systems of philosophy if they are to promote co-operation and mutual aid instead of hate and enmity; they must become increasingly idealistic and decreasingly materialistic. They may remain materialistic and mechanistic within the legitimate limits of these aspects of the Infinite Manifold. In stressing these aspects they should clearly emphasize their partial and subordinate role, that there are non-material, non-mechanistic, rational and super-rational aspect transcending the material appearance of sensory phenomena; that even the sensory world is not confined to the materialistic, mechanistic and deterministic aspects.

Such, in brief, is the transmutation that philosophy must undergo if it is to contribute to our apprehension of the true reality value; if it desires to foster altruism and the brotherhood of man; if it wishes to co-operate with science, religion, and the fine arts in revealing the infinite manifold and in re-creating its semblance on this planet.

—Reproduced from the book 'Reconstruction of Humanity' by Pitirim A. Sorokin. Published by Bharatya Vidya Bhavan, Bombay.

A HIGH PLACE SHOULD BE GIVEN TO THE MEDICAL MISSIONARIES

Amongst those who have served India, a high place should be given to the medical missionaries who have spent the best of their lives in the midst of the poorer sections of the people. I have often wondered what is the nature of the moral impulse that makes many of them give up a lucrative practice in their own country in order to run Mission hospitals in obscure villages in India and elsewhere at much personal inconvenience and financial sacrifice. To say that it is a purely religious feeling is to underestimate the moral force behind such sacrifice. To say also that it is part of an anxiety to proselytise is again to ignore the fact that many of them do not undertake that type of work but are content to practice their chosen profession with remarkable dedication.

THE PARABLE OF SHEEP AND GOATS

The fact of the matter seems to be that Christianity has elevated the amelioration of human suffering in any form to an act of worship. One should refer in this connection to the parable of the sheep and goats in the Gospel of St. Mathew. The Lord says to the sheep on his right hand by which name he calls his true followers: "Come, ye blessed of my Father, inherit the kingdom prepared for ye from the foundation of the world, for I was an hungered, and ye gave me meal: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and

came unto thee? And the King shall answer and say unto them. Verily I say unto ye, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This concept of service to suffering humanity being a form of prayer and worship is one of the most significant aspects of the Christian doctrine and has produced men like Father Damien, who worked for those afflicted with leprosy and Dr. Albert Schweitzer, who was one of the greatest missionaries that the world has seen.

A HOUSEHOLD WORD

These thoughts passed through my mind as I read the autobiography of Dr. Somerwell who spent the best part of his life in India as a missionary doctor. The book ends with the middle thirties, but it is well known that afterwards he became a household word in medical circles. Dr. Somerwell, however, was not merely a great doctor. He was a musician, and scholar, and also took part in several expeditions to climb Mount Everest. In the introduction to the book, Sir Francis Younghusband says of him: "Somerwell is no mean mountaineer: he is one of the five who have reached the 28,000-foot level. He is no mean painter: his picture of Everest adorns the walls of the Royal Geographical Society's House. He is no mean musician: he has transcribed Tibetan songs and played them in England. He is no mean surgeon: he served as a surgeon in the Great War. He is no mean lover of men: he has given up a lucrative practice and devoted his life to alleviating the bodily sufferings of Indians and putting new spirit into them."

The passages in the book concerning the expeditions in the Himalayas are of absorbing interest. He exhibited rare courage on more than one occasion in saving the lives of his companions. The first expedition in 1922 went very near the top but could not make the last few hundred feet. The same thing

happened during the second expedition. He went up to 28,000 feet. The peak was 900 feet above them. But it still eluded them. There were several accidents in the camp and the party had to return. He concludes by saying that nobody can hold that lives lost in fighting nature's greatest obstacles in the name of adventure and exploration are thrown away, and that death in battle against a mountain is a finer and nobler thing than death whilst attempting to kill someone else. The success achieved by Tensing and Edmund Hilary several years later no doubt owed much to the earlier pioneering work of Dr. Somerwell and others.

INADEQUATE RURAL MEDICAL AID

After the first attempt on Everest in 1922 he travelled all over India and finally landed in a village called Neyyoor in Travancore. He helped the then head of that institution, Dr. Pugh, and the feeling grew in his mind that he himself should dedicate his life to the noble work of healing, in that part of India. His perception of the wrong methods used by the early missionaries in India is very acute and he refers specially to the methods adopted by some of them who used medicines as a bait to catch the unwary and lure them into hearing the some what formal and often narrow-minded Theology, which, in those days, was known as the Gospel.

Although there were many mission and government hospitals in India, he found that most of them were situated in the larger towns and that the needs of the people inhabiting the countryside were not being looked after. He discovered to his dismay that some of the unqualified native physicians who practised in the villages were completely ignorant of the causes of diseases and some of the more serious ones became practically incurable when, as the last resort, the patients were rushed to the hospital.

Weekly Swarajya Madras, January 18, 1975.

TURN YOUR SICKNESS INTO AN ASSET

By Dr. Louis Bisch

Only yesterday you were marching in health and vigour; sickness was a far-off shadow. Then suddenly illness unhinged your knees, brought you limply to bed. And now you are a horizontal citizen of the sickroom, an unwilling initiate in the fellowship of pain.

Your reaction is to rail fretfully against fate, to resent bitterly such untimely interference with life's routine. Yet your illness can confer substantial benefits—and not just in the realm of job-like piety, either. An enforced holiday in bed blamelessly releases us from a too-busy world, sharpens our mental and spiritual perceptions, and permits a clearer perspective on our lives. Any serious illness should be regarded as an opportunity to gather dividends and generate energies that mere health cannot possibly bestow.

The first-time sufferer rarely learns to make the most of illness, regarding it only as a visitation of bad luck. Yet thousands actually have found themselves for the first time during sickness. The “beloved physician,” Dr. Edward Livingstone Trudeau, was sent, as a young doctor, to the mountains where he expected to die of tuberculosis. But he did not die. As he lay in bed he had a vision of a great hospital where he could rebuild other sufferers. Flat on his back, he examined patients not as ill as himself. He raised money and laboured until his dream became the great sanatorium at Saranac, in New York State, that has helped thousands of tuberculosis patients. Trudeau's affliction turned an unknown doctor in to a physician of worldwide fame.

Playwright Eugene O'Neill was an utter drifter with no plan of life until he was 25. A serious breakdown gave him the requisite leisure, he says, 'to evaluate the impressions of many years in which experiences had crowded one upon the other, with never a second's reflection.' It was in hospital that he first began to write his plays.

Like any major experience, illness actually changes us. How? Well, for one thing, we are temporarily relieved from the terrible pressure of meeting the world head on.

Responsibility melts away like the snow; we no longer have to catch trains, tend babies, or wind the clock. We enter a realm of introspection and self-analysis. We think soberly, perhaps for the first time, about our past and future. Former values are seen to be fallacious; habitual courses of action appear weak, foolish or stubborn. Illness, it seems, gives us that rarest thing in the world—a second chance, not only at health but at life itself!

Illness knocks a lot of nonsense out of us; it induces humility, cuts us down to our own size. It enables us to throw a searchlight upon our inner selves and to discover how often we have rationalized our failures and weaknesses, dodged vital issues and run skulkingly away.

Mistakes made in our jobs, marriage and social contacts stand out clearly. Especially when we are a bit scared is the salutary effect of sickness particularly marked; pneumonia and typhoid have reformed drunkards, thieves, liars and wifebeaters. If a stiff bout of illness brings us near to death's door—perhaps so much the better. For only when the gate straitens and the way grows narrow, do some people discover their soul, their God, or

their life work.

Florence Nightingale too ill to move from her bed, reorganized the hospitals of England. Semi-paralysed, and under the constant menace of apoplexy, Pasteur was tireless in his attack on disease. Innumerable illustrations might be cited. And the testimony from humbler sources is just as striking. A young man in hospital for a fortnight discovered that he had always wanted to be a research worker in chemistry. Till then he had been "too busy" as a drug salesman. He became splendidly successful at his new job.

While recuperating from scarlet fever, a woman in her 40's the vanquished terrors she had felt about approaching middle age. "I am not going to return to my former state of feeling superfluous," she resolved. "My children are married and can take care of themselves. I'm going to start a millinery shop and make them like it." She did, and needless to say, they do!

In talking to patients, I have found that many who have sojourned in "the pleasant land of counterpane" say that for the first time they learned the true meaning of friendship, often undecipherable in the complex pattern of this modern world. They say also that they discovered secret depths of their own life-stream.

"After a few days in bed," wrote one of them, "time becomes an unimagined luxury. Time to think, time to enjoy, time to create, time at last to express the best and deepest part of human nature. Illness is one of the great privileges of life; it whispers that man's destiny is bound up with transcendental powers, Illness pares and lops off the outer parts of life and leaves one with the essence of it."

Even pain confers spiritual insight, a beauty of outlook, a philosophy of life, an understanding and forgiveness of humanity—in short, a quality of peace and serenity. Suffering is a cleansing fire that chars away much of the meanness triviality and restlessness of so-called “health”. Milton declared, “Who best can suffer, best can do”. The proof is his *Paradise Lost*, written after he was stricken blind.

In illness you discover that your imagination is more active than it ever has been; unshackled by petty details of existence, you day-dream, build castles in the air, make plans.

As your physical strength returns, your fantasies are not dulled; rather they become more practical, and you definitely decide upon the things you will put into action when you recover. Your concentration improves tremendously. You are astonished to find how easily you can think a difficult problem through to its solution. Why? Because your instincts of self-preservation are speeded up, and all non-essentials are eliminated.

It is interesting too that your reactions to what you see and hear are more acute. A robin at the window, a fleeting expression on a friend’s face are delicately savoured as memorable experiences.

—Reproduced from the journal Reader’s Digest, January 1963.



THE MODERN GENERATION AND RELIGION

A. A. A. FYZEE

The second is to act and to pray. It is action that matters, not belief; true faith is in works, and not merely in words. The Gospel and Bukhari testify to this.

On the day of Judgement God will address a man as follows: “O son of Adam, I was ill and you did not come to visit me.” And the man will say: “How can I visit Thee? Thou art the Lord of the worlds.” God will reply “Do you not remember that one of my servants was ill and you did not come to visit him? If you had done so, you would have found Me beside him.”

Similarly God will ask: “O son of Adam, I had once asked you for some food, but you gave it not to me.” And the man will say: “How can I feed Thee, since Thou art the Lord of the worlds?” God will reply: “Do you not remember that one of my servants asked you for food and you refused to give it to him? If you had given him food, you would have found Me beside him.”

Likewise God will ask another: “O son of Adam, I had asked you for water to drink, but you gave it not to me.” And the man will say: “How can I give Thee water, when Thou art the Lord of worlds?” And God will reply: “One of my servants was thirsty and asked you for water, but you gave it not to him. Had you done so you would surely have found Me beside him.”

The third and last is to believe that it is not precept but example that is the school of mankind. An old teacher of mine used to say: “If you want to understand Islam, go and stay with

a true Muslim. Nothing else.”

What is the good of talks, speeches, addresses, conventions, articles, books, if men do not see that a man is more integrated, peaceful, contented, truthful, and compassionate than others because he is a man of faith? It is this alone that is needed; and this is what is meant by the prayer in Lubeck Cathedral.

You call me Master, then ask of ME. You call me Light, then look at Me. You call me the Way, then follow Me. You call me Noble, then honour Me. You call me Almighty, then serve Me. You call me just, then fear Me. You call me Love, then follow the path I point out. For if you Love Me, you have done everything.

