VOL. LXXI

MARCH 1966

Prabuddha Bharata

OR

AWAKENED INDIA

By Karma, Jnana, Bhakti, and Yoga, by one or more or all of these the vision of the Paramatman is obtained.

Editorial Office
MAYAVATI, ALMORA
HIMALAYAS

Publication Office
5 DEHI ENTALLY ROAD
CALCUTTA 14

PRABUDDHA BHARATA

MARCH 1966

CONTENTS

PRABUDDHA BHARATA

A MONTHLY JOURNAL OF THE RAMAKRISHNA ORDER

(started by Swami Vivekananda in 1896)

Annual Subscription: **India, Burma, and Ceylon, Rupees Six: Foreign, Fourteen Shillings; U.S.A., Four Dollars.**

(Only Annual Subscriptions are accepted)

Single Copy: Inland, **Sixty paise** :—: *Packing and delivery free*

1. *Prabuddha Bharata* appears regularly every month. Subscribers are enrolled throughout the year but with effect from **January or July.** Complaints of nonreceipt should reach our office within a reasonable time, otherwise duplicate copies may not be supplied *free.*

2. The intimation of the change of address for the period of *three months* or over should reach us before the 20th of the preceding month; for a shorter period arrangements should be made with the local Post Office.

3. In all communications regarding the change of address, etc., the subscriber's number, full name and address should *always* be written *very legibly.*

4. Some of our publications (one set only during a year) are given at concession rate to the subscribers of *Prabuddha Bharata.* Subscribers should *apply* for the concession while ordering, and *quote the subscriber's number.*

5. Articles and other contributions, books for review, newspapers and periodicals sent in exchange for *Prabuddha Bharata* should be addressed to—

THE EDITOR, PRABUDDHA BHARATA
P. O. MAYAVATI, VIA LOHAGHAT
DT. ALMORA, U.P.

Prabuddha Bharata, having a wide circulation all over India, Ceylon, U.S.A., Europe, etc., is an excellent medium of advertisement. Rates are as follows:—

Per insertion ordinary full page Rs. 100
" " " half " Rs. 60

Rates for cover pages & special positions are quoted on request.

All Business communications should be addressed to—

THE MANAGER

ADVAITA ASHRAMA : : 5 Dehi Entally Road : : Calcutta 14

SELF-RELIANCE AND SELF-CONFIDENCE

ARE THE BACKBONE OF DEFENCE

CONTENTS (*Contd.*)

CONTENTS (*Contd.*)

PRABUDDHA BHARATA

Vol. LXXI MARCH 1966 No. 3

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

——:o:——

INVOCATION

पीत्वा पीत्वा परममृतं वीतसंसाररागाः
हित्वा हित्वा सकलकलहप्रापिणीं स्वार्थसिद्धिम् ।
ध्यात्वा ध्यात्वा गुरुवरपदं सर्वकल्याणरूपम्
नत्वा नत्वा सकलभुवनं पातुमामन्त्रयामः ॥

'Giving up the attachment for the world and drinking constantly the supreme nectar of immortality, for ever discarding that self-seeking spirit which is the mother of all dissension, and ever meditating on the blessed feet of our Guru which are the embodiment of all well-being, with repeated salutations we invite the whole world to participate in drinking the nectar.'

SWAMI VIVEKANANDA

(90)

Sri Ramakrishna Math
Belur, Howrah
1 November 1920

Dear Sriman —,

I noted all from your letter. Meanwhile, I was not here for the last three days. I feel concerned to learn that you have not been keeping well for a long time. Anyway, by the grace of the Master, you have almost completed the work of service to God in the form of poor (*daridranārāyaṇa*). Finish up now what is left out, pay a visit to Maharaj (Swami Brahmananda), and come back with his blessings. Thereafter take rest for some days in any place you find convenient. There is no doubt about it that after you have taken rest and have recovered, the mind will automatically move towards the feet of God and find joy. You all are His dedicated children and you are engaged in His work. We know it for certain that He always looks after you.

My blessings of Vijaya to you all. The *pūjā* in the Math has been performed well. The image was very beautiful. An educated boy, named Bharata of the Ramakrishna Mission Students' Home, Corporation Street, was the *pūjaka* (worshipper), with Vasudevananda as the *tantradhāraka* (assistant to the worshipper). Lalit performed the *caṇḍīpāṭha* (ceremonial reading of the *Caṇḍī*). Many others also performed *caṇḍīpāṭha* individually. Mother has been worshipped with great devotion, solemnity, and joy.

Your well-wisher,
Shivananda

(91)

Sri Ramakrishna Math
Belur, Howrah
13 December 1920

Dear Sriman —

I received your letter duly. I was, in the meanwhile, not staying at the Math for the last eighteen or nineteen days. A new Ramakrishna Ashrama has been started at Bhowanipore (southern part of Calcutta) and I was there.

No person or place is to be blamed—it is our own self which is to be held responsible. It is the acquired tendencies which make our mind weak or strong. By the grace of the Master, you have the good tendencies persisting in your mind as a result of renunciation and spiritual practices. The

weakness due to bad tendencies, even if they come at times, will be subdued. It is such struggle of the mind that signifies life. The mind, when it wins over such struggles by the grace of God, makes much headway. By the grace of the Master, may you proceed onward—this is my heartfelt blessing.

Dysentery outbreaks in those areas in extreme winter. See that the abdomen is not exposed to cold. Utmost care in regard to food is also necessary. I do not know whether there is any chance of getting boiled rice or sago there. Had that been so, it would have been well. Otherwise *dāl* and *cāpāṭi*, continuously for long, do not suit a Bengali stomach. Many Bengali *sādhus* (monks) had to leave the place after having suffered from this sort of ailment. However stay on as the Master makes you stay there.

It is the ninth day today that Revered Maharaj (Swami Brahmananda) has come to Math. He leaves for Calcutta today. He will be staying on in that region for a few days and will start for Bhuvaneswar again.

Some in the Math are not keeping well. My heartfelt blessings to you.

Your well-wisher,
Shivananda

(92)

Sri Ramakrishna Math
Belur Math, Howrah
22 December 1920

Dear Sriman —,

I understand all from your letter. It has been quite good that you have gone to Rishikesh. Go ahead with the spiritual practices deeply. The place is a very good one and favourable for spiritual practices. The Master is always looking after you. He is always your own, in all stages—never away from you. Whether in difficult relief work or when devoted to spiritual practices in Rishikesh—He is always behind you. By renouncing the world you have dedicated your all—body, mind and life, at His feet. Therefore, you always deserve His grace. May you remain quite in good health and spirit—surrender your all at His feet and be blessed. This is the innermost prayer of my heart. Remain there so long the Master wishes. May the desires of your heart become fulfilled. Know my heartfelt blessings and convey the same to all. May the Master bestow supreme blessedness on you.

Your well-wisher,
Shivananda

NATIONAL EDUCATION FOR NATIONAL INTEGRATION

[EDITORIAL]

National integration is the greatest of the criterions that the education of a country can think of. It is through national integration that any national system of education can become a fact of reality. And more particularly for India, which is the abode of multiple races, creeds, religions and cultures, the question of integration is a burning one. If the nation of India, as it ought to be, be conceived of as a grand edifice, the individuals may be regarded as the bricks and their integrated emotions and passions are the cement and mortar of which the edifice is to be built. Unlike a house-builder who works with materials having no likes and dislikes, the difficult task of the builder of a nation becomes all the more poignant since he has before him the repulsions and attractions, the jealousies and rivalries, the customs and traditions of the different sects and communities which are to be read and reckoned with utmost accuracy and precision. Nation building is, therefore, another name for integrating the nationals and the art of integration is what we may call a national system of education. This is what we must achieve today. There is no objective or task of more dramatic import and staggering immensity than this in the present set-up of India.

Integration: The vital objective: Indeed Mr. M. C. Chagla, the Union Minister for Education, drives home this question of national integration in his inaugural address before the Sixth Education Commission: 'In India we have different states, different languages, and different religions. One of the most important objectives of education should be to bring about national integration: integration between region and region, between language and language, between community and community, caste and caste, religion and religion.' Never before in the annals of this land did we have a political map of India so vast and expansive as it has emerged today from the womb of history and never before did the question of national integration pose to be a problem of such magnitude and dimension. Factors like territorial contiguity, racial and linguistic unity and political government may very well contribute to the making of a state but not the nation. It is a sense of fundamental unity and affinity among the people, a homogeneous national outlook capable of inspiring collective will and action which are required most for the nation-making. It is a constant readiness to live for the nation and, should there be a right cause, to die for it.

Modern India with an area of 12,61,597 sq. miles and a population of 439.235 million people (as in 1961 census) has within her texture six major religions and six major races of the world, 1,652 languages and dialects including the four hundred mother tongues, not to speak of the endless diversity of customs, castes, habits and heredities, to make herself a unique single nation. (1961 Census: As observed by Mr. J. P. Naik, Member-Secretary, Education Commission, *Vide Northern India Patrika,* July 7, 1965) Advocating for a secular philosophy of education, India has often been described by some people as a country divided vertically and horizontally by castes and classes and diagonally into religions and languages. To this it might be aptly posited in reply that

these vertical, horizontal and diagonal lines are as apparent as the lines on a geometrical surface hindering the base in no way to become an integral whole. But what is the nature of that unity and inherent uniqueness which is to be cultivated and emulated? How can that sense of unity be highlighted in our national education?

A Search for National Unity: The unity of India is something unique, something common among the uncommons—one in many, unity in diversity. It is an exquisite embroidery with delicately shaded gradations of race, colour, tradition, and culture. This oneness of India is not anything concerning geography, nor is it wrapped up in any dogma of politics or formula of language—a secret revealed through the centuries and established by history, it is something inner and real as distinguished from outer and apparent, flowing in the life blood of the nation which the national education today must search for.

A patient study of the geography of India and its deductions do not emphasize any idea of unity. The features of topography, the variations of climate, the uneven distribution of the flora and the fauna and the extent of the severity of the seasons felt in different parts, make India appear rather to be loose in its setting. People with the multiplicity of races and colour, of costumes and customs, have nothing in common which can uphold the sense of oneness.

Language is a vital tie to foster and strengthen the integration of a country no doubt and the nations of Europe like Great Britain, France, and Italy could be cited as instances where frontiers of national feelings very often merge with the frontiers of language. The unity of language in those cases proves to be an important sign of political oneness. But the search for any linguistic unity of India has never been an accomplished reality. To follow Mr. J. P. Naik, the Member-Secretary of the present Education Commission, the languagewise distribution of the population in India (according to the last census in 1961) has been as shown below: 30.4% for Hindi, 8.6% Telegu, 7.7% Bengali, 7.6% Marathi, 7.0% Tamil, 5.3% Urdu, 4.6% Gujarati, 4.0% Kannada, 3.9% Malayalam, 3.6% Oria, 2.5% Punjabi, 1.6% Assamese, 0.4% Kashmiri, and 12.8% other languages. The position of Hindi as the major language of India in the non-Hindi areas is far from satisfactory as it will be evident from the following populationwise distribution: Maharastra 8.91%, West Bengal 6.67%, Assam 6.62%, Gujarat 3.48%, Mysore 1.28%, Andhra 1.21%, Kerala 0.21%, Madras 0.20%, and Orissa 1.78%. Of the persons knowing Hindi as subsidiary language 50.4% stay in Hindi-speaking areas and 49.6% of Bengali-knowing persons stay in West Bengal. Of the 14 languages mentioned in our constitution spoken by over 380 million people, i.e. 87% of the total population, 11 million know English and 9.36 million of the total know Hindi and less than 7% of the total 439 million know any Indian language, other than their mothertongue. Assessing the different aspects of the languages Mr. Naik further observes: 'In fact English might be described as the most largely known subsidiary in India with a clientele which is even larger than that of Hindi as a subsidiary language.' (*Northern Indian Patrika*, July 7, 1965) The foregoing analysis definitely shows the difficulty in finding a reasonable solution to the *lingua franca* of India and as such, the medium of instruction at different levels of education today is one of the major questions under study by the Education Commission. It is however still to be told whether lin-

guistic unity can alone serve as the unifying alchemy to make the bond of national solidarity permanent. English as the common mothertongue did not prevent the war of American Independence against England in seventeen seventy-six, and the tie of one Bengali language since the twelfth century A.D., was too weak to avert the partition of Bengal in nineteen forty-seven. On the other hand, the integration of the Vedic northern India with the Dravidian south was placed on a granite foundation during the Maurya, Gupta, and Kushana periods of Indian history and the Pāli, Prākrit, and Apabhraṁsa of the North had their harmonious coexistence with Tamil, Telegu, Malayalam and Kannada of the South, since the days of the third century B.C. till the advent of Christ. The unification of India under the Mughals for about three hundred years was a fact, although there were good many languages in prevalence. The influence of the English language had no consideration in extending the British suzerainty during the last decades. Instances would also be not wanting from the history of the leading nations of modern Europe where the influence of any particular language had very little to do in making their nationhood. There are as many as sixty languages in present U.S.S.R. and there are three 'official' languages of Switzerland, i.e. German, French, and Italian; and four national languages including another, the Rheto-Romantsch. The prevalence of these four languages all the more consolidates the Swiss nationality to emerge as a maturely grown up democracy. During the long centuries of her existence she regarded this plurality of languages and the multiplicity of her traditions as the price of her unity and she defended these diversities with all her might. 'The Swiss have understood that diversity is wealth.' (Valery) Ernest Renan classified the nations into two categories—(*i*) nations of instinct in which race, language, blood and religion play dominant part and (*ii*) the nations of reason. And in his words: 'I know but one nation of reason: Switzerland.' (Francois Jost: 'The Influence of Language on National Conscience', *Bhavan's Journal,* June 6, 1965) The Sepoy Mutiny of eighteen fifty-seven and the Quit India Movement of nineteen forty-two, the two examples of Indian history also prove that plurality of languages is no bar for the national unity to manifest itself as figured flame. The unity of India, therefore, is pre-eminently a question of the integration of emotions and the reasons of the people.

A peep into the political history of India shows that the idea of any political unity has also been too superficial and weak to bind the different sectors into one integrated nation. 'Megasthenes in the fourth century B.C. heard of one hundred and eighteen kingdoms, and the actual number might well have been more.' (Vincent Smith: *The Oxford History of India,* Introduction p. viii, Clarendon Press, Oxford, 1923) Strong paramount powers had arisen and attempted at times to bring political unification of the country but the engine of temporary political security, bartering away the ancient autonomies of the communities and religions, could never function for a long period. The military prowess of the Guptas and the Kushanas, the imperial splendour of the Mauryas and the cunning foresight of the Mughals and the British appeared like meteors in the political firmament of India only for a brief period with the trails of brilliance too dim to light up the land in its entirety. The looseness of national solidarity and the disunity of the inner spirit became utterly manifest in the form of internal treachery, betrayal, struggle for supremacy and short sightedness among the ruling kings in the face of the marching cohorts of foreign in-

vaders. Against the lashing waves of the Huns, Greeks, Scinthians and the Mughuls, the rulers of India, notwithstanding their immeasurable superior military might, came to be miserably betrayed and shattered one after another. The first battle of Panipath fought in 1526 (and initiating the Mughul rule in India), was waged between Ibrahim Lodi and Babar and Lodi with his vast army was defeated in the hands of Babar who had only twelve thousand men to fight. The fall of Lodi was due to the betrayal of Daulat Khan who had invited Babar to invade India. The Rajputs under the leadership of Rana Sangram Sing failed to make a common cause with Lodi to foresee the incoming danger at the time only to become crushed subsequently by Babar in the battle of Kanauj. The treachery of Amvi, the king of Taxila against Puru during the Greek invasion, the antinational role of Jaichand during the historic encounter of Prithwiraj and Ghori in the plain of Tarain in 1192 and the treachery of Mirzafar during the battle of Plassey in 1757 are the symbolic examples to testify that the roots of national unity must not merely rest on political surface but need to go deep down into the layers of national emotion to make them enduring against the vicissitudes of time.

