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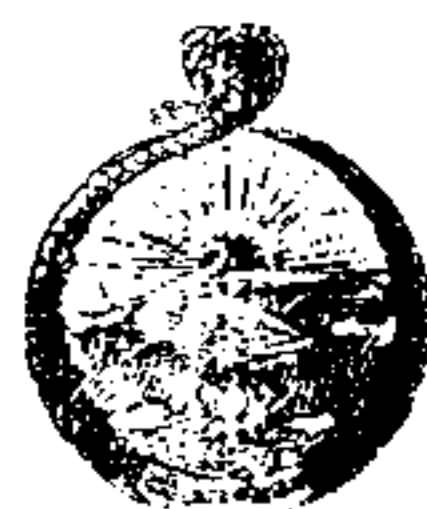
JULY 1962

Prabuddha Bharata

OR

AWAKENED INDIA

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PRABUDDHA BHARATA

July 1962

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PRABUDDHA BHARATA

Vol. LXVII

JULY 1962

No. 6



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:0:—

MAHĀSAMĀDHI OF SWAMI VISHUDDHANANDA

With deep sorrow we announce that Swami Vishuddhananda, the eighth President of the Ramakrishna Math and Mission, passed into *mahāsamādhi* on Saturday, the 16th June 1962, at 9.7 a.m., at the age of eighty, following an operation for prostate gland on Wednesday, the 13th, at the Park Nursing Home, Calcutta. The Swami had been suffering from this ailment for the past two years, and underwent a preliminary operation in 1960. The last rites were performed in the afternoon on the bank of the holy Gaṅgā, at the south-eastern corner of the Math premises, in the presence of many lay and monastic devotees.

Swami Vishuddhananda succeeded Swami Sankarananda as President of the Ramakrishna Math and Mission on March 6, 1962. By the Swami's passing away, the Ramakrishna Math and Mission has sustained an irreparable loss, and his disciples have been deprived of a loving spiritual guide.*

* A sketch of the Swami's life appeared in the April 1962 issue of *Prabuddha Bharata* (pp. 196-97).

SPIRITUAL TALKS OF SWAMI SHIVANANDA

Belur Math, March 4, 1932 (Continued)

A little later, a certain devotee saluted him, offering some money at the same time. Mahapurushji said: 'Why should you have saluted me by offering money? I have no need of money. We are monks, after all, my son; what have we to do with money? I have no want by the Master's grace. I am a servant of the Lord; He grants me two pieces of bread out of His compassion.' With this, he started singing:

'I am Thy servant, Thy servant, Thy
servant;

Thou art my Lord, my Lord, my Lord.

From Thee have I got two pieces of
bread and a loin-cloth.

In addition, kindly grant me devotion and
spiritual fervour,

And make me sing Thy name.

As to that, He has kindly been giving me two pieces of bread, as a matter of fact; what need have I for money etc.? Take away that money, my son. You are householders, you have need of money.' But, as the devotee kept on pressing him with great humility, he ordered the attendant to pick up the money and spend it for offerings to the Master.

The attendant started reading the letters again. An initiated disciple of Mahapurushji had done many evil deeds before his initiation. So he was very repentant, and had written many facts about his own life, craving piteously for forgiveness. After hearing the letter, Mahapurushji sat silent and thoughtful for a while, and then remarked: 'This one has got true repentance. He is penitent. Such devotees alone will succeed. Write to him: "You need have no fear; the Master will save you. No sin is too great in his eyes. It is just because he would save you that he came down at all. He knows the inmost secret. He has blessed you only after the fullest knowledge of your past,

present, and future. Lie down at his feet taking refuge under him with the fullest sincerity. From now on, it is he that has taken hold of your hand; nevermore will he allow you to take a false step. You need have no fear, my son. Go on imploring him piteously with all earnestness; he will save you. And the very fact that you have confessed all your sins to me absolves you of all of them; from now on, you are a devotee of the Master, free from all sins. You have taken shelter under him, and have been accepted and granted refuge. Entreat him for nothing but purity, devotion, and love.''

Then, in connection with devotees and their devotion, Mahapurushji remarked: 'The Master used to say that pure devotion is a rare thing; it hardly comes to the ordinary souls. He would sing with a very intense feeling:

"Salvation I can grant with little
hesitation;

But in granting pure devotion, I hesitate.
One blessed with devotion for me becomes
honoured by all,
And victorious in the three worlds.

Listen, O Candrāvalī, I speak of the
secret of devotion. . . .
Pure devotion one can find in Vrindaban,
where the cowherds and cowherdesses
know it.

It's because of devotion that, in Nanda's
house,
I shoulder all his responsibilities as though
he were a real father."

Aha, with what feeling would the Master sing this song! So saying, he started singing the song himself.

Again, after a little pause, he said in a sort of soliloquy, as it were: 'It is for saving the sinners and the afflicted that the Master incarnated. If one takes shelter under him with all sincerity, he just passes his hand of mercy over the supplicant and wipes away all his sins. By his divine touch,

one becomes sinless then and there. What is wanted is sincere love for him and absolute surrender to him. Did not Girish Babu do all sorts of things? But the Master was impressed by his devotion and, so, accepted him as his own. That's why Girish Babu used to say at the end of his life, "Had I known that there was such a huge pit to throw in one's sins, I would have committed many more of them". He is full of compassion, a veritable sea of mercy.'

One woman devotee, being completely overwhelmed with grief at the loss of her husband very recently, had written a letter full of incoherent wailing. As Mahapurushji heard the letter in hushed silence, he remarked now and then, 'Alas! I can bear it no longer'. When the letters had all been read, he kept his eyes shut for some time, and then remarked: 'It is the great Cosmic Mother (Mahāmāyā) having Her play, and, as a consequence, people suffer pain and sorrow. Whoever can understand all this? Men can be saved only if they take note of all this for a while and think of the transitoriness of worldly things. They rather remain merged in *māyā*. It's good to think of death now and again. One can hardly enumerate the infinite ways in which the ephemeral nature of the world becomes revealed before people's very eyes. Still, they never become wiser. And this is *māyā*! Here is a song that the Master would very often sing before the devotees.' And he sang with a plaintive voice, as though trembling with sorrow:

'Such is the *māyā* of Mahāmāyā; what an
 illusion she has woven around!
 When even Brahma and Viṣṇu remain
 ignorant, how can ordinary
 mortals know?
 A fisherman lays a trap and the fish enter
 into it.
 Ways are open to the fish for moving in
 or out;
 And yet, the fish can't escape.
 The silkworm spins its cocoon from which
 it can escape at will;

But, caught in the net of Mahāmāyā, it
 dies in its own trap.

'Men are exactly like silkworms; they spin their worlds out of their own dreams, get entangled in them, and suffer sorrows and bereavements. They won't understand that the people they call their own are not really theirs. Embodiment itself is a source of sorrow in the first instance; and, over and above that, they would spin these dreams! But how can men help that? They suffer, because they are enshrouded in the darkening mantle of Mahāmāyā. None can penetrate through Her mystic play. That's all a play of Her power of destruction. That's why the Master used to say, "Mother, who, indeed, can comprehend your *māyā*? Nor do I care to comprehend. My only prayer is that you may grant me pure devotion at your feet, and pure knowledge, out of your compassion". Often would he talk like that; and what I say are merely his own words. He behaved just like a child after he fractured his hand by stumbling down. One day, he toddled along slowly like a child and complained, "So, Mother, you had no occasion to become embodied, and hence you never understand the sufferings that result from embodiment".'

After a little pause, he ejaculated, 'Alas, alas! The fresh agony of widowhood!' And with this, he began shedding tears profusely. Then, he shut his eyes and sat absorbed in meditation.

Belur Math, March 18, 1932

An attendant was reading out letters to Mahapurushji in the afternoon. One letter from Bhubaneshwar brought the news of the passing away of Hari Mahanty who had been blessed by Swami Brahmanandaji. It was a wonderful death. Just before departing from the body, Mahanty saw that Swami Brahmanandaji had come to him with a flower in hand which he sought to offer him. At the very sight of the Swami, Mahanty became elated with joy, and tried to get up for

making his obeisance to him; but his weakness prevented him from this. Then, Mahanty said to another who was by his side, 'Take the flower from Maharajji's (i.e., the Swami's) hand and give it to me'. But none else could see the Swami. Then Mahanty said, 'How strange it is! There stands Maharaj with the flower in hand; and still, you don't see him!' He went on talking in that strain; and thus, having the vision of Maharaj till the last moment and saluting him with folded hands, Mahanty left the body. Hearing this letter, Mahapurushji said with tears in his eyes: 'Aha, aha! Hari Mahanty revered Maharajji very much, and loved him deeply. He was a fine man, a very devoted soul. Maharaj, also, blessed him fully; and that's why he granted him his vision at the last moment, freed him from this world, and took him away along with himself. Blessing from Maharaj means blessing from the Master himself. It goes without saying that those who had been blessed by the Master had their liberation as a matter of course; nay, even those who have been blessed by his sons are liberated as well. If they get nothing more, they will at least be granted the Master's vision at the last moment, and he will lead them by the hand. Swamiji (Swami Vivekananda), Maharaj, and others like them are not ordinary mortals, to be sure.

'Anyone who takes shelter under the Master with all sincerity and with his whole being, anyone who loves the Master, will inevitably get liberation. Have you not heard the anecdote of that sweeper, named Rasik, who lived at Dakshineswar? He used to call the Master "Father". One day, the Master was returning from Panchavati side, absorbed in his spiritual mood. At that time, Rasik, the sweeper, knelt down before him and prayed with folded hands, "Father, why don't you bless me? What will be then in store for me?" The Master then assured him, "You need have no fear; you will have your wish fulfilled, you will have my vision at

the time of death". And that's what exactly happened. A little while before his death, he was carried near the *tulasī* plant. And, as the moment of death approached, Rasik cried out: "Here then, you have come to me, Father! You have really come, Father!" And thus he breathed his last.

'The passing away of each of the devotees of the Master is a wonderful event in itself. The departure of Balaram Babu was equally wonderful. His disease had taken a serious turn, and all were anxious. One day, he went on repeating, "Well, where are my brothers?" When this news reached us, we hurried to his house at Baghbazar (in Calcutta). We ourselves stayed by him and nursed him. For about two or three days before his passing away, he would not allow any of his relatives to come near him; he wanted ourselves alone to be near about. The little that he talked was all about the Master alone. One day, before the final departure, the doctor came in and declared that he was beyond cure. At the last moment, we were seated around him, while his wife, stricken with untold grief, was in the inner apartment with Golap-Ma, Yogin-Ma, and others. Just then, she noticed something like a piece of black cloud in the sky, which became denser by stages and began to descend. Soon, it assumed the shape of a chariot and alighted on the roof of Balaram Babu's house. The Master came out of that chariot and proceeded towards the room where Balaram Babu lay. Soon after, he issued out, taking Balaram Babu by the hand, and entered the chariot again, which then ascended up and vanished in the sky. This vision raised her mind to a very high plane where there could be no touch of grief or sorrow. When she recovered, she related this to Golap-Ma who came to us to appraise us of the fact. Balaram Babu had passed away just a little while ago. Such wonderful phenomena do occur. Even today, we hear of supernatural ways in which the devotees leave their bodies. It is reported that they get divine visions at

that time, and that some leave their bodies with the Master's name on their lips. All the devotees of the Master will have a higher state hereafter; there's no doubt about that.'

Two days later, that is, on the night of Saturday, the 20th March, the wife of Navagopal Ghosh passed away while hugging the Master's picture to her bosom and repeating his name in a state of deep inwardness. Both she and her husband had visited the Master several times and were intensely devoted to him. When the news reached Mahapurushji, he remained silent and sombre for a long while, and then said: "They are not just ordinary mortals, they are the companions of the Master; they come in all the ages with the incarnations of God to play their relative parts under their bidding. When the Holy Mother was in Vrindaban (1886-87), she went one day to witness *ārati* at the temple of Rādhākāntajī and saw Nirode's mother (i.e. Navagopal Babu's wife) waving the chowry (yak's tail) before the deity. Later on, Mother said to her women companions, "At the time of the evening service, I saw Navagopal Babu's wife fanning the deity with a chowry". Ah, what love and what devotion she had for the Master! She

was, as it were, like one of the *gopis* (cowherd girls of Vrindaban). Once her sons told her, "Mother, now that you talk so much of the Master, enough of it! Don't run after him any more. Just see to what straitened circumstances he has brought us". To this, she replied: "How strangely you speak! It's because I love him, I have dedicated my heart to him; and yet, look at the strange way you talk!" Mahapurushji repeated this several times with much feeling, and exclaimed: 'Aha, aha!' Then, with choked voice, he quoted from the *Bhāgavata*, 'His handmaids bought without any price', and continued: 'They were bought with His love; they dedicated themselves to His feet. Aha! the more I think of her love for the Master, the more I feel a strange stirring within my heart. Passion is that which centres round oneself; and love is that which centres round God. Nirode's mother once told somebody, "You may have all kinds of spiritual practices; but your real success lies in knowing how to die". Well, she died a perfect death. Hugging the Master's picture to herself, and repeating his name, she has gone to the Master himself.'

THE PAST: SHOULD IT ALL DIE?

The conflict between the old and the new has always been present in human society as age and youth have existed in it. The older generation is generally critical about the younger generation and pessimistic about the present trends. The elders think that their times were better, their youth was more profitably spent, and, as men, they were better than the young men of today. They are very often found to lament over the good old days and remark that the younger generation is disrespectful about the old traditions, and this would only result in

chaos in society. The younger people, on the other hand, look upon their elders with an attitude of indifference, as if all that they say is outdated and unsuitable for the present day. They firmly believe that salvation lies only in looking ahead and adoring new ideas. Looking back is a sign of backwardness, and only a 'progressive' outlook can ensure a happy present and promise a better future. These diverse ways of thinking give rise to a large number of conflicts in almost every field of life—domestic and social, economic and political.

