

statement is a clear evidence of the broadness of the Ācārya. Moreover, what Śaṅkara says is not his own view ; in his commentary on the twenty-seventh verse of the fifth chapter he points out : 'Lord [ Kṛṣṇa ] has pointed out at every step [ in the *Gītā* ] that Karma-Yoga when performed with the attitude of surrendrance to God, the Ultimate Reality, leads to liberation gradually after attaining higher knowledge through

purification and by renunciation of action.'<sup>19</sup> Keeping in mind this sequence of spiritual evolution told by the Lord, Śaṅkara does not hesitate to say that Karma-Yoga leads to liberation.

Thus, in fact, are Ācārya Śaṅkara's views on Karma-Kāṇḍa, Karma-Yoga and Karma-Sannyāsa in the light of his *Gītā*-commentary. His views regarding the other Yogas, described in the *Gītā*, as paths to liberation will be discussed in the next instalment of the Editorial.

(To be concluded)

reads : स कुतश्चित् निमित्तात् कर्मपरि-  
त्यागासंभवे सति कर्मणि तत्फले च सङ्गरहिततया  
स्वप्रयोजनाभावात् लोकसंग्रहार्थं पूर्ववत् कर्मणि प्रवृत्तः  
अपि न एव किञ्चित् करोति । ज्ञानाग्निदग्धकर्मत्वात्  
तदीयं कर्म अकर्म एव संपद्यते . . . ।

19. *Gītā-Bhāṣya*, V, 27, p. 164 ; the original  
reads कर्मयोगः च ईश्वरार्पितसर्वभावेन ईश्वरे ब्रह्मणि  
आधाय क्रियमाणः सत्त्वशुद्धि-ज्ञानप्राप्ति-सर्वकर्मसंन्यास-  
क्रमेण मोक्षाय इति भगवान् पदे पदे अब्रवीद्  
वक्ष्यति च ।

## THE MESSAGE OF RAMAKRISHNA-VIVEKANANDA\*

SRIMAT SWAMI VIRESWARANANDAJI MAHARAJ

I am happy to declare open this Vivekananda Lecture Hall and Swami Shivananda Library. I must congratulate the management who has built this and finished the construction within so short a time.

These libraries are a part of our work—our cultural work. All over India, they are attached to our centres. They are always there to meet the demands of the people who want to know about our culture and also to know about the message of Rama-krishna-Vivekananda and Holy Mother.

Today we are having so many isms. We are having socialism, communism and so many other isms. Swamiji himself declared once, 'I am a socialist, not because socialism is the panacea for all our ills ; but because half a loaf is better than no bread.' From that standpoint, he appreciated or welcomed the socialistic attitude in the country. But of course, it was not so strong at that time ; it was just the beginning. Still he declared that one day it will become a strong movement all over the world. Why did he say that socialism is only half a loaf? Because these isms of the modern age—socialism, communism, etc.—are all offshoots of the materialistic civilization of the West. They only work in the physical plane, the economic field, and not beyond that. Man, however, lives not only in the physical plane but also in the intellectual and

\* The benedictory address of Srīmat Swami Vireswaranandaji Maharaj, President, Ramakrishna Math and Ramakrishna Mission, delivered on the occasion of the Dedication Ceremony of the Vivekananda Hall and Swami Shivananda Library at Sri Ramakrishna Mission and Ashrama, Khar, Bombay, on 18 February 1978.

spiritual planes. Socialism and communism do not include man's existence in these two planes. But Swamiji said that the higher castes had not only exploited the masses and deprived them of their legitimate share in the wealth of the country produced by their labour, but had also deprived them of the cultural and spiritual heritage of the nation. The masses were not given this culture or spiritual heritage, though this message was carried to the nations outside the country. Swamiji wanted that the culture and the spiritual truths discovered by our ancestors should be brought to the doors of everyone in the country—high or low, rich or poor, whether educated or uneducated, whether tribal or urban; in short, to each and everyone irrespective of their status. This message of our Indian culture and philosophy and the religion of the Upanishads should be spread all over the country. He wanted that the country should be flooded with spiritual ideas so that all these religious truths discovered by our ancestors in the spiritual field should be imbibed by everyone; and he also foretold that if that happens, the Indians may be imbued with this great ideal and new strength, and will be able to regenerate the country and bring it to a very high level of culture and prosperity. You can call it Vivekanandism or Vedantism or whatever you may like to call it, that ism includes the whole of man, his existence in all the three planes—physical, intellectual and spiritual. That is why he felt that socialism is a partial remedy.