Nature of Indian Unity: Yet there is a history of the histories, a language of the languages and a philosophy of the geographical variations where, throughout the unbroken line of the centuries, united India stands immutable and more formidable than a rock. Since the days of antiquity, where the light of history fades into the dusk of legend, India has developed an alchemy of culture, an uniqueness of unity born of the assimilation of the many, which makes her one indivisible whole. In the shelves of her museum of the past she keeps the relics of the bygone ages, and this tradition of synthesis is the culture of her cultures and religion of her religions. This is the background upon which hundreds of vignettes, nuances of Indian life—its joys and sorrows, its follies and futilities all appear with remarkable spontaneity and striking poignancy. 'Sceptres have been broken and thrown away, the ball of power has passed from hand to hand, but in India, courts and kings always touched only a few; the vast mass of people from the highest to the lowest, has been left to pursue its own inevitable course, the current of national life flowing at times slow and half conscious at others strong and awakened.' (Swami Vivekananda: *The Complete Works,* Vol. IV, p. 314) It has been said that time cooks everything and none can hoodwink the laws of nature. The shining Greeks, the empire-building Huns and the robust inspiration of ancient Egypt and Persia have all ceased to exist today; but in spite of the battles and invasions, the thread of ancient Indian culture continues to run on and the message of the Vedic seers—*Ekaṁ sadviprā bahudhā vadanti* (That which exists is One; sages call It by various names) is still to be heard. The eternal search for the One in Many still continues. This spirit of Indian culture is the *terra-firma* of Indian national unity, which the national education is to cultivate. Ancient scriptures are replete with instances where India has been transfigured into a unitary transcendent Divinity. There is the prayer:

Gaṅgeca Yamunecaiva Godāvari
Saraswati;
Narmade Sindhu Kāveri jaleasmin
sannidhiṁ kuru—

'Oh, Gaṅgā, Yamunā, Godāvarī, Saraswatī, Narmadā, Sindhu, and Kāverī, you all come into the water I offer.' Even the gods in the Purāṇas sing the hymns of India: '*Gāyanti devāḥ kila gītakāni dhanyāstu te*

Bhāratbhūmi bhāge.' (*Viṣṇu Purāṇa*, II. iii. 24) The poet Kālidāsa describes the Himālayas as the measuring rod of the whole world (*sthitaḥ pṛthivyā iva māna-daṇḍaḥ*). Portrait of united India with its glorifying features has also been vividly drawn in the *Mahābhārata*:

Yathā samudro Bhagavān yathā hi
himavān giriḥ;
Ubhau khyātau ratnanidhī tathā
Bhāratam ucyate—

'The Himālayas in the north, the Indian ocean in the south and the *Mahābhārata* are the three great significant features of India.' The same has also been the observation of the *Viṣṇu Purāṇa* (II. iii. 1):

Uttaraṁ yat samudrasya Himādreḥ caiva
dakṣiṇam;
Varsaṁ tat Bhāratam nāma Bhāratī
yatra santatiḥ—

'The land which is surrounded in the north by the Himālayas and the south by the sea, is called Bhāratvarṣa wherein dwells Bhāratī.'

This harmonious strain of the Vedic culture and its central assimilative core giving its type and character to the mass of people, the theme of equality and sacredness around the manifold symbols and ceremonies make this land of India eternal where, the epic episodes of the *Rāmāyaṇa* and the *Mahābhārata*, the dulcet melody of the *Bhagavad-Gītā* still elevate the Indian mind to a realm of thrill and charm far above the dust and smoke of this kaleidoscopic material flux. Millions of pious pilgrims from all over the country are still to be found who feel equally at home among the snows of Badrinath and in the burning sands of Rameswara quite forgetful of their social or political vocations, language and heredity. 'In ancient India', states Swami Vivekananda, 'the centres of national life were always the intellectual and the spiritual and not political. Of old, as now political and social power have always been subordinated to spiritual and intellectual.' (*The Complete Works*, Vol. VI, p. 161)

The spiritual unity of India, dating its origin from the colleges of Vedic seers and prophets, is not the exclusive domain of the Hindus. A commonwealth of traditions, the spirit is the cumulative realization of the ages to which all the prophets and saints of different religions and culture have contributed their quota. History of the fourteenth and fifteenth century India reveals that as the Tartars and Mughals gradually became settled and their fierceness toned down, they began to look upon India as their common motherland. The feeling of conqueror and the conquered vanished altogether and the great assimilation of the alien cultures, pregnant with the possibility of a new synthesis much broader and stronger, started silently. No doubt there had been wars among the Hindu and Muslim states but those were mere political and not religious. Hindus very often came to be appointed as commanders by the Muslim kings and Muslims were also employed as soldiers by the Hindu rulers. In the *Iqbal Name-e-Jehangiri* there is the reference that Malik Ambar, a Muslim taught the Marathas, the art of guerilla warfare known as '*Barge-gari*' in the Deccani language. Jehangir in his *Tuzuk* also confirms the same statement. Tipu Sultan of Hyderabad had Hindu Poorneah as his Prime Minister, and Ibrahim Khan Gadi, the celebrated general in charge of the Maratha artillery faught bravely against the invader Ahmad Shah Abdali in the battle of Panipath. The first Sindhia had the patronage of a Mohammedan saint Pir Mansur whose descendants long continued to be the Pirs of the Maharajas of Gowalior. One Hindu Brahmin came to be the minister at Bijapur and another, as the Prime Minister at the court of Ahmadnagar Sultans with

the title of Peshwa, and it would be of interest to know that Peshwa is a Persian word. When the Nizamsahi kingdom fell before the Mughals it was the Hindu Shahji who fled with the young prince of Nizam dynasty and continued to fight from outside as the regent of the young king. (Sir Akbar Hydari: *Presidential Speech,* delivered at the Moslem Education Conference, Poona, September 7, 1934) The military genius of the Rajputs made Akbar the paramount emperor of India. On the other hand, Aurongzeb, the ablest of the Mughals, for his sectarian outlook, staggered and tottered to his downfall before the onrush of the developing Marathas. A thorough and impartial study of the history is sure to make the fact clear that as the sense of triumph and loss gradually faded out a new unity came into being. From out of enmity and hatred grew one-mindedness and patriotism. Valour and vigour, the strength and solidarity of each community came to be considered as a treasured heritage common to all. As the boys of a school fight hard in a match one side against the other, and afterwards forget their wounds and bruises, the Hindus and the Muslims in course of time became forgetful of the fateful reminiscences of their past war games and began to regard the wounds and scars, received during the game, as marks of skill and valour for the entire Indian nation. The process of synthesis went on for several centuries and beneath the ruins and rabbles of the ages, a new unity began to vibrate till the Christianity and the western materialism cast their shadow over the land. The historian Vincent Smith in his *Oxford History of India* observes: 'India beyond all doubt possesses a deep underlying fundamental unity far more profound than that produced either by geographical isolation or by political suzerainty. That unity transcends innumerable diversities of blood, colour, language, dress, manner and sect.' (Introduction, p. x)

By far the most important characteristic of Indian spiritual unity is that every invasion or degeneration is followed by a spiritual upheaval and every spiritual regeneration is invariably followed by political and social unification. After the titanic war of Kurukṣetra, a mighty empire arose. The Buddhistic regeneration brought in its wake the rise of the valiant Mauryas. And subsequently, the Vedāntic thought as preached by Śaṅkara and a brilliant galaxy of spiritual stalwarts in its different aspects during the days of the Muslim rule, further more strengthened the national unity. Again in the nineteenth century, appeared on the horizon of Indian history the flaming life of Sri Ramakrishna, the greatest of the prophets ever born to 'ring out the darkness of the land' and to 'ring in the Christ that is to be'. The dawn of a new era brought into existence nation wide freedom movements of Mahatma Gandhi and Netaji Subhaschandra which all the more galvanized the bulwark of national solidarity against the barbarous aggressions of the power-intoxicated countries. The Indian nation is no longer an empty dream or an utopian ideal. From out of the worlds of ideas and discussions it has already set its foot in the world of facts and what we require today is to smooth the path of its steady march to the glorious destiny. The history of India should, therefore, be a common history to all and the contributions of her heroes and saints as common heritage. The Hindus must be proud of Akbar and the Mohammedans of Shivaji. Rise and fall of the different races and dynasties must serve as sacred sagas of our common motherland. Human memory is not so short as to forget the early history of the present European nations. The warring ancestors of the Britishers,—the Kelts, Saxons, Danes, and

Normans, fought for about sixteen hundred years among themselves before they became united into one English nation just four hundred years ago. The deep gulf of hatred and blood (as deep as the river 'Tweed') kept Scotland and England separated for many years but yet Robert Bruce and Wallace are equally important to the Englishmen today as Chaucer and Shakespeare. The hallowed history of Rome inspired Italy to become a growing nation and the bitterest antagonism among the Lutherians and Roman Catholics in Germany did never appear to be a hurdle insurmountable for the Germans to emerge as a stout nation in the end. The instances above may sound strange but truth is often stranger than fiction. Creation comes out of faith and man makes his own history. Realism is a vision of the mind before it becomes a fact. 'Our minds', says Whitehead, 'build cathedrals before the workmen have moved a stone and our minds destroy them before the elements have worn down their arches.'

Our Immediate Responsibilities: The renaissance of national conscience of the present century which is quite different from its spiritless western edition, is the harbinger of a great unseen tomorrow in India. Time has come for India to tell the warring nations of the world that science has brought all the men too near our door and the days of fighting crusades, be it religious or political are long gone by. National education in India must harp on the theme of this new conscience. Today when the linguistic fanaticism, Punjabi Suba and Tamilnad movements are about to pulverize the very foundation of our national unity, we are to read and reread the history of our past along with the history of the world. India cannot be a traitor to her traditions and be forgetful of the sacrifices of her martyrs. We have to remember that what was for other centuries a hope, is for us a simple necessity. We must have new characters cast in this traditional mould. The planning of education is to run in conformity with the trends of our national feelings and sentiments. Mere trimming of the sails to a passing breeze may give us some temporary respite but it may well lead us to a land, unknown, wintry, dark and lone. The bark of our race can steer safely through the hazardous rocks, that beset its course, only if the compass is followed faithfully. Through the strifes and struggles, conflicts and uncertainties, the educated India today is required to develop a long view of life. History should teach it that the tendencies that threaten our nation today are out of tune in the context of our present life and aspirations. Philosophy must bestow on us a life, both of action and contemplation—a life of introspection and at the same time a life capable to respond to the call of strength and fearlessness. Height of wisdom does not mean the imbecility of prudence, collective welfare does not denote trampling down the sacred individuality of others and universalism does never deny nationalism. While the findings of science will teach us that man, despite his littleness, progresses towards the solidarity of souls, we need not be forgetful of the famous saying of Thomas Jefferson: 'The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is its natural manure.' What we hold dear, what we consider sacred, what we have laboured to build up and what enshrines our fondest hopes, must be protected against the cataclysms and brutalities, against the upheavals and invasions. 'Put your trust in God but mind to keep your powder dry', goes the anecdote of Cromwell. Valour is to be prized with the other virtues of life. Our education must make us intellectually

advanced and physically strong and morally sound. We need to be equipped for the offices both for peace and for war when necessary.

Our scriptures preach no doctrine of cowardice and timidity. The *Muṇḍaka Upaniṣad* (III. ii. 4) exhorts: '*Nāyamātmā balahīnena labhyaḥ*'. (The Ātman cannot be realized by the weak) Most of the divine figures of the Hindu pantheon are well armed. In the *Mahābhārata* we find the sage Droṇa imparting training to the princes in the use of arms. When approached by Yudhiṣṭhira for blessings on the eve of the Kurukṣetra battle Bhīsma, the most revered of the Kauravas replied, '*Yuddhatanyat kimicchasi*'. (I have to fight —what else do you expect from me!) Bhīsma himself led the Kaurava army for the first ten days of the battle. Kṛṣṇa in the *Bhagavad-Gītā* says that he incarnates himself to face the conflict between the demoniac and divine forces lest the existence of the self should become a matter of doubt. In the psalms David says: 'Fight against them that fight against me.' Jesus advises his disciples: 'Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as the dove.' In the holy Koran we read: 'Among those whom we had created are a people who guide others with truth and in accordance therewith act justly. But as for those who treat our signs as lies we gradually bring them down by means of which they know not and though I lengthen their days, verily my stratagem is effectual.' (VII. 181) The task of national education is to carve out this idea of unity, this message of strength, in the minds of the people. History, literature, art and philosophy, should all be directed to that one end. Curricula should have to be recast and mobility of teachers and students should have to be introduced so that the idea of oneness be brought into bold relief. We require today new educational institutions—schools, colleges, and universities where our students may rub their shoulders with their comrades of different religions and sects and thereby rub off their angularities of outlook and develop the ideal of toleration among themselves. It is narrow orthodoxy of views rather than spirit that breeds hatred and heterogeneity. Even if India were inhabited by the Hindus or the Mohammedans alone, there could hardly be any nationality without the people getting rid of their orthodoxy to a certain extent. A scientific judgement and a critical outlook are of utmost necessity today among the younger generation to break the barriers of the new political and economic caste system that have grown in our midst, and to assess the predicaments we are to overcome.

In the Report of the Standards Committee appointed by the Government of India, it has been observed that studies in many of our universities today are not related to the defined objectives and the condition of teaching too is far from congenial compared with their counterparts in other progressive countries. The observation of the committee has been quite cogent in so far as it thinks of the present disproportionate teacher-student ratio and the want of integrated plan to be the causes responsible for recent aimlessness and drift from the goal of national solidarity among the student community. The committee advocates high degree of autonomy for the universities as a solution to this problem. While it is conceded that the temples of learning should have a free hand in their own affairs, we need be alert lest, as it has often been, the universities, instead of being centres for the radiation of patriotism and knowledge, should degenerate into haunting grounds for opportunists and disruptors and platforms for teacher-politicians

or hotbeds of fissiparous tendencies likely to imperil the unity of the nation. The primary equipment of any university is its personnel and not the buildings, books or other accessories, however important. It is the human material which constitutes both its strength and weakness and herein lies the confident preamble of our whole educational future. In fact the state of affairs in our universities and educational institutions today is as despairing as ploughing the sea. The Home Ministry, Government of India, in its recent report expresses a grave concern over the growing student indiscipline in the country which in its opinion 'continues to be on the increase and has posed quite a serious threat to public peace'. The disquieting assessment has been the outcome of a study based on the student strikes during 1964. The Ministry has broadly divided the causes into: (*a*) Lack of proper academic atmosphere, (*b*) absence of respect for authority—parental, educational and Government, (*c*) ideological frustration and (*d*) political interference. To quote the note: 'Its manifestations are marked by a strange idea of unity and a spirit of bravado.' (*Hindusthan Times*, December 20, 1965) With its communal, linguistic and political projections it threatens to disrupt the entire public order. The trends of events advancing in such loping strides are to be considered as ominous preludes which portend further aggravations. It is rather the irony of fate that universities which are, to echo the words of Dr. Kothari, the Chairman of the University Grants Commission, 'ports of commerce' in the great ocean of international knowledge and which are to function as 'pumps' for drawing knowledge of science and technology from advanced countries to irrigate the native soil, would become the victims of such nefarious practices and glaring indignities. (*Presidential Address*, Punjab University Convocation, 1965) Perhaps such things are often necessary too, for without such indignities no dent would be made in the carapace of our deep seated complacency. However, the nation can hardly afford to be overawed by the developing shadows of these discouraging omens. Student indiscipline, as it appears today, is the secular symptom of a virulent moral disease—the ideological rootlessness, from which a great majority of both teachers and students suffer, and we need conscious thinking and concerted action in this respect. National education must see that freedom of thinking does not prove to be a licence for lawlessness, crudeness does not become identical with morality and vulgarity does not pass for one of the badges of progressiveness. The fast deteriorating situation demands that we have a thorough reappraisal of the whole system. No tinkering palliatives will help us to achieve our object. National emergency ought not to be an excuse for vacillation. Great Britain, it might be remembered, launched one of her far reaching educational reforms while she was in the throes of second world war.