(1) Modern Approach to Islam, P. 12

The Monthly Journal Aryan Path, Bombay, March 1972.



CHASTITY IS THE ONLY VIRTUE

Chastity is the flowering of man; and what are called Genius, Heroism, Holiness and like, are but various fruits which succeed it. By turns our purity inspires and impurity casts us down. What is chastity? How shall a man know if he is chaste?

He shall not know it. We have heard of this virtue, but we know not what it is, we speak conformably to the rumour which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, who sits by a stove, on whom the sun shines prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, though it be at cleaning a stable.

It would be worth the while to ask ourselves.....Is our life innocent enough? Do we live inhumanely, toward man or beast, in thought or act? To be serene and successful we must be at one with the universe. The least conscious and needless injury inflicted on any creature is to its extent a suicide. What peace or life can a murderer have? We are conscious of an animal in us which awakens in proportion as our higher nature slumbers. It is reptile and sensual, and perhaps cannot be wholly expelled like the worms which even in life and health, occupy our bodies. Possibly we may withdraw from it, but never from its nature. I fear that it may enjoy a certain health of its own, that we may be well but not pure. Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. —THOREAU

“The Living Thoughts of Thoreau”, presented by Theodore Dreiser. Published by Classel & Co. Ltd. London pp138.

Many of the unbecoming characteristics of the lower nature—such as cruelty, greed, anger, hatred, pride, dishonesty, deceit, crude, selfishness, and a host of other—are almost generally conceded to be shortcomings and at least to some extent most of these are being subdued.

But sensuality—the strongest, most widespread and most reprehensible of all—is nearly everywhere apathetically sanctioned instead of being counteracted, and stimulated instead of subjugated.

It is the most deceptive, so that its injuriousness is usually belittled instead of fully realized. It is the most malignant, because it blocks the performance of the delicate organs in the head, without which human evolution cannot proceed.

While all propensities of the lower nature form more or less difficult-to-surmount obstructions to progress—the Serpent Sex, slithering in every direction over the road of evolution, constitutes the most perilous hardest-to-overcome obstacle. Once that Serpent has been routed, all barriers can more easily be removed.

—From the book Conquest of the Serpent.

By C. J. Van Vliet, Navajivan Publishing
House, Ahmedabad-14



BHAI VIR SINGH SHATABDI GRANTH

BY—S. RADHAKRISHNAN
FOREWORD

In every part of our country and in every generation, we have had a few for whom the admirable ideal of convention and conformity does not suffice. The vision of perfection haunts them; the thirst for the ideal possesses them. The struggle of the human spirit to rise above the setting of matter (anna) illumination of spirit (ananda) attracts them. Bhai Vir Singh one of those representative Indians deriving inspiration from the classical wisdom of our land and living it before our eyes. In this world of easy-going contentment with small things, Bhai Vir Singh invites our attention to the goal of man's life:

They say man is the crest of the wave of life; But what is man, who is lost in the smoke of the fire that burns within him! For he is lord of creation only if he be lord of himself.

Self mastery cannot be had without pain. Suffering and sacrifice beckon to us, not as enemies but as friends. Tapas or austerity is the way to self-conquest:

A piece of charcoal,
I washed with milk and
soap in the hope.
That its black might turn white,
But no.
Till it burned in fire,

it did not glow.

The triumph of spirit over flesh is the main theme of Bhai Vir Singh's poetry. From the English renderings, it is not possible for one to have a proper estimate of his poetic genius. I am glad that this Abhinandan Granth contains appreciations by some who are learned in the modern Punjabi language which has been greatly enriched by Bhai Vir Singh's writings.

The saints of mankind do not seek power for its own sake but seek to win men's hearts by lives of active love and service. Bhai Vir Singh's work in connection with the Khalsa Tract Society, the Khalsa Samachar, the Chief Khalsa Diwan, the Khalsa College at Amritsar, the Sikh Educational Committee, the Central Sikh Orphanage, the Blind Asylum and the Homoeopathic Hospital Amritsar are a few illustrations of his abounding love for suffering humanity.

We need today men who ask us to lift our eyes from the narrow fanaticisms of the day to the heights of universal religion. It makes one sick, not only mentally but even physically, to think that we so called civilized beings, should after centuries of enlightenment, be spending our time thinking how we can protect ourselves from the effects of atomic bombardment, how we can prevent poison gas from going down the throats of people. The world over, men are obsessed by the most fearful terror of the prostitution of man's knowledge to destructive ends. The life and work of authentic men like Bhai Vir Singh show that if the world is to be saved, knowledge should be redeemed by wisdom.

A homage to Bhai Vir Singh from India and abroad on the occasion of his first birth centenary.—1972 the Bhai Vir Singh Shatabdi Samiti, New Delhi.

HOW THE UPANISHADS TEACH US TO BE REALLY MODERN

PREM NATH BHAT

Endless invention, endless experiment brings us knowledge of motion but not of stillness, knowledge of words but not of word.
—T.S. Eliot.

The present craze for modernism has restricted the vision of our youth to the immediate vicinity of physical life. It is concerned more with our mode of living and does not touch even the fringe of our way of thinking. Modernism consists partly in raising of the knee dress and lowering of chest and partly in the hair and shave style and also in the frequencies of attendance at parties which enchant the visitors with western music, where animating liquor is served by scantily clad females who flit about and dance attendance to the heady tune of rock and roll.

This distorted depiction of modernism clings the consciousness of the youth, making him look not beyond the tip of his nose so that the deeper roots of nature do not find their permanent soil. The spirit of such a modern youth is ever on the brink of starvation and in place of healthful strength he substitutes rounds of stimulation. Thus we see the spectre of envy, hatred and malice making pretence to the virtues of patriotism.

The intellectuals bred in this sort of modernism omit and obliterate and distort the eternal values which have sustained our changing society since the dawn of history. They denigrate the deep and valuable treasure of our cultural heritage which alone has secured democracy, secularism and equality in our polity. The common conception of modernism does not move beyond the modern amenities, the 'three in one' and the facilities provided by the inventions in material advancement, the comforts and luxuries of the twentieth century.

The correct conception of modernism, the true meaning

and its profound meaning is diametrically opposite to what has been depicted earlier. The modern man is he who is nourished on the spirit of science, who is alert of mind and on the track of truth, who has the capacity to question, to 'seek, ask and knock' as Jesus expresses it.

As "The message of the Upanishads" by Swami Ranganathananda describes: That man is modern who is inquisitive, who has passion for truth and the power of rational investigation, who never takes things for granted but strives to get at the heart of things; his heart constantly asks 'what next'?

Such a modern mind is the mind that is closest to spirit of the Upanishads. It is in these Upanishads that we breath an air of liberty, alertness and constant questioning to arrive at truth. It is here that the man is close to the modern spirit. It is this spirit of not taking things for granted that is the hall mark of India's cultural heritage. The six schools of Hindu Philosophy represent this passionate search for truth and hair-splitting discussion on matter and spirit. The propounders of these schools were men in their hermitages in deep forests whose standard of living was very simple but who had scaled sublime heights in the realm of thought and spirit. These sages like Gautama of Nayaya school, Kanda of Vaisheshak school, Kapila of Samkhya school, Patanjali of Yoga school were really modern scientists and scholars who dedicated their entire life to exploration and experimentation of the inner meaning and motion of life. The seers of Upanishads were mostly men and women leading a household life—wife questioning the husband and the son questioning the father on the sublime and secret knots of life. It is this life of search and research that can be epitomised as modern and not the bourgeoisie intellectuals who feed themselves on half-truth and remain content with these untruth but strut about in loose waving hair and latest fashioned suits as the Platos and Socrates of the present day.

It is such a type of modernism which can pull out our nation from the state of stagnation and slumber. The youth has

got stuck up in mundane matters and superficial and transitory pleasure hunts. The attachment to body and worldly things is the be-all and end-all of his efforts. The action, speech and thought are motivated by and admixed with the perverted like emotions; like lust, anger, greed and attachment and arrogance and sloth.

The ignorance about the knowledge of self is the main cause of these vices in man who looks only to the immediate effect of his actions. It is enjoyable like the scratching of a wound which is near healing, seems comfortable but ultimately is harmful. Unless we develop the inward looking quality we can not overcome the limitations which obstruct us in the pursuit of real bliss. It is only when our eye of knowledge is opened that we can look to the entire manifestation as a unity and find peace and harmony in ourselves and in the world around.

The malady is spritual and its remedy lies in spiritual awakening. The method is to bring the power of the indwelling spirit to bear upon the psycho-physical organism and this is what India did again and again. Freedom is in our true nature and we must realize this and thereby we can make our society really modern and dynamic. This spirituality is the prerogative of every individual. The realization of and enquiry after these higher values make a man modern.

The Upanishads summon a man to a constant struggle to gain the highest, the eternal, immortal and thus he becomes a universal man, integrated within and without. Swami Vivekananda while delivering a lecture on Practical Vedanta in 1896 in England said, "We should, therefore, follow reason and also sympathise with those who do not come to any sort of belief, following reason. For, it is better that mankind should become atheist by following reason than blindly believe.....on the authority of anybody. What we want is progress, development, realization. No theories ever made men higher. No amount of books can help us to become purer. The only power is in realization that lies in ourselves, and comes from thinking. Let men think. A clod of earth never thinks, but it remains only a lump

of earth. The glory of man is that he is a thinking being. It is the nature of men to think and therein he differs from animals. I believe in reason and follow reason having seen enough of the evils of authority.”

It is this spirit that can entitle us to call ourselves modern and our society a modern society.

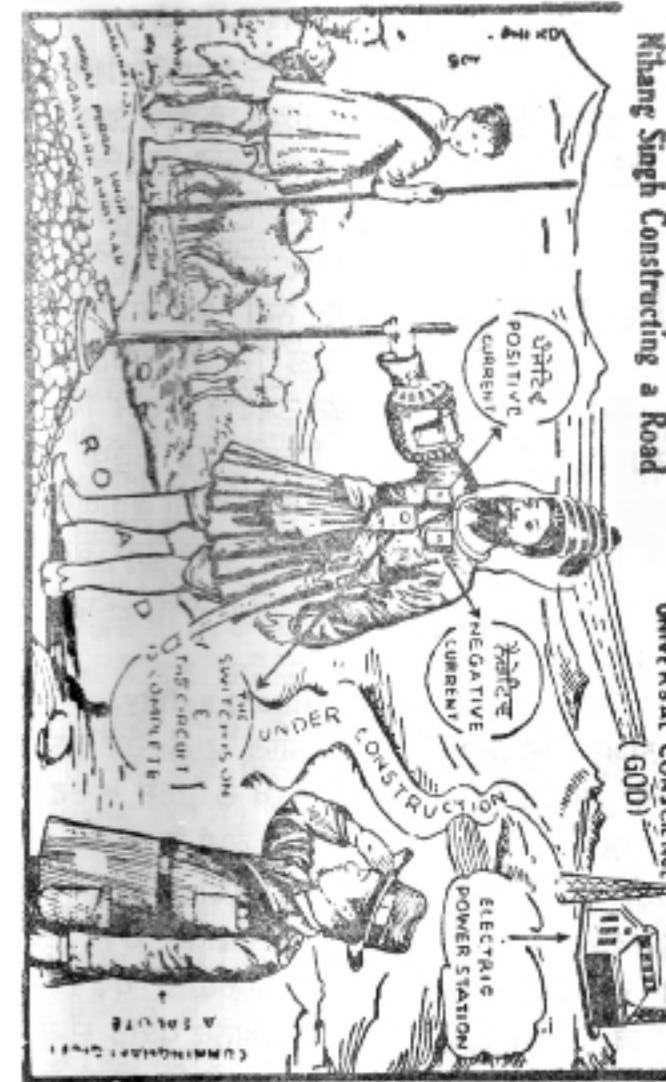
Even the Communist Russia has now eulogised Shri Rama Krishana and Swami Vivekananda. The Soviet journal *Asia and Africa* and another journal *Soveforum* have carried special articles on these great souls. T.S. Eliot in one of his poems described the predicament of man who with all the progress he has made in science and technology finds that: “Endless invention, endless experiment brings us knowledge of motion but not of stillness, knowledge of words and not of word”.