This conflict is the result of a sort of natural prejudice that vitiates the mind of all people. Youth is the age of dreams. It has a tendency to go reckless and run risks for the sake of new achievements. Endless hope is the motive force of its action, and speed its big concern. Young people are generally endowed with new vigour and they think that they can achieve the goal only if they can go ahead. They feel sure that they would succeed where their elders have failed. The older people, on the other hand, except of course a few, lose their capacity for dreams and, in spite of themselves, lack that dash and courage, only because nature does not allow these to them. It is by their old experiences that they seek to guide the younger people, forgetting that the younger generation might be endowed with greater capacities, or that the problems might have changed and the solutions might be different. Fastened tightly to the past, they fail to see that the 'old order changeth, yielding place to new'. Being satisfied with what they have succeeded in achieving, and taking a panicky lesson from where they have failed, they cautiously warn the young people about their reckless ways, and, very often, call 'Thus far and no further'. The spirit of youth is opposed to such cautions and restrictions. So, they are indifferent to the counsel of their elders and want to go their own way. They seek to free themselves from what they feel the tyranny of protection and guardianship, and wish to fight their battle all by themselves. This is the main reason why the older people generally feel that the young men have become disrespectful and gone to the dogs. As against this, the younger people complain that the elders are unimaginative and conservative, and have no power to appreciate their progressive views. This conflict, thus, has been going on more or less in the same manner, at all times. This was so in the past, this is so at present, and, in all probability, this will be so in the future.

What is the solution then? Which stand-

point is correct, and how can a balance be struck? We shall try to discuss these questions.

II

Some people are there who say that the past should be forgotten and allowed to lie undisturbed in its grave. Where is the wisdom in doting over the dead past which makes man look backward and neglect the living present? Things gone by are gone for ever. The glory of the past will not help us now, just as the memory of a good feast we had before cannot appease our hunger at the present moment. It is only in working intelligently, here and now, that we can solve our immediate problems and make for a bright future. This view is partly correct. But the past cannot be cut off from the present, just as the present cannot be disconnected with the future. As in the life of a man, childhood, youth, and old age are only portions of an entire whole, so in the life of a nation, the past, the present, and the future are all joined together in making it complete and giving it a tenure in time. To forget the past with its older things is only a kind of insanity in which one cannot recollect his antecedents. It is not possible in a healthy person. It is really the past that supplies stability and strength to a nation's life and instils confidence into it to build up a prosperous future. One should look to the past, not to derive imbecile satisfaction from an attitude of worship to outmoded and fossilized customs and institutions, but to draw fresh inspiration for greater achievements.

There is also, generally, a sweetness about the past. Just as, when we think of a dead man, we almost unconsciously forget his defects and remember his good qualities, so, when we think of the past, we mainly glorify its good things, and overlook the bad ones. The past, often, presents itself to us in its brighter aspects; all its darker parts are lost sight of, and it looks all charming. It is because of this alone that those who think

and talk about the past do so, generally, in glorious terms. But a pertinent question may be asked: 'Is it not a sort of self-hypnotism to look at a thing only partially to derive false contentment, and then to flatter one's wrong assessment?' In certain cases it may be so. Some have the seat of their imagination usurped solely by the past. They have lost all the vigour and dash of life and love to find solace in ruminating over the past, even when there is no content in it. For them, it is all dim and dark ahead, and the windows to the sunshine of the future are closed. They are like those who would hug the skeleton of their dead ancestors and neglect to feed the growing children playing around them. But such people are only those who have run their life out and have nothing more to contribute to the present for bringing about a happy future. Not only the old in age, but even some young men, too, may be put in this class. But we are not talking of them. We are concerned here with really wise people who have sound judgement and keen understanding. The old need not be condemned and cast away only because they are aged. There are older men who have very progressive outlook in life, and they are much better than those young men about whom we have just spoken. Youth is an attitude of life and it is a boon to keep young. It is only to pay tribute to youth that it has been said, 'Whom the gods love die young'. These beloved ones of the gods maintain this spirit of youth, even though they become old in age. For such only, the gates of a golden future wait to be opened.

It is therefore very necessary for the young men, especially those of India with a rich heritage, who have the onerous and sacred responsibility of building the future of the nation, that they look back to the past to derive inspiration to work for a good present and a better future. Those who want to wipe out the past from the vision of a nation are guilty of committing a sort of national suicide. It is the genius of a nation that

finds expression through its life. This genius is not the product of a moment, but a growth spread through the whole span of its life. To know this, we have to take the whole life of the nation into consideration. It is the history of their nations that endow men with a sense of glory and inspire them to love their types of civilization to make them all the more glorious.

There is another advantage also in looking to the past. Even if the past is insignificant, and it has a record of mistakes and of failures, can we not take a lesson out of them and see that we do not repeat them again? Why should one's unsuccessful and unpleasant past depress and make one unhappy only? Can not the failures be utilized to become the stepping stones to future success? There are innumerable persons in whose life this positive attitude has paid rich dividends. Why can't this, therefore, become true in the life of a nation, too? It is only on a wise reading and careful analysis of the past that the present can be planned for a better future. It is the achievements of the past which one should try to outmarch, and the failures from which one should seek wisdom. The experience of the past should serve as the repository of strength to the present workers. By ignoring the past, it is not possible to build up a future. Can one cut at the root of a plant, and, at the same time, expect it to yield flowers and fruits?

III

But what is the fact? Is the present worse than the past? Is the world getting worse than what it was before; or is it getting better? Is mankind as a whole becoming better or worse—morally, spiritually, and in relation to those qualities which are desirable? Answers to these questions will vary in very many cases. Some, specially the elders, will find the present trends harmful for a healthy growth of mankind, whereas some, mostly the younger people, will feel that the present-day world is much better

than the old world, and that the trends of developed science and technology surely promise a better future for the world. These people believe that man has become more powerful and more intelligent today and is likely to be still more so. The forces of nature have been brought more under control and pressed to the service of man.

But a balanced judgement, which comes from a dispassionate and unprejudiced consideration, finds it very difficult to say categorically what the condition of the world today is in comparison with what it was in the past. In some respects, it has become better, and, in some, it has become worse. Good and evil have always existed as light and darkness have at all times. Never was the world entirely good or bad. At no time, the world was perfect. As a matter of fact, the creation itself is the result of imbalance. In a perfect state, all is one, and there is no manifestation or variety. The history of human civilization is a story of constant struggle of mankind to become good, to become happy, to achieve success in the face of what he feels to be the forces of evil, working to bar his way to perfection. We, therefore, see that when there was a Rāma, there was also a Rāvaṇa; when there was a Kṛṣṇa, there was a Kāmsa, and when there was a Yudhiṣṭhira, there was a Duryodhana, too. Even in heaven, we are told, the *devas* have to be careful against the *asuras*. In the realm of God, there lurks a Satan. No stage of human life has been a pure blessing or an utter curse. Good and evil have always existed together—maybe, in different proportions—and they will be so in future also. All these prove that the terms 'good' and 'evil' are very relative.

In the process of time, our ideas and ideals change. The conception of good and evil is also bound to change with time and conditions of society. As a matter of fact, the conception changes from place to place, from society to society, from man to man, even at a given period of time. It is futile,

therefore, to be alarmed if, by the standard of the past, things of the present are found wanting or harmful and *vice versa*. The one criterion with which we can safely evaluate things at any time—past or present—is how far they have helped man to become unselfish, to develop in him the spirit of self-sacrifice and self-denial, and how far he has been helped in learning to live for others instead of living for himself alone. Good things are those which help man to face the facts of life as they are, and then, to assimilate and encourage such things which would enable him to fight the devil and keep it under control, and then awaken the divine in him.

IV

Let us take stock of the present situation in the light of the above criterion of goodness and let us come to our findings in an unimpassioned way. The present age is, no doubt, an age of great material achievements. The rapid development of the material side of civilization has astounded all human understanding and has kept men in a kind of breathless expectation of the next day's miracle. The new discoveries and inventions have armed man with new strength, and he is out to make a complete conquest of Nature and press its powers to his service and happiness. But what is the real position? While the tremendous advance in the sphere of physical science has come before man with promises of a hopeful future, it has also created such lethal forces through which the extinction of human civilization is a matter of a few seconds. The world, today, stands between hopes and fears, and is, perhaps, more afraid than hopeful. We, therefore, find that all the world over, there is a suppressed sense of fear and insecurity. The right-thinking men of different nations are ardently trying to bring about a world order where man could live in peace and progress towards the state of fearlessness. But the question of questions is how can that be

possible? Can there ever be a situation where there will be no sorrow or fear for man? True, absolute happiness may not be ever possible. But the scales may be easily turned very much towards that state, if we listen to the wise words of those of our elders who have seen things in their correct perspective and have found out the righteous way of life. Here, in spite of our modern outlook, we have but to look behind for light.

It may be true that the crisis that the civilization is facing today is unique in its pattern and possibilities. In the past, also, critical situations did arise. The men of those times, too, tried to save themselves from the dangerous impacts of those situations, and found out solutions also; for it is only on that account that we are here today with all our possessions and achievements.

Truth is always the same though detailed application and expression may change. Man has always—at all stages and under all circumstances—searched for happiness, for protection, for progress leading to a state of existence where there is no shadow of fear of any kind. Even today, this is the pursuit of modern man. Sorokin, the noted Russian author, in one of his later writings, says: 'Bleeding from war wounds and frightened by the atomic Frankensteins of destruction, humanity is desperately looking for a way out of the death-trap. It craves for life instead of inglorious death. It wants peace in place of war. It is hungry for love in lieu of hate. It aspires for order to replace disorder. It dreams of a better humanity, of greater wisdom, of a finer cultural mantle for its body than the bloody rags of its robot civilization. Having foolishly manoeuvred itself into a death-trap, and facing the inexorable problem, "To be or not to be", it is forced to pursue, more desperately than ever before, its eternal quest for survival and immortality.'

Here, the old and the new are one. All the different patterns of social order, forms of government, philosophies of life are but

different attempts to ensure a way of life where man can be happy. These attempts have been made under different circumstances and with different conceptions about happiness. Naturally, therefore, we have innumerable prescriptions and remedies for mankind before us. But from an impartial and unimpassioned examination of these, we very well come to one irrefutable conclusion. All attempts to make man happy will fail unless the attempt has spiritual content in it. Man is essentially Spirit. To solve his problems on the plane of matter only will be like trying to open a lock with the wrong key. One of the topmost scientists today, Lecomte Du Noüy, is quite correct when he says: 'The extraordinary strides made in the conquest of nature will not bring to man the happiness he has a right to expect, unless there is a corresponding moral development. This development can only be based, in our actual society, on a unification, a reconciliation of the rational—science—with the irrational—faith; of the ponderable with the imponderable; on an explanation of the relation between matter and spirit; on the distinction between the role of the animal, prisoner of his instincts, and that of free man, in natural evolution.' And, here, we require the help of religion. Religion, by adaptation to suit different people in different stages of evolution, may have taken different forms and different names; 'Religion is one, but its application must be various', as Swami Vivekananda has said. Really speaking, religion is that process by which man can manifest the latent divinity in him. 'It brings to man eternal life. It has made man what he is and will make of this human animal a God. ... Man is to become divine by realizing the divine.' This is religion according to Swami Vivekananda; and, what is its end? 'Love and amity for the whole human race', he answers. It is this spirit of love which can make us self-sacrificing and serve others. No amount of economics or politics will help man, unless they are built

upon the strong foundation of true religion. About sixty years ago, Swami Vivekananda made a prophetic statement: 'Everything goes to show that socialism or some form of rule by people, call it what you will, is coming on board. The people will certainly want the satisfaction of their material needs, less work, no oppression, no war, more food. What guarantee have we that this, or any civilization, will last, unless it is based on religion, on the goodness of man? Depend on it, religion goes to the root of the matter. If it is right, all is right.' And how true these words sound when weighed in relation to the present state of affairs?

The goal of humanity will ever remain to make itself happy. It can only be reached through consideration for others. In our limited wisdom and lamentable short-sightedness, we feel that we can be happy at the cost of others, that we can be wealthy by robbing our neighbour. This is a completely wrong outlook and is fraught with danger. The

happiness of man can only be guaranteed by the development of the spirit of renunciation and service. It is only by practice of true religion that we can do so. For this, it is necessary that we—especially Indians—should look to the past and get inspiration from the marvellous achievements of our ancestors in the realization of this goodness of religion. At the same time, we must not forget the present needs and lose sight of future ideals. Here, the old and the new shall meet in a golden harmony, and here, a new civilization will grow—with the wisdom of the ancient *ṛsis*, with the power and activities of the present social and political workers, and with the faith and hope of a seer, who prays: 'Unto the heaven be peace, unto the sky and the earth be peace. Peace be unto the waters; unto the herbs and the trees be peace. Unto all the gods be peace, unto Brahman and unto all be peace: peace, yea, verily peace' (*Yajur-Veda*, XXXVI. 17).

THE LAW OF KARMA AND FATALISM

BY DR. ROMA CHAUDHURI

A common objection against the law of Karma is as follows: According to the law of Karma, the past *karma* of a *jīva* determines its present life here and now. Thus its hereditary characteristics as well as its environmental conditions are all due to its past *karma*. Now, the activities of that *jīva* in the present life are due to its hereditary and environmental conditions. For example, if this *jīva* acts intelligently and virtuously, but another *jīva* does the opposite, then the difference between the activities of these two *jīvas* must be due to heredity, environment, or both. Thus, Rāma acts intelligently, because he has inherited intelligence from his parents or ancestors; and also because his environments have helped him to develop his

intelligence. Now, according to the law of Karma, Rāma's hereditary characteristics and environmental facilities are entirely due to his own past *karma*. Hence, his intelligent activities here are entirely due to his own past *karma*.

Law of Karma Makes Freedom of Will Impossible

In this way, if the law of Karma is admitted, it has also to be admitted, at the same time, that there is no freedom of action at all in any life or birth. But, from all eternity, there is a series of pre-determined acts, each pre-determined by a corresponding act in a prior birth, and each, again, determining an act in a later birth.

Thus it is that freedom of will is an impossibility; and the main characteristics of a voluntary action, viz. free reflection about different alternatives regarding ends and means, as well as free choice of one amongst the rest, are, accordingly, all illusory. Hence, the law of Karma, instead of being a law of justice, as asserted, becomes a supreme law of injustice. For why should an individual be allowed to enjoy pleasures or forced to suffer pains—not only here, but also hereafter—for acts which are really not ‘voluntary acts’ at all, in any proper sense of the term? For, here, as shown above, the so-called ‘free reflection’ is an act inevitably predetermined by other prior acts; the so-called ‘free choice’ is, also, an act inevitably predetermined by other prior acts. Hence the individual concerned should not be held responsible for his present acts and compelled to undergo the results thereof.

The Law of Karma Makes Morality and Religion Impossible

In fact, if the law of Karma be admitted, then moral life itself will become impossible. Morality requires freedom of will, the possibility and capacity to choose freely and rationally amongst alternative courses of action, good or bad. Hence, if there be no freedom of will, then, moral, responsibility becomes a farce. In this way, the law of Karma inevitably involves fatalism; inevitably, puts an end to all that we call human life, as distinguished from animal life; and, as inevitably, makes way for mechanism, amoralism, and, finally, even for materialism. For human beings, who are simply automata like material objects, and behave like them, are, really, the same as material objects, differing from them, at best, in degree only, and not in kind. Also, a god, who creates such a wholly automaton-like world, is not, really, like the god of religion; for the god of religion is a god who is prayed to and worshipped, having an intimate relation with his own counterparts, the individual souls.