The students of today are the flag-bearers of tomorrow. There should be no more foolish quests after false ideals. With vision in their eyes and aspiration in their hearts, they must gird up their loins, get rid of the hypnotic spell and fortify the citadel of truth and idealism. The charm of the new slogans, the fascination for the unfamiliar, the heady wine of the borrowed views and the inane vapourings of the modern catch words must not lead them astray and dim their vision. Great thoughts and great deeds never die; like sun and moon, they renew their light for ever. Crisis may come, tempest there might be, but the stream of youth must flow towards the unending optimism. Let us once again recall the message of Swami Vivekananda: 'Shall India die? Then

from the world all spirituality will be extinct, all moral perfection will be extinct, all sweet souled sympathy for religion will be extinct, all ideality will be extinct ; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force and competition as its ceremonies, and the human soul its sacrifice. Such a thing can never be.' (*The Complete Works*, Vol. IV, p. 348)

The Task Ahead: To set such a machine of education into motion destined to put all these dynamic ideas into practice is a gigantic task no doubt. We have to reorient our curriculum and rewrite the history of culture and tradition to fit in with the revolutionary change and challenge. We have to remodel and reassemble the examination system, which instead of producing prodigious feats of memory worthy of a tape recorder, may emphasize the need of true originality, national sacrifice, spirit of experiment and innovations worthy of venturesome human mind. Public and private enterprises should be made to establish the test of skill and knowledge necessary to cope with each occupation in a changing society. One way traffic in education, which leads to the indiscriminate wastage of talents, is to be avoided. A well-thought-out scheme of a balanced diversification after the secondary stage into the branches according to the merit and aptitude of the pupil should have to be introduced so that it can work as an efficient arterial system capable of catering for the need of fresh blood much wanted today in the different sectors of India's body politic. We should do well to remember that malady in any organ of national life, however insignificant, may throw the whole body out of gear. Of greater importance is the role of the teachers, the true architects of the nation. With their initiative, imagination, and insight they will chisel the character of the young and transform the most intricate raw human minds into competent instruments of national progress. Their task today is not merely to jog along the beaten track of academic routine, and follow the mechanical process of swelling the minds with putrid facts, entombed in books. They have to realize that teaching today has to be more 'influence' than 'instruction'. They will have to visualize the truth of the statement that those who dare to teach must also toil to learn. For this we have to feed back the field of education by putting first rate men in it.

Stupendous, therefore, is our task and great is our responsibility when we are going to give shape to our national educational system, for the planning of national education in India means the planning for the fate and the future of four hundred thirty nine million people.

BUDDHISTIC PHILOSOPHY OF EDUCATION—4

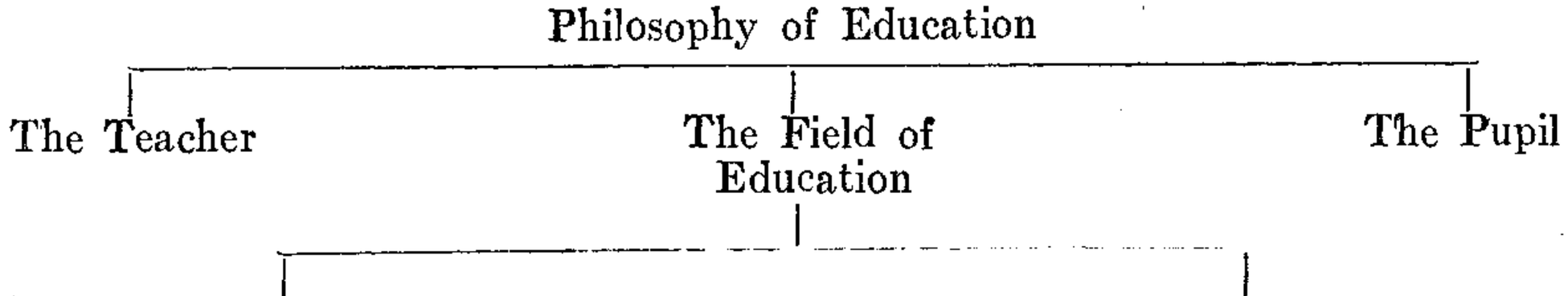
Professor P. S. Naidu

(Pedagogical Principles implicit in Lord Buddha's Teachings)

In an idealistic system, which Buddhism is for a certainty, the teacher occupies a key position and the pupil, though a central figure, has to submit ungrudgingly to his *guru*. It is in this special context of the idealistic relation between the teacher and the taught that all the problems

usually discussed in a philosophy of education generally arise.

We may represent in a schematic way, the general framework of the philosophy of education that I propose to evolve in this manner :



This scheme has to be interpreted from the Indian standpoint, particularly from the Buddhistic standpoint. Moreover, and this point needs to be emphasized, the approach will be philosophical, the psychological aspect being bypassed for the present. It will make for clarity if we state this approach in clearer terms, from the standpoint of the ethical idealism of the Tathāgata's teachings : (1) What are the qualifications of the teacher? (2) who should be taken as pupil or pupils by such a teacher? (3) what should be the objective that the teacher should keep in view in moulding the personality of his pupil? and (4) what methods should be employed during the process of moulding? These are the questions to be answered by one who desires to evolve a theory of education on the basis of a particular school of philosophy. Perhaps, we may express the central theme of a Buddhistic philosophy of education in the form of a single question : What are the conditions under which a teacher can help his pupils effectively to reach the goal of their earthly life? In passing, it may again be mentioned that psychology of education does not fall within the scope of this chapter. The contribution of Buddhism to psychology of education is so vast and thorough that it deserves separate treatment.

The Teacher

I have already pointed out that in every idealistic system, the teacher occupies a central place. The teacher's personality is unique. In the well-known *Guru-stotra*, the *guru* is identified with Brahmā, Viṣṇu, and Maheśvara, and even with Parabrahman. Thus in the scale of educational values, the teacher occupies the topmost place. What, then, is expected of such a teacher? What is he to be as a person, and what is he expected to *do* as a teacher? Luckily for us, idealistic writers have given us very clear answers to these questions. Their image of an ideal teacher is sharp and clear in outline. And so far as we are concerned, it is very encouraging to note that there is generally agreement among the idealistic thinkers of different sub-schools.

On a broad survey, we find that, from the idealistic standpoint, the following characteristics are expected of a teacher :

1. In the first place, the teacher should have realized in his own person the goal (aim or objective) which he is going to present to his pupils as eminently desirable. The noteworthy feature of this requirement is that it can be interpreted at all levels from the lowest mechanical level of an artisan, right up to the highest spiritual level of an adorable and venerable *guru*.

The craftsman who has to teach spinning should be a master spinner himself, the professor of mathematics should be fully versed in his subject, and the spiritual *guru* should have realized the ultimate truth. These statements may seem platitudinous, but they need mentioning right at the start of our discussion. Certain corollaries follow, as a matter of course, from this primary quality of a teacher. Since he has devoted all his energy and time to the attainment of a certain goal, he must have abiding and unshakable faith in its supremacy. The teacher at the lower levels should possess deep love for his subject, and he at the highest level deep love for divinity. Faith, then, follows as a matter of course. In the second place, the teacher cannot and should not sleep on his laurels. Self-complacency is inexcusable in him. He should continue to learn. And he who has attained the highest goal should keep his lamp burning bright for others to see. He will thus be, as Butler says, an 'apostle of progress' by being progressive himself and by guiding his pupils along the right lines of progress. (J. Donald Butler: *Four Philosophies*, Harper & Brothers Publishers, New York, p. 242, Rev. edition) Such a teacher will be, in the eyes of his pupils, the very image of the ultimately true and real. He will appear to them as the embodiment or personification of their ideal. And in consequence, they will give him their respect, adoration, and love. He will command respect by what he is and what he stands for.

Such a teacher should know his pupils. Here again this requirement may be interpreted at different psychological and spiritual levels. At the lower level, we may say that the teacher should be thoroughly conversant with child psychology. After all, the teacher has to mould the personality of the child through the educative process. Hence, it goes without saying that he should know what it is that the child brings with him as his native endowment, and which part of this endowment can be moulded, and to what extent; what are the laws and principles which govern natural growth and so forth. In other words, the teacher should be deeply learned in educational psychology of heredity and environment. At the highest level, this requirement means that the spiritual teacher should know the *saṁskāras* of the *sādhaka,* and the extent to which the latter may be helped to overcome the deleterious effects of the hindering tendencies. When once the teacher knows the mental level of his pupil, he can guide him aright. He can warn him of the pitfalls and dangers ahead. In this task, wherein the teacher and the pupil are drawn together, the teacher will be a true friend, philosopher, and guide of the learner.

The teacher has to be very proficient in the art of communication. This implies not only the possession of the skills, competencies, and abilities which modern psychology has identified, but the supreme ability of putting them across to the learner, and that at the latter's level.

And above all, as Butler points out, the teacher should be a master of the art of pure living, and be a co-worker with God. 'Teaching properly conceived ... is the important job of helping to give birth to the new generation spiritually, and is definitely related to the purposes towards whose realization history moves.' (ibid., p. 243)

Such is the exalted image of the teacher which idealistic philosophy of education presents to us. Buddhism, being idealistic, has essentially the same image to present to us. But there are certain points on which the ethical idealism of Lord Buddha differs from the Vedāntic idealism. These will spring to light as we proceed to

discuss the Tathāgata as a teacher.

Lord Buddha is one of the select group of great teachers that this world has given birth to. He lived the full span of life, active till the last day of his earthly life, going from place to place and preaching his gospel of universal love and compassion. His mission is of surpassing glory. As an ideal teacher, he practised what he preached.

The very first point that catches one's attention as one contemplates the life and teachings of this prince of renouncers is his great declaration recorded in *Suttanipāta* and *Mahāvastu,* 'I shall go to the struggle, therein my mind is glad'. 'I shall win enlightenment, there is no doubt ; and having won it, I shall come back and teach you the doctrine. I promise.' (Quoted by R. R. Diwakar in *Bhagawan Buddha,* Bharatiya Vidya Bhawan, Bombay, 1960, p. 45) The true teacher counts no cost too great to attain his goal. He cheerfully makes every sacrifice, faces privation, and renounces everything to attain realization. And having achieved his aim—and it is here that his true greatness shines forth—he will count no pain too great to pass on what he has acquired to his pupils. His motto is: 'Receive the great Gift—get it by all possible means. Having received it, give it in full measure, to those who want it.' In other words, 'sacrifice yourself so that others may live'. The cross is the true symbol of the life of the teacher from the standpoint of ethical idealism.

Of the person of such a teacher and of his personality as well, we have remarkably clear pictures presented to us in the biography of the Master.

There was a magnetic charm about the Master, physical as well as mental, and his person was stately, dignified, and noble. In addition to these qualities, as Dr. Radhakrishnan points out, there was in him 'intense repose, dreamy gentleness, tender calm and deep love'. (*Indian Philosophy,* Vol. I, George Allen & Unwin, 1923, p. 351) Sir Charles Eliot draws our attention to his calm bright expression, to the pleasant quality of his voice and his eloquence. Notwithstanding these gentle qualities, he was on occasions authoritative, aloof, and majestic. (Sir Charles Eliot: *Hinduism and Buddhism,* Vol. I, Routledge and Kegan Paul, 1957, pp. 171-2) One may easily attribute these traits to his noble birth, but he who renounced everything to become a *bhikku* could and would have given up these qualities, had he felt that they were unbecoming of a teacher. That the Master did preserve these traits all his life is full of significance to those who seek to evolve the image of an ideal teacher.

The Tathāgata's life was peaceful and benevolent and full of intense activity. He was immensely popular and greatly respected. He maintained an unsurpassed serenity which is characteristic of the great teachers of the world. There was unfailing courtesy in his relationship to others, and humour as well as gentle irony in his teachings.

Were one asked to express in one word the essence of the Master's life and teaching, one should choose 'compassion' as the word, and have no second thoughts about it. Compassion was the motive force behind his renunciation, his struggle for enlightenment, and his resolve to preach the Gospel after attaining *nirvāṇa.* In Lord Buddha, compassion manifested itself in diverse ways and at many levels. In the first instance, we notice that Lord Buddha's missionary zeal was completely free from even the faintest trace of proselytism. 'Preach ye a life of holiness, perfect and pure', he commanded the monks. As Humphreys rightly points out, he offered the knowledge of the path to everyone, and left it at that. The masses were to

be taught; those groping in the dark were to be shown the path to enlightenment, but there was to be no compulsion to bring anyone into the fold. Compassion is seen readily in the Master's desire to rescue the afflicted and the friendless. But it is seen in its subtler and more magnanimous form in the strict taboo that he laid on proselytization. His understanding and his sympathy and concern for the masses were so profound that he wanted them to come into the fold of their own free will.

At a higher level, compassion is manifested when, the Enlightened One defers his own self-attainment in the interests of others. One's own spiritual freedom is subordinated to the salvation of others. The Bodhisattva ideal is a shining example of universal love and compassion. The Bodhisattva has dedicated his life to the task of saving others to such an extent that though, through self-earned merit, freedom is due to him, he chooses to wait till others also become fit for emancipation.

Lastly, we witness the most touching expression of compassion when the Master, on the eve of attaining *mahāparinirvāṇa*, even in the midst of intense physical suffering, instructed Subaddha, despite the protestations of Ānanda. When a struggling *sādhaka* is earnest and is fit to receive the instruction, Buddha cared not for his own physical discomfort, and readily sacrificed whatever was left in him of this earthly life, to open the eyes of such a deserving *sādhaka*. Buddha was *karuṇā* incarnate.

One or two other features of Buddha's personality as a teacher are worthy of attention. He was tolerant and patient with his disciples, beyond measure, because he was fully aware of the weakness and failings of human nature. He also realized that the capacity for assimilation was limited in the case of the vast majority of men. Unless this limited ability to understand and appreciate truth was focussed on some limited goal, nothing would be achieved by the masses. Hence it was, perhaps, that he was silent about the deeper aspects of truth. He withheld metaphysical knowledge in order that the pressing and immediate ethical ideals might be realized. Therein lay his greatness as a teacher.

Such indeed is the image of the teacher that we gather when we contemplate the life and teachings of Bhagavān Buddha. In every respect the image agrees with that presented by the highest type of idealism known to man, and which I have delineated at the commencement of this section. The few points of difference may be noted. In the first instance, the Master withheld the supreme, secret knowledge of ultimate reality and confined the entire attention of the brethren to the ethical level of experience. And, secondly, as a corollary from this, the doctrine of grace had to be eliminated from his teachings and the seeker, young or old, had to be repeatedly told that his salvation was in his own hands, in a very literal sense, and that *self-effort* was the only means for its attainment. As has been pointed out by the Tathāgata himself, no outside help will be effectual in uplifting a man. No-one, not even the gods can help a man in attaining enlightenment. Self-effort, in the complete absence of grace, is the only means for achieving spiritual freedom.

The ordinary teacher has two lessons to learn from Lord Buddha's teachings just discussed. The teacher should not burden his pupils with knowledge that is beyond their powers of understanding and assimilation. Secondly, he should see to it that the learners are given full and proper instruction, orientation, and guidance, but that they are made to depend solely on their *own self-effort* for reaching the goal.

Let us now get an overall view of the

image of the teacher that has emerged out of our discussion.