Julian Huxley in “The Evolution of Life” says, ‘Although it is to his mind that man owes both his present dominant position in evolution.... he is still ignorant and superstitious about it. The exploration of mind has hardly begun. It must be one of the main tasks of coming era, just as was the exploration of the world’s surface a few centuries ago. Psychological exploration will doubtless reveal as many surprises as did geographical exploration and will make available to our descendants all kinds of new possibilities of fuller and richer living”.

This scientific exploration of inner world has been the activity of India during the millennia of her long history. The whole journey of Indian thought is towards this freedom. It comes by questions: What is this world? From where does it come? Where does it go? It is these questions that are analysed in the six schools of our philosophy. Every student who wants to put on the insignia of modernity must study these schools and he will find the piercing logic and rich experience in these works which will immortalise the seeker and give a scientific direction to his thinking and progressive orientation to his personality development.

Then and then alone shall we become really modern.

ORDER OF AKALIS



So strong is the feeling that a sikh should work or have an occupation that one who abandons the world, and is not of warlike turn will still employ himself in some way for the

benefit of the community. Thus the author once found an Akali repairing or rather making a road among precipitous ravines from the plains of Sutlej to the pretty town of a kiratpur. He avoided intercourse with the world generally. He was highly esteemed by the people, who left food and clothing at particular places for him and his earnest persevering character had made an evident impression on a Hindu shepherd boy who spoke with awe of the devotee. —Reproduced from the book:

“A HISTORY OF THE SIKHS”

BY- Joseph Davey Cunningham.

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A LIFETIME OF SERVICE WITHOUT DEMAND

AN INTERVIEW WITH FATHER BALAGUER, S.J.

“I WOULD LIKE TO SEE THE YOUNG PEOPLE IN OUR INSTITUTIONS BEING BROUGHT UP TO VALUE NOT COMPETITION—WHO COMES FIRST—BUT SERVICE, DEDICATION.”

“YOU GIVE UP OWNING THINGS THEN YOU POSSESS THE WORLD.”



Seventy three- year old Reverend Father M.M. Balaguer, S.J. is widely known as an educationalist and Chairman of the International Eucharistic Congress held in 1964 in Bombay. Father Balaguer, born in Spain, first came to India in

1924 and later again in 1937. A professor of Philosophy, he was for many years Principal of St. Xavier's College in Bombay, Vicar-General of Bombay and Incharge of Jesuit Education in India. He joined the Society of Jesus at the age of 15 and says he "never regretted the decision."

In this Christmas issue we publish an interview with him, his impressions of India and above all what his faith means to a practicing Christian.

Q: What are your impressions of those early years in India?

In those days India was not herself, for she was not free. There were people, well-meaning, capable, controlling the life of India. During the struggle for Independence one was struck by the power of Gandhiji to control millions by his personality, teaching the world the power of non-violence.

Q: What is your outstanding memory of the Eucharistic Congress which you helped to host in Bombay?

The visit of the Holy Father, what it meant and the responsibility involved. I was asked by Foreign journalists before the Holy Father came how the Pope would be received. One of them had been asked by his agency, on hearing that the Pope was coming to India, to prepare the Pope's obituary! I told the journalists, "I know that above all they care for a man of God." And so it was. We did not organize the reception the Pope got in Bombay, on arrival. Over two million people came out to receive him, putting their children on their shoulders to get a glimpse of him. A senior officer from Delhi, ultimately responsible for the Pope's safety said to me, "It has been by lot to look after VIPs at different times—kings, queens, Presidents—but I have never seen a reception like this." The Pope came as a pilgrim and a man of God, and that sends an echo in the heart of every Indian.

Q: How many Jesuits are there in India?

Roughly three thousand.

Q: Do they go to different countries to preach and teach?

Yes, India is now doing for others what others have done for India. Indian priests go out to Africa, Mauritius, Guyana and are more acceptable than westerners in some places.

Q: What do your vows of Poverty, Chastity, Obedience mean to you? Have you ever questioned them during your time in the Society?

I never had a journalist ask me this—but I am very happy you do. These vows may seem unnatural to someone who can't understand their real meaning. Poverty, Chastity, Obedience. What does it all mean? Now the life of a Jesuit, or for that matter of any Catholic priest and nun, makes no sense whatever if you forget about Jesus Christ. He is our inspiration, the very breath of our life. So our anxiety is to be more like Him, and He was poor, celibate and obedient to the Father.

People often think that these vows de-humanize man. It is just the opposite. They imply a renunciation of the three fascinating attractions of man—wealth, sex and power. So, they liberate man and when a man is liberated from what fascinates him and makes him a slave, he becomes a bigger man and comes closer to God.

Take poverty. It means much to me especially in this country, where so many people are poor because they can't help it. I have voluntarily accepted poverty, and I try to regulate my life and possessions on the principle of not having what I can do without. It would be a luxury for me to have a bed, because I don't need it. I can do without, so I don't have it. It's a most inspiring principle once you apply it to the details of your possessions.

Take chastity. It isn't a suppression of sex, but it's

sublimation. Man can't live without love, not even a celibate can. And so I celibate who renounces the love of another person as a companion for life has got to find that somewhere else, if he is to survive. The love of a Christian celibate is the higher love of Christ, and therefore the intimacy a married man finds in marriage the celibate finds at a higher level with Jesus Christ—the intimacy of persons.

And that leads to a wider results, just as in poverty, you give up owning things, and then you possess the world. You can go anywhere and you find that all is at your disposal just because you have nothing of your own. Here too you have given up the love of a woman, but you have hundreds of people whom you love and who love you with a dedication that is so rewarding.

Ultimately, you come to obedience. Obedience, basically, is not obeying a man. It is obeying God. So that the vow of obedience to a particular person is just a way of obeying God's will. By this vow of obedience one places oneself under the dominion of God and the guidance of His voice—again a wonderful liberation from the itch to be powerful and to dominate.

So that I find in my three vows a freedom that nothing else can give me. I don't find myself the slave of things nor tied down to any particular person, however blissful our mutual dedication might have been. I am dedicated to Jesus Christ and then to the whole world, and in my obedience I come right under God's dominion and God's guidance. I can't do anything better with my life than that—very rewarding.

Q: What is your vision for India? What do you feel for it, as it is today, and what would you like to see India become?

I am very fond of India and I make no secret of that. I didn't come to India by choice. I was sent here. But if I had to choose my place and live my life again, I would surely come

here. I find this country, poised between East and West, perhaps destined by God to influence both in the coming years. India is potentially one of the richest countries in the world, but possibly her greatest wealth is the people, particularly the youth.

I have tremendous faith in the youth of India. I have known young people at close quarters, thousand of them passed through my hands. I have had them in college, lived with them in social service camps, all of us sleeping on the ground and roughing it out in slums and villages. I know what the young people of India are capable of, I've seen them sacrificing themselves and doing wonders. I admire their desire for genuineness, equality, dedication and loyalty.

If we could release that power of the youth of India, we could transform the country. What they need is the right leadership that brings out what is best in their characters and help them to serve the country.

At present we are in a serious situation. We find ourselves considering whether our educational institutions are an obstacle to the growth of justice and equality in the country, and how to turn them into instruments of social change. I would like to see the young people in our institutions being brought up to value not competition—who comes first—but service, dedication.

I am an Indian citizen. I wasn't born in this country, but I have been an Indian citizen as long as anyone could be an Indian citizen—since 1950. I travel on an Indian passport. I am proud of my Indian citizenship and I have been able to explain to people abroad what that citizenship means to me.

Amidst a huge population, not less than one-seventh of the human race, I feel that I belong to humanity, and that enriches me. It gives me an opportunity to thinking big in terms of the whole world, and especially enables me to think in terms of a humanity guided by God. All I hope for now from India is to

die here—just a few feet of Indian soil to cover my body.

Q: Following on your point of obedience how does it feel for a senior Jesuit to take orders from someone, sometimes half his age, who happens to be placed above him in the Jesuit hierarchy?

As I said before, it isn't primarily the man whom one obeys. It is God. And whether God shows His will through a man who is 80 or a man who is 40 or a man who is 20, it just makes no difference. He is God's instrument. That is the way he looks upon his superior—as God instrument to help him to find God's will. Age is immaterial.

Q: What do you have to say about the considerable upheaval in the Church as a whole and in the West particularly, and especially in the Catholic Church in countries like the United States and Holland, where priests have abandoned their vocation?

Yes, it is a very real upheaval, partly due to sociological causes. Our men are subject to the influences of this period of change in which we are living. All human beings come under that whether they are dedicate or not. People react in different ways, but they are all subject to such influences. In the midst of this upheaval one can detect also a hope for the future, the spiritual renewal, which is the result of taking on the challenge of the present.

What happened in the past was that most of our lives were based on structures. In the period of translation, structures collapse—gradually in some cases, swiftly in others. People who were supported by structures find themselves without a rudder—disorientated. They don't know what to do. In the midst of those difficulties our Father General (of the Jesuit Order) is a man of cheerful expectation.

People have different views about the way he handles

the Government of our Society. Some think that he is not firm enough, but I think he is wonderful. He does what a driver does when the car is skidding. The worst thing, you could possibly do is to put on the brakes. You've got to keep steering it, see you don't dash against a tree or against a wall or run over a person, see you keep it on the road—not just leaving it to itself. I think the Father General is doing just that, successfully, and that we are over the hump.

Q: Could you say a word about the Indian experiment in democracy?

The mere experiment is a tremendous credit to the country. People would not believe me in Europe when I told them that everyone has got a vote here, rich or poor, Harijan or otherwise. People asked me, "You mean to say that people of low castes have a vote." And then compare this with what has happened in Europe. Only recently Switzerland gave the vote to women—a country which is so small, so easily handled. But here everyone has got a vote.

No system can be perfect—yet by and large the people of India have exercised their vote wisely.

Q: How can educational institutions produce what you are looking for, selfless servants of society, rather than citizens who use education for their own advancement?

At this moment we don't have the full answer, but I don't want to give up hope. We shall keep trying; perhaps Moral Re-Armament (MRA) may have a special role to play with the young people of this country. MRA calls for total dedication. It is refreshing to see MRA still standing for absolute standards in these days when such standards are whittled down. That shows vision, grit and hope. People engaged in MRA are an inspiration to the young. Some of them have come to educational institutions and spoken to the young, and I know how much the young are

moved, not only by what these people say but by the way they live. That's what the young need—people to inspire them.

—R.M.L.

From the Weekly HIMMAT Walkeshwar Road, Bombay
400006 December, 21 1973.

“We can acquire a state incomparably greater than the satisfaction of desire.” -Radhakrishnan, Indian Philosophy, I, viii, 486.

“The wise ones learn to renounce their senses, knowing that those are the enemies of their immortal soul.”

—HERMES, Divine Pymander, II, 54.