But, if the individual souls were to be mere machines like material objects, religion, including its god, would become meaningless. In this way, it may be pointed out that the Indian law of Karma is a wholly untenable doctrine.

Refutation of the Objection against the Law of Karma

The above objection, indeed, appears to be a formidable one. But it appears so on account of a very common misunderstanding of the Indian point of view on the problem of creation as a whole. Creation can be considered from two standpoints, transcendental and empirical. From the transcendental standpoint, it is ‘*Īśvarakīlā*’; from the empirical, it is according to the *karma* of the *jīvas*.

Karma and Phala Form One Whole

Thus, from the empirical standpoint, *sakāma-karma*, or action with desire, is taken to be the cause, of which pleasure and pain are merely the effects. Now, according to the law of causation, a cause is complete, so to speak, as soon as its own appropriate effect is produced. Hence it is that *karma* and *phala* are taken to be forming one total whole. So, if the effect, in its turn, becomes a cause itself, by producing another effect of its own, then the first cause has no direct connection with, or control over, the second effect, it being directly produced out of the second cause.

Of course, it is true that the second cause, being itself the effect of the first cause, carries within itself the characteristics or qualities and powers of the first cause. But still, the second effect is not at all a product of these characteristics or attributes and powers of the first cause. For, as pointed out above, the potentiality or the power of being a cause is exhausted in the case of a particular thing, as soon as its own appropriate, direct, immediate effect, viz. the first effect, is produced. But its remote effect, viz. the second effect, is really due to the new potency

or power of being a cause of the second cause.

Real Meaning of a 'Cause'

Otherwise, we shall be led, inevitably, to an absurd position thus: If in a series of mutual or reciprocal causes and effects, there be a hundred effects, one after another, then all of these must be taken to be due, solely and wholly, to the original cause alone, i.e. the first cause. In that case, how can the second cause and the rest be called causes at all? Then, these should, more properly, be called mere 'transmitters' only. For, real causes are entities on their own rights, with their own potencies or powers to be causes, and are not mere transmitters by any means.

Worldly Examples

In fact, to maintain that, in a series of mutual causes and effects, all the effects are due to the original cause or the first cause will be as absurd as to maintain that all the trees in the world, past, present, and future, being due to one original seed, partake of its characteristics only; all the hens in the world, past, present, and future, being due to one original egg, partake of its characteristics only; all the human beings in the world, past, present, and future, being due to the same parents, partake of their characteristics only. This will automatically mean that all the trees, all the hens, all the human beings in the world, past, present, and future, are exactly identical in nature. The same is the case with every species.

Thus, according to the above view, we are landed on a very strange conclusion. Let us take a symbolical example once again. Suppose we say that A as a cause produces B as an effect; again, B as a cause produces C as an effect and so on. Now, here, suppose we say that X constitutes the nature of A. So, B as the effect of A is also X in nature. Hence when, again, from B as a cause, C arises as an effect, C, too, must be X in nature, and so on and on. In this way, A, B, C, and all the rest in the series must be

all X in nature, and so be exactly identical in nature.

If that be so, then all the members, past, present, and future of all the species in the world must, always and inevitably, be exactly the same, or identical in nature.

But is that ever found?

The Cause Is an Independent Power

Hence, we have to conclude that as in single cases, so in the case of a series, a particular cause and its effect form one complete whole, i.e., the cause A and its effect B complete the matter for the time being. After that, if B again becomes a cause of another effect C, then B, though partly determined by A, its own cause, is also partly independent, as itself a cause of C.

In fact, it is this characteristic of 'part dependence', and 'part independence' that constitutes the very core or essence of a cause. Thus a cause, as itself an effect, is determined by its previous causes—so far it is determined and dependent. But again, it, as itself a cause, itself determines its later effects—so far, it is non-determined and independent.

Take a common example. A seed springs out of a plant—so far, it is determined and dependent on that plant. But when it itself produces another plant, it does so by its own inner potency or power, which is its own; its environments may be different; or, even, in the same soil, under the same circumstances, its reaction may be quite different, producing a plant different from the original.

Or, take a better example, more to the point. A child is born of particular parents, in a particular family, under particular circumstances. So far, he is surely determined by his hereditary and environmental peculiarities. But can it be ever said that the child is entirely determined by the same? Evidently not. Even identical twins, having the very same hereditary characteristics, and brought up in very similar environments, are by no means, identical. And, it would also

be very hazardous to assert that, if, like hereditary characteristics, environmental circumstances, too, were exactly identical here, then the identical twins would have been exactly identical, proving thereby that an individual is wholly determined by his or her hereditary characteristics and environmental circumstances. For, the individuality of an individual is an undeniable fact of experience, as is well known.

The Cause Is an Individual

Further, a cause is essentially an individual.

Now, what exactly, is an individual? An individual is a unique something—what it is, it alone is, and no one else is. And, such a uniqueness implies, essentially, that the individual necessarily possesses the power of rising above its circumstances, going beyond its own causes. For, if it were determined solely by its own circumstances and its previous causes, then, it would have been the same as many other individuals under the very same circumstances; then, it would have been the same as its previous causes. But it is not, definitely not. So, this proves definitely that the individual is unique because it has the power to rise above its own circumstances, to go beyond its own causes.

And, it is in this that lies the potency or power of the cause.

A Cause or an Individual Is Self-determined

In this way, a cause or an individual is essentially self-determined. This implies that there is something in it, an incomprehensible residue, an inexplicable more, which, in the midst of all its surroundings influencing it, still makes it free and independent, not, of course, in the sense of being absolutely wild and uncontrolled—but only in the sense of being controlled by its own individual self, and not by any external circumstances.

'Other-determination' and 'Self-determination'

It has been said above that a cause is partly

determined and partly not. Now, what does this exactly imply? It simply implies that the 'other-determination' itself is, finally, self-determination. This is by no means paradoxical. For an individual is partly determined by his hereditary characteristics and environmental circumstances; yet, ultimately, he himself determines as to how these will mould his life and shape his destiny. Thus Rāma may, by heredity, possess a good power of painting; and also, his environmental conditions may be favourable in this regard. Again, Śyāma may not possess a good faculty of painting, and, also his environmental conditions may not be very favourable in this regard. Yet, who knows, Rāma may not actually turn out to be a good painter; while Śyāma may prove to be quite a good one. Why? Because it lies within the power of an individual to deal with his hereditary and environmental conditions according to his own inclinations and capacities.

Undoubtedly, it is true that such powers are not unlimited in extent. For, Śyāma, in spite of his best efforts, cannot become a good painter as he lacks the power of painting from the beginning on account of heredity. Still, he can, at least, wipe away the zero and transform it into one. This much lies within his power. More so, Rāma can wipe away a hundred and reduce it to a mere zero. Is this not freedom or independence enough? And this is self-determination, pure and simple.

Law of Karma: A Law of Self-determination

Now, let us return to the original problem posed here.

It is true that the present life of an individual on this earth is due to his past *karma* as shown above; otherwise, no just explanation can be given of individual differences. Still, as also shown above, the individual is, by no means, wholly determined by his hereditary characteristics and environmental circumstances; but himself determines as to

how these will ultimately affect his life and produce actual results therein. In other words, the individual is, essentially, a self-determined being, as a metaphysician would say.

Law of Karma Does Not Imply Fatalism

Hence it is wrong to assert that the law of Karma necessarily implies a pernicious kind of fatalism, and is, on that ground, absolutely untenable.

Really, there is no scope here for fatalism at all. Apart from anything else, who starts the whole series, the whole course of births and rebirths? The self itself, the individual himself, and no one else. It is his own *sakāma-karma* that starts the whole series, the whole course of births and rebirths. So, leaving aside all these questions as to which precedes which, birth or *karma*, it may be safely said here that the law of Karma, being essentially a law of the *sakāma-karma*, or selfish voluntary acts of individuals, can never imply any kind of automatism or fatalism. For even if, for the sake of argument, it is assumed here that the later *karma* of an individual is entirely determined by his prior *karma*, that is not automatism or fatalism by any stretch of imagination. Automatism or fatalism implies pre-determination by external circumstances, beyond one's control. But, here, the acts of an individual are determined by his own free acts, his own past acts, of course, now beyond his control. But what does that matter really? After all, these are his own acts, his own voluntary acts, and, if voluntary acts once done continue to produce their effects birth after birth, that would, really, be nothing more than self-determination—maybe, rather an unduly long-drawn self-determination, yet, self-determination undoubtedly and inevitably. So, here, even if it be accepted that some previous acts can produce a long series of later acts, even extending to different births, still, such later acts cannot, by any means, be called automatic or mechanical acts, like random acts,

and the rest also forced acts, like the act of building a road at the point of a bayonet by a prisoner of war.

In any case, as we have seen above, this is not taken to be the real implication of the law of Karma. For the law of Karma is, essentially, a law of cause and effect. And a cause, as we have seen, directly produces its own immediate effects only and ends there. If it is supposed to start a series, then also each intermediate cause in it is a separate individual with separate potencies of its own.

Case of the Same Birth

Now, suppose, in course of the same birth or life, a particular individual performs a particular *sakāma-karma* or selfish voluntary action. Then it produces its appropriate result accompanied by pleasure. And, for the time being, the matter ends there. For example, a student studies hard and passes the examination, getting intense pleasure from the same. Here, the original act and its appropriate result are taken to be one complete whole, as pointed out above. Then, of course, this result or consequence of passing the examination may lead to other results, such as joining a college or getting a job and the like. But here, that student exercises his free will over again, and chooses a particular course of action. In this way, the law of Karma leads to no special difficulties in the case of voluntary acts done in the course of the same birth and producing their appropriate results, then and there. For the Indian case is nothing peculiar. According to all protagonists of free will, human actions are done voluntarily, and produce their appropriate results, here and now, unless otherwise prevented from doing so.

The Individual and Heredity and Environment

The very pertinent question, whether the voluntary desires and efforts of an individual are the only deciding factors may very well

be raised here. This has already been referred to above.

The question is an all-important, all-time question as to whether an individual does really possess the power of rising above his hereditary characteristics and environmental circumstances. It has been said above, that the hereditary characteristics and the environmental circumstances are responsible for individual differences as found in the world; and so, in order that God may not be accused of partiality, these hereditary characteristics and environmental circumstances are taken to be due to the past *karma* of those individuals themselves, and are not due to the sweet will of God.

Objection: Voluntary Acts Are Not Really Free

Now here, naturally, the question arises as to whether the so-called free and voluntary acts of an individual are really and truly so, considering the fact that it is the hereditary characteristics and environmental circumstances that make that individual act in those particular ways rather than in others.

To take the above example, a student Rāma, due to his past *karma* (according to the law of Karma), inherits intellectual abilities, love of knowledge, desire for a higher, scholastic life, powers of sustained studies, and the attributes of determination, persistence, courage, optimism, and so on. Further, due to his past *karma* (according to the law of Karma), he is born in a cultured, helpful, and kind family, too. And, all these factors combine together to make him study hard for his examination, and thereby, attain success and pleasure. Here his very act of studying hard is not, really, an independent kind of action, but is, essentially, determined by the prior factors mentioned above. Again, take the case of a second student, Śyāma. He is an unfortunate one. His hereditary characteristics and environmental circumstances are not at all intellectually stimulating. Hence, his act of not study-

ing hard and failing and, as a consequence, experiencing intense pain for the same, is not, really, an independent one, but determined by these prior factors. Again, take the case of a third student Jadu. He has inherited high intellectual abilities, but is not fortunate enough to have good intellectual opportunities. However, here the hereditary factors being stronger than the environmental ones, his act of studying hard follows naturally. Again, take the case of a fourth student Madhu. Unfortunately, he has not been born with high scholastic powers; but is fortunate enough to have stimulating and sustaining environmental circumstances. However, here the environmental factors being stronger, his act of studying follows on his part quite naturally.

Here, the above acts, it is asserted, are due to hereditary and environmental factors, combined together, positively or negatively—positively, as in the first two cases, where both are of the same nature and supplement each other; or, negatively, as in the last two cases, where the two are of an opposing nature and counteract each other, the stronger one being the deciding factor.

Thus, it is asserted here that, as in the case of other physical sciences dealing with the behaviour of unconscious physical objects, in which case there is no question of free will and voluntary action, so, here too, in the case of human psychology, dealing with the action of conscious, rational, free human beings, exact mathematical calculation and prediction are quite possible.

Refutation: Human Freedom Is an Undeniable Fact

But is that really a fact? Is it really a fact that human beings are just like physical objects, and behave wholly automatically like them? Of course not. Otherwise, amongst the numerous very strange, absurd, unacceptable, undesirable consequences that will follow, perhaps, the worst would be that there will really remain no distinction between

the *cit* and the *acit*, souls and material objects. For, then, the so-called consciousness of the soul—generally supposed to be the differentia in the technical language of logic, or the distinguishing mark, in ordinary language—will be different from materiality; not in kind, but only in degree.

However, leaving this fundamental philosophical problem aside—the proper consideration of which will take lots of time and space—the point to note here is this.

This is not a special problem for the protagonists of the Indian philosophical doctrine of Karma alone, but for all philosophers all over the world, all throughout the ages. For the hereditary and environmental factors are always and already there—law of Karma or no law of Karma. An individual is never born absolutely blank, with nothing in him as hereditary factors and nothing around him as environmental ones. This is a hard, actual, absolutely undeniable fact, which has, of necessity, to be faced and dealt with. The Indian philosophical law of Karma only steps in to offer a plausible solution of this great and grave problem as to why different individuals should be born with different hereditary and environmental factors—which the sciences of biology, psychology, and sociology apparently fail to do. But the hereditary and environmental factors are always and already there—whatever explanation may different philosophers offer of the same. This is why it has been said above that this is not a special difficulty of the Indian philosophical doctrine of Karma; but a general difficulty of all doctrines of human freedom.

Solution of the Problem

But is there no solution? Undoubtedly, there is.