The teacher should have perfect mastery over the objectives, aims, and goals which he has prescribed for his pupils, and perfect knowledge of every inch of the path along which he is going to lead them. It goes without saying that he must possess full knowledge of child psychology. Over and above all this knowledge, he must have the global skill to communicate the right thing at the right moment to the right child. The teacher should continue to be a learner, not only for his own self-improvement, but as a shining example for his pupils. Even a *jīvanmukta* should continue his spiritual practices in the interests of the welfare of ordinary mortals.

Such a teacher will be the very image, the very personification, of reality for the child. Just by what he is, by his personal life and example, he will win the respect and love of his wards. The latter will look up to him and follow his steps with full faith and reverence.

While the teacher will stimulate, guide, and correct his pupils, he will make it abundantly clear to them that self-effort on their part is the only means for achievement. The teacher is not going to carry his pupils on his shoulders. The teacher will not impose himself on the learner and make him a cheap imitation of himself. Friend, philosopher, and guide to the learner the teacher will be, but because of the great insistence on self-effort, self-development, and self-achievement in Lord Buddha's teachings, the teacher will let the pupil learn at his own pace and his own way. Modern psychology of individual differences comes in here in the Buddhistic scheme of education.

The teacher's personal life should be pure and stainless. We may state this requirement more emphatically from a slightly different angle. What is known as 'private life' in other professions, which may be at variance with the 'professional life' or 'public life' (such variance being condoned and tolerated in many instances), is unknown in the dedicated vocation of teaching. The personal life of the teacher should be spotless.

It may be said that the image of the ideal teacher is so exalted that it is beyond the capacity of ordinary men and women to measure up to it. Judged by the standards laid down by the educational philosophy of ethical idealism, the majority of present-day teachers should have no place in the profession. There is some force in this contention. But it is almost platitudinous to say that whereas our achievements may be at a lower level, our aspirations must be pitched high. Even the elementary school teacher, working under difficult conditions, can accept the ideal, with full faith in its efficacy. He can accept the image of the ideal teacher as a distant goal which he should strive to reach, and, as often as he can, take a step or two towards it. This is within the reach of all of us, including the humblest and the lowliest. Let us constantly think of Lord Buddha as an ideal teacher. Let us keep his sacred image in the focus of our consciousness as often as we can, and then we shall witness a subtle purification in our own personality and the personality of our pupils. This is *the first* lesson that idealistic philosophy of education has to teach us.

The Pupil

After the teacher, the pupil. Let us see what idealistic philosophy of education has to tell us about the nature of the learner. In a true enough sense, everyone is fit to be a pupil; everyone is entitled to receive illumination and attain *nirvāṇa*, sooner or later. Yet, certain attitudes, traits of character and modes of behaviour,

are expected of a pupil from the Buddhistic standpoint. These we can gather from the incidents in the life of Bhagavān Buddha and build up an idealistic image of the learner.

In the *Majjima Nikāya*, there is a hint as to the qualities that a pupil should have. (Radhakrishnan : *Indian Philosophy*, Vol. I, p. 434) The five conditions laid down for discipleship are : confidence, health, merit, energy, and intelligence. These are simple and understandable requirements for discipleship. The learner should have faith in the teacher, in the instruction the teacher gives, and in himself. Without this threefold faith one can achieve nothing, even at the lowest level of learning. But it is not blind faith either. Buddhism is eminently rationalistic. Lord Buddha tells his disciples to accept as truth 'that exactly which you have by yourselves seen, known, and apprehended'. Secondly, normal health is necessary for learning, be it at the lower manual level or the higher mental level. Concentration and attention are not within reach of one who is ailing in body. It is a matter of common knowledge that at the present moment physical fitness is receiving considerable attention in educational institutions. One will not be wrong in saying that physical fitness has become an obsession with us, and physical education a fad. What Lord Buddha had in view was normal decent health achieved through simple food, regular habits, and personal cleanliness. If normal health is maintained, vigour will be there as a matter of course, and from vigour will spring active functioning of the brain as well as mind, which is the basis for intelligence. One with subnormal intelligence cannot learn in the normal way. Nor is one expected to have supernormal intelligence. As in everything else in Buddhism, so also in this matter of intelligence, what is demanded is the middle position, that is, normal average intelligence on the part of the learner.

While the qualities discussed above are specifically mentioned as prerequisites for a would-be learner, there are others which can be gathered from the daily observances of the brotherhood of monks, and also from certain special incidents in the life of the Master. We find it mentioned in the biographies of the Master over and over again that whenever a learner or even a monk wanted to ask a question, he first adjusted his robes properly, approached Lord Buddha respectfully, saluted him, and sat down on one side. Only when the learner felt that there was an opportune moment or occasion to ask a question, did he dare to speak before the Master. Humility, reverence, self-abnegation, and submission are the characteristics that a pupil should possess. The pupil must realize fully that the teacher is one who has reached the destination, is mature, learned and far above himself in knowledge and experience. Further, the learner should be fully aware of his own insignificance in the presence of the teacher, and should place himself under his guidance with full faith and reverence. Obedience, self-abasement, and respectfulness are demanded of the pupil; and so far as idealistic philosophy of education is concerned, there is no room for compromise in this matter.

An incident that occurred right at the start of Lord Buddha's ministry, reveals to us the Master's own view of the relation between teacher and pupil.

A certain respectful distance should be maintained between the teacher and the taught. Intimacy there should be, but it is intimacy combined with respect that we find between elders and children in a well ordered family.

The image of the pupil, gathered from

the general trend of Buddhistic system of education is given in Professor R. K. Mookerji's book *Ancient Indian Education* (Motilal Banarsidas, Delhi, 1960, p. 403). There is agreement between Buddhism and Hinduism in regard to the conception of a pupil's duties. Reverence to the *guru,* devoted service to him, ready and willing acceptance of the duties assigned to him by the teacher, and, above all, implicit faith in the Master are strictly enjoined on the learner. The teacher, on his part, is also strictly bound to treat the pupil as his child, and nourish him, mentally as well as physically.

Aims of Education

With such an exalted conception of the nature of the teacher, of the learner, and of the sacred relationship between them, as that presented by the ethical idealistic philosophy of education of Buddhism, the outlines of the educative process have already become fairly well defined. Let us, in the first instance, discuss the aims of education from this standpoint.

No sooner do we hear the term 'aim of education', than we think of the numerous objectives enumerated in the usual run of textbooks in principles of education. The individual, social, vocational, 'bread-and-butter' complete living, and self-development aims, suggest themselves to our mind. And then we say that all these aims should be co-ordinated in such a manner that every one of them is given its appropriate place in the integrated whole. This is an acceptable and valid approach to the study of the objectives of education, so long as we confine the ultimate purposes of life to the lower levels of experience. But, when we rise to the higher levels, and re-define the goal of life in terms of spiritual values, then we realize immediately the need for lifting the aims of education to the correspondingly exalted level of experience. I, therefore, contend that over and above the aims of education, we should discuss the supreme *values* in education from which the usual list of aims may be derived as a corollary. And as we are engaged in evolving a philosophy of education from the exalted idealistic teachings of Bhagavān Buddha, it goes without saying, that the aim of education will have to be defined in terms of the spiritual ideals upheld by the Master. Now, it is fairly easy to convey to the ordinary men and women, in one word, the final goal of education as prescribed by the Buddhistic, as well as the Brāhminical schools of thought. And that word is 'Self-realization'. From the Vedāntic standpoint, this Self-realization is none other than the merging of the *jīvātman* in Paramātman. And from the Buddhistic standpoint, it is the merging of the self in *nirvāṇa* (*nibbāṇa*). Education ought to help one to realize oneself. This dictum, as I say, is easy enough to formulate, but its profound significance and far-reaching implications and vast ramifications in every phase of human life have to be fully explored, before its real meaning can be understood. Let us therefore make an attempt to elaborate this great aim of education, which is also the sole aim of life, with a view to bringing out its spiritual nature.

Lord Buddha's teachings indicate that full enlightenment or *sambodhi* is the final goal of life. All teaching worth the name should lead up to enlightenment. This enlightenment or *sambodhi* is the final culmination of a long discipline, in the course of which several values have to be accepted, realized and pressed into service for achieving the end. What, then, are the values which serve as stepping stones for climbing to the peak of realization ?

The Hierarchical Scale of Values

In our culture, with which Buddhism is,

of course, fully affiliated, economic values are placed at the bottom of the ascending scale of values. Well, the bottom or the foot of the ladder is undoubtedly the lowest in order of importance, but at the same time, this bottom or the foot is the firm resting place or foundation for the other and successively higher steps. Our teachers did not lose sight of this fact. The fundamental concept here is wealth. Doubtless, wealth is to be acquired and utilized properly in the service of man. The manner of utilization, however, prescribed in our culture is unique. Our culture calls upon us to treat the earth, from whose bosom we draw our material wealth, as the Mother Earth. Just as the infant draws gently the life giving milk from his mother to the extent necessary, no more and no less, so man is to draw his material requirements from Mother Earth to the extent that is good for him. Man has no right to exploit Mother Earth, and he will be less than human if he tries to enslave her. Thus, the earth, the primary source of material wealth is endowed with a certain degree of sanctity in our culture. Perhaps, the point that is being stressed here may be further clarified by saying that the great Buddhistic sentiment of compassion should govern our attitude to the earth when we seek to procure wealth from it.

To this level belong the vocational, technical, and technological aims of education. These secular aims of education were not neglected in ancient times. As R. K. Mookerji points out in chapters XI and XVIII of his book *Ancient Indian Education*, both in the Brāhminical and Buddhistic schemes of education, due attention was paid to the 'secular' aspect of training the young for life. (ibid.)

On the next higher step, in the ascending scale, there repose the values relating to the human body with health as the ruling concept. The body of the learner (pupil, *śiṣya* or disciple) may be the most powerful aid in man's fight for spiritual freedom, or it may turn into a most deadly enemy. Buddhism is fully alive to these potentialities hidden in the body. We are, therefore, invited to treat the body with consideration and watchfulness. The 'Middle Path' advocated by Lord Buddha is specially applicable to the body, which is neither to be pampered by luxurious living, nor tortured by painful austerities. It is to be fed and clothed, and exercised in moderation, so that it may not be a hindrance in the path to enlightenment. The objectives of physical education, health and hygiene come in here. In every scheme of ancient Indian Education, including Buddhistic education, these aims received due attention.

Immediately above bodily values, we have those that relate to society or community. We may call these social values. Sociality, sociability, and belongingness are the basic concepts. But social values should be founded, not on collocation in space of bodily selves, nor on community of aims, interests, and aspirations of social selves, nor even on their shared experiences, but on the *communion* of spiritual selves with one another and with the creator.

The social and democratic aims of education belong to this level. The Buddhistic Saṅgha was organized on a republican basis. The monks and learners lived as members of this community. They were, no doubt, bound together by common ties of fellowship, and of shared interests and aspirations. But what really cemented their relationship in the ascetic community was their pursuit of the identical goal of *nirvāṇa* and their personal devotion to Lord Buddha. These are the highest social values that Buddhism has to offer, and

they are good for all time in the realm of education.

Ascending higher in our scale, we reach next the stage of psychological values. Reason and integration of personality are the basic concepts here. Psychological values are mental in essence, and mind, however subtle and fine in its texture, is still material from the standpoint of our philosophy. It was Henri Bergson, the French Savant, who exposed the materiality of human reason. And James, by drawing a clear distinction between the empirical self and the spiritual life, demonstrated that personality, as defined by modern psychology, can never measure up to the demands of the higher spiritual levels of experience.

What is known as the individual aim in modern education belongs to this level. Development of cognitive abilities, and integration of the psychological personality are the major components of this aim. Buddhism lays great emphasis on the cultivation of reason and discrimination. The Eight-fold path clearly brings out the need for developing the cognitive powers of the mind. At the same time, these powers are only means to an end. The Eight-fold path is after all a path leading to a clear destination. The aims of education belonging to this level are to be treated as only stepping stones to a higher goal.

Leaving the psychological level behind, we now climb up to the next level of philosophical values. We are now in the bracing and elevating atmosphere of the near spiritual regions. *Truth, Beauty* and *Goodness* are the ruling concepts at this level. So universal is the acceptance of these values in all cultures, that comment is needless. Though referred to, in common parlance, as three different values, these are in fact three facets of one supreme value which we shall discuss presently.

The aims of education corresponding to these great values are the scientific, aesthetic and ethical aims. Rigorous training of the mind for the pursuit of truth through science education, disciplining of the mind and civilizing it by subjecting it to the right feelings and emotions through aesthetic education and instilling the great sentiments of compassion, selflessness and benevolence through ethical education are indicated here.

Now, we are within sight of the exalted peak of our scale, namely, the spiritual region, presided over by the great value of individuality or self realization or *sambodhi*. On reaching this level we shall have realized the highest aim and purpose of life. When pursuit of scientific knowledge ends in wisdom, of aesthetic values in holiness and of moral values in godliness, then and then alone we may be said to have broken through the crust or shell of ignorance or nescience that had imprisoned us so far. This is the greatest aim of education for all climes and times.

From the lowest *material* or economic level, governed by the concept of *wealth*, to the next level of *bodily values* ruled over by considerations of *health*, and thence to the stage of *social values* treated as stepping stones to the level of *psychological values* oriented to the development of reason and personality, we reach the *Philosophical Realm* governed by *truth, beauty* and *goodness*, this is the last step leading to the realm of *spiritual values* where *self-realization* is seen as the crown and culmination of human life. This is the exalted scale of life values presented to us by our culture. Running parallel to this scale, and closely integrated with it, is an equally magnificent scale of educational aims prescribed by our philosophy. The table given below brings out this closely integrated relationship between life values and educational aims as taught and practised by our *gurus* :

Ascending Scale of Values

Life Values	*Ruling Concepts*	*Educational Aims*
Spiritual	Individuality self-realization	Self-realization
Philosophical	Truth, Beauty and Goodness	Scientific Aesthetic and Ethical aims.
Psychological	Reason and Personality	So called 'individual' aims
Social	Sociality or Belongingness	Social aims (Democracy)
Bodily	Health and strength	Physical Education
Economic (Material)	Wealth	Vocational Technical Technological (Bread and Butter) aims.

Such is the inspiring scheme of values and aims in education prescribed both by Buddhistic and Vedāntic schools of thought in our country. A few remarks are called for at this stage to throw further light on the highest goal of life which is also the highest aim of education. Self-realization has, unfortunately, become a much abused term. And so is individuality. The naturalist, and the pragmatist, and the realist have made wide use of these terms, and hence the idealistic and Vedāntic connotations are not readily understood. Thinkers other than the idealistic and Vedāntic, have kept in view only the body and mind when speaking of individuality and self-realization. The physical, the social and at best the psychological self or individual is implied by their terms. By self-fulfilment is meant, in their view, the full development and integration of the empirical self or the social self. This would mean on the one hand, the inner organization and reconciliation of impulses, propensities and sentiments, and on the other, the integration of such an organized psychological self with other and similar selves in society, community or group. For these thinkers, this type of psychological and social self-fulfilment is adequate as the aim of education. The realist and the pragmatist do, sometimes, speak of the spiritual nature of man. But, when they do so, their ideas are so diffuse and dilute that a sufficiently strong and sustaining educational aim cannot be evolved out of them. For the ethical idealist, 'nature of man' is the spiritual nature, which comprises all the elements contemplated by the pragmatist, the naturalist, the realist, and much more besides. The physical, social and psychological aspects of human nature are given a subordinate place while the divine element in man is made supreme. This is the first characteristic of the idealistic philosophy of education. The second characteristic is that a perfect balance is maintained between individuality and universality. The physical, social and psychological components of individuality are cherished and developed to the full in this scheme, but they have to find their fulfilment ultimately in the spiritual component which is the essence of individuality. And at the spiritual level individuality, by being integrated with universality, gets ex-

panded, enriched and purified. Any aim of education derived from such an exalted conception of individuality is bound to be dynamic and the motivation for realizing that aim is bound to be overpowering.