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PUBLIC SERVICE

THE PRESIDENT'S TRIBUTE TO

GOPAL KRISHNA GOKHALE

Dr. Radha Krishnan has given the nation a timely reminder, on the occasion of Gopal Krishna Gokhale's birth centenary celebration of the place of self-sacrifice and dedication in public life. **“Men are great not by what they acquire but by what they renounce. Those who engage in public work should not look upon it as a career with glittering prizes”** was the sagacious advice of the President. Never was such advice more necessary, for it is apparent that men possessing the self-sacrificing and dedicated spirit of Tilak, Lala Lajpat Rai, and Gokhale are now not to be found. The President pointed out that Gokhale chose to serve the Deccan Education Society for no less than 20 years for the small sum of Rs. 75. Similarly Lal Bahadur Shastri served the Servants of the People Society for long years for a mere pittance.

It is generally felt that the hour calls the man. As for as social uplift is concerned, no dedicated leader has emerged. whereds the freedom struggle threw up a host of political luminaries who have left their impression the country's history and have helped to shape it, The tasks of social uplift, eradication of illiteracy, removal of poverty or improvement of health have not inspired any man or woman to make it his life's mission.

The Indian Express, May 11, 1966

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ALLEVIATE SUFFERING HUMANITY

Dr. Radha krishnan's Call To Politicians

The President, Dr. S. Radhakrishnan, called on politicians to identify themselves with the lowest of the lowly and do their utmost to alleviate the suffering humanity.

Addressing members of Parliament, who gathered this evening in the Central Hall of Parliament House to bid him farewell, he said: "Politicians should look upon their vocation not as pursuit of power and prestige but as one of service of humanity."

Dr. Radhakrishnan affirmed: "Politicians do not mean people of twisted tongues and cold hearts but those who are of warm feeling and compassion for suffering humanity."

He asked politicians not to allow politics to absorb all of the national life but to recognise that spiritual strength, intellectual achievement and artistic experience have all contributed to the greatness of our country.

The M.P.s in their farewell address, said: "Dr. Radhakrishnan's election as President in 1952 was the dream of Plato come true."

"Plato held that the "State should be ruled by philosophers as they alone were capable of discerning good from evil." The address noted, and affirmed : "You, on your part, convincingly demonstrated that politics like philosophy was quest for eternal truth."

"By your tolerant nature, liberal outlook and generous temperament, not circumscribed by political necessities or dogmatic beliefs, you, sir, have given to the office of the President a luster and a majesty which will be long remembered." The M.P.s said: "We will remember also for long your

statesmanship, your humanity and your vision."

Mr. N. Sanjiva Reddy, Speaker of the Lok Sabha, read the address and presented the President with a scroll signed by several MPs and an intricately carved ivory box.

The Central Hall ceremony and the tea immediately afterwards in the lawns outside were marked by simple cordiality.

Dr. Radhakrishnan, in his lyrical and brief speech, said: "The concept that philosophers should rule the State was not just a Platonic maxim but something common to all great cultures. The Indian tradition has it that Krishna and Janaka were men of philosophic wisdom and practical efficiency, and that thinkers must also be actors. Philosophers were called upon not only to interpret spiritual wisdom but to exert honest service."

He said he hoped that those who had taken to politics would try to understand the true spirit of the country and to transform the wisdom of the land to practical reality.

-The Tribune, May 8, 1967

LOVE OF COUNTRY

"All nations have been made what they are by the thinking, and the working of many generations of men. Patient and persevering labourers in all ranks and conditions of life,—cultivators of the soil and explorers of the mine, inventors and discoverers, manufacturers, mechanics and artisans, poets, philosophers, and politicians,—all have contributed towards the grand result; one generation building upon another's labour's and carrying them forward to still higher stages. This constant succession of noble workers has served to create order out of chaos in industry, science, and art; and the living race has thus, in the course of nature, become the inheritor of the rich estate

provided by the skill and industry of our forefathers, which is placed in our hands to cultivate, and to hand down, not only unimpaired but improved, to our successors”.

True patriotism has strong duties as well as emotions. It should lead us, by every means in our power, to promote the peace and prosperity of our country, and to discourage to the utmost of our ability whatever tends to the contrary. Every man has something in his power in this respect. He may set an example, in his own person, of dutiful and loyal respect to the rulers and magistrates, of strict obedience to the laws, and respectful submission to the institutions of his country. He may oppose the attempts of factitious individuals to sow among the ignorant the seeds of discontent, tumult or discord. He may oppose and repress attempts to injure the revenues of the State; he may aid in the preservation of public tranquility, and in the execution of public justice. Finally, he may zealously exert himself in increasing the knowledge, and improving the moral habits of the people—two of the most important means by which a conscientious man, in any rank of life, may aid in conferring a high and lasting benefit on his country. And all this he will do, if his patriotism be of the right kind.

From the book, *Man and His Duties*, containing a simple account of Man’s moral nature and his duties both to God and man.

A NATION’S STRENGTH

NOT GOLD BUT ONLY MEN CAN MAKE

A PEOPLE GREAT AND STRONG

MEN WHO FOR TRUTH AND HONOUR’S SAKE

STAND FAST AND SUFFER LONG.

BRAVE MEN WHO WORK WHILE OTHERS SLEEP,

WHO DARE WHILE OTHER FLY,

THEY BUILD A NATION’S PILLARS DEEP,

AND LIFT THEM TO THE SKY. —R.W. EMERSON

DEALING WITH BOREDOM

We live in exciting times. Man is exploring the high heavens and the ocean depths and everything in between. Interplanetary travel seems about here. The Patent Office works overtime to record new miracles in every field or science.

Yet, in the midst of all the excitement and activity, millions of people are bored stiff. For them life holds no fun, fascination or future. Theirs is only mediocrity, misery, and monotony day after day.

Among the bored are people in all age groups, from teen-agers to octogenarians. The ranks include society matrons, slum dwellers, millionaires, and paupers. People who are employed, unemployed, or retired suffer from boredom.

Some people are chronically or continuously bored. In such cases the boredom may either stem from or contribute to depression, melancholia, or some other state which requires professional therapy. The high incidence of drug use at all levels in our society indicates the gravity of the boredom problem.

Most of us have only sporadic periods of boredom. They may last for a few hours, a few days, or several weeks. But regardless of their duration, we can usually handle them ourselves. They do not cause us to turn to drugs, drink or some other damaging diversion.

Lack of variety. If your life is dull and uninteresting, perhaps it is because you do not put enough variety into it. One way to best boredom is to break out of your ruts, routines, and usual rituals.

Vary the simple things. If your job is ten city blocks from

where you live, probably you can walk to it by 100 different ways. So, why take the same route every day? That goes for lunch too. For the money you may spend you can put together a different menu every time you eat. It may take a year or longer before you get around to repeating what you had before.

Every time you change the furniture around, your home can be an excitingly different place in which to live. Choose another wallpaper pattern or paint colour when it comes time to redecorate. You will find that it costs no more to put an end to this kind of monotony and drabness of life and living.

Lack of challenge. If your job is boring, it may be because it is no longer challenging. Perhaps it never was.

The thing to do, of course; is to switch to a type of work which makes greater or more varied use of your talents, skills, interests, and personal qualities. If you are creative, imaginative, and original, a routine assembly-line job will certainly be dull and uninspiring. If you are the rugged athletic, outdoor type, a desk job is sure to have its boring side. Book-keeping would keep you penned up in more ways than one.

However, because of your age or lack of training for anything better, you may be stuck with a humdrum job forever. Put your unlimited imagination to work. Figure out ways to increase the speed, efficiency, or safety of that monotonous assembly line. Then inventive or creative mind knows no boredom.

If your job lacks challenge, try to put some into it. Set up quantity and quality goals for yourself. Take courses in management or supervision, and aim for a more responsible

position.

The cure for much of our boredom is more challenge, more responsibility, and more difficult tasks. An expert tennis, chess, or bridge player doesn't find it much fun playing with an inept amateur.

Whether it is in homemaking, in school, in sports, or in employment, the line of least resistance is often the most boring, the most uninteresting, and the least satisfying. That line never leads to what most of us really want out of life—self-fulfilment.

Lack of involvement: Isolation or lack of involvement is often the cause of boredom. In a sense, all life is one, and the more we try to withdraw or escape from the whole, the more unhappy and frustrated we become. And, of course, we are bored to tears.

Life is meant not only for getting but for giving and sharing. How much more exciting is an opera, a ball game, a trip or a concert when the experience is shared with others! How much more stimulating is the team approach than working alone!

There is, of course, a time and a place for meditation and reminiscence. There is a time to retreat to the mountaintop for peace and quiet. There is nothing wrong with a two-week vacation or with some other attempt to get away from it all—for a while.

But then should come a return to greater involvement in one or more areas of life. By involvement is meant not only membership in a church, a club, the school, or a charitable group. Physical involvement, to be sure, is important; but we must add emotional involvement to it.

In other words, get yourself involved with your job, people, hobbies, sports, and groups at the feeling level. Watch boredom vanish as you involve genuine interest, enthusiasm, love, understanding, and thirst for knowledge in whatever you are doing.

Lack of the four “D’s.” You may be bored now and then because you lack one or more of the four big “D’s” of life—**desire, determination, dedication and drive.** Actually, all are necessary if you want to keep yourself and your life from becoming stale.

Life is always fresh, beautiful, worthwhile, and exciting when you have goals and the four “Ds” to attain them. Your job, your garden, your family life or your golf may be dull and lack lustre because you have not dedicated yourself to it. Or you may have no desire, determination or drive to rise above the mediocre.

Our normal and occasional periods of boredom indicate a lack of something or other. And, in most cases, the lack suggests the cure. In any event if you find life to be boring, one thing is for sure. It is because life is empty. —Courtesy of Listen Monthly Herald of Health Poona 19 September 1976.

—*Russel J. Fornwalt.*

The truth is, this quality of compassion—the word means suffering with—has been transforming the world. It was the force that abolished slavery and put an end to Child Labour. It was the power that sent Albert Schweitzer to Africa. Without it there would be no Welfare State, no RSPCA, no Red Cross or organizations like the Samaritans. But the most remarkable thing about it is what it can do for someone who feels it deeply.

—*Readers’ Digest.*



AN INDIAN PHILOSOPHY OF SOCIAL WORK

“The contrast in the institutional background of social work in India and the West underlies the necessity of an appropriate philosophy of social work in India. For without a philosophy of social work, welfare policies and programmes cannot take deep roots in Indian soil. In Social ethics, superior to social equity and justice are the principles of sharing and solidarity. Love, sharing and solidarity imply the qualitative improvement of social relations. Social work is at its best when it is concerned not with a world of rights and duties claims and counter-claims but with an ideal of altruistic service and counter-service. In India altruism is prized not only as the highest virtue but as a metaphysical value grounded in an intuitive perception of the oneness of life and related to the structure of reality. Such altruism that remains today moral and religious has now to be linked with the philosophy of democratic socialism. Epistemology, metaphysics and myth in India establish a chain of altruistic duties and services that binds together all creatures in the cosmos. According to the philosophical myth, man is born with five debts—debt to gods, to ancestors, to spiritual teachers, to fellowmen and to animals with all of whom he has to live in Symbiosis. These five fold debts can be discharged only by sacraments, by the advancement of learning, by parenthood, by altruistic service to fellowmen and by tender care for all sentient creatures. In Indian philosophy sacrament is used in a generic sense as knowledge, action, social work and elan vital that maintain the continuity of life in the

universe. “Good men who take the portion of food left after the performance of the five-fold sacraments become free from all sin. Those men who subsist for themselves and do not undertake the sacraments in their selfish pursuit of the goals of life, really eat sin,” says the Bhagavad Gita. Social work here comes from an integrated personality and becomes entirely denuded of self reference when it becomes a sphere of ritual. The recognition of the imperative necessity of non-attachment in social work is basic in Indian thought which identifies complete detachment and perfection of self with the infinite extension of its boundaries. In the modern literature on social work there is a growing recognition that those social workers who are themselves egoistic, repressed or aggressive personalities are unfit to solve problems of social mal-adjustment of others and signally fail to elicit improved patterns of social relationship. In non-theistic philosophical systems in India it is a mystical identity of self and not-self which serves as the ground of compassion and sharing. In theistic systems God is envisaged as dwelling in finite men. “Bow to all creatures with great reverence in mind with the knowledge that Isvara enters as a fragment in each,” says the Bhagavata. Thus compassion becomes prayer and service to fellowmen become worship.