Take the above four cases again. In the first case, it has been said that Rāma studies hard because of hereditary intellectual traits and environmental circumstances. But it may also be found that his brother Lakṣmaṇa, having very similar traits and circumstances,

neglects his studies and fails in examinations. Even Rāma himself may act differently on different occasions, now studying hard and passing, now neglecting his studies and failing. It cannot be said here that his circumstances are changing, and that is why his acts, too, are changing. For, if you come to think of it, his behaviour may change every moment, but how can his environments also change so much every moment to make so much difference in his behaviour? Thus, here, visibly there is no change at all except the tick of a clock; very visibly, there is a vast change on the side of the behaviour of that individual. So, it would be mere dogmatism to assert that all changes in the behaviour of a person are due to some unknown and unintelligible changes in his environments.

In the second case, again, Śyāma's brother Vyoma may study hard, in spite of adverse hereditary and environmental conditions, and get some kind of success. Or, as shown above, Śyāma himself may behave differently every moment, or on different occasions. The third and fourth cases are also of the same kind. Examples need not be multiplied to show that human freedom is a fact and a reality.

In fact, in the world which is a world of space and time and of existence and occurrence, everything exists in space and occurs in time, and so, everything has a past, a present, and a future. The peculiarity of an empirical or worldly existence being essentially this, it follows from this that every empirical or worldly individual or *jīva* is a complex being, determined by his past, yet determining his present and future. It is in this part determination and part freedom that the total individuality of the individual lies, as shown above. Thus, one has, surely, the power to rise above one's hereditary and environmental circumstances. As a matter of fact, a person cannot be called an individual at all if he lacks this power. For, his very individuality consists in his 'moreness'

over his determining circumstances. He is thus what he is, due to his own determining circumstances, which are according to the Indian philosophical doctrine of Karma, determined by himself, and yet, always remains something more.

PEDAGOGICAL PRINCIPLES IN JAINA PHILOSOPHY

BY SRI SWAROOP CHANDRA JAIN

INTRODUCTION

Jainism is one of the most significant systems of Indian thought. Generally, it is viewed as a religion which came into existence as a reaction against the Vedic orthodoxy. But this notion is not quite correct. It has developed as an independent system of philosophy. Jainism comprises profound philosophical and psychological speculations which are relevant as well as practicable even in the modern world of science. Jainism, unlike Buddhism, did not develop as a world religion. Its followers were Indians, and it is still a living force in India. This means that there is something in Jainism that directly appeals to the finer feelings of Indians and commands their respect. What is it? It is its scientific outlook and a synthetic approach towards life, based upon its peculiar doctrine of Karma, which has added to its charm, its beauty, and its effect.

My aim in writing this article, as a student of education, is to make a humble attempt to bring out the pedagogical principles involved in this school of thought. As far as I know, it is altogether a new attempt. Consequently, there is every possibility of innocent misconceptions and erroneous deductions creeping into what I may say. Despite such shortcomings, I humbly claim that the whole account has been prepared with an honesty of purpose and faithfulness of motive.

RELATION BETWEEN PHILOSOPHY, RELIGION, AND PEDAGOGY

It is peculiar to India that pedagogy has not taken its shape as a separate intellectual discipline, because, here in India, life, religion,

philosophy, and education have always been intertwined. Besides, as is evident, philosophy in India has always been the contemplative aspect of education, and education, always the dynamic aspect of philosophy. Philosophy and religion point to the goal of life, and education, to the means for its realization. In Jainism, there is complete harmony between philosophy and religion and between religion and life. Therefore, in order to evolve a pedagogy from the Jaina philosophy, it seems appropriate to first draw an outline of its outlook towards life, because such an outline will facilitate the deduction of the pedagogical implications thereof.

THE JAINA VIEW OF LIFE

(a) *Concept of Reality* : According to the Jainas, the ultimate reality is complex in structure, and it must, therefore, be examined from various points of view in order to enable us to comprehend its value and its nature. According to Jainism, every object has innumerable positive and negative characters. Moreover, with the change in time, it acquires new characters. Therefore, over-emphasis on any one aspect of the reality, to the exclusion of the other aspects, is unsound and inadequate. According to the Jaina view, the ultimate reality is a combination of the threefold aspects of Nature, viz. appearance, disappearance, and permanence. Reality has been characterized to be permanent in the midst of change, identical in the midst of diversity, and unitary in the midst of multiplicity.

(b) *Concept of Soul and Its Investment with Karma*: According to the Jainas, the whole universe is comprised of *jīvas* and *ajīvas* (beings and non-beings). The *jīva* is synonymous with the soul.

Every individual soul possesses infinite apprehension, infinite comprehension, and infinite bliss and power. All these characters belong, by nature, to every soul while it is in perfection. But the souls in their empirical state are not free to enjoy perfect apprehension, perfect comprehension, unrestricted bliss, and unlimited power, because of their imperfection. Why is it so? The Jaina philosophy answers that the innate faculty of the soul is invested with something foreign. This foreign element that covers and obscures the perfection and the purity of the soul is nothing but *karma*. This *karma* is an aggregate of particles of a very subtle nature, imperceptible to the human senses. Through the actions of body, mind, and speech, the self gets invested with a Karmic load. The intensity of its attachment to the *jīva* corresponds to the strength of passions through which the attachment takes place. In the state of such attachment or bondage or loadedness due to the Karmic load, the self and the *karma* are mutually more intimate than milk and water mixed together. The divestment of this Karmic load is possible only by the practice of the prescribed courses of meditation, in the same way as the obstruction of the sun created by a veil of dust or fog or a patch of cloud is removed by a blast of wind.

(c) *Mokṣa, the Supreme Aim of Life*: The supreme aim of life, according to Jainism, as has been said above, is the attainment of *mokṣa*, which is possible only when a *jīva* is completely free from the bondage of the Karmic load. It stresses the spiritualization of individuality. Jainas do not believe in the existence of any personal God, apart from the soul (*Ātman*). Their contention is that the *jīva* possesses all the

potentialities of becoming the *Paramātman* or the *Siddhātman* who is omniscient.

(d) *The Five Great Principles of Conduct*: In order to get freedom from the Karmic load, the Jaina philosophy lays down five great principles of conduct: (1) *ahiṃsā* (Non-harmfulness), (2) *satya* (Truth), (3) *asteya* (Non-stealing), (4) *brahmacharya* (Abstinence from self-indulgence), and (5) *aparigraha* (Non-hoarding of things or property). At the back of these principles of conduct lies the Jaina conviction that the needs and the opinions of the other souls or *jīvas* are as respectable as one's own. The Jaina doctrine of *Syādvāda* is also an outcome of the same conviction. *Syādvāda* means that a given reality may be viewed differently by different people at different times, and all such views may be correct in their own way. This conviction of the Jainas is of great educational significance, specially in the modern times.

(e) *Integration of Knowledge, Faith, and Conduct*: In order to achieve omniscience, the Jainas prescribe an ethical code to be practised in life. This code is known as the *mokṣa-mārga* (the path of liberation). It consists of the *triratnas* (three gems), which are *saṃyag-darśana*, *saṃyag-jñāna*, and *saṃyag-carita* (i.e. right vision, right knowledge, and right conduct). It is a peculiarity of the Jaina thought that it emphasizes the integration of knowledge, faith, and action as a necessary discipline for the soul who is aspiring for perfection. Knowledge, faith, and conduct of the Jaina philosophy are synonymous with the knowledge or the *jñāna*, *bhakti*, and *karma* of the *Vedānta*. But the difference is that the *Vedānta* considers any one of these as sufficient to liberate man, while Jainism considers a harmony of the three as essential for liberation. Jainism holds that knowledge, faith, and conduct are inseparably intertwined with one another, and the progress or the degeneration of the one affects the other two.

(f) *Perfection is fourfold*: A soul that

has practised the five great principles of conduct mentioned above, and one who has integrated his knowledge, faith, and conduct attains to the fourfold perfection, viz. infinite knowledge, infinite faith, infinite power, and infinite bliss. This is the stage where the self becomes the Paramātman or the supreme Spirit which is the goal of life.

(g) *Distinction between the Householders and the Ascetics*: The Jaina system of philosophy does not prescribe separate duties according to different classes as the Vedic religion does. According to Jainism, all men are equal by birth and everyone is entitled to liberation through proper discipline of knowledge, faith, and conduct through the adherence to the five great principles mentioned above. Still, Jainism makes a little distinction between the duties of a Jaina householder and a Jaina ascetic. The ascetic has to adhere to the five great principles very strictly and the householder is allowed some leniency.

We have now discussed the Jaina philosophy in brief. Let us now approach it as professional teachers and educators and make an attempt to deduce some pedagogical implications from it.

PEDAGOGICAL IMPLICATIONS

(a) *Aims of Education*: Since, according to the Jainas, the supreme aim of life is the spiritualization of the individuality of a person, the supreme aim of education can be none other than making the pupil realize his inherent potentialities to achieve that final goal. Thus, a Jaina teacher is expected to inculcate spiritual values in the pupil's life and try to divest him of his Karmic load, so that he may be helped to lead a life which may culminate in the liberation of his soul. But it does not imply that Jainism over-emphasizes individuality. According to Jainism, every individual is fundamentally divine. This leads the Jainas to be catholic in their outlook and tolerant in their views. In fact, the Jaina principle of Syādvāda is a

result of this catholicity of the Jaina philosophy of life. This Syādvāda is a guarantee that emphasis on individuality will not undermine the general interests and the general welfare of society.

(b) *The Five Principles of Conduct as the Five Disciplines of Education*: *Ahimsā, satya, asteya, brahmacarya, and aparigraha*, being the five great principles of conduct in Jainism, are, also, the five great disciplines in the Jainistic system of education. A student in a Jaina school, apart from his bookish studies in different subjects, has to be trained to integrate his personality through the integration of his knowledge, his faith, and his actions, and, also, through the practice of the five great disciplines of conduct prescribed by the Jaina philosophers. Such a practice would be very valuable not only for the spiritual growth of the individual, but also for the general progress and general welfare of human society.

(c) *Stages of Knowledge*: There are five stages of knowledge according to the Jainas. The first stage of knowledge is *mati* or the knowledge acquired by the senses; the second stage is that of *śruta* or the knowledge gained by learning; the third stage is that of *avadhi* or the knowledge of distant objects in a limited manner; the fourth is the *manah-paryāya* or the power to read the thoughts of other persons' minds; and the final stage of knowledge is the *kevala* stage, which connotes the supreme knowledge or omniscience, attained only when all the Karmic load is divested from the soul or *jīva*. These five stages of knowledge correspond to the five stages of mental development or the five stages of self-purification of the aspirant soul. The purer the personality through self discipline, the higher the stage of knowledge one can achieve. Such gradation of knowledge is definitely far superior to the present gradation of various degrees awarded by our universities.

(d) *The Lecture Method with Dr̥ṣṭāntas and Upamās*: At the stages of *mati* and

śruta knowledge, the Jaina teachers employ the lecture method of teaching. But their lectures are not dull or dry. The Jaina teachers are experts at supplying beautiful *dr̥ṣṭāntas* (stories illustrating a point) and *upamās* (similes) while they are explaining something through their lectures. At the higher stages of knowledge, supervised self-study, silent reading, and the observation of the five great principles of conduct are emphasized. In contrast with this, our modern university education is inferior, because it lays down no graded course of conduct for the students, and even a fellow of bad conduct can very well become an M.A., if he secures pass marks in the academic examination. Our universities can learn a lesson from the Jaina pedagogy in this respect.

(e) *Universal Education in the Mother Tongue*: Jainism denounces caste system or any hierarchy of classes in society. Hence, Jainism believes in universal education through the mother tongue. We find in Indian history that the Jaina *ācāryas* have always stood for education and enlightenment of each individual who has come to them. In consonance with the principle of equality of opportunity for all and that of universal education, the Jaina *ācāryas* have always used the language of the masses as the medium of instruction unlike our present universities which take pride in using a foreign language for the same purpose.

(f) *Self-punishment for Self-purification*: Jaina pedagogy allows the use of punishments. But the concept of punishment in Jaina pedagogy is different from that of the other schools of thought. Instead of corporeal punishments, the Jaina *guru* will allow the pupil to punish himself voluntarily through *japa*, *tapas*, or *vrata* as the occasion demands. Whatever be the punishment, it must be an answer to the inner call of the aspirant himself, and not an imposition by the teacher in anger.

(g) *The Teacher-Pupil Relationship*: The teacher-pupil relationship is the bed-

rock of pedagogy. The Jaina *guru* believes in direct relation with his disciple based on mutual affection and respect. It is based on freedom and deep love on the part of the teacher and high esteem on the part of the pupil. The pupil who has no faith in the teacher is unable to learn anything from him. Similarly, a teacher should not teach merely for the sake of livelihood as is the case today. The teacher's mission should well up from his heart out of sheer love, compassion, and a feeling of self-sacrifice for the sake of the pupil. But it is important to note that right faith is not synonymous with blind faith in the *guru*. Faith, according to the Jaina teachers, should be judicious, and the disciples should be encouraged to place their doubts and queries freely before the teacher. The teacher, according to the Jaina thought, should be an embodiment of high character and great learning. He should have an ideal and inspiring personality. He should be a real image of *saṁyag-darśana*, *saṁyag-jñāna*, and *saṁyag-carita*. He should strictly and regularly practise in his own life what he preaches to his students. He should assume full responsibility of his students' actions. He should not rouse fear in the minds of his pupils as regards their shortcomings. The teacher, according to Jainism, should have a pleasant and peaceful attitude, and the pupil should be an embodiment of modesty and devotion, combined with an attitude of inquiry.

CONCLUSION

The above discussion gives a modest but vivid picture of the pedagogical implications derived from the Jaina philosophy of life. We have seen how beautifully the Jaina philosophers and teachers have established a close relationship between life, philosophy, religion, and education. The most significant characteristic of Jaina pedagogy is that there is no need of moral education apart from the general education of the pupil. The type of education recommended by the Jaina *ācāryas*

itself creates an environment for the spontaneous inculcation of moral values. In the end, the Jaina pedagogy can be summed up in the following main points: 1. Spiritualization of individuality is the supreme and the foremost aim of education. 2. Individual soul possesses inherent potentialities for divine Self-realization. 3. As regards method-

ology, concentration of mind, *tapas*, *samnyama*, and the practice of the five great principles of conduct are the only sound means to right education. 4. The *guru-sisya* relationship based on freedom and deep love on the part of the teacher, and high esteem on the part of the pupil, is an essential condition for successful education.

THE INDIVIDUAL

BY DR. P. S. SASTRI

Familiar illustrations of reflections in water and mirror are frequently given to explain the relation between the Absolute and the individual selves. The reflection is not something different from the original. It appears to be different from the original; and it seems, at times, a distorted version of the original. The difference and the distortion are not really true. But, when difference and distortion are actually experienced in the case of the reflections, how can a reflection be identical with the original? One can answer by pointing out that there is the recognition that both have identical features. But, when we have the awareness of difference in direct perceptual experience, how can it be negated by mere recognition? We have to note, however, that, if the reflection is different from the original, there cannot arise any recognition. We have, in fact, the awareness of both identity and difference, and we negate difference, because it has no logical stability.