The Educative Process

From the standpoint of ethical idealism, the process for realizing the aims of education has certain special characteristic. The methods, the discipline and the curricula are all inspired by high ideals. Luckily for us, we have full and authentic information about the educative process in Buddhism, and it is this source that is being made the basis of discussion in the following pages.

The Method

When we raise questions about the method of education in various systems of philosophy, we get clear cut answers from the naturalist, the pragmatist and even from the realist. The Project method, the Dalton plan, The Activity method, the Heuristic method, and the Herbartian steps are there for us to analyse. But, in idealistic philosophy, we cannot expect to find any ready made answer to our question. It has been rightly pointed out that idealism prescribes the aims of education, without saying much about the methods. By and large, this observation is true, because idealism lays so much stress on the development of individuality in the spiritual sense that a general or universal method cannot be formulated. Idealistic education is individual education in the truest sense.

The Eight-fold Path, the last of the four noble truths expounded by the Master, contains the essential principles of method in Buddhistic philosophy of education. And a careful study of the Master's teachings and sermons reveals the methods of instructing and helping pupils realize the aim of education.

Perhaps we may make a distinction between method which the learner should follow and the method which the teacher should adopt. Ultimately the goal is the same, but it is advantageous to look at the path from two different standpoints, namely, that of the pupil who has to tread the path and that of the teacher who has to guide the pupil from outside, by giving certain hints. Buddhism makes it abundantly clear that the teacher can only point the way; it is the pupil who has to walk along the path unaided by any one.

If we are called upon to state in one word *the method* advocated in Buddhistic thought, we should have no hesitation in saying that it is *concentration*. This concentration should invariably be preceded by *morality* and it will result, if practised aright, *in sambodhi*, the highest kind of wisdom.

It is characteristic of the Indian approach to any educational principle, that the total personality is invariably kept in view. The cognitive is never divorced from the conative aspect of personality. Hence, right conduct, right speech, right action and right livelihood, are prescribed as the prerequisites for pursuing the right path. Western psychology has, in recent times, seen the correct relationship between the cognitive and conative factors in the development of a pupil's personality. But purity of personal life as a prerequisite for learning is not insisted on. Unless one practises right thought, right speech and right living, one cannot learn aright. Therefore the learner should have good moral character before he embarks on any course of learning whatsoever. Buddhism will permit no exception whatsoever to this rule.

In the modern educational system, we do speak of character building or character training as one of our major aims, and we do adopt various means for achieving it.

But the impact of character on learning itself is not understood. That right learning can be achieved only by one who has the right character is not seen by modern educations. Buddhism has brought this fact clearly to light.

The pupil who has the right character is called upon to employ the method of concentration for attaining truth. Concentration is of two kinds—external and internal, that is, concentration on objects outside, and concentration on the inner self. Modern psychologists too have some understanding of the difference between these two kinds of concentration. Usually, under the head of 'Attention', the lower stages of concentration are discussed. But apart from this, when we study the mental processes of the great scientists and inventors, we find that it is through intense concentration they were able to discover natural laws and principles, and to invent ingenious machines. Newton and Edison may be cited as examples.

The second type of concentration too has been discussed by modern psychologists, under the caption 'Introspection'. But the approach to this aspect of concentration has been faulty, as the basic conception of human nature itself is faulty. Man is equated to body or to body-mind at best. That man's essence is spirit is not conceded by psychologists. Hence, grave doubt is cast on the efficiency of inner concentration as a method of reaching truth. And sometimes concentration is wrongly identified with self-hypnosis, and fallacious conclusions are drawn from this illicit hypothesis. Buddhism on the other hand, has stressed the purity of concentration, and has supplied full details about this method of learning. (Nyanatiloka : *Fundamentals of Buddhism,* Buddha Sahitya Sabha, 1956, pp. 70-75) Concentration, then, is *the* method to be followed by all those who are seeking enlightenment or illumination in the realm of knowledge.

Concentration leads to mental tranquillity and ultimately results in insight. This insight is the key not only to the unlocking of the doors of true knowledge, but also of spiritual freedom. Bhikku Nyanatiloka, quoting from *Puggala-Pannati,* says, 'Just as a man in a dark and gloomy night, at the sudden flash of lightning, may with his eye clearly recognize the objects, even so one may, through deep insight, perceive all things as they really are.' (ibid., p. 76) According to Buddhism, then, concentration is the method par-excellence, which all learners at all stages of their learning have to use, if they are to acquire true knowledge leading finally to wisdom and spiritual freedom.

Let us now turn to a consideration of method from the standpoint of the teacher. When we study the teachings of Lord Buddha, we find that he employed the empirical and experimental method. This is the best approach in the modern context of teaching-learning situations. Great emphasis is laid on reason. The entire approach is scientific. This has prompted a few to say that Buddhistic method of teaching is *pragmatic.* When we recall that relativity is the essence of pragmatism, and that relative truth, relative beauty and even relative morality are the credo of the pragmatist, we should think, not twice, but several times before we brand Buddhism as pragmatic. Buddhism is idealistic and the scientific attitude is not alien to the nature of idealism.

The Master used homely similes, and he proceeded from the simple to the complex, from the known to the unknown. The insistence is always on the pupil learning by his own effort. He should try out every thing himself, he should experiment himself, he should depend on self-effort.

The teacher can only give hints as to what he should do.

A special feature of the Buddhistic method is the training in independent thinking and judgement, 'who so merely believes or repeats what others have found out, such a one Buddha compares with a blind man. One who desires to make progress upon the path of deliverance, must experience and understand the truth for himself'. (ibid., p. 11)

Further light on method in Buddhistic thought is thrown by the practices that obtained in the great universities of Nalanda and Taxila. The lecture method was very popular at the higher stages of learning, and so was the method of discussion. What is known in current educational practice as 'the question and answer' method was well known in the heyday of Buddhism. Whatever the method used, it was suited to the individual needs of the learner concerned.

We may conclude our discussion with a quotation from Christmas Humphreys. Speaking of the Buddha's method of Teaching, this author says, 'All these teachings show *the repetitive method* of the original teaching ..... All show the same cool level of exposition. There is no rhetoric, no deliberate appeal to the emotions; only the serene unfolding of a set of truths by which each man might find the way to his own deliverance ...' (Christmas Humphreys: *Buddhism*, Penguin Book, 1958, p. 236)

Buddha's *dialectic method* is worthy of note. 'Gautama puts himself as far as possible in the mental position of the questioner ... And then partly by putting a new and (from the Buddhist point of view) a higher meaning into the words; partly by an appeal to such ethical conceptions as are common ground between them, he gradually leads his opponent up to his conclusion.'

Lastly we may mention the extensive use of simile and parable to bring home to the ordinary man exalted spiritual truths. This, of course, is a characteristic of all great teachers of our land.

Discipline

Usually, the Emancipatory, Expressive and Repressive theories of discipline are discussed in philosophies of education, and attempts are made to associate them with certain specific schools of thought. In Buddhism, however, all the three views are harmonized and integrated into a significant whole. The relationship between the teacher and the taught was governed by the republico-democratic spirit which was characteristic of the Saṅgha as a whole. At the same time there was benevolent autocracy. Authority was not allowed to be infringed. Lord Buddha, by his own example, showed how authority was to be enforced within a republico-democratic set up.

When we go deep into the Buddhistic conception of discipline, we come across ideas and precepts of great value to us at the present moment. These are to be found in the doctrine of Karma and in the characteristically Buddhist view of Self Effort. The Karma doctrine teaches us that every thought that one thinks, every word that one utters, and every act that one performs will create a chain of consequences which must be suffered (or enjoyed) by the agent concerned. There is no escape from this law. When the implications of this doctrine are fully understood, every one will become automatically disciplined. Young persons, when convinced of the inexorability of the law of Karma, will be frightened into right thinking, right speech and right conduct. The great force of this Buddhistic law has to be brought home to the young persons

who are prone to unsocial behaviour. If they are made to realize that the unethical thoughts at the back of their acts of indiscipline, will come back, like boomerangs, and hit them hard, and that they must reap the harvest of every evil seed sown by them, then they will be speedily cured of all unsocial tendencies. The law breakers should be made to see that the scientific law of causation is operative in the ethical realm too. Nothing happens by chance. Everything has a cause, *and every cause must produce its effect.* Every act of indiscipline must, sooner or later, tar the personality of the agent who indulged in it. What greater deterrant to indiscipline can there be than the realization that the wrong course will, in the long run, chase you like a hound and do you untold harm.

To the repentant young persons, the Karma doctrine offers solace and hope. Although the accumulated effects of the past indisciplinary thoughts and deeds are there, they may yet be dispersed by continuously thinking, from the moment of repentance, kind and holy thoughts, speaking kind words and doing compassionate deeds. Thus the evil past may be wiped off, and a sanctified future assured. The Karma doctrine, then, is a great source of strength and inspiration for the teacher for purposes of disciplining the young.

There is another source of inspiration for controlling the present restless generation, and that is the Master's teaching in regard to self-effort. Lord Buddha has stressed the great principle of individual endeavour for attaining knowledge, for purifying one's own personality and for attaining *nirvāṇa*. When you realize that every moment of your life is precious, and must be utilized for wiping out past *karmas* through intense self-effort, and that your future has to be built up by the correct utilization of the present, then you will hardly have any time for indulging in unsocial acts.

Imitation

An important factor that is generally taken into account while discussing any idealistic theory of education is imitation. Imitation is usually taken to mean imitation of a person, or of a work of art or craft. Reproducing in oneself the characteristic modes of behaviour of another, or copying the finished artistic product created by another is generally covered by the term imitation. It goes to the credit of Idealistic thinkers that they utilized imitation as a channel for the release of creative energy in the child. But, they have not gone deep enough in their analysis of this concept. True imitation is the result of intense concentration on the object to be imitated. As has been pointed out in our scriptures, one tends to become what one constantly thinks of. And if the thinking is not only constant, but also concentrated, then a change into the object of contemplation is inevitable. If one thinks constantly of the *guru,* and concentrates on his exalted qualities, then one is bound to become like the *guru.* Similarly, divine thoughts and concentration on divine things will slowly change one's nature, and uplift him to spiritual heights. This secret was fully understood by our ancient teachers, and was made use of by them to the maximum extent.

The Curriculum

As in the case of methods, so in the case of content, there is a complete absence of rigidity in the Buddhistic approach to this important aspect of the educative process. Idealism has, as its major objective, the development of the global personality of the individual, with special emphasis on his spiritual nature. Body, mind and spirit are to be given the fullest oppor-

tunity for growth, and the content of education was decided on with this end in view.

When we make a broad survey of the courses of studies at the great Buddhistic centres of learning, we find that ample provision was made for instruction in all the subjects needed for realizing the scale of values discussed earlier. In the first place provision seems to have been made for vocational and industrial education, as well as, education in crafts and arts. Thus economic values were given some importance in ancient times. And it should be noted that 'Right Livelihood', the fifth step in the Fourth Noble Truth is a very important step indeed. For satisfying the requirements of this step one has to learn some useful art or craft, or be well qualified in a profession. R. K. Mookerji points out that '..... the monks had to engage in various kinds of practical, secular work instead of being constantly or exclusively occupied in purely religious or spiritual exercises. In fact, the monasteries opened up ample opportunities for business training or education in the practical arts and crafts for their inmates.' (*Ancient Indian Education*, Motilal Banarasidas, Delhi, 1960, p. 464)

Physical education played an important part in the Buddhistic system of training. We may point out that the doctrine of the 'Middle Path' acquires special significance when applied to the body and its functions. Moderate food, clothing and exercise were prescribed as the best means for maintaining physical fitness. Attention was also given to games and sports. The *Chullavagga*, quoted by R. K. Mookerji, mentions .... tossing balls, blowing trumpets, having matches at ploughing with mimic ploughs, ... chariot races, archery matches .... swordsmanship, wrestling, and boxing with fists .... among the lists of permissible games, (ibid., p. 447) Thus bodily health and fitness were regarded as values worth striving for, but they were to be treated only as instrumental, and not as intrinsic values.

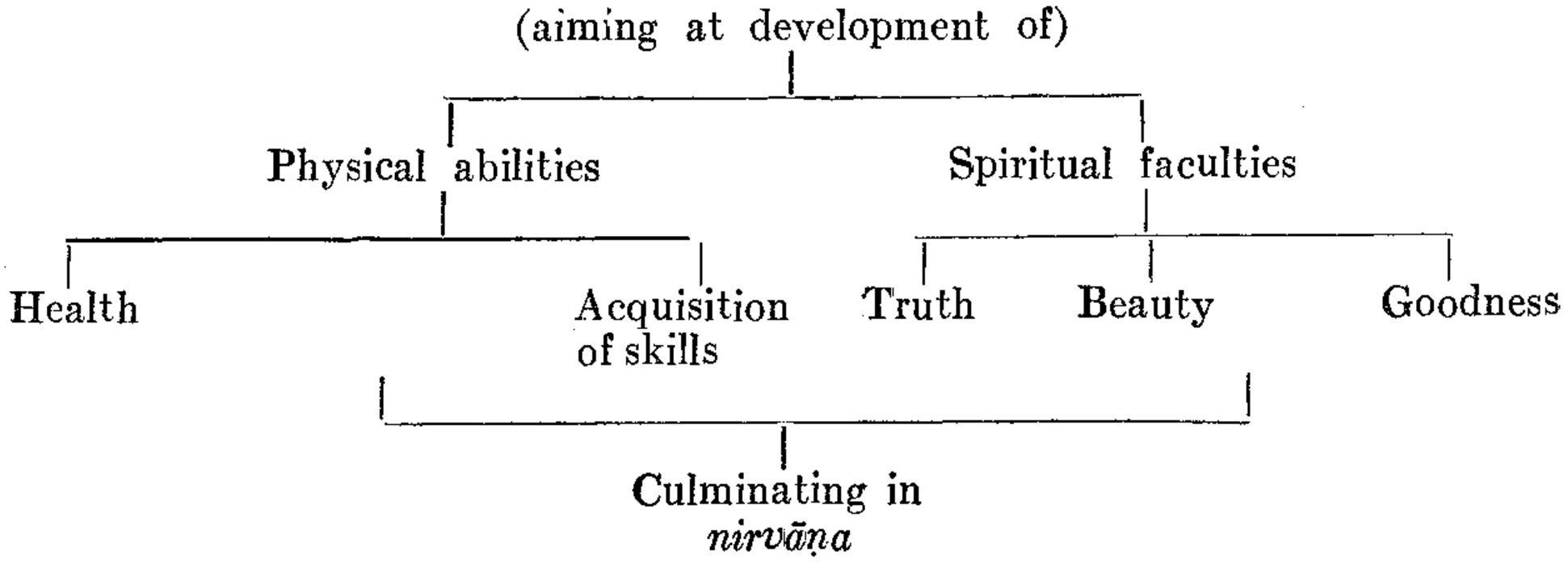
In our scale we have given the third place from the bottom to social values, which received due importance in the Buddhistic system of education. The Saṅgha itself was organized on a democratic basis, and considerable emphasis was laid on group life. Social education was imparted through life situations and practical living. The relationship between the teacher and the taught, and between different grades of pupils was governed by clearly defined rules. And the entire scheme of social education was geared to the attainment of *nirvāṇa*.

From the standpoint of psychological values, which occupy the next higher step in our hierarchical scale, the development of reason and harmonization of the empirical self are the major educational objectives. Buddhistic centres of learning had a very extensive and thorough-going curriculum for realizing these aims of education. The *Jātakas* mention science, art and craft as important aspects of Buddhistic curriculum. In every part of the curriculum we notice clearly insistence on the development of reason and independent thinking.