“I do not seek a kingdom nor do I want happiness, nor cessation of rebirths. What I crave is the alleviation of distress of creatures of the earth afflicted with misery.” In India the orientation of metaphysics and philosophy is humanistic and ethical rather than theological and religious. The philosophy of social work in the country can only obtain a permanent footing as it seeks its

nourishment from the metaphysical unity of everything and everybody in the Cosmic Mind or Deity. The marriage of India’s traditional metaphysical notions of the divinity of men and the humanity of God with modern techniques and methods of social work can alone realise the ancient social aims of welfare and happiness of the entire people:—

“May all become happy. May all be freed from disease. May all realise their wellbeing. May none be subject to distress.”

Dr. Radhakamal Mookerjee in his Presidential Address to the Indian Conference of Social Work, 1954.

Copied from the “Social Welfare” New Delhi, April, 1955.

By—Pitirim A. Sorokin.

Bharatiya Vidya Bhavan, Bombay—7, Inida.

“The spiritual gift of India to the world has already begun. India’s spirituality is entering Europe and America in an ever increasing manner. That movement will grow; amid the Disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice... The attempt which our race has been making throughout its long history, it will now make under entirely new circumstances. A keen observer would predict its success because the only important obstacles have been or are in the process of being removed.

—RISHHABHCHAND.

From the book *The Message and Mission of India*. Sri Aurobindo. Bharatiya Vidya Bhavan, Bombay.

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THE SPIRITUAL ARMOUR

H. E. VALERIAN CARDINAL GRACIAS

“Render to Caesar the things that are Caesar’s and to God the things that are God’s.” “Man is a debtor chiefly to his parents and to his country after God.”

The devotion of a free citizen to his independent country is a natural virtue felt instinctively by the heart. Patriotism and loyalty lie deeply rooted in human nature among all people. They are a source of power and strength in the world, a builder and sustainer of kingdoms and empires, an inspirer of the noblest enthusiasm, elevated aims, ardent ventures, strenuous endeavours and heroic sacrifices. They give sublimity to man’s character and glory and honour to his name.

Our national leaders are playing their part bravely in maintaining the morale of the people and in devising and adopting all measures calculated to ensure the integrity of our motherland. Scarcely a day passes when some leader or the other does not address the public on the theme of unity and the spirit of self-sacrifice.

Our valiant soldiers at the front are risking their lives to provide security for the millions in their homes.

As a spiritual leader, in a country which through the ages has gloried in high moral and spiritual traditions—I appeal to all my fellowmen (lest we be tempted to forget that more things are wrought by prayer than this world dreams of) to take inspiration from these words of a great apostle, St, Paul: “Draw your strength from the Lord, from that mastery which his power

supplies... take up all God’s armour, then, so you will be able to stand your ground when the evil time comes, and be found still on your feet, when all the task is over.”

Whatever may be the religious beliefs of a person in our country, all are agreed on the fundamental belief that the destinies of a nation lie in the hands of the Almighty Creator. Long ago, Cicero had declared that religion was a better safeguard to a city than walls; for religion is the basis and bulwark of society and morality. Good order is inseparable from religion. “Vain the builder’s toil if the house is not of the Lord’s building; vainly the guard keeps watch if the city has not the Lord for its guardian.” And “Every nation and kingdom that refuses thee homage shall vanish away, whole provinces empty and forlorn.”

The practical problem for us in the crisis, to which we are subjected, is to combine the purely human and spiritual effort—to sow labour as if all depended on ourselves, but to sow pray as if all depended on God. “Does it matter what a man believes?” We hear asked in these days of alleged pragmatic sanctions. Our answer is: it is the only thing that does matter, unless essential lunacy is the very substance of our intellectual process.

Occupied and pre-occupied, as we have been, with the problems of foreign reserve, industrial development, Five-Year Plans, internal conflicts and external foreign relations, certainly India has been in danger of losing its soul, forgetting the words of Lord Halifax: “If our social order today shows signs of disintegration, this is, I believe, less through the destruction of war than through the slow attrition of its religious and cultural foundations, which have created a vacuum, without themselves

having the capacity to fill it.”

There has been the danger also for us to forget that if to obtain freedom was a painful process, even as every rose has its thorns, it is even more painful to retain it. For freedom is not so much the end of a national struggle as the beginning of a national self-achievement. Such a process stresses the need of honest men, men of strong character, men of vision, men who will not sacrifice the interests of the country for the sake of smaller groups, men who will rise above prejudices—born of communal, caste, political, provincial, language differences, men who do not make it a habit of judging the value of life primarily in terms of money, pleasure and comfort; above everything, men given to hard, unremitting, conscientious toil.

In our hour of affliction, rising early to God, these difficult lessons for the formation of our characters may be the better learnt than at other times, and be an antidote to an incurable, easy manner of life; to concentration on surface embellishments rather than sterling qualities; to deep-rooted prejudices and pre-possessions. Sometimes God writes straight in crooked lines, if only that we might be ever vigilant, in more senses than one.

For eternal vigilance is the price of liberty.

From Bhavan's Journal, Nov .25.1962



WHAT IS PROGRESS ?

Progress is not immediate ease, well-being and peace. It is not rest. It is not even, directly, virtue. Essentially, progress is a force, and the most dangerous of forces, it is the consciousness of all that is and all that can be. Though it may encounter every kind of prejudice and resentment, this must be asserted because it is the truth: To be more is in the first place to know more. Hence the mysterious attraction which, regardless of all setbacks and a priori condemnations, has drawn men irresistibly towards science as to the source of life. Stronger than every obstacle and counter-argument is the instinct which tells us that, to be faithful to life, we must know; we must know more and still more; we must tirelessly and unceasingly search for something, we know not what, which will appear in the end to those who have penetrated to the very heart of reality.

It is generally accepted that what distinguishes man psychologically from other living creatures is the power acquired by his consciousness of turning in upon itself. The animal knows, it has been said; but only man, among animals, knows that he knows. This faculty has given birth to a host of new attributes in men—freedom of choice, foresight, the ability to plan and to construct, and many others—so much is clear to everyone. But what has perhaps not been sufficiently noted is that, still by virtue of this power of reflection, living hominised elements become capable (indeed are under an irresistible compulsion) of drawing close to one another, of communicating' finally of uniting.—Pierre Teilhard de Chardin: book Future of man.

(Translated into English by Normal Denny) Collins,
London, 1964.

A SONG AND ITS AUTHOR

By R. K. Das Gupta

‘When I first heard it sung it enthralled me,’ Mahatma Gandhi.

It was the year of the Royal Titles Act by which Queen Victoria became the sovereign of India. 1876 was also the year of the foundation of the Indian Association to promote, as its chief sponsor put it, the conception of a united India derived from the inspiration of Mazzini. In that year Lord Lytton began a term of viceroyalty which gave us a vernacular Press Act and an Afghan War. It was a year of great famine affecting 257,000 square miles of the country and a population of more than 58 million. In the same year was passed the Dramatic Performances Control Act provoked by a Bengali stage-play in which its hero whipped a British magistrate in a public park and prisoners broke the walls of a British jail. The three Lords of Britain then controlling the affairs of the Indian empire, Beaconsfield, Salisbury and Lytton, thought that the only challenge to the British Raj in India was Russia’s ambition with East: they had little notion of the new stirrings in their subjects’ political breast of a powerful expression of which was the Vandemataram song composed in that fateful year.

FIRST GRADUATE

The author of the song, Bankimchandra Chattajree, one of the first two graduates of Calcutta University, was then 38 years old and was posted in Hugli as an officer of the Government of Bengal. He had already published eight novels and four books of non-fictional prose, had founded and edited his magazine

“Vangadarshan” in which he poured his thoughts on his country’s politics, economics and social history in prose of great power. In 1872 he wrote an essay in his magazine on the question— Why is India a subject nation? In the same year he published his essay on the peasants of Bengal to tell his readers that ‘those who tilled the soil not get its produce.’ His essay “Jativaira published in “Sadharani” the following year prescribed a spirit of hostility towards the British as a preparation for a national awakening.

But this new spirit of nationalism needed a myth to express itself amongst an ancient people endowed with a powerful religious imagination. Bankimchandra found that myth in the image of his nation as mother. Obviously Bankim’s Bengali sentiment for the cult of Goddess Durga gave the myth its power and meaning. Whether he was also influenced in this by Auguste Comte’s idea of humanity as *le grand etre* it is difficult to say. In his “Dharmatattva” (1888) he mentions the French positivist’s worship of ‘Manavadevi’, but this may not be more than a metaphor. There is however, no Clotil de Vaux behind the conception of the mother in Vandemataram.

Bankim presents the image of the mother for the first time in his writings in his third novel “Mrinalini” (1869): it is an image of the mother disappearing in the fire and smoke of a dire moment in the history of Bengal. He must now re-discover her returning to a regenerate people in her glory and her power. He so discovers her, as in an epiphany, in his “Amar Durgotsav” included in his “Kamalakanter Daptar” (1857). There is something in the tender lyricism of this essay which anticipates the great hymn of the mother he composed the following year. “Come, mother, come to our dwelling”

Kamalakanta urges the great mother in an impassioned soliloquy, ‘and I am crying alone and my eyes ache for the crying.’ In the Vandemataram song the mother reveals herself to her children who wonder at her splendour and her might: they also wonder why their deliverer does not strike what must be destroyed—“abala kena ma eta bale?”—why are thou so weak when thou hast so much of strength? This anguished query makes Vandemataram the Te deum of a nation in travail waiting for a dawn that may not come soon.

The song included in “Anandamath” (1882) first appeared in print a year earlier in “Vangadarshan” in which the novel was serialised in 1880-82. It is sung by Bhavananda in chapter X of the first part of the novel. It is a moon-lit night on a meadow—shubhra jyotsna pulakita yaminim—and the only listener is Mahendra who exclaims—“this is our country, this is not the mother!” “We know of no other mother”, replies Bhavananda. The hymn to the mother is a hymn to the nation.

POLITICAL MYTH

We must, however, realise that both the novel and the song represent an inevitable political ambivalence as an expression of profound patriotism that is free from any seditious intent. Bankim set himself the task of arousing a strong feeling of nationalism amongst a people who were at least for the time fated to be loyal to foreign rule. He accomplished the task by creating a political myth as an escape from the facts of political history Vandemataram became a battle-cry against British rule 40 years after its composition. There was no need for the alibi of some old tale when our boys shouted Vandemataram while burning Lancashire cotton goods in the streets of Calcutta in 1905.