But one might suggest a different explanation. There is a mirror near the original face. The parts or elements of the mirror may be said to have evolved themselves into the form of a different person. In any other way, there cannot arise an additional person. It cannot be the impression of a stamp; for the reflection is a strange product having features which represent the reverse

of the original. There is no deep contact between the face and the mirror to enable us to call the reflection an impression. Hence can we not say that the reflection is evolved from the parts or elements of the mirror? In any case, we have to admit that the reflection is evolved in the mirror in the presence of the original nearby; and when the original is removed, the reflection does not remain as it is. You cannot say that the reflection is always there since it appears whenever we look into the mirror; for, if you hold the mirror crosswise, you will not see the reflection as it was found earlier.

Can we not explain this difference by arguing that the effect can disappear when the instrumental cause is removed? Take a piece of curling hair. With your fingers you can make it into a straight line. When you remove your fingers from the string of hair, the latter, once again, gets curled and closed up. In like manner, can we not take the face to be the instrumental cause of the reflection?

But the facts are otherwise. The string of hair was in curls even before, and it had that tendency in it. This tendency is the instrumental cause. When a ball of iron is melted by fire, it passes into the state of a solid only when a specific object opposed to the melted iron comes into operation. It is

such an object that functions as the instrumental cause. When there arises a new product which is the result of some tendency or impression, you argue that there is the removal of the previous product and not the removal of the instrumental cause. How is this possible? If the string of hair cannot remain in a straight line in the absence of the functioning of the fingers, then the real cause is not the latter but a certain tendency or power inherent in the former. If the fingers alone are enough, then the string must curl up even when it does not have that inherent tendency or power. This is impossible.

But consider the mirror which is very clean. Its position and its relation to a face do generate a certain tendency or power. When something happens opposing this tendency, the reflection ceases to be there. If so, take a mirror which has just come into existence. The continued presence of the object before it gives rise to a certain tendency which is seen as the reflection. But does the removal of the original object bring about the removal of the reflection? Yes, it does. Yet we may be asked to examine the case of a lotus flower which blossoms with the sun and closes at sunset. The rays of the sun have fallen on it, and they have given rise to a specific tendency called its blossoming; and, when these rays are removed, we find the blossoming, too, disappearing. Likewise, can it not be said that the reflection which has been there for a long time disappears when the original is removed? This is a faulty explanation. We cannot ignore the fact that there was a time when it was only in the form of a bud, in spite of the rays of the sun falling on it. Its first blossoming was brought about by the earthy and watery elements that are in it. When these elements are no more in the flower, it becomes old; and it refuses to be closed even when the sun has set.

We can take the reflection of the face even as a modification of the mirror. The reflection is not amenable to touch. If it is said

that the parts or elements of the mirror mediate the reflection wherefore we cannot touch the reflection, then we cannot have even a perceptual cognition of the reflection. Moreover, we normally say that my reflection is not that of a person different from me; for there is no cause that can bring about such a person who is non-existent here.

Why can't we take the cognition of the reflection as an erroneous one? Since it is not one with the face but is distinct from it, there is no identity of face. It cannot be the identical face. Even recognition does not make out the identity here. We know that. The apprehended silver is only an appearance which seems to have the form of real silver. That is, there is the recognition of real silver even in the erroneous cognition. And this does not make the two identical.

This argument deserves a careful scrutiny. The silver of the erroneous cognition is taken to be a mere appearance because of the later sublation; and such a sublation is not found in the case of the reflection. It is the sublation that does not involve any recognition of identity between the real and the non-real. In the context of the reflection, we do not have the sublation like 'this is not a face'. It cannot take some such form as 'this face here is not mine'; for there is recognition. If it is the face of another person, even then I cannot sublimate it. Further, when the mirror is removed, the reflection is lost; and this is not sublation. If it were sublation, it ought to involve the sublation of the mirror itself.

But do we cognize our own faces? There is no perceptual experience of our own faces by ourselves. This is true, but it does not eliminate the possibility of recognition. We do cognize some parts of our own face. The relation of the part to the whole is so unique that, when one is given, the other is known. We cognize a part or aspect of an object; and we apprehend the object completely.

After this digression, we can go back and state that the face is identical with its re-

lection. Here, we have to consider a slight difficulty. The face does not appear as different from the reflection; but the face itself appears as undistinguished from the mirror. It is not that the rays of the eye fall on the mirror and apprehend the face

alone as existing in a different place. The rays fall on the mirror and are sent back; these cognize the face only as existing in the open air. Can this be the explanation? An approach to the problem through this avenue would be fruitful.

TO VEDĀNTA THROUGH UNBELIEF

BY MR. C. H. MACLACHLAN

The New York Vedanta Society has reproduced on the walls of its chapel the symbols of five of the world's great religions. Beneath these is a quotation from the Vedas: 'Truth Is One: Men Call It Variously.' It was here that I was to see men and women who accepted Mohammedanism, Buddhism, Hinduism, Judaism, and Christianity, believing that the sincere practice of any of them would lead to God. A society which devotes itself to making the individual religious within the framework of his own faith, whatever it is, was a totally new concept to me. A religion which encompasses all religions is difficult for the orthodox to understand.

The religious training of my early youth had no place for such spiritual amplitude. My father was a Protestant clergyman, and I grew up in a succession of rather dreary parsonages in small Western Ontario communities. My parents were devoted to the work of their church and denomination with its narrow tenets and its very real preoccupation with heaven and hell and sin. Religion seemed to me a conspiracy of relentless exposure to a wide variety of church-activities, all directed at me personally. There were preaching services, morning and evening on Sundays, as well as church school. There were many more meetings and activities as the week progressed. Then there were morning and evening family devotions. My sisters and brother and I were encouraged and ex-

pected to go on from there with Bible reading and devotions of our own. We were also expected to set a good example for other children of our age in the church and community. I submitted to the forms of religion without catching any of the spirit. Non-conformist tendencies appeared in me at a tender age.

My father's denomination held to the strict disciplining of young people. Salvation, I was given to understand, depended on 'faith and works'. 'Faith' suggested a leap from a precipice. If I really believed, I would be saved. I knew that I really didn't believe. 'Works' meant the performance of moral duties and righteous deeds. They also—and more importantly to me—meant refraining from those that were immoral and unrighteous. I was forbidden to dance and play cards, to smoke cigarettes or drink anything alcoholic. Since most of these were interesting, the restrictions were irksome and challenging. When I was fifteen, I had broken all but the prohibition against drinking. My father was a patient man; I was the youngest of the six children, and he had mellowed. But his tolerance with me annoyed my brother and my sisters who had never revolted and who now felt cheated.

My mother, who took over my religious training, employed the tactics of psychology rather than frontal assault. When she

decided that I needed individual attention, she suggested that we read together a chapter from the Bible each night before I went to bed. We also prayed together. This went on for some weeks. But my mother's schedule was too heavy to permit this to continue for long. After a couple of months it was left to me to carry on alone. I struggled, but I lacked the will-power for such a religious undertaking. My mind wandered to other nearby reading that didn't require so much character. Soon, I was enjoying the adventures of Frank Merriwell instead.

Years of exposure to my father's sermons accomplished little more. Early in life, I had developed an immunity to his preaching. I could give every appearance of rapt attention, but still retire into a dream world of exciting adventure, in which I was always the hero, until the final prayer. Wisely, I listened for the text, the only part of the service on which I might be called on for a report later.

Very often, a nonconformist in a family of the orthodox has a bad time of it. Many run away from home. My parents never succeeded in making religion intelligible to me, but their love never failed. They were good people, and they would have continued to love and stand by me, if I had been a criminal. Their example did far more for me than their repeated efforts at conversion. But when I left home to go to college I gave up church attendance.

My father couldn't afford my college expenses; a part-time job as a reporter for a daily newspaper provided me with enough money. At the end of my first college year, I made an important decision. I liked journalism and I didn't like college. The shift was painless. A few months later, with less than two years' experience in journalism, I was offered a better paid position on the staff of a New York suburban daily, and I accepted.

H. L. Mencken had just begun to edit the *American Mercury*, an exciting adventure in

iconoclasm. His flamboyant treatment of respected institutions added fuel to the flames of my own revolt. From Mencken, I went on to Nietzsche and Schopenhauer and others whose writings challenged traditional values. These values were all critically re-examined, and, in the process, I lost any remaining belief in orthodox Christianity. I also became argumentative on religious subjects, cross-examining friends and even chance acquaintances with the zeal of an inquisitor. I was arrogant and disdainful, an embarrassment to my friends and a bore to everyone else. I thought of myself as an idealist, but I was merely a confused young man looking for some certainty, the finding of which I believed, would be in total rejection of the values I had been taught in childhood.

My reading habits, at first, were confined to writers most likely to help my emancipation from tradition. But these inevitably suggested others, and the process continued. I met persons whom I respected, whose minds were less restricted than my own, and who were not in revolt. Among them was a cultivated man who had an excellent classical library. He had been successful in business, was happily married, generous, and outgoing. Soon I was reading Chekhov and Tolstoy, Henry James and Proust. As my reading broadened, my religious bias diminished. There were still lively debates with my father on my occasional visits home, but his long-established theological convictions were invulnerable to my newer ones, and the discussions ended in stalemate.

When I married a few years later, my former antagonism to organized religion had faded into indifference. The arrival of children confronted me with a problem I hadn't anticipated. My wife and I decided that, when the children were old enough to attend church school, they, and not we, should make the decision. They were eager to go and they had our encouragement. As time passed, I felt an inconsistency in encouraging them in something I had so care-

fully avoided for myself. I also felt I was stubbornly refusing to share an experience in their lives. My position as a parent had been reversed from my position as a son. Was I destined always to be an apostate? Actually, I felt an unsatisfied longing, and wondered if I could find something in church that would answer it.

The pastor of the church in whose Sunday school our children were enrolled was a leader in his denomination. He was an able preacher and church administrator. We were made to feel welcome, and I was determined this time to give it a good try. During our first year, we became members and we attended Sunday morning services with considerable regularity. A year or two later, I was astonished when the minister invited me to become a member of the ruling board of the church. This would certainly be a new role for me. Perhaps I seemed a 'good' man to the church officials who had voted the invitation. I felt, in any event, that I was not a 'bad' man. I tried to be unselfish, self-controlled, and considerate of others. But 'goodness' was something beyond these. Did it not mean that I would have to lead a self-consciously exemplary life as a church official? What would this involve? I drank in moderation and I didn't want to give that up, and I was determined not to be a hypocrite. I explained my doubts to the minister. He replied that other church officials drank moderately and had faults of their own. He ended by saying that the invitation to me had been unanimous and as far as he was concerned it would remain that way.

My new post gave me a closer view of church activity, but did little to open the way for a more spiritual life. My fellow board members were good men, many of them highly successful in business, industry, and the professions. The church itself was a wealthy one. The minister was a veteran of nearly fifty years in the ministry. He had held pastorates in several important churches of the denomination. The one he then held

was regarded as outstanding. He was one of the most dependable men of his sect, highly respected and successful.

Now I discovered that I had lost none of my earlier objections to orthodox Christianity and that I had even developed some new ones. I had never been reconciled to the Christian church's insistence upon its monopoly of truth or that Jesus Christ was the only Son of God. I was disturbed, too, by what I regarded as plainly unchristian inter-faith jealousies, political expressions from the pulpit, and sharp criticism of other religious denominations.

As a board member, I also became more aware of the enormous demands upon a minister's time that seemed inevitable in a growing church community. The inner requirements of the spirit seemed in almost constant competition with the outer demands of the congregation. There was the endless and wearisome round of services, sermons preached at the early Sunday service and repeated at one or more later services. There were weddings, christenings, and funerals, pastoral visitations, seasonal services, and the liaison essential with all departments of the church. There was the endless need for counselling and, unavoidably, area denominational meetings. Perhaps, all of this explained why prayers became so mechanical, delivered without feeling; why so little time and energy were left for spiritual leadership. I wondered what became of a minister's 'call' to the life of spiritual leadership under the heavy strain of pastoral and administrative detail. How often did the young minister's spark become a flame; how often was it overwhelmed and all but extinguished? Or did the struggle end with some kind of a compromise, with the minister making a merely institutional response to dynamic human needs?

I felt myself in conflict. My deep sympathies were with the minister and with what he was attempting to do. My fellow officials were men of integrity, sincere, and dedicated to their duty in helping the church to meet

its responsibilities in the community. I deeply regretted that I could not share their conviction that this was in fact being accomplished.

There was another source of conflict as well. There were sermons that were frequently eloquent and sometimes moving. I would leave the sanctuary emotionally stirred. But the spell never lasted. Whatever hopes I had for a dynamic spiritual growth evaporated in the hours or days that followed, because there was nothing to sustain them. It was a time of disillusionment. I often wondered as I looked around at other members of the congregation if they had found some oasis of the spirit where I had found only a spiritual Sahara. I wondered if the minister himself felt trapped. Was this assurance of his the confident expression of his hope of future reward, or was he, too, groping in darkness? And what of the church? Was this a typical example of American Protestantism; was it not, in fact, the American Protestant church in microcosm?

I had occasionally experienced times of a spiritual longing when I felt something beyond my immediate world which my senses could not grasp, a potential within myself which was not being realized. I wanted to reach out to it, but I didn't know how. For a time I seriously thought of discussing this inner hunger with the minister of my church. I kept putting it off, at first, because of reticence. Then, I rejected the idea altogether. I knew him to be well-intentioned and kind; he would be anxious to help and would willingly give me counsel. But I felt that he would be an uncertain guide, at best, and, by this time, I had had enough of disillusionment.

To my friends and neighbours, my life must have seemed a good one. My business had prospered. I had received recognition in the community. My family life was pleasant; my wife was devoted to our children and to me. Yet, I felt cornered, and this was a paradox for which I had no convincing ex-

planation. It wasn't caused by overwork or the need for recreation. I knew how to play; I had many friends. Why were there times when all of the material advantages obtained through years of hard work and discipline seemed so unavailing? If they failed to bring peace and contentment now, where and when could I find them? The answer plainly was not to be found in more money and more success or in more years for the enjoyment of both.