We now come to the great values of Truth, Beauty and Goodness. Buddhistic education, based as it is on the Four Noble Truths and the Eight-fold Path, makes full provision for the realization of truth and moral goodness. As we have seen throughout the discussion, the good life, lived on the highest moral plane, is insisted on at every turn in Buddhistic teaching. All educational institutions, run on Buddhistic principles, had moral goodness as the centre of their curriculum. And this moral goodness was the step to

the realization of Truth in *nirvāṇa*. As regards the value 'Beauty', we have only to refer to the outstanding achievements of Buddhist art and architecture to demonstrate that aesthetic refinement was not outside the pale of Buddhistic education. But, this pursuit of aesthetic values was strictly subordinated to the attainment of spirituality.

We may conclude by summing up the content of Buddhistic education in a table.



Such, in broad outline, is the philosophy of education from the standpoint of Lord Buddha's teachings. Inspite of certain points of difference between Buddhism and the Upaniṣads, there is a large measure of cultural agreement. It is possible, therefore, to evolve an Indian philosophy of education which will reflect the core values common to all schools of thought. On the basis of such a philosophy, a system of education, which, while preserving the undying elements in our culture, will at the same, meet the challenges of the contemporary nuclear age. This will be a truly Indian National System of Education.

MYTH-MAKING IN THE THREE STATES

SWAMI NITYABODHANANDA

The Upaniṣads develop the theory of the formation of man by the five elements of which the universe is made, and affirm that the supreme intelligence of Brahman is the directing dynamism behind the creation. Man's embodied existence is a limitation and a slavery; but, then, the fact that he is constituted of the 'elements of eternity' raises in him the want to manifest his eternity and makes of him 'a centre everywhere with circumference nowhere'. The Upaniṣads also make the declaration that man is 'perfectly made', which means that he is the perfect creation, his essence being bliss, bliss which is the limit of human experience.

The declaration that man is perfectly made is significant. The will and purpose of the supreme intelligence to fashion him out of the same substance as that out of

which the universe is made assures him against destruction from the side of the world. If the world were dissimilar to man, man could fear of the menace of destruction from it. There is no fear of destruction from a similar.

In the theory of the five envelopes, by juxtaposing the envelope of indecision with bliss, the Upaniṣad makes a cleavage living in us. Because we always want to grow from indecision to beatitude, this hiatus is the guarantee of continuity; it is a guarantee against destruction.

Myth: Guarantee against Destruction

By these two facts, the similarity of man and the world and the mental cleavage, man receives the guarantee of eternity, though being in the body which disintegrates. Of this guarantee is born the aspiration for eternity, which bridges the distance between what we are and what we would like to be, and carries life forward. The real man, the eternal in man, is indestructible, because man is spirit, he is Being. Embodied existence is a cadre which the Being has chosen to fulfil his spiritual destiny. If man is overwhelmed by the thought of his limitations and the fear of death of his embodied existence, then he misses his spiritual destiny. While being in the body, man can maintain an eternal aspiration to fulfil a spiritual destiny, because the body is a focalization of eternity, and thus transcend the time limitations of his embodied existence. This is precisely the primordial character of the mythical consciousness, namely, man's capacity to enshrine in him his own indestructibility and to admire at his own indestructibility. He cannot do this unless he is spiritual. Here we join Kierkegaard, who says: 'The mythology consists in maintaining the idea of eternity in the category of space and time.'

The confrontation of two types of consciousness—one of our limited powers and the other of our unlimited aspiration to perfection—this confrontation is man. That is also the signification of human existence. This is the very structure of man, and it is by this structure that he liberates himself from time. This is also the structure of mythical consciousness, namely, the promise of fulfilment here and now. Because life, as the promise of perfection, has a meaning, the world in which man carries out his plan of perfection also has a meaning. It is well known that the function of myth is the giving of a meaning to this world as the arena of perfection and to human existence as the instrument. We shall see from the study of the states that what the states unravel in us is the same as what the myth can serve. 'The second quarter is the *taijasa*, whose sphere of activity is the dream and who is conscious of internal objects', says the *Māṇḍūkya Upaniṣad* (1-4). Who is this *taijasa*? The Upaniṣad answers: '*Taijasa* is he who is all-pervading and who cognizes the internal and subtle objects.'

This evidently means that the dream spoken of here is not the dream we pass through. It is a cosmic state, for it is all-pervading, a state in which only subtle objects exist. When a man dreams, he participates in this cosmic state. Being all-pervading and having the capacity of enjoying subtle objects, the *taijasa* naturally merits entitled being as a God. When we dream, we participate in his nature and we become God.

Witness how the *Māṇḍūkya* makes us admire our own indestructibility by talking to us of the three states, the three states framed in myth. Of the dream state it says: 'When you dream, you resemble God, the creator whose dream is this world-manifestation.' Of sleep without dream it says: 'There you accomplish what God the creator accomplishes at the time of

the dissolution of the worlds. He dissolves them to reconstruct again. You do the same in deep sleep. You juxtapose with Being in its subtle face, as the source of manifestation.' The states are no more physical conditions, but faces of Being. Knowledge of the states enlarges our consciousness which we were identifying with waking. When we learn that the three states are faces of Being who enters into subtler states in dream and deep sleep, then we come to see our consciousness based on broader foundations. This is precisely the goal of the study of the three states.

Myth and Being: Awareness of Suffering and Capacity to Transcend It

I said just now that states are not mere physical conditions, but faces of Being. How?

What is Being?

Being is the awareness to suffering and the capacity to transcend it by the power of love. Buddha and Christ were intensely aware of suffering and, by their love, made others to transcend suffering. We say, Buddha and Christ live even today, for their awareness and love touch us even today. They are awake even today.

Is not the state of waking a participation of Being in its aspects of suffering and love, a participation in a universally understandable language? The Upaniṣad says that waking is an all-pervading state. It is an all-pervading sensitiveness to suffering and capacity to transcend it by love. As Buddha and Christ manifested in them the maximum of this sensitiveness, we can say that their waking as participation of Being touches us even today.

There is a mythical quality in this sensitiveness of theirs. Sensitiveness to suffering is human. But sensitiveness to suffering and capacity to transcend it and to make others transcend it is really divine. These two Masters had that capacity. What is myth? Myth is the participation in suffering as a common lot and capacity to transcend this common destiny. Because Buddha and Christ embodied the maximum of this awareness, they were eternal, universal, and mythic.

The mythic man symbolizes the totality of human aspiration: he radiates superhuman force and love to realize these aspirations. Everyone of us has a common base with these mythic personalities and so a spiritual transfer is possible and beneficial. Mythology speaks in stories bringing on the scene superhuman personalities who radiate great strength and love. The qualities of these personalities, pictured in fabulous dimensions are shared by us in our actual life and this makes the sharing of mythic consciousness possible for us. They win victories over forces of evil by sheer dint of their power and love. Our admiration for them is the beginning of a transformation in us, beginning of the enlargement of the mythic consciousness in us. It is very important to remember that we have common bases with these personalities, a base that pushes us forward for a spiritual transfer in which our reason, instead of getting stifled, gets enriched. After all the function of logic and science is to educate our reason, so that our reason transcends itself and transforms into intuition. The same education of our reason is accomplished in the admiration and imitation processes involved in the spiritual transfer until our reason seizes the Being in these personalities and consequently the Being in ourselves. If we and the mythological heroes have common bases and if a spiritual transfer is possible, it stands to reason that our existential conscience is a dimension of mythic conscience.

The universal man or the man whose primary concern is human suffering and

human aspiration or Being in human form is the subject of mythology, religion and philosophy. In their capacity of manifesting force and love in fabulous and even legendary proportions Buddha and Christ were mythical heroes. They were mystical heroes too. Without mystical or spiritual power they would not have been able to manifest in mythic proportions force and Love. Understood in this way religion and myth are sisters, are the two legs of Being which the being uses to march through history. Religion becomes dry and lifeless without mythology.

Take for instance the story or myth of Jesus multiplying bread to feed the thousands that gathered round him at Emmaus. The love and power behind the act touches us deeply and in the moments of spiritual 'emerveillement' brought on by that story we advance more quickly and effectively than months of prayer have made us advance. How? 'Emerveillement' is not a fleeting moment of excitement, but a moment of complete identity with Being. Jesus was Being and had the whole world of matter at his disposal and that was why he could command infinitely. He was universal love and force and by these He radiated Being in his acts of love and force. We too, on hearing the story, juxtapose ourselves with Being as revealed and lived by Him and that is why we increase spiritually in hearing Jesus' mythical acts.

Take a story from Śrī Kṛṣṇa's acts which resemble Jesus' act of feeding which brings out more clearly that the Lord is the root of the Universe, the Being and that we can 'touch' him when we deepen our empirical being and touch its roots.

Once Kṛṣṇa's friends, the Pāṇḍava family was in the forest where no usual method of cooking or finding food was possible. So by the blessing of Sun-God they had a vessel, a magic vessel, which gave all the quantity of food they asked for in all its rich variety. But the only inconvenience: the vessel gave only once in a day and if any guests turned up late in the day, the family had nothing to give.

The enemies of the family knowing this handicap and wanting to bring the family in disfavour of a sage (who had all good qualities except the fault of getting angry too soon) sent this sage with a number of disciples to be the guests of the Pāṇḍava family late in the day. On seeing the guests and the sage who was reputed for his powers of cursing, Draupadī, the Lady of the house, was exasperated. She requested them to prepare for dinner and to have their ablutions as that is the orthodox way before meal. On sending them for bath Draupadī started praying to the Lord who was Śrī Kṛṣṇa to help her out by giving food which the magic vessel could not give. Śrī Kṛṣṇa walked into the house as though not knowing anything of the predicament and asked Draupadī for something to eat. Draupadī replied that she had nothing in the house as the magic vessel had given her quota and that the vessel was completely empty and clean. Kṛṣṇa insisted that there might be a leaf of salad somewhere in the vessel and even that would satisfy his hunger. Draupadī brought the vessel and found a leaf of salad and gave it to Kṛṣṇa who ate it. He said his hunger was satisfied. The moment he ate the salad the sage and his disciples were in the river taking their plunge in the water and all of them felt as though they had had a good dinner. Coming out of the water, they exchanged words and were astonished at their common experience of having eaten without the act of dining.

The Lord ate and all of them were satisfied. It was His will that all of them should be satisfied. Do we water the tree on every branch? We water it at the roots and the whole tree is served.

Whereas religion proposes faith, mythology kindles in us 'emerveillement', which is another form of faith that transforms us. For religion there is a journey to be made to merit Grace. But for mythology Grace comes unasked. The people who were fed while bathing did not ask for it. For mythology Grace is a dimension of existential conscience. Those who were fed by Christ were fed unasked. Only one thing: they did not know the spiritual importance of that feeding, namely a participation in Being achieved by Grace. They were only conscious of the physical part. That is the centre of the problem : *Mythology presents existential conscience as equal to mythic conscience,* in the same way as the Upaniṣadic phrase 'Thou art That' told by the *guru* to the disciple. That the disciple has yet to go much distance etc. is not taken into consideration. The affirmation is made, of the identity of the disciple's consciousness and the ultimate consciousness. If the disciple thinks this is not true then naturally he has to make the journey and wait.

Three States of Man and their Witness

The *Māṇḍūkya Upaniṣad* though a book of philosophy of Being, reads like a book of mythology. The three states of waking, dream, and deep sleep are the principal mythical heroes, or actors on the stage. The fabulous ways and the dresses of these heroes awaken our reasoning faculty and wonder and we ask : 'Is this all true ?' For instance we are told : 'Sleep is the Lord of all, the knower of all, the controller within ; the source of all.' We never thought of sleep in those terms. We thought that it is an inert state. This is precisely the function of myth : to awaken in us starting from an existential consciousness a mythic conscience, go to the limits of it and then again come back to the existential conscience which has by that time changed face and has become fabulously enriched.

Then again take the most important character, *turīya,* the one who sends the other characters the three states on to the stage. We were till now thinking that waking, dream and sleep are stages we pass from one to the other and that we have absolutely no control over them. But then the Upaniṣad says exactly the opposite. It says that there is somebody in us who manifests, unravels these states at his will and that person is *turīya.* We are astonished and naturally prefer this position of force and mastery than the other one where we are the plaything of these states.

And then, see how the *turīya* is described. He is something like Hamlet but much more difficult to satisfy. Hamlet was an anguished person, but at the same time a philosopher. It is he who said : 'There is a divinity that shapes our ends.' He was being tossed between Being and non-being as is shown by his classic phrase : 'To be or not to be : that is the question.' But then, in essence, Hamlet was the type of meticulous man, impossible to satisfy, as his standards were so high. The earthly and human perfection falls so low in comparison with the divine or heavenly which is his primary preoccupation.

Turīya is a much more difficult person to satisfy. He is not satisfied with the external things, nor with the inner world, nor with the sentient, nor with the insentient. None can court his friendship, for he does not like any relationship with anybody. In this aspect he is completely ununderstandable. But then he is quite at peace with himself, he radiates bliss and naturally full of knowledge, for it is he as witness that brings to us the knowledge of all states.

Extremely fabulous personage, is it not ? But then he is the principal person in us. To say that he is extremely difficult to satis-

fy does not mean that he is a man of great exigence and infinite wants. In ordinary life we say we understand a person by noting his likes and dislikes, by his 'face' which admits itself to be classified in a certain category. Evidently this is possible, because he exteriorizes his likes and thus falls in the category. The personage in question, *turīya*, has no 'faces' by which he can be classified. All his faces are within. It is your choices that manifest as faces. *Turīya* has chosen not to choose in the external world and so has no need of exteriorizing his choice. Hence he has no faces as far as the world is concerned and as he has no face, the world says that he is not understandable. But then he has chosen not to choose which means a complete disponibility, a complete openness which can be ours too. This disponibility is an inner condition—a nucleus of peace and bliss which refuses itself to be disturbed by external impacts. This openness is a negation of all faces (as it has no need of faces and formulations), and naturally baffles description and language. But it goes without saying that it is precisely because of the inner calm and peace that *turīya* has no need of formulating faces to external world and people. It is a disponibility that is plenitude, but which is full of love for all people, because absence of love is absence of plenitude, calm and peace.

The Upaniṣad gets the inspiration to paint the states in fabulous colours from the fact that the states are faces of Being and as such reveal Being. Being is a fabulous Reality, inconceivable by the mind or by discursive reason. There is no question of knowing Being, for we in our essence are Being. We become that which we are in reality. And for this becoming the analytical and synthetical powers of reason are exercised. The *Māṇḍūkya* pushes us to exercise our analytical capacity by asking us to question our usual notions of the states. For instance we are so sure of the values and notions in waking. But if what I feel in the waking is the really real why is my waking experience contradicted by dream? For instance: I dreamt that I was a butterfly fluttering hither and thither. Suddenly I awoke and there I lay, myself again as man. I ask myself whether I was a man dreaming I was butterfly, or whether I am now a butterfly dreaming that I am a man. This reciprocal contradiction of the two states demolishes the house of values and notions we have constructed. We can no longer trust the ultimacy of waking state values. We can no longer trust in the analytical process of reason either.