Vandemataram was first used as a slogan of protest against British rule at a meeting held in the Town Hall of Calcutta on August 7, 1905, to pass a resolution of boycotting British goods and taking a vow of Swadeshi. In October that year a society called Vandemataram Sampraday was formed in Calcutta which used to organize processions of youngmen singing the song in chorus. “The Bengalee” of May 23, 1906, reported “an unprecedented Vandemataram procession of Hindus and Mussalmans numbering over ten thousand.” Less than three months later Bipinchandra Pal founded a newspaper as an organ of the extremists in the Swadeshi movement and named it “Vandemataram”. Sri Aurobindo wrote in his pamphlet “Bhawani Mandir” (1905): “In the present age the mother is manifested as the mother of strength”. The new Government of East Bengal created by Lord Curzon’s partition of the province declared the shouting of Vandemataram illegal.

The Indian National Congress gave Vandemataram the status of a national song in 1896 when at its twelfth session held in Calcutta under the presidentship of Rahimutullah Sayani. Rabindranath Tagore sang it at the beginning of the first day’s business. The poet himself wrote the music and it is said that it had Bankim’s approval. When in 1937 the Indian National Congress decided to adopt a song as national anthem opinions were sharply divided between Vandemataram and Jana-gana-mana. Jawaharlal Nehru asked Tagore about Bankim’s song and the poet said about it in his letter (November 2, 1937) that “it first caught on as an appropriate national anthem at the poignant period of our strenuous struggle for asserting the people’s will against the decree of separation hurled upon our province by the ruling power.

HISTORIC PART

On August 25, 1948 Jawaharlal Nehru announced in the Constituent Assembly the Congress decision to adopt Jana-gana-mana as our national anthem and added that ‘Vandemataram should continue to be the national song par excellence in India.’ This national song par excellence was given the status of a national anthem when at the concluding session of the Constituent Assembly held on January 24, 1950. Its president made a declaration that ‘Vandemataram which has played a historic part in the struggle for Indian freedom shall be honoured equally with Jana-gana-mana and shall have equal status with it.’

In the ‘Rules for the National Songs of India’ set forth by the Congress in Congress Seva Dal Information Series No. 8 (rev. 2nd Ed. 1955) it is provided that when both Jana-gana-mana and Vandemataram are to be sung at the same function Vandemataram will be sung at the beginning and Jana-gana-mana at the end. We have two national anthems de jure; but for the world outside we seem to have but one and Vandemataram is not included in Shaw and Coleman’s “National Anthems of the World” (1960), an anthology which includes the two national anthems of Canada. The centenary of the composition of Vandemataram may be an occasion for reminding ourselves that 26 years ago we gave it the status of a national anthem.



LET MY COUNTRY AWAKE, THUS

“Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by
narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into
the dreary desert sand of dead habit;
Where the mind is led forward by Thee into everwidening
thought and action;
Into that heaven of freedom, my Father, let my country
awake!”

—Rabindranath Tagore

I request all good men to see to it that my work does not suffer from want of funds. I also request that the posters and pamphlets are kept with care for future study or passed on to deserving persons for their benefit or returned to us. While giving donations kindly keep Pingalwara in your thoughts on all occasions of joy and sorrow.

—Bhagat Puran Singh.



HAPPINESS THROUGH HEROISM

(A BOOK BY—M STYTCH.)

A world fit for the heroes to live in must be a world which gives its people something heroic to do. If things go on in the same direction as at present, there will not in the future be the necessity for many voluntary organizations which in the past have given youth something heroic to do. We must give occasion to the noble enterprise in man's nature, otherwise we may find, as is happening in many cases to-day, youth resorting to frivolities. Partly because many responsibilities have been lifted from its shoulders, it has become indifferent to those which remain. One of the most disquieting features of modern life is that we as a nation are becoming indifferent to those things which in the past have had the loyal support of best men and women.

—Monthly Indian Journal, 'Modern Review' August, 1935.

What they could not prevent is movement for that is inherent in the cosmic laws over which the human mind has no control and if by universal consent humanity put a stop to further spiritual development it would not remain static but would immediately begin to evolve in the reverse direction, in other words a process of devolution would set in which would be the sort of civilization that J. P. Beresford and I visualized in our book, 'The Riddle of the Tower, and there would be established the complete territory life of ants; where all spiritual values were abandoned to utilitarianism.

And unless we awaken, unless we perceive and accept the fact that the evolution of our kind is dependent on the individual effort of each of us, we shall continue to lack the

sense of the importance of the individual and therefore of the sanctity of life, and so inevitably sink back into the horrors of devolution, the first intimation of which have been seen in total warfare in Hiroshima and Belson Camp, and which can only lead ever down-ward to the slavery and nescience of territory life.

Let us make no mistake about it, the choice between evolution and devolution primitively described as Heaven or Hell must be made here and now by the human race, by such people as you and me.

Change is not necessarily evolution, devolution also manifests itself as change. What we commonly mean by evolution is the perfecting either of a machine or a human being or a universe. And no man has ever yet been perfected by adding to his material possessions and comforts. If improvement of the species came about by this means our millionaires would all have been super-saints. Whereas the fact is that no one can ever be really saintly without non-attachment to material conditions.

—Esme Whyne Tyson,

Reproduced From: 'The Aryan Path' Monthly Journal,
Bombay-9



WHERE WOMEN ARE HONOURED...



Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

Where women are honoured, there the gods are pleased, but where they are not honoured, no sacred rite yields rewards.

Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

The houses in which female relations, are not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

In that family where the husband is pleased with his

wife and the wife with her husband, happiness will assuredly be lasting. —MANU

(Bhavan's Journal Annual November, August 1963)

FROM A WOMAN TO MAN

I am a woman, I am your wife, your sweet-heart, your mother, your sister, your friend, I need your help.

I was created to give to the world: gentleness, understanding, serenity, beauty and love. I am finding it increasingly difficult to fulfil my purpose. Many people in advertising motion pictures and television have ignored my inner feelings and have repeatedly used my only as a symbol of sex.

This humiliates me; it destroys my dignity; it prevents me from being what you want me to be—an example of beauty, inspiration of love, love for my children, love for my husband, love of my God.

I need your help to restore my position—to allow me to fulfil the purpose for which I was created.

A correspondent has sent us the above which is published from an appeal from an American lady in the current issue of the 'voice universal' England. This should be an eye opener to us and should make us ponder deeply.

Editor 'Bhoodan', January, 14, 1961.

Virtue, modesty and truth are the guardian angels of woman.

The test of civilization is the estimate of woman.

—C.W. Curtis.

If we would know the political and moral condition of a state we must ask what rank women hold in it. Their influence embraces the whole of life. —A. MARTEN.

THE FOSTER-MOTHER OF PINGALWARA ABROAD

A FOREIGN LADY'S KEEN INTEREST IN THE
PINGALWARA



Mrs. Kunst visiting a patient of
fractural spinal chord in Pingalwara during her
second visit on 19th & 20th October, 1970.

MRS, J.M. Kunst, L. L. D. from 18 A Joh, Van Olden
Banevalt Lann, the Hague, Holland visited Pingalwara on Oct-
ober 20, 1964. She spent an hour and a half in the institution in
which time she not only inspected all the branches of the institution
in detail but also acquainted herself thoroughly with its working.
She is a highly educated woman of 63 years and is the widow

of a medical man. She is a well-to-do woman and came to
India after the death of her husband for her spiritual consolation.
She stayed in the spiritual institutions of this country for about
two years. Before she left India, she visited some institutions of
social welfare in the country as she had been the Secretary-
General of the biggest public health, organization of her country,
the Green Cross for over 25 years. The membership of that
organization is 15,00,000.

I was born in the peculiar situation of a few relatives
I had. I did not marry and have led the life of a bachelor upto
my present age of 60. I wonder at the chain of relationships my
career as a social worker is creating for me including the one of
Mrs. J. M. Kunst from Holland. Some one has said, "little things
keep us going wonderfully; the kindness of friends, the fact of
being needed, interesting books, nice meals and funny people
in the world". The relationship which Mrs. J.M. Kunst has
established as a foreigner and which she is trying to cultivate
with all the intensity of feelings she can possibly exercise, is
highly rewarding to me because of her being a foreigner. My
uncommon way of life leads me on to thrills of life which none
in normal routine life can even imagine. I only wish I could
allow all others to partake of the ecstasies of life which I am
enjoying in abundance in my life of dedication to the service of
all living creatures.

The two letters written to me by Mrs. J. M. Kunst reveal
the human hunger for altruism, the only way of getting the full-
ness and thrill of real life as opposed to the suicidal ego-centric
way of living. The content of the letters of the lady is highly
educative to the Indians who are so madly rushing to adopt the
material ways of the West in their daily living.

I hope the letters written to me by Mrs. J. M. Kunst will
shake our people and particularly women from their indifference

and apathy towards the cause of the sick persons which the Pingalwara represents in its peculiar way.

I have published only the second letter of Mrs. Kunst in full because of want of space in this leaflet. The first one was a printed letter in which she expressed her feelings of gratefulness to all institutions, persons and Govt. officers she came across and who showed hospitality to her during her stay in India for two years. I give here only the following lines from the first letter dated 31 March, 1965 which pertain to Pingalwara:

‘I hope you remember the visit of the lady from Holland to your institution. I paid a part of my balance of Indian rupees by money order in your name for the blessed work of Pingalwara, Rs. 300-00, I hope that I can attain some financial help from Holland, I shall try. With hearty greetings. Yours Truly JMK. The Hague. The second letter September 3, 1965.

Revered Mr. Puran Singh,

This afternoon I paid fifty Dutch guilders—Rs. 66 to be sent to you by post money order. The half of this amount is given by my friend Miss Dr. W. Hofman, Ley Weg 178 the Hague, Holland. Please will you send confirmation of receipt of her gift to her address, the other half Rs. 33 is given by myself?

I regret very much that the Public Health Organization did not allow me to advertise for your institution and its financial support in the monthly magazine for Public Health. The article I have written about you and your work in Pingalwara is published. Now I consider to place an advertisement, paid by myself, asking for gifts. That cannot be denied. I hope it will succeed.

The cause of refusal is that the editors fear that others will begin to ask gifts for all sorts of charity purposes, as the organization itself needs financial support and sacrifices from the members.

I have returned home in June after having visited Egypt and friends in Germany. I am not quite accustomed to daily life here with its duties, but I have enjoyed the meeting again of family and friends. Life's expenses have become much higher now since my departure but the workmen earn a lot of money and all have scooters, even a car, and television. But alas they are not taught to sacrifice for less prosperous areas and needy fellowmen. The winter has been cold and wet as never before—only a few sunny days. I am trying to get something from our Government, but I heard that donations are made only through the Indian Government and accordings. This morning I will go again to the Minister. I will let you know as I am sure about it. My hearty greetings, best wishes and blessing-prayers. Yours sincerely. Sd /Mrs. J. M. Kunst, L.L. D. JOH. V. OLDEN B 18-A The Hague (Holland).

She also sent one hundred American dollars in the year 1965 or 1966.

From a letter written in 1963 on December 15.

I have gathered on behalf of Pingalwara 200 Dutch guilders, that is more than 400 rupees. I like to send that amount to you before Christmas or before Ist January.—J. M. Kunst.

From a letter written in 1969 on January 17:

I have the intention to write an article in a religious magazine about my meeting with you as a true follower of Guru Nanak, putting into practice without words but by deeds the teachings of the Master. If it is allowed I shall enclose a photo of you in it, as I did in my article about Pingalwara in the monthly of my organization for Public Health. —J. M. Kunst.