We have been trying to implement Swamiji's ideas in our country. We have been trying to spread the message of Sri Ramakrishna and Swamiji to backward areas, to the villagers and to the tribal areas. I am glad to tell you that the people in these backward areas take to this message with great eagerness. They seem to be hankering for such truths. If we do such kind of work on a larger scale, many problems of the tribal areas will be solved. Just a few selections

from the *Sri Sri Ramakrishna Kathamrita*<sup>1</sup> (*Vachanamrita*, as you call it) and a short life of Swamiji were published and circulated amongst the tribals. And I tell you, these people in the tribal areas became so interested that they wanted to have more and more books of that kind. In one tribal area, a small pamphlet containing the teachings of Sri Ramakrishna was published in their own language, and it spread all over that tribal area. Today the song composed by Arun Chatterjee, I think, 'Ramakrishna Saranam, Ramakrishna Saranam' is sung in these tribal areas. When you enter this tribal area, you will find that the people sing this song and dance. So that shows how the message is received by them and if there is any default, it is on our part—we have not taken this message to them.

The Ramakrishna Mission no doubt has been trying to do its best in implementing Swamiji's message; but I must tell you frankly that what we have been doing—either in the urban areas or in the tribal areas—is only microscopic compared with the needs of the whole nation. It is therefore necessary that this Ramakrishna-Vivekananda message should be spread all over the country so that the youths of the country, instead of wasting their time and energy in useless political processions etc. as at present, would take to this constructive work of educating the masses; thereby they will be doing greater service to the country than by what they are doing now. That is why we stress the spread of Swamiji's message, and as a result, we have libraries attached to our centres all over the country. Though these libraries are very small, yet they do supply some inspiration to the people who come and take advantage of them. I wish that this message of Ramakrishna-Vivekananda and Holy Mother spread throughout the country so

1. *The Gospel of Sri Ramakrishna* by 'M'.

that many people, many associations, many societies may come forward, and work for the regeneration of the country on the lines laid by Swamiji. That is why I say that this message should be spread all over the country more than the social work. The message of Ramakrishna-Vivekananda must be spread all over the country and that is more important than having these hospitals

or schools etc. Not that these are useless, I don't say that. But if the message is spread and the people take to this message, the work will be a hundred times, or a thousand times more than what the Ramakrishna Mission is able to do. From that standpoint, I am saying that the message is more important than the social work done by the Mission.

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## PRESENT-DAY PROBLEMS AND THE UPANISHADS

SWAMI BHAVYANANDA

Om,  
 May God protect us !  
 May He guide us !  
 May He give us strength  
 and right understanding !  
 May love and harmony  
 be with us all !  
 Om, peace, peace, peace !<sup>1</sup>

This invocation has a very special significance. In ancient India the pupil used to live with his teacher for a period of sixteen years. It was not a kind of literary education that was given there, not simply an academic education. It was character building; it was in a way bringing out the hidden divinity. That was the purpose of this education. So, great understanding, a great spirit of give and take, a spirit of harmony had to dominate such a scene. There were several students, perhaps both boys and girls, and they stayed in the teacher's house. This peace invocation brings out all these implications. It expresses beautiful sentiments. The teacher and the student are engaged in the pursuit of knowledge and also in the building up of character, beca

simply to acquire knowledge without the building up of character would have no purpose; more academic knowledge could not solve the problems. It was a joint endeavour on the part of both the teacher and the pupil.

When people live together, there always arise little problems of life, and the necessary adjustments have to be made. Hence this invocation includes a line on the harmonious relationship within the group that lived there. In acquiring knowledge, the student-teacher relationship is a very important factor, and we feel the importance of it today when this relationship is being broken up. In this relationship not only information and ideas are given, but a certain amount of inspiration as well is being imparted to the pupil. It is like lighting one lamp with the help of another. Secular knowledge is capable of nourishing worldly life only, but spiritual knowledge achieves all-round fulfilment. The humility expressed in this prayer is full of dynamism. It is meant to act in a way that helps both the teacher and the pupil.

The Hindu books of authority are called the Vedas, which mean the 'books of knowledge'. The Upanishads constitute the concluding portions of these books: hence

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1. Invocation at the beginning of *Katha Upanishad*.