At this stage the Upaniṣad says that the overwhelming senses of contradiction as is seen in the butterfly story comes in because we have no stable, unmoving point or reference in a moving life, because we identify completely with the movement of life. When we identify with the movement the states are separate kingdoms through which we pass. But nothing prevents us from realizing that we do not pass through any country; instead we take out the states from *our* pocket; not from our empirical pocket, but from the pocket of our being. Here the *Māṇḍūkya* teaches self-mastery. It says: 'Take a burning charcoal. Swing it in a circle, we say a circle; swing it in square, we have a square. Do not move it. We have a point. The reality is that there is neither circle nor square. It is a stable, immovable point.' This point is our Being. We move it and naturally Being falls in temporal series; we give birth to time and all that it implies. Result is completely cutting off from Being and identifying with the movement and becoming a fiction of time and of the fear of the stopping of time, namely death. If

instead of this allowing a fall from Being, we constate that it is Being that gives sanction and sustenance to movement and time, then we may be moving in circles or lines, but we will be keeping in tact our contact with Being, our identity-consciousness. This realization, the *Māṇḍūkya* calls, the quenching of the fire-brand. It is an act of self-mastery. By an act of self-mastery, or in other words, by an act of the synthesizing capacity of reason we can change the substance of the thought-process. The thought-process that was manifesting as 'I am movement', will now manifest as 'I am Being that permits the movement and time'. What is important in this act of self-mastery is that I am not affected by movement. When we are told that thinking in terms of movement is missing the Reality and missing self-mastery, then the reason which *was* the thinking process or process of dialectics transforms itself into a person with one leg in Being and the other in becoming. If we are to utilize the language of love, we may compare this above process to the process in a person who once felt that love was love when focussed on a person and who now realizes that love is love within oneself first and then exteriorized.

Reason interiorizes itself and seizes Being in an act of synthesis. This act is encouraged by the *Māṇḍūkya* when it speaks of the common denominator of the states, the witness, which moves not but appears to move.

Who is this witness? We dream and on returning to the waking we narrate our dream. If there is no common element this is not possible. This common element is the witness who does not dream nor sleep. The witness comes out more prominent in the analysis of sleep without dream. Deep sleep, apparently is a negative state, without any knowledge. But then coming out from sleep we say: 'I slept well, I didn't know anything!' This knowledge that during sleep nothing was presented to the consciousness is all the same a knowledge. How could it be carried to us outside sleep into the waking, if there was no disinterested witness or reporter to bring the message and give to us? To put it in a striking way, we can say that the witness does not sleep. If he was asleep, he would not have had the opportunity of knowing what was going on sleep. This witness is the dynamic aspect of the Self, of Being. The variety which we see manifesting in the three states is possible because of the unity of this witness. This witness is God in His Creator aspect and also in His Being aspect. By virtue of these two aspects of being and creation the witness makes the myths.

The Upaniṣad says that it is wrong to see the states as separate monads and thus submit ourselves to be tossed between them. The self or the witness is the master of time and thus maker of the states. That it is master of time is proved by the fact that it maintains a unity of knowledge inspite of the variety of time-reckoning in the states. Dream time is faster than waking time and in sleep time stops, as it were, for the sleeper. Instead of shattering the instruments of knowledge of the witness by these changing standards of time, the witness remains always the unifying agent bringing knowledge to the self. Is it not correct to say that the witness is making experiments with time? That person who was awake in sleep and not dreaming in dream is now with us in the waking, not submitting to the ignorance of waking. That is why we can say: 'I slept, I dreamt and now I am awake.'

The witness is indestructible. He is time and beyond time, beyond the cause and effect domain which is the domain of waking. He is the super-myth and the myth-maker too. We become God the

Great dreamer in dream and God the destructor-creator in sleep.

The Four Quarters of the Being

The *Māṇḍūkya* speaks of the three states and witness as the four quarters that make up man. It is evident that by this the Upaniṣad constructs man in cosmic proportions. There is nothing that can be called experience which happens outside the experience of the three states. Man is in the centre and also at the periphery.

Explaining the first, the waking the Upaniṣad says: 'The first quarter is *vāiśwānara* whose sphere of activity is the waking state, who is conscious of external objects, who has seven limbs and nineteen months and whose experience consists of gross, material objects.'

Here the Upaniṣad is not referring to physical condition of waking—but to the state of being in its participation with everything and everybody. Here it can be said that to be is to participate. In this state, man is identical with that cosmic Self whose eye is the sun, air his vital breath, the space (ether) the middle part of his body, the water his kidney and the earth his feet—says the Upaniṣad. Again, the five organs of perception, the five organs of action, the five aspects of vital breath, the discursive mind, the intellect, ego-sense, and the mind-stuff (or mental function) are the nineteen months through which he gathers experience. These are the channels by which Being gathers experience and so man is here pictured as Being in participation.

The second quarter is the *taijasa*, 'whose sphere of activity is the dream, who is conscious of internal objects, who has seven limbs and nineteen months and who experiences the subtle objects.' This state also should not be taken as a physical condition, but a state in which the self or being becomes creative, by its 'own light' and enjoys the dream greatness. This is Being *in* creativity, to be is to create.

The third quarter is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. In this quarter all experiences become unified and undifferentiated, who is verily a mass of consciousness who is full of bliss and who experiences bliss and who is the path leading to the knowledge of the other two states.

This is the Lord of all; this is the knower of all; this is the controller within; this is the source of all; and this is that from which all things originate and in which they finally disappear.

And then about *turīya*:

Turīya is not that which is conscious of the internal world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of all sentiency, nor that which is simple consciousness, nor that which is insentient. It is unseen by sense organs, not related to anything, incomprehensible, negation of all phenomena, the Peaceful, all Bliss and the non-dual. This is known as the fourth, this is the Ātman and it has to be realized.

By the indications 'Neither this, nor that', the Upaniṣad wants to picture to us an open Reality, which is impossible to grasp by definitions or determinations. In other words the *Māṇḍūkya* gives us an open philosophy, a philosophy of being. Being manifests itself as the three states but is incomprehensible by the states. It is this homogeneous Being which is the base of all the states that gives us the consciousness of the continuity of personality.

Functions of Myth

If myth is a formula that condenses the fundamental values of the world and 'situates' man in it, then the theory of the

states accomplishes the function of myth, because the states put man in the centre of the world of experience, define his attitude of witness above experience, define man as Being who plays with the world of time by manifesting it.

If myth is that which abolishes the opposition between values like good and evil and proposes to man the acceptance of the totality of values, then the states show us the myth, as man in dream and deep sleep goes beyond good and bad and enshrines in him the totality of values. The *Bṛhadāraṇyaka* speaking of the deep sleep experience says: 'There father becomes non-father, mother becomes non-mother and the sacred books nomore sacred books.'

If it is said that the myth is not the giving up of reason but the enriching of reason, then the study of man as represented by the study of the states enriches reason by making man leave logic behind (for logic is a function of the waking state) and makes reason seize Being in an act of intuition. The reason seizes intuition and is transformed when it knows that there is no movement from one state to another and that it is the same witness that manifests as states.

If myth attests to the perenniality of man, then the states picture the myth as in dream we share God's perenniality and in deep sleep we become the subtle cause of the world as in sleep we become Being. Neither the passage of time nor sense of values exists in sleep. The experience in sleep defies all determinations.

And finally if myth enshrines transcendence then man as shown by the analysis of states is the supreme principle of transcendence, as the states show man as the one that exceeds himself at every moment by affirming himself in the realms of experience which hitherto he thought are imaginary or negative. Dream is imaginary and unreal and sleep is negative. But after the study of three states, we have discussed Being in dream and sleep and we are now more broad-based than before.

Myth Remains with Life

It is said that we in this modern epoch have no mythical consciousness, that we have lost contact with myth. Is it because of the secularization of our times and the resulting sense of the loss of the sacred? Or is it because of our pushing far the analytical tendency and our total rejection of all belief in the unknown? Maybe due to these reasons.

But to me though man seems to have given up myth, myth has not given up man.

Witness for instance modern art which with all its sense of persuasion is making us believe in the abstract and the apparently meaningless. The modern art-lovers have a sense of belonging to an imitated group participating in a food specially sacred for them, but which can create nostalgy in the minds of less-evolved people. This is exactly what groups held together by myths feel. The quat hunger or interest which man manifests for the fantastic, the abstract and irrealizable that is manifested in modern art is precisely a modern myth. So then myth has not left us. Then again, is not man's power to convince others to share his Being with others, the power of the myth and is not that power manifesting itself in modern art?

Slowly, the myth, creative as it is, is transferring itself from art to science. Witness the great interest that science has awakened in man these recent days. Not without reason. Scientific discoveries have kindled man's spiritual potentiality to seize that which depassed his logic and empiricism. What was mythic a few years ago has become real today. Today science

is measuring the time taken by light to travel a centimeter!! Is this a dream or a fact? It is a fact. Man has bridged the gulf between the possible and the real and has thus proved himself to be beyond time or indestructible. The definitions of myth may change and transform, but myth remains with life and man in one form or other. Life in its essential and inescapable spiritual quality has the mythical quality and man has no need of God to live and enjoy this mythical quality that gives meaning to life and yet transcends always. Man owes this to the undying, insuppressable creativity of life and the love-instinct which is life's greatest treasure. Modern epoch while swinging away from old myths has shown that man's creativity is in its maximum power of living and conviction in Art and in Science. When the Bible was speaking of the word was it not referring to man's creativity and his power of convincing others. 'In the beginning was the word, and the word was with God', says the Bible. I add, now, that word is with *man*, the word as myth.

HAYSALA ARCHITECTURE AND SCULPTURE

Sri P. Sama Rao

Any art criticism of the Haysala style of temple architecture and its decorative sculptures must necessarily consider what is essential and what is not essential to the subject-matter portrayed, as well as the 'just enough' manner of setting out their forms and their ornamentation. There has to be a disquisition about whether these conform to the ideals of Indian art elaborated in the *Bhārata Śilpa Śāstras* and *Alaṁkāra Śāstras* which lay down that in the matter of ornamentation restraint should be employed so as not to detract from the essence of the deities depicted. Decoration with jewelry should be just and adequate enough to set out the subject-matter and be of indubitable help in the apprehension of its essence. It should be supersensuous, emblematic, ethereal and certain, and effective too; and, should in no way stir up the sensuality latent in the observer.

Although the technique of decoration is unrivalled and filigree-like comparable only to that of Jaina sculpture at Mt. Abu, and probably to that of Koṇārka and the Bhuvaneśwara group of temples, yet in the matter of the portraiture of the multiple *bhāvas* of divinities, there is indeed a lack, generally, of adequate expression in the Haysala figures. The simplicity and the grandeur of normal figures of Gupta art, and of the best of the Pallava and Cola specimens that emulate them, and all their dynamism or stillness are absent even in the best of the Haysala examples. But this is made up to a great extent by the overcrowding of figures, their ornaments and other decorative backgrounds which literally supplant the simple sublimity. The ornamentation is no doubt rich, delicate and variegated, and is more glamorous and sensuously more appealing to the laity. In a way, it can be said that the Haysala sculpture was more absorbed in a sentimental enrichment of decoration than in its appropriateness or adequacy, to the subject-matter. Heavenly gods are decorated in the same intensity as their devoted earthly beings, to show off,

perhaps, that their divine beneficence has descended on them in full measure, flooding them with the halo of earthly beauty as it were. There is, therefore, a pandering more to physical senses rather than to the spiritual. Classicism has yielded place to the romantic in an overexuberance of feeling and intention. This is especially with regard to the dancing poses of the Madanikās (vestal virgins) who could in no manner be as agile and lively when overburdened with massive jewelry all over their lithesome persons. But this overburdening may not be inconsistent to the superhuman and divine personalities like Nṛtya-Saraswatī, Mahiṣāsuramardinī, Gajāntaka, Govardhanadhārī, Bhavadevī, Śuka-Sakhi, Śrī Cennākeśava, Śrī Kappe Cennigirāya, Naṭarāja, and their Dvārapālas (Belur, Haḷebid, Somanāthapura, etc.). Besides, the overcrowding of deities in the panels over and above the bottom friezes, does also, while cutting off the necessary light for chiaroscuro to the figures, bespatter away the attention to be rivetted on them for appreciation by the beholder. In this respect, there is a greater restraint bestowed upon their disposal at Belur. There is, as it were, a plethora of sweets despite the comparative inferiority in technique at Haḷebid and Somanāthapura; and, in an attempt to relish one sweet the other disturbs it with its own sweetness.

II

'Haysala' art is called after the founder of the royal Haysala dynasty, Sala, who is alleged to have killed a marauder-lion in mortal combat under the orders of his Jain *guru*. Every Haysala temple has a figure sculpture of his fight at its crest. (Śiva temple at Arsikere; northern Tower at Hullekere; south view of the Nākeśwara temple at Mosale, etc.) The predominance of the Jain manner of construction and decorative detail, continued even during the time of the king Viṣṇuvardhana, the historical and virtual founder of the Haysala empire, who changed his Jainism into Vaiṣṇavite Hinduism, although his royal spouse Śāntaladevī persisted therein. Like her royal husband she was liberally tolerant of other faiths, and Kappe Cennigirāya temple which she built betokens it. The Haysala style of temple architecture is a direct descendant of the later Caiukyan style which has evolved some of the unprecedented and unique forms of its own in plinths and decoration. This was between A.D. 900 and 1300, a period when Hindu art and religion witnessed an unobstructed growth of cultural development in the south of India. Pallava and Cola traditions had their own impact too on the Haysala art. For instance, the richness of the Haysala style may also be seen in the Sun Temples of Modhera and Koṇārka, Mahādeva temple at Khājurāho, the Jain temple at Mt. Abu, and the Rājārāṇī and Mukteśwara group of temples at Bhuvaneśwara, where the facile Jaina chisel with infinite imagination is invariably at work. In all these we find the same trend of decorative thought and exquisite workmanship. But the Madanikās of the Haysala temples (Belur, Kuruvattī etc.) are not so sensual as the Salabhañjikās of the other temples named. Nor is there sculptural reference to the dalliance of amorous couple in the Haysala art.

Of the Haysala temples in particular and by way of historic evidence of the growth of Haysala style, the following temples in the Mysore State may be mentioned. The earliest of them are at Doddagaddavallī (Lakṣmī temple: A.D. 983), Kukkanur and Lakuṇḍī (Dharwar Dt.), Hadagaḷi and Kuruvattī (Śiva temples in Bellary Dt.), Gomateśwara temple (Śravaṇabelogolā: A.D. 983), Belur and Haḷebid or Dorasamudra (Cennākeśava and Kappe Cennigirāya temples about A.D. 1117, and Haysaleś-

wara and Kedāreśwara temples, A.D. 1219, respectively in Hassan Dt.), and at Somnāthapura (Mysore Dt. Somnātheśwara temple). Belur and Śravaṇabelogolā are about twenty-five and thirty-five miles respectively from Hassan, Haḷebid (Dorasamudra) is about eleven miles from Belur. Dorasamudra became the capital of the Haysala empire during the reign of Ballālās subsequent to the reign of Viṣṇuvardhana. Cennākeśava and Kappe Cennigirāya (Cennākeśava again) temples were built and consecrated by Emperor Viṣṇuvardhana and his royal spouse, in commemoration of the victory over Colas in or about A.D. 1117. Cennākeśava is also known as Vijaya Nārāyaṇa for that reason. But the doorframes, doors and screens together with other additions to the main entrance to this temple seem to have been made subsequently during the reign of the Haysala King Ballālā II (1173-1220). Tradition has it, that the image of Kappe Cennigirāya, the most sublime of the godly figures, was sculptured by Jakkaṇācārya. The Haysaleśwara and Kedāreśwara temples at Haḷebid were built by the Emperor Ballālā II and his spouse in or about A.D. 1219, while the Śiva temple at Somanāthapura by Soma, a high officer under the Haysala King Narasiṁha in or about 1265, and the Gomateśwara temple by Cāmuṇḍarāya, a minister under the Gaṅga King Rājamalla Satyavāka in or about 983.