Mrs. Kunst visited Pingalwara again in the year 1970 on Oct. 19th and 20th, during her second visit to this country. She spent an hour and a half on both days to inspect the institution closely. On seeing a patient with a fractured spinal chord she

was moved to tears and brought him fruits. She donated 125 American dollars equivalent to 918.75 Indian rupees. She told me that on her return home she would be sending Rs. 800 more to the Pingalwara as gift promised to her by a woman friend of hers. When in Kashmir, she wrote a letter to Dr. J. L. Bhatia, incharge T. B. Sanitorium, enquiring if any steel outfit should be purchased for the patient of fractured spinal chord at her expense to make life more easy for him.

Ede 4-1-1977

Dear Mr. Puran Singh,

I ordered my bank, The Algemene Bank Nederland to remit to the State Bank of India of Amritsar in favour of yourself as President of All India Pingalwara an amount of Indian rupees 500.

Please don't forget or delay to inform me immediately after having received the amount. I hope you are well and able to do your blessed work on behalf of all needy people who need help. I wish you a blessed New year. May your labour be fruitful.

Your respectfully, Mrs. J. M. Kunst. Rd, 28 Lindelxan, Ede Holland.

Ede 8-3-1984

Dear Mr. Puran Singh

Mrs. Verbiest telephoned me and sent to me your Foto and circular about myself and my support of Pingalwara. I was perplexed about that publication. Honestly said I did not like it, I hope only that it has moved others to bring an offering on behalf of Pingalwara.

I did not send you a gift in the last two years, because I did not receive the confirmation of the receipt of the amounts. Now I know that you are still alive. Thank you ever so much for the beautiful Foto.

I myself did not go well in the last time since November, 1982. Without any preceding phenomena I fell down and I was brought in the Hospital. After research it turned out to be a paralysis of the left leg. Slowly on it improved, but two times it reiterated, so that I could no longer live independently. So I am taken as emergency case in a Hospital for old age people. I have one room, very small, it is a great change from my former flat with two rooms, but I will adapt myself to the new situation, and when I look too many inmates in this Hospital, I am thankful for my own condition. I can walk alone with a stick and my mind is still clear. Many much younger people are in a deplorable condition.

Now I know that you are still managing Pingalwara. I shall send to you 200 American Dollars by my own Bank by way of a Bank in America, so that you can change it yourself. But you must confirm to me in letter the good receipt of that amount.

We older people we have to put our affairs in order in time before passing away. I like to know to whom an amount can be addressed after my death. for we both have to count with the situation in the future. When we shall be no more alive, and we must be sure, that a legacy does not get in the wrong hands. So let me know if you have appointed a successor and whom, his name. I have ordered my nephew to inform himself at first. 8 March. 1984.

Please don't publish this letter, I do not desire that. I wish to your good health & strength for your blessed work on behalf of the poor and wretched people.

Mrs. J.M.Kunst L.L.D
Van. Heutsyiaan 1944
6711Lv EDE Holland

Yours respectfully,
Mrs. J.M. Kunst.

Institutions

Some extensive institutions for the relief of the poor and the sick have been established in all countries. You should help them with money, voluntary service, and friendly advice. Subscribe out of your Poor Fund to some hospitals, “settlements,” and “orphanages.” Beware of mercenary institutions, in which more money is spent on the salaries of “secretaries,” managers, and staff than on the poor and the sick. Always read the Annual Reports. Give aid and support to such deserving ventures as Dr. Albert Schweitzer’s hospital in Africa, the Educational Settlement at Sheffield, Miss Muriel Lester’s Settlement in East London, the Cecil Houses for Women, Lady Margaret Hospital, Dr. Barnardo’s Homes (for nobody’s children), the Widow’s Home of Poona, the Ramakrishna Mission, (Calcutta, India), the Friends of Armenia Orphanages in Syria, and other properly conducted admirable institutions of the same type, in which the managers are themselves self-sacrificing idealists and not mere hired official.

In your work for such institutions, you are not, in direct personal touch with those who suffer. You should therefore distribute your money among the institutions of several countries. Such impersonal charity should be dispensed impartially to the poor and the sick of all nations. Thus your love will encircle the whole earth. As the seismograph records the slightest tremor of the earth’s surface at a great distance, so let your soul respond instantaneously to the cry of suffering all over the wide world.

You should study the lives and appreciate the achievements of the great heroes and heroines of Personal Service in order to keep your own soul-flame always burning brightly. Read some short books about St. Basil St. Benedict, St. Vincent de Paul, Albert Schweitzer, Bodelschwingh, John Howard, Jane Adams,

William Booth, Dr. Barnardo, Dr. Wilfred Grenfell, Elizebeth Fry, J. F. Oberlin, Ramakrishna (Param Hans), J. H. Wichern, E. Schrenk and others who have served the suffering humanity.

Thus you will at all times be ready and willing to do your bit of Personal Service.

“In Silence,...
Steals on soft-handed Charity,
Tempering her gifts, that seem so free,
By time and place,
Till not a woe the bleak world see,
But finds her grace.”

Charity, like a modest woman, shuns publicity. Gifts flow from her quietly, yet freely and spontaneously and are so tempered as to meet adequately the demands of time and place, till there is not a woe in this desolate world that does not find her grace.....Then you will serve mankind as fully-developed men and women, and not merely as soulless machines for the manufacture of pictures, poems, inventions, theorems, speeches, books, law, or constitutions. Keats has wisely taught us that moral progress depends on deep felt sympathy and love:

“None can usurp this height.....
But those to whom the miseries of the world
Are misery, and will not let them rest.”

Personal Service must be rendered to the defectives, the sick, and the poor.....BOOK—HINTS FOR SELF-CULTURE BY Lala HARDAYAL M. A. Ph. D. Author of “The BODHISATTVA” ETC.

PUBLIC SERVICE

THE PRESIDENT'S TRIBUTE TO GOPAL KRISHNA GOKHALE

Dr. Radha Krishnan has given the nation a timely reminder, on the occasion of Gopal Krishna Gokhale's birth centenary celebrations, of the place of self-sacrifice and dedication in public life. "Men are great not by what they acquire but by what they renounce. Those who engage in public work should not look upon it as a career with glittering prizes," was the sagacious advice of the President. Never was such advice more necessary, for it is apparent that men possessing the self-sacrificing and dedicated spirit of Tilak, Lala Lajpat Rai, and Gokhale are now not to be found. The President pointed out that Gokhale chose to serve the Deccan Education Society for no less than 20 years for the small sum of Rs. 75. Similarly Lal Bahadur Shastri served the Servants of the People Society for long years for a mere pittance.

It is generally felt that the hour calls for the man. As for social uplift is concerned, no dedicated leader has emerged. Whereas the freedom struggle threw up a host of political luminaries who have left their impress on the country's history and have helped to shape it, the tasks of social uplift, eradication of illiteracy, removal of poverty or improvement of health have not inspired any man or woman to make it his life's mission.

Dr. Radha Krishnan said on Sunday that the insistence of Gopal Krishna Gokhale not only on intellectual efficiency but moral responsibility should be something to remember in the selection of candidates for legislatures and other public bodies, reports P. T. I.

Recalling that Gokhale had given up the comforts of the world and dedicated his great talents to the service of the country, he said: Men are great.....

The Daily Statesman, Monday, May 9, 1966.



FROM DARKNESS TO LIGHT

BY. ADHU MEHTA (The Tribune 17 December 1982)

A quotation from Confucius which I ran into recently and which moved me very much is worth notice. It reads:

"The ancients who wished to demonstrate illustrious virtue throughout the Empire first ordered well their own States. Wishing to order well their own States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

"Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole Empire was made tranquil and happy."

Made copies of the quotation and sent them to a few friends pointing out the similarity of views of all those who pursue truth sincerely and objectively.

RAMAYANA (GRIFFITH)

Upheld by truth the
monarch reigns,
And truth the very
world sustains.
Truth evermore has
been the love

Of holy saints
and gods above.
And he whose lips
are truthful here,
Wins after death the
highest sphere.
As from a serpent's
deadly tooth,
we shrinks from him
who scorns the truth.
For holy truth is
root and spring
Of justice, and each
holy thing.
Truth, only truth,
protects the land,
By truth unharmed
our houses stand
Neglect of truth makes
men, distressed,
And truth in highest
heaven is blessed.

TRUTHFULNESS

Truth is the most necessary elements of good character. "Let him that would live well, says Plato "attain to truth, and then, and not before he will cease from sorrow." Truth shows itself primarily in what we say; but our thoughts also should be true, and all our actions of truth; and we ought never to pretend to be other than we are also. To do so is to die, and lying is a detestable vice it is cowardly, as well as deceitful. "Lying lips are an abomination to God", saith the proverb. Hold the truth, then, as unto life. "Speak the truth and speak it ever". There are no circumstances that can ever need a lie.

Democracy and Religion

Book Review-"This Nation Under God" By Arthur E. Holt. Chicago: Willett, Clark and Company, 1939 Pp. 205,2.00

This volume contains the series of lectures delivered by Dr. Holt under the Rauschenbusch Foundation at the Colgate—Rochester Divinity School in 1938. In the book the author makes a strong case for democracy which, as a form of government, has been at a discount since the last World War. His faith in democracy seems to be rooted in his conception of human nature and of the purpose of God in the Universe. When the dominating conception of human nature is too narrow, it gives rise to forms of government which are more restrictive than liberating. As a result, such political theories as Fascism and Communism, glorify the State and ignore the worth and dignity of the individual. Nevertheless man, because of his infinite capacity to adapt himself, finds his place in a variety of social arrangements. But this is not the same thing as saying that they are completely satisfying.

All the same, it must be admitted that in no instance has society been built up from a truly adequate conception of human nature. However, Prof. Holt believes that under democracy some such result can be obtained. "As things stand," he says, democracy seems to be holding on to God and freedom, and neglecting responsibility and common welfare, while totalitarian States are holding on to responsibility and common welfare, and rejecting God and freedom." If democracy is to be saved and if democratic ends are to be achieved, Dr. Holt maintains, religion must play its part in creating an environment which can produce democratic men. Since democracy in its American expression has been closely associated with Protestantism, he devotes the major portion of the book to a discussion of the place and function of Christianity, and of its institutional form, the Church, in the creation of a democratic

social order.

The building of a unified society of public-minded individuals pre-supposes, so the author tells us, the discovery of a hierarchy of values which can be the objects of human loyalty and which will give to the inner life of man a sense of unity, wholeness and dignity. This, Dr. Holt points out, is primarily a problem in the realm in which religion operates. It is at this point that democracy makes its contact with religion, for the real basis of democracy is moral. Only men who trust one another and demand for others the same rights that they demand for themselves, are capable of acting responsibly.

But the State, by its very nature, cannot be the final teacher of morals. It is the business of religion to make its members spiritually mature and to fit them for responsible living; it is also the function of the Church to be the critic of the State. Unfortunately, however, the Church as also the School, has allowed itself to be controlled by vested interests. Both of these institutions, the author declares, should “train men in social judgement, courageous to challenge old systems and rise in rebellion against tyrannies,” and “emphasize duty, loyalty, faith, belief and courage for social adventuring.” Only when training of the will along these lines is seriously taken up by the Church and the School will it be possible to generate responsible living. The Church should supply the school and society with the great motives which come welling up out of Christianity and direct them into the channels of public-mindedness. The Church should function in this way to nourish the roots of democracy, for democracy needs a more strenuous and more truly human ethic, and this is found in the “consonants” of Christianity. This book is a distinct contribution to American thought, and it will be special interest to all those interested in the future of democracy and in the evolution of a democratic social order.

From the ‘Indian Journal of Society Work, June 1940.
Volume 1, Number 1, Bombay.