About this time, I read with more than casual interest an account, in the obituary columns of the *Times*, of the death by suicide of a member of one of America's great families. He had been prominent by birth, and had earned respect and esteem because of his native talents and generosity. He had personal distinction, a good intellect, and, of course, wealth and social prominence. He had been the recipient of honours and decorations from his own as well as foreign governments. He could hardly have had an ungratified wish. What, then, had happened? Why had he found in advancing years, while apparently still in excellent health, that life had nothing more to offer him? This wasn't answered in the newspaper's columns, but it persisted in my thoughts. It made the material rewards of life somehow seem less important.

'It is a mysterious law of nature', Swami Vivekananda once wrote, 'that as soon as the soul earnestly desires to have religion, the transmitter of the religious force *must*, and does, appear to help that soul.'

One night, as my wife and I were leaving the home of some friends, our hostess handed me a book which she said she hoped I would read because she knew I would find it interesting. The book was *Cosmic Consciousness*, and its author, Dr. R. M. Bucke, a Canadian psychiatrist, the biographer and friend of Walt Whitman. It dealt with the advanced spirituality of a number of extraordinarily gifted persons, including the great souls of all time. Plainly, Dr. Bucke did

not believe that advanced spirituality was the monopoly of any one race or religion. Hindus, Buddhists, Jews, and Christians were listed in his pages among the *elite* souls who had experienced cosmic or universal consciousness. He made it appear, too, that spirituality could be cultivated. It was an arresting book. Dr. Bucke argued that mankind is advancing very slowly from lower to higher forms of consciousness, from the simple consciousness of the animals to the self-consciousness of most human beings, and then, to the cosmic or universal consciousness of such great souls as Christ, Gautama Buddha, and Mohammed.

Included in the list of persons who had experienced universal consciousness was Edward Carpenter, an Englishman who had spent some time in India, where he had come under the influence of Vedānta. Carpenter compared cosmic consciousness with Sat-Cit-Ānanda—for which, he said, every *yogin* aspires. Excerpts from some of his books were reprinted by Dr. Bucke.

“The West”, Carpenter wrote, ‘seeks the individual consciousness, the enriched mind, ready perceptions and memories, individual hopes and fears, ambitions, loves, conquests—the self, the local self, in all its phases and forms—and sorely doubts whether such a thing as universal consciousness exists. The East seeks the universal consciousness and in those cases where its quest succeeds, individual life and self thin away to a mere film, and are only shadows cast by the glory revealed beyond.’

As I read on *Cosmic Consciousness*, I was filled with a new feeling of hope. The book seemed like a window, opening for me a life containing unsuspected optimism and challenge. Christ had not been the only possessor of universal consciousness, but this did not diminish His stature in my eyes; it made it seem altogether more credible. It was vastly comforting to learn that there had been a pattern of spiritual experience and revelation from the earliest times, a pattern

of being and becoming, and not of mere knowledge and belief; and it was not limited to any single period in human history or to any one ethnic group.

But *Cosmic Consciousness* was only a means to an end, a signpost along the path of my spiritual search. It pointed to authors and poets whom I now read with new eyes and a new understanding. But I was still only a seeker. I still didn't know where to go. Almost unconsciously, a fundamental change of orientation was taking place. I no longer relied, as I once had, upon the development of the intellect as an end in itself. ‘Knowledge about a thing’, I read in William James, ‘is not the thing itself. . . . If religion be a function in which either God's cause or man's cause is to be really advanced, then he who lives the life of it, however narrowly, is a better servant than he who merely knows about it, however much.’

I was wearied of discussion and debate, and I was looking for a path; I wanted to read and discuss only as much as would help me in my search. It was Edward Carpenter who really decided the direction this search was to take. In one of his books, he spoke of the Hindus as having developed a systematic training for spiritual aspirants. I had never found such a thing in orthodox Christianity. Acquiescence in Christ's teachings and leading a virtuous life did not provide real satisfaction for spiritual hunger. Where then could I find a reliable Hindu teacher? One of the New York newspapers listed the New York Vedanta Society and the time of its service on the following Sunday morning.

The New York Vedanta Society was founded in 1894 by Swami Vivekananda, and was the first society of its kind in the Western hemisphere. It is situated at 34 West 71st Street, not far from Central Park West. I found it on a beautiful May Sunday, a narrow, four-storeyed brownstone row house, austere in its plainness, surrounded by others of its kind in a neighbourhood of

come discouraged by the lack of any demonstrable improvement and give up after weeks or months or even after a year or two. The novelty wears off, and then the work seems hard and unrewarding. Progress is an inch-by-inch affair. The Swami warned me about this. He compared spiritual growth with mountain climbing in his native Himalayas. The distant and seemingly unattainable summit is not reached by crash assault. There is much hard climbing and there are also disheartening descents. One toils painfully up for three or four thousand feet only to find that he must descend two or three thousand feet before the next ascent. In the spiritual life, too, there are discouraging lapses in the progress of an aspirant, but progress is made.

Most improvement is not dramatic. One may be happy if he finds that his often bungling efforts are rewarded with a little more patience, a slight shrinking of his self-esteem. If he finds himself beginning to understand

and allow for persons he once disliked intensely, he will be delighted. It is a milestone in spiritual growth. But the purpose of all this is not just a little spiritual therapy. In time, one should feel, hopefully, a foreshadowing of the love of God, and this should grow each year. There will be times of disheartening ebbings of the spiritual tide, when he will feel no devotion at all. The times of discouragement are brief; better to treat them as though they didn't exist.

If the search is long, one should not become impatient or discouraged. There can be no forcing. I am convinced that the search for God is initiated by Him and cannot be consummated except by His grace. 'The Self is not known through the study of the scriptures, nor through subtlety of the intellect, nor through much learning. But by him who longs for Him, He shall be known. Verily, unto him does the Self reveal His true being.'

THE ROLE OF TEACHERS IN THE BUILDING OF A NEW INDIA

BY SRI C. C. CHATTERJI

RESPONSIBILITY OF TEACHERS

Ours is a nation in the making. The responsibility of national integration and reconstruction in a contemporary context rests with teachers. They are to teach, train, and educate students, impart instruction in all branches of knowledge—liberal and technical—so that the students of today may become worthy citizens of tomorrow, and enrich the nation with their wealth of learning, manhood, and character. We, therefore, require able teachers—teachers of talent and attainment devoted to their profession, aware of the needs of the country, and capable of handling students in the environment of modern times. It is no use harking back to Vedic

times and sighing for the good old days, looking at things with only one eye like the three Grey Sisters of Greek mythology who had only one eye among them. That the *brahmacarya āśhrama* with the *guru* as the central figure, will not reappear in the field of education is a certainty. The teacher, who keeps abreast of the times, and is moved by the *zeitgeist*, is really fit for the responsible duties of teaching with affection, controlling with sympathy and maintaining discipline.

Goethe is said to have remarked that most frightful is the teacher who knows what he has to teach, implying that his knowledge is not to be confined to the subject or subjects he has to teach. He is expected to know

something of everything and everything of something. He has to learn and gather knowledge evermore, like a student of studious habits, so that his pupils may take the cue from him. He occupies an important position at all the stages of education—primary or secondary, college or university; and, as his experience matures and his knowledge deepens into wisdom, he becomes a creative artist of life. He makes men out of raw materials and breathes into them high thoughts of the True and the Good and the Beautiful, thus enabling them to become leaders in every walk of life, welding the various peoples of the country into one nation.

SCARCITY OF TEACHERS

But teachers of the right type are scarce. The profession of teaching has no attraction for men really qualified to do the work of a teacher. They prefer any other profession to this poorly paid one; or they leave their homeland to earn their livelihood in a foreign country which holds out brighter prospects in life. 'The teachers' lot today, under an Indian government, remains as poor as in the days of foreign domination, and their cry continues to be: 'God makes teachers of those people who are miserable in life and low down in fortune.' And no wonder. The salary they generally get does not provide them with the bare necessities of life; they are never free from want and consequent worry. They have to try other means to eke out their meagre income from the profession. The recommendations of the University Grants Commission did not go far enough to make life any the easier for them in these hard times. Some of them take to writing notes, or cribs, or guide books to earn an extra naya-paisa. Others, not capable of writing them, depend upon private tuitions, sometimes securing more than they can manage. Being thus busy, the teachers cannot devote as much time to their work as they ought to; nor are they worried for not discharging their duties

as well as they should; for they are not too enamoured of the vocation which brings them neither the wherewithal of living, nor any position in society, nor any status in his community. The days of Goldsmith are gone when villagers used to gape in wonder at the prodigious amount of learning that the small head of a village teacher could carry. This is a dismal picture of the teacher's life and the teaching profession, but not far from reality. Very few are the teachers who are dedicated to the profession and find pleasure in teaching or who do their work with joy and get in return due respect and proper remuneration.

STUDENTS IN GROWING NUMBERS

On the other hand, the number of students is on the increase. In all schools, colleges, and universities their number is heavily disproportionate to the number of teachers. In one decade (1947-1957), the number of primary students increased from about one crore to more than two crores; and the number in the universities rose from three lakhs to eight lakhs. It is expected that in another decade, the number of students in the country is likely to increase to a number ensuring a comfortable percentage of literacy, comparable with other advanced countries. Even a villager, who did not value learning more than the talk of poor Poll, has now become school-minded. Many of them are anxious to have the benefit of education for their children which they did not enjoy. But as there is little facility in rural areas, the students of villages migrate to the nearest city and populate the populous schools.

Almost all schools and colleges are overcrowded; so much so that classes are held in two or three shifts—some students attending in the morning, some during the day, and some in the evening. But the overcrowding has reached such enormous proportions that these shifts do not serve any useful purpose. If primary schools are started in every locality in the rural areas by Gram Panchayats with the help of local teachers who have awakened

to the needs of the day, the pressure on urban schools may be reduced to a great extent. These schools may be basic schools, where the teachers are competent enough to give the children their first lessons in various subjects, and to train them in some handicraft, too. Not that the little creators may earn while they learn, but that they may learn in the midst of the joys of creation.

If the problem of overcrowding is not tackled at this stage in the above or some other feasible manner, it may present great difficulties at the secondary stage. In a large crowd, there can be no atmosphere of peace and quiet, and, therefore, no serious work can be done by teachers or students. The teachers will not be able to control the large number of grown-up students attending their classes. There can be no personal contact between the teacher and the taught in such circumstances. So, the students are left all alone without the influence or the guidance of the teachers, and become an easy prey to the machinations of the demagogues of our country. Then, they learn other lessons from these so-called leaders. The first important and useful (!) lesson they learn is to go on strike on the flimsiest pretext; secondly, to defy authority and to create confusion on every occasion, specially in schools, colleges, and examination halls. The consequence is that the mind of these youngsters is distracted; they are disinclined to do any work seriously, and there is no restraint or discipline in their life.

STUDENT INDISCIPLINE

So, the accusation of indiscipline, however justified, has to be carefully looked into before it is levelled against the student community. If there were qualified teachers of scholarship and personality, they could have brought the students under their influence with precept and example, and indiscipline might not have spoilt the character and life of many a promising boy. Secondly, if the

political parties had not broken up the student world into groups of party-politics, and labelled them for their own to gain some narrow selfish end, indiscipline would not have brought the students to the door of ruin. The acts of indiscipline on the part of students have assumed such proportions today that schools, colleges, and universities have to be closed down for indefinite periods in order to save the skin of the authorities concerned. If their grievances are not redressed to their satisfaction, they imprison some of the top men in office-rooms, or classrooms, or even bath-rooms and keep them there for long hours, till they are rescued by a police force. Poor students! they do not see, perhaps they cannot see, what harm they do to themselves in particular, and to the country, in general. They have been led astray by our political leaders and have been hoodwinked for their political game.

If our students can become indisciplined under the imposition of false prophets, they can certainly grow into obedient, well-behaved, disciplined students, becoming what their country, their parents, and their religion want them to be, under good guidance. Discipline begins at home. Parents prepare the ground and sow the seed in proper season. The work of the parents is to be continued outside the home, too—in school and college, in society and public life.

Our schools and colleges are mostly situated in a modern city, which is, says Alexis Carrell, an abomination of desolation, where there are a hundred and one allurements to tempt the mind of the students. There they are allowed freely to enjoy 'all the hectic fun and pleasure of modern civilization'—pictures, musical soirees, dance and drama, picnic parties, youth festivals, political fanfaronade, and others of the like. No repression or inhibition is to be exercised to put a check on their emotional excesses, for, the psychologists say, they impede the growth of young men, both physically and mentally. Besides these, there may be other reasons why our young

men have become lax in observing rules of conduct.

PRIMARY EDUCATION

To maintain discipline among the students and to meet the challenge of the times, highly qualified teachers, who are well paid, are necessary to take charge of little children in the primary classes. The general practice is to leave them in charge of teachers who are least qualified to take care of them—to study their nature and to mould their supple minds. They have neither the discerning eye, nor the dedicated spirit of real teachers, who can find in them the material for the future re-construction of our nation. With the spread of primary education and the appointment of suitable teaching personnel, more and more material will be available for the building up of a great nation and for evolving a truly national education. As India is eighty per cent rural, primary education should become universal in the rural areas. The UNESCO lays stress on primary and secondary education, both general and technical, but universal primary education is the target which has been set up for Asia. We shall fall in line with the Organization when primary education is spread to our villages, and further ground is prepared for its development in the whole country.

In the primary classes, the children will begin with the three R's and the rudiments of other suitable subjects dealt with in carefully chosen text books; but they will also learn how to make things for themselves and be trained in the practice of some art and craft. But the children must be left to themselves; they must have freedom in their work and play, like the children of Tagore's Shanti Niketan, so that they may learn to rely upon their own resources. Of course, the teacher will be there to help and encourage them as they themselves help one another, and to see that they do not get into any difficulty. Dr. Montessori says: 'The child who has never learned to act alone, to

direct his own action, to govern his own will, grows into an adult who is easily led and must always lean on others. . . . The obedience which is expected of a child, both in the home and in the school—an obedience admitting neither of reason nor of justice—prepares the man to be docile to blind forces. . . . In the midst of these adaptations and many others which set up a permanent inferiority complex, is born the spirit of devotion—not to say of idolatry—to the *ceidotieri*, the leaders.'