PINGALWARA DIARY

(UPTO DECEMBER 2015)

Services rendered by Pingalwara Institution for the service of the suffering humanity are:-

1. Homes for the Homeless

There are 1720 patients in different branches of Pingalwara now a days:-

(a) Head Office, Mata Mehtab Kaur Ward,	
Bhai Piara Singh Ward	341 Patients
(e) Manawala Complex	836 Patients
(b) Pandori Warraich Branch, Amritsar	83 Patients
(c) Jalandhar Branch	40 Patients
(d) Sangrur Branch	227 Patients
(f) Chandigarh (Palsora) Branch	95 Patients
(g) Goindwal Branch	98 Patients
	<hr/>
	Total 1720 Patients

2. Treatment facilities

(a) **Dispensary & Laboratory:-** Pingalwara has a dispensary and a laboratory for the treatment of patients. It has an annual expenditure of about Rs.90 lakhs. Medicines are also distributed free of cost to the poor and needy people.

(b) **Medical Care Staff:-** Experienced medical staff like Nurses, Pharmacists and Laboratory Technicians are available for the care of the Pingalwara residents.

(c) **Blood-Donation Camps:-** A Blood Donation Camp is organized on Bhagat Ji's Death Anniversary every year. The blood is used for Pingalwara residents and road accident victims.

(d) **Ambulances:-** Ambulances with basic Medical aid are available for victims of road accidents on G.T. Road,

round the clock and provide facilities for taking Pingalwara patients to the hospital.

(e) **Artificial Limb Centre:-** There is an Artificial Limb Centre at Manawala Complex, dedicated to the memory of Bhagat Ji which provides free of cost Artificial Limbs to Polio-affected and amputee cases. 7386 needy people have benefitted till December 2015.

(f) **Physiotherapy Centre:-** A Physiotherapy Centre equipped with State-of-the-art equipment is functioning in the Manawala Complex since June 2005. On an average 80 patients are treated everyday.

(g) **Operation Theatres:-** There is a well equipped Operation Theatre in Bhai Piara Singh Ward Amritsar for general surgery and A Micro Surgery Operation Theatre in Manawala Complex where Cochlear Implants and major operations are carried out.

(h) **Dental, Eye, Ear & Ultrasound Centres:-** These Centres have been set up to provide these services to Pingalwara residents, sewadars and their families.

3. Education

Pingalwara Society is running five Educational Institutions for the poor and needy children.

(a) **Bhagat Puran Singh Adarsh School, Manawala Complex:-** This school provides free education to 725 students from the poor and deprived sections of the society. They are provided with free books and uniforms. Children being brought up by Pingalwara Society are also studying in this school.

(b) **Bhagat Puran Singh Adarsh School, Buttar Kalan (Qadian):-** This school is dedicated to the sweet memory of Bhagatji. 446 students are getting free education under the able guidance of well qualified teachers. The school also provides financial help to students who have finished their school studies and are aspiring for higher studies.

(c) **Bhagat Puran Singh School for Special Education, Manawala Complex:-** This school is providing Special Education to 185 Special children.

(d) **Bhagat Puran Singh School for the Deaf:-** Bhagat Puran Singh School for Deaf Children is functional at the Manawala Complex since May 2005. The school is equipped with state-of-the-art training aid and has 150 children on its rolls.

(e) **Bhagat Puran Singh School for Special Education, Chandigarh (Palsora):-** This school caters to the needs of Special adults of the branch.

(f) **Vocational Centre:-** This Centre is providing free training in embroidery, stitching, craft work, making washing powder, candle making, painting, etc. Young girls from the villages of surroundings areas are the main beneficiaries.

(g) **Computer Training:-** Computers are available in all the schools for academic and vocational training.

(h) **Hostel facilities:-** There are separate hostels for boys and girls in Manawala Complex. Many girls are pursuing higher studies in different colleges.

4. Rehabilitation

(a) **Marriages:-** After being educated, boys and girls at Pingalwara are married to suitable partners. 37 girls and 4 boys have been married off till date.

5. Environment Related Activities

(a) **Tree Plantation:-** Bhagat Puran Singh Ji was deeply concerned about the degradation of the environment. A vigorous campaign of tree plantation is started every year on Bhagat Ji's Death Anniversary. Each year 15,000 to 22,000 trees are planted in various schools, colleges, hospitals, cremation grounds and other public places. These include

Amaltas, Kachnar, Behra, Champa, Arjun, Sukhchain, Chandni, Zetropa, Kari-patta were distributed to different institutions.

(b) **Nursery:-** Pingalwara has its own Nursery where saplings of various plants and trees are prepared. Every year, the aim of nursery is to grow more than 54 different kinds of saplings every year.

6. Social Improvement Related Activities

(a) **Awareness:-** Pingalwara has played an important role in spreading awareness about the evils in the society. This has been done by printing literature on religious, social and environmental issues at the Puran Printing Press Amritsar and is being distributed free of cost. It has an annual expenditure of printing and publicity is about 1 crores 50 lakhs rupees.

(b) **Puran Printing Press:-** The Printing Press has been updated with an Offset Press.

(c) **Museum and Documentaries:-** A Museum, and a number of documentaries have been prepared on Pingalwara activities as well as on zero budget natural farming. The C.D.s are freely available from Pingalwara.

A feature film produced by Pingalwara Society Amritsar EH JANAM TUMHARE LEKHE (Punjabi) on Rev. Bhagat Puran Singh Ji, founder Pingalwara and his struggle not only for selfless services of wounded humanity but for Environment Crisis also, will prove a beacon for the generations yet to come after us.

7. Help to the victims of Natural Calamities

Pingalwara makes an effort to provide succour to the victims of natural calamities like floods, earthquakes and famines. Aid was sent for the earth-quake victims in Iran,

Tsunami disaster victims, Leh landslide and flood affected areas.

8. Cremation of unclaimed dead-bodies

Pingalwara cremates unclaimed dead bodies with full honour.

9. Dairy Farm

180 cows and buffalos at Manawala Complex provide fresh milk to the Pingalwara residents.

10. Old Age Homes

Old age homes at Sangrur and Manawala Complex of Pingalwara caters to the needs of elderly people.

11. Projects Completed and Under Construction

Since 1997 ambitious projects of Sangrur, Palsora at Chandigarh and Manawala Complex have been completed. In the year 2009 new buildings—Administrative Block, Puran Printing Press, Deaf School, T.B. Ward at Manawala Complex and at Head Office and a New Administrative Block have also been completed.

In the year 2013, a new modern Bhagat Puran Singh School for Special Education in Manawala Complex of Pingalwara and a new Block for Pingalwara patients in Pandori Warraich Branch is under construction and is fast coming up.

Wahe Guru Ji Ka Khalsa

Wahe Guru Ji Ki Fateh

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PREFACE

National & Spiritual Awakening

The Duty of An Individual in Society “To each one is given a marble to carve for the wall, A stone that is needed to heighten the beauty of all, And only his soul has the magic To give it grace. And only his hands have the cunning to put it in place, Yes the task that is given to each one, No other can do”. To every individual who is born in this world is assigned some duty to enhance the glory of this beautiful creation of God. God has no form; He blessed human being with healthy body, developed & creative mind and compassionate soul. To repay His blessings one must toil hard, honestly and sincerely for the upliftment of the society. Rabindranath Tagore has rightly expressed his mind. “Every child comes with the message that God is not yet discouraged with man.”

Nowadays there is much degradation of moral values and because of that there is decay of the society. Now there is dire need to grid up our loins to save the Society ethically. For that spiritual & National awakening of our people may be old or young must be done by parents, teachers writings of different philosophers and religious scriptures. Previously the older generations passed on this awakening by explaining them stories of heroes who laid down their lives for the sake of honour of their country and the stories of persons who dedicated their lives for service of the poor and down-trodden in various fields. Another treasure of Spiritual knowledge were the religious Granths like Sri Guru Sahib Vedas and Kuran. Bhagat Puran Singh had burning desire to change the society for that he became a voracious reader of many newspapers, magazines and

books of many philosophers. He spent the best part of his life at Dera Sahib Gurudwara and treasures of Spiritual knowledge in Guru Granth Sahib was unfolded before him. The writings of great philosophers which touched his heart, were printed in form of leaflets in thousands and were distributed free among the people. Now it is the effort of All India Pingalwara Society, to collect these articles and get those printed in form of books to save it for coming generations. In this book, “Spiritual and National awakening” there are articles on truthfulness, Chastity, Prayer, Indian philosophy of social work and so on. About truthfulness Plato says, “Let him that would live well attain to truth and then and not before he will cease from sorrow” According to one proverb “Speak the truth and speak it ever” There are no circumstances that can ever need a lie.

About Chastity C.J. Van Vliet says “While all propensities of the lower nature form more or less difficult-to-surmount obstructions to progress—the Serpent Sex, slithering in every direction over the road of evolution, constitutes the most perilous, hardest-to-overcome obstacle. Once that serpent has been routed, all barriers can more easily be removed.

Indian philosophy of social work according to Bhagvata “Bow to all creatures, with great reverence in mind with the knowledge that Ishvara enters as fragment in each”. Thus compassion becomes prayer and service of fellowmen becomes worship. About the prayer A.A.A Fyzee says,

“You call me Master, then ask of Me.

You call me the Light, then look at Me.

You call me the Way, then follow Me.

You call me Noble, then honour Me.

You call me Love, then follow the path I point.

For if you love Me, you have done everything.”

There is another prayer by a true saint.

“I do not seek a kingdom nor do I want happiness, Nor cessation of rebirth, that I crave is the alleviation of distress of creatures of the Earth afflicted with misery”

Turn your sickness into an Asset

An awakened soul has creative mind. He thinks about his country and country men and he makes certain schemes to provide better services to nation even when he is ill. He turns his sickness into an assets and improves his mode of life.

According to Dr. Louis Bisch

Illness knocks a lot of non-sense out of us; it induces humility cuts us down to our own size. It enables us to throw a search light upon our innerselves and to discover how often we have rationalized our failures and weaknesses and dodged vital issues and run sulkily away.

For awakening nationalism, we can be guided by reading the articles of certain philosophers.

According to Father Balagguer

How to turn our educational institutions to social change i.e. growth of justice and equality in the country? Father Balagguer S.J. wish to see the young people in our institutions being brought up to value, not competition-who comes first- but service and, dedication.

“You give up owning things then you possess the world”

“It is the man who determined the dignity of the occupation not the occupation which measures the dignity of man”.

Dr. V.S. Krishna

‘Non Involvement in peace means involvement in war’

Guru Nanak, the farmer-teacher found the key to life in five jewels-the panchratans:-Labour, poverty, silence, prayer and service.

One should be vigilant while giving charity to mercenary institutions, which pretend to be working for humanitarian cause as some body has given his views:-

For donors to institutions–Beware of mercenary institutions in which more money is spent on salaries of “secretaries”, managers and administration staff, rather than on the poor and the sick. Always read the annual report before giving aid to institutions. These sayings are Light house for those people who are seriously involved for the development of their Nation to alleviate poverty and other evils. Moreover they wish whole heartedly prosperity and peace in their country.

I am grateful to all those my colleagues as Hony. Sewadars of Pingalwara who contributed their services to sort out all these articles, editing those and getting them printed in the form of Book. They are S. Parminder Singh Bhatti and Mandip Kaur and other sewadar working in Bhagat Puran printing Press.

I bow to Sadh Sangat for their financial help and enables All India Pingalwara Charitable Society for printing this book. I appeal with folded hands to Sangat to continue their contribution for the noble work.

Dr. Inderjit kaur,
Mukh Sewadar,
Pinaglwarra Amritsar.

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