SECONDARY STAGE

When the students of these primary schools pass on to the secondary stage, their education is to be continued on the same lines. If the syllabuses have been prepared with reference to students and teachers, and text books are related to the facts of life, the teachers will find it easy to co-ordinate their work with what has gone before. But their approach to the subjects that the students have to learn will now certainly be more analytical in method, and deeper in sense. Another language will have to be added now to the mother tongue which must have been the medium of instruction in the primary classes. It will, in most cases, be Hindi, the national language. But the introduction of this language may become the cause of a gap, as is seen today, between State and State, instead of being a bond of unity. Some States adopt it as the medium of instruction, relegating the regional language to a second place; some treat it as a 'second language' to be taught only thrice a week, zealously guarding the interests of the State language; again, where Hindi is the State language and the mother tongue of the students, no other language is thrust upon the students. Under these circumstances and in the midst of this freedom of choice, the teacher has to see that the new virus of 'linguism', which is poisoning the life of many people, does not infect the minds of the students. They must be impressed by the liberal attitude of the teacher who appreciates the beauties of

other languages and embellishes his own with them.

When the students have gone up a few classes, English has to be added as a compulsory subject. The enthusiasts of Hindi wanted to do away with it and had made preparations for its interment in a few years. But better sense has prevailed and it is going to be used as an 'associate' language with Hindi. Teachers will do well to take it up in their classes as seriously as any other subject, for this is the only language which helps the students to continue their higher studies in any university. There are no books in Hindi dealing with statics or dynamics, physics or chemistry, law or medicine. Students will be severely handicapped if they are not well grounded in English before they leave school. And, generally speaking, we do not see any reason why we should deprive ourselves of the riches of English language and literature.

Now, also, is the time for the teacher to observe carefully if some of his students have any natural bias towards any special art or craft. They should be diverted from the middle school or high school stage and sent to technical schools, which, it is assumed, have come into existence in sufficient number by then. All such students must be prepared for their vocation and not allowed to drift aimlessly along the current of general education. Others are to get all the help they require to pass beyond the secondary stage and enter the university.

AND AFTER

The teachers of our degree colleges hold a highly responsible position, for they turn out graduates who may be the future teachers of our schools and lecturers in our colleges, or who may become students in the universities for post-graduate studies. The instructions they impart, the influence they exercise, the character they mould will establish a tradition of the degree college to which they belong. And the university student will further

develop what he learnt in the primary classes—his sense of self-reliance and self-discipline, and add to it self-knowledge, with an awareness of the higher values of spiritual ideals. These students cannot be bamboozled by political mountebanks.

THE GOAL

Realizing as he does the aim of higher education, the teacher not only sees to the development of the physical, mental, and spiritual powers of his students, but he also teaches them to want to know, to ask questions about things that are and things that are to be, so that they may widen the frontiers of knowledge. This is the type of young men whom the true teacher sends out in the outer world, infused with regard for the dignity of all kinds of work they may have to do for the welfare of their country, the fulfilment of their ambition, and the good of their community. But they should be above all communalism, provincialism, and linguism that have disintegrated the country so long. They are proud to call themselves citizens of India, of which there are very few in our country, though they may belong to Bihar or Bengal, Madras or Maharashtra. There is yet another thought the teacher must have taken care to instil into the youthful mind of his students: it is, 'The fear of God is the beginning of wisdom'. Without this idea of a divinity that shapes our ends, no education is complete or effective in life.

The teacher who has developed the potentialities of his students by systematic training, instruction, and discipline, may claim to have raised the mental and moral level of the nation. He has deeply stamped upon their minds the lesson he has himself learnt in life in these words: 'One must learn little by little, by exercises repeated every day to establish order in one's life, to accept one's self-imposed discipline, and to be one's own master. One must learn to train oneself by small and frequent efforts to dominate one's feelings, one's nervousness, pride, laziness,

weariness, and suffering. Such an apprenticeship is indispensable to any civilized person' (Alexis Carrell : *Reflections on Life*).

When our teachers have equipped their students with physical health, intellectual aptitude, and moral strength and have made them aware of the divine presence in themselves, as in others, it is then that they will be in possession of materials with which to build the temple—to use a favourite word of Pandit Nehru—of a New India. But, in the rush for the industrialization of New India—which, by the way, did not have the blessings of Mahatma Gandhi, Gurudeva Tagore, or Sri Aurobindo—and the specialization of trained technicians, technologists, engineers, etc., we must not lose sight of religion and God which are of greater value in the building up of a nation than science. 'Religion is an illusion', 'God is a myth' are grave utterances, but not meant for the people of the land of religion and philosophy, as India is reputed to be. If the builders of our nation depend upon physical science only, without any faith in spiritual force, they will be building upon sand; and, when the wind will come and the storm will blow, the structure will be razed to the ground. The sound of a warning-bell comes from across the Atlantic, struck by a people who have taken long strides in the domain of science,

covering not only the earth below, but the space above. The Americans have counselled themselves, saying: 'Our studies of pure science, of history, of philosophy, and of literature must advance hand to hand to create a spiritual awareness and sensitivity, without which our material achievements will, in the end, come to dust and ashes' (*Span*, September 1961). To emphasize this view, the teacher may pointedly quote to the students: 'Mastery of the inner world with a relative contempt for the outer, must inevitably lead to great catastrophes. . . . Mastery of the outer world, to the exclusion of the inner, delivers us over to the demoniac forces of the latter and keeps us barbaric, despite all outward forms of culture. The solution cannot be found either in deriding Eastern Spirituality as impotent, or by mistrusting science as a destroyer of humanity. We have to see that the spirit must lean on science as its guide in the world of reality and that science must turn to the spirit for the meaning of life' (Preface to *The Secret of the Golden Flower*). The teacher could not have done better than to impress upon the students of this age of science that righteousness exalts a nation, but that righteousness should rest on the basis of God and religion. That is the New India we are waiting to see.

NOTES AND COMMENTS

TO OUR READERS

The law of Karma is one of the cardinal tenets of Hindu religion, but, at the same time, a point of controversy also. Dr. Roma Chaudhuri, M.A., D.Phil., Principal, Lady Brabourne College, Calcutta, who is well known to our readers, questions in her article the charge of 'fatalism' in the law of Karma, and says that, though the law of Karma is a

fact in operation, the individual is not wholly bound down by fate and can work as a free agent. 'The *jīva* is a complex being, determined by his past, yet determining his present and future', she says, and that correctly. . . .

Sri Swaroop Chandra Jain, B.A., B.Ed., is a research scholar working under Professor P. S. Naidu, at Vidya Bhawan, Udaipur. In

his article, 'Pedagogical Principles in Jaina Philosophy', he has shown how the Jaina *ācāryas* lay stress on a planned development of moral and academical attainments of their pupils, and how that education helps one prepare for the attainment of *mokṣa*—the goal of each soul. . . .

Dr. P. S. Sastri, M.A., M.Litt., Ph.D., Head of the Department of English, Nagpur University, is well known to the readers of *Prabuddha Bharata*. Writing about 'The Individual', he, with the help of the familiar analogy of reflections, discusses the nature of the individual self; and, after interesting questions and answers, states that, just as the reflection is the same as the original, in spite of seeming distortions and differences, similarly, the individual self is also identical with the Absolute. . . .

Mr. C. H. MacLachlan of New York is an ex-editor and publisher of *The Long Islander*, the journal started by Walt Whitman in the year 1836. In his article, 'To Vedānta through Unbelief', he narrates how his 'spiritual longing' one day brought him casually to the New York Vedanta Society, and how he was impressed gradually by the catholic teachings of Vedānta which provides a better understanding of one's own religion. Mr. MacLachlan is correct when he says:

'I have attempted to understand Vedānta in terms of the religion of Jesus, and the religion of Jesus in terms of its relation to Vedānta, and I have found both helpful.' . . .

Sri C. C. Chatterji, M.A., of Bombay, who contributes often to *Prabuddha Bharata*, writes in this issue on 'The Role of Teachers in the Building of a New India'. While discussing the necessary forms and requirements during the different stages of education, viz. primary, secondary, and university stages, he says that the object of education should be to supply 'materials with which to build the temple of a New India'. Therefore,

apart from imparting thorough education, 'the teacher could not have done better than to impress upon the students of this age of science that righteousness exalts a nation, but that righteousness should rest on the basis of God and religion'.

BADNESS, MADNESS, AND FOLLY

Professor A. G. Javdekar, Head of the Department of Philosophy in the M. S. University of Baroda, while writing about the problem of immorality in the April 1962 issue of *The Philosophical Quarterly* raises a very interesting question: 'Does a man sin because he is morally evil in nature, or because he is ignorant, or because he is insane?' To answer this question, he says: 'Different views have been held. . . . It is believed that there are men who are naturally bad. . . . Such men recognize evil to be evil, but have no intention to be good. . . . Another view is that man's badness is a sort of mental disease. . . . The crime is a resultant of certain social-psychological situations over which an individual has no control. The cases of delinquency, for example, are due mostly, to disorder in family life. . . . Poverty is another factor of great importance. In order to satisfy hunger, man is goaded on to crime. . . . The roots of crime are not so much in morally evil nature of the individual as in the deeper psychological and social make-up of his personality. . . . The third theory . . . is that virtue is knowledge, vice ignorance. . . . This theory denies that men are by nature bad or good, it also denies that vicious men are psychological cases of insanity, whether temporary or lasting; it rather finds the root of evil in ignorance or folly, and of goodness in knowledge or wisdom.'

While discussing these different points of view about the causes of immorality, Professor Javdekar makes an analysis of all these and shows that none is a complete

and correct answer to the question raised in the beginning. But he finds out a 'valuational harmony in all the theories.' 'Whether a man is called bad or mad or stupid', he continues, 'in one way or the other, the reference is to his sense of values. The stupid man is ignorant of values, the mad man has a deficient sense of values, and the bad man has a perverse sense of values. No description is exclusively correct and yet everyone of them has a modicum of truth in it. When we commonly use all these terms indiscriminately, we are not far from truth. Some men are at once bad, mad, and foolish, as some others are good, sane, and wise. Harmony, balance, and equilibrium characterize wisdom, sanity, and goodness. Disharmony, imbalance, and inequilibrium characterize folly, insanity, and badness.'

Here, Professor Javdekar refers to the Vedāntic point of view in this regard, and says: 'The above theories of good and evil have been beautifully reconciled in the Vedānta. It recognizes that ignorance (*ajñāna*) is responsible for all evil, and that knowledge alone liberates a person from evil. As a matter of fact, this fundamental fact of knowledge as the way to salvation is the common teaching of all the

systems of Indian philosophy. Ignorance or folly is a form of insanity, and wisdom alone is sanity. The innateness of goodness and evil is also explained on the Vedāntic theory. Man's nature (*prakṛti*) is made of the three *guṇas*, and it is the predominance of the *rajas* and the *tamas* that is responsible for his passions. These are responsible for giving rise to sin. Through the preponderance of *sattva*, sin is overcome. But the Vedānta insists that so long as the moral agent identifies himself with the *guṇas* or *prakṛti*, there is an innate tendency to evil. It is only when he transcends *prakṛti* and knows his true Self that he realizes his fundamental being, fundamental knowledge, and fundamental goodness (*sat-cit-ānanda*). Not *prakṛti*, but Brahman is his real nature.'

Therefore, the origin of evil is ultimately traced to this ignorance—the veil of *avidyā*—which covers, as it were, the knowledge of the Self. So long as ignorance persists, the conflict between good and evil remains; and so long as conflict remains, there is the chance for commission of evil. It is only by the knowledge of the Self that these conflicts cease, and the Ātman, free from all dualities, shines in the glory of its oneness and purity.

REVIEWS AND NOTICES

HOW TO IMPROVE YOUR MIND. BY BARUCH SPINOZA. Published by Philosophical Library Inc., 15 East 40th Street, New York-16. Pages 90. Price \$ 2.75.

Benedictus De Spinoza, the author of this book, who lived in the seventeenth century needs no introduction. Although he was dependent to a great extent on the predominant philosophy of his time, the boldness and clearness of his rational mind made him an outstanding philosopher of the modern period. He firmly believed that God could be known if we only knew how to approach Him with an improved mind, i.e. a mind which had attained intellectual perfection and full free-

dom. He also believed that man was bound by nature to the passions of greed, lust, ambition, hatred, etc., and, as such, had suffered pains and tortures in this life.

The philosophy of Spinoza may be summed up in the following words: It is only through the attainment of the life of pure reason that one can be free from his bondage to the lower level of existence. It is in this rationality that one is able to enjoy complete intellectual freedom which alone is necessary for living the life of the Spirit. The lower passions of the human mind, which are directed to perishable objects, are passive, whereas active emotion springs from pure reason and has for its eternal object the intuition of God. For

Spinoza, the only path to freedom from painful existence is to become overwhelmed by the rational love of God.

The book under review will serve as an easy introduction to Spinoza's philosophy.

DR. ANIMA SEN GUPTA

CALM DELIGHT. BY ELSIE CHAMBERLAIN. *Published by Hodder and Stoughton Ltd., London EC 4. Pages 159. Price 2sh. 6d.*

Thoughts in this book express the spiritual implications of the writer's favourite hymn 'Calm Delight'. The book has purposely been divided into thirty-one chapters, each chapter for each day of the month. It has so been written that the reader has material not only for praying but also for thinking. The purpose of the book is to justify the ideals of Christianity as against polytheism, agnosticism, atheism, etc.

Christianity does not preach giving up of worldly enjoyments. However, 'your enjoyment of the world is never right till every morning you awake in heaven'. The eternal joy is the condition of the transitory enjoyments. Like several others, the present writer has a pessimistic attitude towards the contemporary civilization. 'The condemnation of us is not that we're wicked, but that we're futile. It wouldn't make any difference if we'd never been born. We are "already dead".' There is a valid ground for our writer's pessimism. Our present-day glamour of scientific discoveries and inventions blinds our vision of the deeper wonders concerning the ultimate principle of the universe.

The above discussion is meant to give some idea as to the nature of the book. Though its aim is narrow, yet it is a significant contribution to the literature on religion. Most of the ideas expressed in defence of Christianity are equally applicable to any religion whatsoever. Religion, as the writer himself defines, 'is the thirst for God'. And this thirst is not limited to any particular individual or race. It is universal. The writer thinks it silly to believe that 'all faiths are alike'. However, if 'faith' means 'religious faith', then all faiths are alike. Christianity is just one way, not the only way, of reaching God. The ultimate question of life is not 'who thinks what power works behind the universe', but simply 'what power works behind the universe'.

In publishing this book, Chamberlain has done a service not only to Christianity but to religion in general.

SURESH CHANDRA

FIRST QUESTIONS ON THE LIFE OF THE SPIRIT. BY THOMAS E. POWERS. *Published by Hodder and Stoughton Ltd., London EC. 4. 1960. Pages 224. Price 15 shillings.*

As the name suggests, the book under review is a

devotional treatise written in the pointed vernacular of a layman for laymen.

It is true that the spiritual plane of human life with all its super-sensible manifestations is still an unexplored region of deeply-laid mystery; for this world has not been traversed successfully by any man. Only suggestions and hypotheses have been made in regard to the mysteries of life. Against this background, the book will be found interesting because it is an attempt to find out the questions which generally arise in the mind of a man about the life beyond. The author has also sought to give some indications as to where and how one may find answers to these questions for oneself, enriching his book in the process with numerous quotations from various scriptures of the world as well as sayings and writings of great saints.

The book, besides providing useful answers to various questions that rise in the minds of spiritual aspirants, would be a valuable guide to all those interested in para-psychology.

DR. ANIMA SEN GUPTA

1. **THE COLLECTED WORKS OF RAMANA MAHARSHI.** EDITED AND ANNOTATED BY ARTHUR OSBORNE. *Indian edition. 1959. Price Rs. 5.*

2. **GURU - RAMANA - VACHANA - MALA.** BY "WHO". *Pages 72. Price Re. 1.*

Both published by Sri Ramanashramam, Tiruvannamalai P.O. South India.

Down the ages, the spiritual life current of India has thrown up huge waves, and these form the saints and sages of India who have appeared from time to time on this soil. Sri Ramana Maharshi belongs to our own times. For more than fifty years, he remained at the hill of Arunachala at Tiruvannamalai in South India and acted as a spiritual beacon to many a struggling soul both in the East and the West. Though not highly educated in the ordinary sense, his spiritual insight and constant identity with the Self brought forth spiritual instruction in poetic language to the earnest devotees who had gathered round him.

The first work under review is a collection of these works of Maharshi. The book is divided into two parts: the first contains his original works, and the second consists of adaptations from his sayings and his translations of some Sanskrit works.

The second work is a booklet containing the translation of the Maharshi's profound teachings, originally written down by Sri Muruganar, one of his disciples.

Sri Ramana Maharshi's works explain non-dualistic Vedānta in simple words that come naturally to a man of Self-realization. The religious-minded public owe

their gratitude to the Ramanashramam for making the teachings of the Maharshi available in a single volume.

S. S.

1. BAPU AS I SAW HIM. BY RAMNARAYAN CHAUDHURY. Pages 274. 1959. Price Rs. 2.50 nP.

2. STRAY GLIMPSES OF BAPU. BY KAKA KALELKAR. Pages 166. Revised second edition. 1960. Price Rs. 2.

Both published by Navjivan Publishing House, Ahmedabad.

After a great man passes away, the influence of his personality is kept up through biographical literature on him, gathered from various persons, who had come in close contact with him. A voluminous literature has already grown up around Mahatma Gandhi's life and teachings. Yet, fresh reminiscences are being written down every day by many more people, thus adding to the valuable information on Gandhiji.

The first of the two books under review contains the reminiscences of the author which he had originally published in book form in Hindi. These have now been translated for the benefit of readers in English. These reminiscences reveal many facets of Gandhiji's personality. The magnanimity of a great leader unfolds itself through his small, day to day actions. Here are some anecdotes on Gandhiji, which show his concern even for the smallest details of his every day work, and his meticulousness in doing the most insignificant daily chores. Some of the incidents illustrate Gandhiji's strict adherence to principles, at the same time relaxing the method of observing them, whenever occasion needs it. These reminiscences can be read with profit by everyone.

The second book is in its second edition and that fact itself testifies to its popularity. Known for his versatility, Kaka Kalelkar tells his reminiscences of 'Bapu' with a vivid humour and telling effect, thus making them most interesting reading, besides throwing much light on one of 'history's greatest, yet strangest figures'. We are sure that this book will have a prominent place in Gandhiana.

S. S.

THE STORY OF A DEDICATED LIFE. (THE BIOGRAPHY OF SWAMI RAMAKRISHNANANDA). Published by Sri Ramakrishna Math, Mylapore, Madras-4. Pages 216. Price Rs. 3.

This is the second edition of the life of Swami Ramakrishnananda, one of the *sannyāsin* disciples of Sri Ramakrishna, who had an important role to play in the organization of the Ramakrishna Order and its Madras centre.

Those acquainted with the lives of Sri Ramakrishna and Swami Vivekananda, and the early period of the Ramakrishna Math and Mission, can easily recall how Swami Ramakrishnananda devoted himself to the worship of the Master at the Baranagore monastery, how he looked after the physical needs of his brother disciples when they were absorbed in *sādhanā*, and how amidst great odds, he established the work in Madras on a firm foundation. His life, which was a complete dedication to the cause of the Master, was a source of inspiration to all those who came in contact with him. No one can read the pages of his biography without feeling spiritually uplifted.

We wish this valuable publication, written in a laudable manner, had been printed and produced better.

S. S.

ALL MEN ARE BROTHERS. COMPILED AND EDITED BY KRISHNA KRIPALANI. Published by Navjivan Publishing House, Ahmedabad-14. Pages 253. 1960. Price Rs. 3.

International politics today is suffering from a variety of ailments. Worst of them is fear and hatred; and the best remedy for these is the great ideas of truth and non-violence, as practised and preached by one who only some fourteen years ago was amidst us as a living example of these principles—Mahatma Gandhi. The UNESCO deserves the congratulations of the world for collecting and publishing under the beautiful title 'All Men Are Brothers' the life and thoughts of Gandhiji, as told in his own words in his numerous speeches and extensive writings.

The book under review is the Indian edition of this valuable publication. Krishna Kripalani has exercised 'great care and discrimination' in bringing within the compass of this small volume the essence of the life and thoughts of Gandhiji. Dr. S. Radhakrishnan's thoughtful introduction adds to the value of the book. The selections in the first seventy-three pages are autobiographical and the rest are arranged under suitable captions, namely, Religion and Truth, Means and Ends, Ahimsa or the Way of Non-violence, Self-discipline, International Peace, Man and Machine, Poverty in the midst of Plenty, Democracy and the People, Education, Women, and Miscellaneous. Needless to say, Gandhiji's thoughts on these subjects are of immense value, for they have for their basis spiritual values which, though so essential for our real sustenance, are at a discount today throughout the world.

Gandhiji's ideas are too well known to be repeated in this short review. His message is the tonic for the wretched condition of world politics. May every one of us strive to fulfil his parting hope: 'After I am gone, no single person will be able completely to rep-

resent me. But a little bit of me will live in many of you. If each puts the cause first and himself last, the vacuum will to a large extent be filled' (p. 73).

S. S.

JEAN PAUL SARTRE: TO FREEDOM CONDEMNED. BY JUSTUS STRELLER. TRANSLATED WITH AN INTRODUCTION BY WADE BASKIN. *Published by Philosophical Library Inc., 15 East 40th Street, New York-16, 1960. Pages 163. Price \$ 3.*

This small but valuable work on Sartre's philosophical views by Streller originally appeared in German. Now, it has been made available to the English readers by Baskin. Though as a philosopher, Sartre, like Russell, is well known to the outside world, he does not, however, share the popularity of Russell in either of the two worlds. Sartre is hardly understood by the literary critics because of the reason that they find his literature too philosophical; and philosophers fail to appreciate him since they find his philosophy too literary and obscure.

Streller's book is a key to Sartre's literature. But one who fails to understand Sartre's work will find it equally difficult to understand Streller's book. It is for this reason that Streller is cautious enough to provide a 'synopsis of Sartre's world'. One who first studies this 'synopsis' (pages, 134-154) together with the 'Key to Special Terminology' (pages 159-163) will, perhaps, understand the whole of *To Freedom Condemned*. And one who begins with this book will perhaps understand the whole of Sartre's 'Being And Nothingness'.

Streller begins his discussion with Sartre's notion of 'things', which possess 'being-in-itself' and are 'in-themselves'. Things are different from 'men' who possess 'being-for-itself' and are 'for-themselves'. The 'for-itself' in Sartre's philosophy has an ontological status, and so, it should not be confused either with any metaphysical concept such as soul or Spirit, or with any epistemological concept such as knower or experiencing subject etc. Streller has given the gist of Sartre's philosophy in saying: 'The for-itself has brought into the world not only nothingness and the dangerous possibility of negation but also the consequences of both: Freedom and along with it human existence.' The 'for-itself' brings 'nothingness' with its upsurge in the world, and it is because of this nothingness or the possibility of negation that 'freedom' is realized. The realization of freedom brings with it the feeling of 'anguish'. A conscious being also feels 'nausea' when it finds disorderliness and multiplicity of things in the world. It is to avoid these feelings, that one is led to cultivate what Sartre describes as 'bad faith'. Bad faith is nothing but self-deception through which one attempts to deny one's freedom. It expresses one's longing for being-in-itself. In 'other's look' and also 'in

love', this longing seems to be satisfied. But one strives for the status of being-in-itself only on the condition that one's consciousness is not lost. So this striving is really absurd and contradictory.

The above discussion is an attempt to summarize the views expressed in Streller's book, so as to give an idea as to the nature of problems discussed in it. Baskin has really done a highly commendable work by translating this book in English. Those who are interested in Sartre's existentialism will find it a very useful guide.

SURESH CHANDRA

THE MESSAGE OF SAINT THAYUMANAVAR. BY K. RAMACHANDRA. *Published by the author from Jayanthipura, Talangama, Ceylon. 1961. Pages 67. Price not mentioned.*

This booklet is revised and enlarged from a paper read by the author at the International Congress for the History of Religions, held at Marburg University, West Germany, in September 1960. It outlines the life and teachings of Saint Thayumanavar, who lived in the Tiruchi district of Madras state, during the eighteenth century. The author tries to show that the saint was a man of realization and he preached the harmony of religions as well as the ideal of renunciation by example and precept. The four appendices contain in Tamil (i) selected verses of the saint, some of them with English translation, (ii) similar verses from other Tamil saints, (iii) the verses of Thayumanavar, selected by Sri Ramana Maharshi, with their English translation, and (iv) a Tamil hymn on the saint by one of his disciples.

The booklet offers a true glimpse into the life and teachings of this great saint.

S. S.

SANSKRIT—BENGALI

RATNAMĀLĀ. COMPILED BY SWAMI MEDHANANDA. *Published by Sri Sailendra Nath Pal, 18 Natabar Pal Road, Howrah. To be had of Pal's Englineering Co., Natabar Pal Road, P.O. Dasnagar, Howrah. Pages 231. Price not mentioned.*

The book under review is an anthology of Sanskrit verses, appositely christened 'String of Pearls'. The late Swami Sankaranandaji Maharaj, who was till recently the President of the Ramakrishna Math and Mission, had picked these precious beads during his long journey in the realm of Spirit. Whenever he chanced to come across a saying, strikingly epigrammatic or deeply spiritual in content, he used to note it down. His gleaning continued through decades during which period he covered a wide tract of Sanskrit literature. The present compiler has topically arranged the verses

under the following heads: The Nature of Guru and Brahman, The Divine Immanence, Taking Refuge at the Feet of Mukunda, Ways of Divine Realization, Karma-yoga, Jñāna-yoga, Bhakti-yoga, and miscellaneous sayings of deep ethical import.

The learned compiler has translated the verses in elegant Bengali. These would be a treat, both literary and spiritual, and are eminently worthy of being a vademecum, like the *Bhagavad Gītā*, to all in quest of a life divine.

PROFESSOR J. C. DATTA

SANSKRIT—KANNADA

VIVEKACŪDĀMANI OF ŚĀṅKARA. TRANSLATED INTO KANNADA BY SWAMI ADIDEVANANDA. Published by Ramakrishna Ashrama, Mysore. 1961. Pages 286. Price Rs. 4.

Vivekacūdamāni, or the 'crest-jewel of discrimination', is a masterpiece and most well known among Śāṅkara's minor works. The philosopher-saint Śāṅkara has brilliantly summarized in nearly six hundred beautiful Sanskrit verses the essential teachings of Advaita Vedānta. The work being the fruit of his own realization, its teachings go straight to the heart of the readers; and, also, it forms an excellent spiritual vade-

mecum to *sādhakas*. The aim and utility of *Vivekacūdamāni* can be best expressed in Śāṅkara's own words: 'For those who are afflicted, in the way of the world, by the pain of thirst caused by the scorching sunshine of misery, and who through illusion wander about in a desert in search of water—for them here is the triumphant message of Śāṅkara pointing out, within easy reach, the soothing ocean of nectar, Brahman, the One without a second, to lead them to liberation' (verse 579).

The book under review is a Kannada rendering of this valuable work. The learned translator, Swami Adidevananda, has been doing immense service to the Kannada-knowing public by making available to them, at economical prices, lucid translations of religious classics of Hinduism in which are enshrined its hoary spiritual wisdom. The book under review contains the Sanskrit verses, word for word meaning, followed by translation and notes, written in clear and elegant style. The topic headings given in the beginning will greatly help the readers. It would have been more useful if these headings were also inserted in their proper places in the body of the book. An index to verses would have added to the utility of the book. The book is neatly printed with an attractive get-up.

SWAMI NAGESHANANDA

NEWS AND REPORTS

THE RAMAKRISHNA MISSION, NEW DELHI

REPORT FROM JANUARY 1960 TO MARCH 1961

Religious Work: Worship, *bhajanas*, and meditation were conducted in the Mission's temple, and regular discourses and religious celebrations were organized.

Medical Work: *Outdoor General Dispensary*: During the period under review, 54,024 patients were treated; of these, 14,766 were new cases. The treatment is mainly based on the homoeopathic system.

Tuberculosis Clinic: The Clinic is equipped with an observation ward of 28 beds, equally divided between male and female patients. *Indoor department*: Total number of cases treated: 539 (new cases: 275; repeated cases: 264). Daily average of beds occupied: 23. *Outdoor department*: Total number of patients treated: 1,48,911 (new cases: 2,390; repeated cases: 1,46,521).

Home Treatment Scheme: Under this scheme, male and female health visitors and doctors are deputed to localities lying in the zone allotted to its jurisdiction

to establish contacts, educate suspects in health rules, and to give treatment to those unable to attend the clinic in person.

Cultural and Social Education Work: The number of weekly religious classes conducted within the Mission premises and outside during the period under review was 35 and 42, with a total attendance of 45,600 and 4,135, respectively. The total number of all the talks and lectures was 291, with a total attendance of 88,340.

Celebrations: The birthdays of Śrī Kṛṣṇa, Jesus Christ, Buddha, Nānak, and Śāṅkara were observed with due solemnity. The birthdays of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda were celebrated on a large scale, with various functions, as usual.

Library: Number of books in the library (including the children's section): 11,650. Number of books added during the period: 1,070; number of books issued: 16,218. Number of daily newspapers: 14; number of periodicals: 123; average daily attendance: 360.