III

Although the Haysala temples are influenced by the Pallava and Cola styles in the matter of construction and decoration, theirs is a distinct style differing from them all in both form and enrichment of decorative detail. The ground plan of their structures is not of the pure rectilinear Dravidian pattern. The Haysala plinths as well as their towers are mostly polygonal or stellar, (Belur, Haḷebid, Arsikere, Śṛṅgerī, Mosale, Hullekere etc.), and there may or may not be towers raised over their shrines. If there be towers at all, they are either in the *nāgara* (Indo-Aryan) style, i.e. stellar again, over the shrines. (Somanāthapura, Mosale, Arsikere, Śṛṅgerī, Hullekere etc.), or in the horizontal Dravidian *gopura* pattern at only the entrance to the temple at Belur. The pavilions are stellar again and are located in front of the temples proper (like the *kalyāṇa-maṇḍapas* of the Dravidian style) and crowned over with peach shaped domes. The towers over the shrines end in crests of *amṛta-kalasas* (Hullekere, Arsikere, Keśava and Śiva temples respectively) or in a highly decorated lion's face (Akkana Basti, Śravaṇabelogolā). Decorative sculpture on the outside of the temples are all horizontally disposed of over the bodies of the temples, and also on the towers over the shrines, if any (Somanāthapura). Vertical ornamentation with figures and geometrical patterns and of that of creepers too, as in the Bhuvaneśwara and Khājurāho group of temples is not so insistent here. The *bhadra-maṇḍapas* within the framework of the bodies of temples are always canopied over with delicate patterns of flowing creepers inset with figurines of distinct expression and great beauty (miniature panels in the friezes at Belur, Haḷebid, Somanāthapura). There is not much of geometrical patterning except in the screens deliciously punched out in huge slabs (Belur, Haḷebid etc.). Figure sculpture is very richly ornamented with both massive and light jewelry. There is, indeed, a plethora of sweets everywhere over the plinth decoration in friezes multiformed serially with scrolls of *haṁsas*, parrots, elephants, geometrical and creeper designs, *jālis*, *sarabhas*, *kolata* scenes (dance), intermixed here and there with human figures, male and female, in different poses of dance, all in petty *bhadra-*

maṇḍapas. In the friezes of sculptured panels, stories of the *Rāmāyaṇa, Bhāgavata,* and *Daśāvatāras* are vividly told. The friezes do not, however, contain vignettes of commoners' life (genre), incidents such as the threshing of corn, hunting of wild animals, marketing by rustic couples etc. in the realistic secular manner as we find in the later Vijayanagar style. Idealism is rather overstressed in the Haysala art, where only the lives of gods and goddesses, mythical heroes and heroines or semi-divine beings like Viṣṇuvardhana's court are pictorially alluded to. Even the danseuse forms of Madanikās are superhuman, (Bhavadevī, Śuka-Sakhi etc.) and idealistic. They resemble the human forms only in appearance. The aesthetic disposal of forms and motifs in Jain Bastis is similar (Dvārapālas and Cāmaragrāhīs etc.) beside Gomateśwara image (Śravaṇabelogolā), while the Tīrthaṅkaras are austerely simple and unornamented. Deeming the Madanikās as vestal virgins dedicated to the service of Vijaya Nārāyaṇa (Cennākeśava), Dr. D. V. Gundappa has sung their individual glories in his most melodious *Antaḥpuragītegalu,* naming them in terms of the *bhāvas* portrayed. This nomenclature is adopted here.

In the majority of cases, both the sculpture of figures and the manner of their rich ornamentation, we have ample evidence of the aesthetic traditions of the Jaina genius at work. Historic evidence also fully supports it, in that there is the mention beneath their works the names of Jaina sculptors, such as Jakkaṇācārya, Dakkaṇācārya etc. In spite of this delicate and sophisticated expression, we still have examples of mightiest artistic genius, highly sensuous and inimitably sublime, synthetized in the images of deities and semi-deities like Nṛtya-Saraswatī, Mohinī, Ratidevī, Mahiṣāsuramardinī, Bhavadevī, Śuka-Sakhi, Gajāntaka, Vijaya Nārāyaṇa, Kappe Cennigirāya, Kapaṭa-Bhairavī, Jaganmohinī, Govardhanadhārī, Dvārapālas, etc. and an illustrious few of the forty-eight Madanikās like the Sukabhāsiṇī, Svarga-Haste, Pom-viḍambinī Mukura-mugdhe, Līlā-kirātī, Vīṇāpāṇi, Kāravāṇī, Kirāta-Śūlī, Bhasma-Mohinī, Nāga-vaiṇikī etc. These are heavenly unlike the Salabhañjikās of Khājurāho, Koṇārka and the Bhuvaneśwara group of temples who are sensual. Realistic touches though a few, are not entirely absent. 'Karavañjī' (the palm-reader), 'Kapikupite' (maiden rescuing herself from the onslaught of monkey dragging at her apparel, Venī-Saṁhare (maiden wringing water from her tresses), Murajā-mode (maiden ecstasized over her own playing *mṛdaṅga*), Muralīdhārī (simulating *Veṇugopāla*), Nīlāmbike (maiden denuding herself from garments suspecting a scorpion therein), Nṛttonmatte (dancer absorbed in her own dance) etc. together with an austere depiction of the King Viṣṇuvardhana in bearded *dīkṣā,* and his royal spouse Śāntaladevī and son Narasiṁha and courtiers, devotedly gathered to listen to a learned discourse by a brāhmiṇ pundit (entrance to Belur temple).

Unlike again, the feminine beauties of Khājurāho, Mt. Abu, Koṇārka and the goddesses of the Pallava and Cola sculpture, which are rather tall, sleek and oval-faced, and save in a few rare cases such as Nṛtya-Saraswatī, Muralī-dhārī, Kapaṭabhairavī, Kirātī etc., the goddesses and the Madanikās in the Haysala specimens are short, round-faced, flat-nosed and incline more to the plumpness. But the modelling of the gods and their Dvārapālas is otherwise, and denotes sturdy and powerful types of the Elephanta sculpture. Denuded of the emblems in their hands the Dvārapālas are of the same type and decorative pattern (Belur, Haḷebid, Somanāthapura, Śravaṇabelogolā etc.).

In these specimens, in spite of their overcrowding and disallowance indirectly of light to set them out in due chiaroscuro, their rich and detailed ornamentation does not swamp up their benign and sublime expression (Divinities and Madanikās referred to). They are one and all, the very best of the Haysala art, incomparable to any other similar specimens elsewhere in India. The want of dynamism and yogic composure (perfect stillness, like the flame burning steady in a windless place : *Bhagavad-Gīṭā*) of the Pallava deities like Durgā astride the lion and slaying Mahiṣāsura (Mahāvallīpuram, and of Saraswatī (Gaṅgaikoṇḍa-Colāpuram) respectively, or of the Gupta deities like Naṭarāja, Gajāsuradamana, Lakulīśa etc. of Elephanta and Ellora, or of that of the south Indian bronzes like Naṭarājas of Tiruvengaḷadu and Sārisala is adequately made up by the richest sensuous decoration of the deities. The jewels are nonpareil for delicacy and design, both here and in their emulated but restrained examples at Lepākṣī, which are indeed an inspiration to jewellers.

The Haysaleśwara temple at Haḷebid is however the biggest of the trio (Belur, Haḷebid, Somanāthapura). Like the skilled labour employed at the Sun temple at Koṇārka, the labour employed here is simply wonderful. Though the overcrowding of sculptural decoration and ornamentation is greater here and greatest at Somanāthapura than at Belur, from the aesthetic standpoint and in the 'elegance of design, perfection of finish and variety of detail' they are all of one and the same motif specifically, the Cennākeśava temple at Belur stands supreme. In the commoner's view, however, the decoration is of one and the same technique, but it gathers momentum and intensity from stage to stage. Of the minor structures at Haḷebid, the Kedāreśwara temple, of which only plinths survive, the Pārśvanātha Basti, cannot be missed. The monolith pillars, carved out of the soft soapstone in the latter, reflect light like perfect mirrors with a slight cleaning of their surfaces with water. Though the Haysaleśwara temple is said to be incomplete, yet the tribute paid to it by Fergusson that 'it would have been the one building on which the advocate of Indian architecture would like to take his stand', is worth remembering. Of the Belur Cennākeśava temple he has it, 'the elaborate and minute carving with which the temple is decorated surpasses in fertility of design and perfection of finish than that of the Somanathapur temple. The doorway is a mass of intricate and delicate carving teeming with life and variety.' And, of the Somanāthapura temple it is said, 'If any part can be called finer than others the palm must be given to the three stellate towers'; for, 'not a square inch of their surface is without decoration. They captivate the mind by their profusion of detail and perfection of outline; and, there is no suggestion of superfluity in the endless concourse of figures and designs.' (*Workman*)

ĀBU THROUGH THE AGES

Sri A. K. Banerji

Away from the din of bustling cities, far away from the tumultuous crowds of busy people and the polluting smoke of giant industries, the Ārāvallī Mountain harbours in its bosom the picturesque little town of Mount Ābu, snugly situated in the midst of hills. The beautiful Nakhi Lake adds to the charm and tranquillity of this pretty hill resort visited by thousands of tourists from far and near. In delightful contrast to the ruggedness of the surrounding hills, the sylvan setting of Ābu changes its hue from season to season as different trees and flowers bloom with new colours. Ābu owes its importance mainly to the fame of the world renowned Dilwarā temples, constructed in the Medieval period but its antiquity goes back far beyond the ages of ancient history to the misty dawn of Vedic civilization. Arbuda, the ancient name by which Ābu was known, had an importance sufficient to be mentioned in one of the oldest hymns of the *Rg-Veda*, composed in praise of god Indra for having given strength to the Aryans to crush their great foe Śambara, the powerful chieftain of the Dasas or Dasyus, who had his stronghold at Arbuda.

From the ancient literature it appears that the mountains around Ābu had a volcanic origin. According to the *Skanda Purāṃa*, Takṣaka the king of the serpents, stole the ear-ornaments (*kuṇḍalas*) which Uttańka had obtained for presenting to Ahalyā, the wife of his *guru* or preceptor Gautama, the famous sage and concealed himself below the earth. Uttańka dug a hole upto '*pātāla*' or Hades and Indra, the King of gods helped him with his thunderbolt, which caused an unfathomable chasm. A fire was kindled to overwhelm the king of snakes with volumes of suffocating smoke. The *Mahābhārata* also mentions of a '*randhra*' or crater of a volcano at Ābu. There is also a story in *Mahābhārata* that the gods once devastated both the Ārāvallīs and Arbuda with an earthquake because the people had become profane. A pit going deep into the bowels of the earth can be seen even today in one of the hills near the town. The name Arbuda, which means tremor, further supports the existence of a volcano in the past and earthquakes are still quite frequent in this region.

The story of Uttańka and serpent-king also bears an allusion to the age-long feud between the Aryans represented by Uttańka and god Indra on one hand and the non-Aryans represented by the Nāga-King on the other. The Hindu mythology depicts the Nāgas as serpents either because the members of the tribe were worshippers of snakes or else they adopted the snake or *nāga* as their symbol from which the entire tribe derived its name.

The subsequent story relates how Nandinī, the famous milch cow of the great seer Vaśiṣṭha accidentally fell into the abysmal depth of the chasm and she was rescued with the help of Saraswatī, who filled it up with water so that the cow could swim up. Then at the request of the great *ṛṣi*, the Himalaya sent his son Nandī Vardhan to fill up the cavity and a Nāga named Arbuda carried him on his back. Vaśiṣṭha was so pleased with Arbuda that he ordained the mountain to be henceforth known as Arbudācal and he also decreed that there would be a *nāga tīrtha* near its peak. (Probably the present temple of Arbuda) Since then the mountain was known as Arbudācal of which Ābu is the abbreviated form. This allegory indi-

cates an improvement in the relations between the Aryans, who were aiming at political and cultural domination and the Nāgas, who were now trying to please the Aryans by carrying out their commands. The Aryans were also trying to appease the sentiment of the local people by naming the place after one of their chieftains, in recognition of his loyalty and services.

Arbuda became a popular name among the Nāgas and several prominent men of their tribe bore this name. The *Pañca-viṁsa Brāhmaṇa* mentions of a Nāga priest of that name and both the *Aitareya* and *Kauṣītaki Brāhmaṇas* mention of a Nāga sage by the name of Kadraveya Arbuda. It may reasonably be concluded from these Brāhmanic and Purāṇic texts that Arbuda was a great centre of Nāga civilization from the earliest times right upto the seventh century B.C. and the Nāgas were probably the forefathers of the modern Gharasias who form the bulk of the indigenous population.

The Kurukṣetra war resulted in almost total annihilation of the Kṣatriyas (the warriors) and there was a set-back in the growth of Aryan power. We learn from the *Mahābhārata* that even during the closing years of the rule of the Pāṇḍavas, disorder broke out within the empire and the non-Aryans tried to assert their independence. The *Mahābhārata* also describes how Parīkṣit, the grandson of Arjuna and successor to the imperial throne of Hastināpur was cursed and doomed to death by snake-bite and how his son Janamejaya avenged the death of his father by performing the *Sarpa-yajña* by means of which he exterminated the snakes or the *nāgas*. From this epic version it is evident that a period of bitter struggle followed soon after the demise of the Pāṇḍavas between their successors and the Nāgas, who probably offered very stiff resistance to Parīkṣit in his efforts to revive the glory of the Kuru empire. It is also very clear from this story that Parīkṣit apprehended great danger from the Nāgas and he spent his last days in mortal fear of them. In spite of heavy security arrangements built around him he was assassinated by a Nāga named Takṣaka, who came in the disguise of a brāhmiṇ. A devastating earthquake, which destroyed Arbuda and Ārāvallīs was ascribed to the profanity of the inhabitants by the *Mahābhārata* which confirms the existence of bitter enmity between the Nāgas, who lived in Arbuda and the emperors of Hastināpur, the heroes of the great Epic.

Janamejaya, the son and successor of Parīkṣit waged a relentless war and exterminated the Nāgas. Those who escaped from his fury took shelter in the Arbuda mountain which was their home-land and there in a cave they worshipped the goddess Durgā for protection. According to the *Śiva Purāṇa*, the *devī* left Arbuda on being entreated by Brahmā, who was alarmed that her presence at Arbuda, where she freely granted spiritual salvation to her devotees might seriously undermine the human society, which he had created on the basis of material pursuits. The goddess however, left the impressions of her feet to be worshipped by her devotees. Obviously the impressions, supposed to be the impressions of the divine feet, were worshipped at Ābu more than two thousand years ago during the Purāṇic Age. Although these impressions have become lost, the worship of Durgā continues through all these thousands of years, in a cave located in a hill overlooking the town of Ābu. The image of the goddess is black in colour and she is seated on a lion and instead of being the *daśa-bhūjā* figure, the deity has only four hands. According to mythology, Pārvatī, the consort of Śiva, who is the same as goddess Durgā had originally dark com-

plexion and later by meditation and penance she discarded her black skin from which the goddess Kālī emerged to destroy Śumbha and Niśumbha. Therefore, the black image at Ābu suggests the worship of a very ancient form of Durgā. Known as Arbuda Devī or Adhar Devī, she is the reigning deity of Ābu and many people believe that the place received its name from the goddess. However, there are many references to Arbuda as the name of a place in the Vedic, Brāhmaṇic, Purāṇic and Epic literatures and although, the worship of Durgā is mentioned, the ancient literatures do not ascribe the name of the place to the goddess. It is, therefore, more likely that goddess Durgā, whose worship at Ābu dates back to very ancient times, assumed the name of goddess Arbuda as she became the principal deity of the place in course of time.

It is not known whether the cave, in which the temple of Arbuda is located today, is the same cave in which the Nāgas first worshipped the divine mother in the days of Janamejaya but the worship of Durgā is performed with traditional solemnity and devotion, twice a year during the Navarātri periods of worship once in autumn (*śāradīya*) and once in spring (*vāsantī*). The goddess is also worshipped during Kālī Pūjā as Arbuda combines in herself both the goddesses Durgā and Kālī. There is also the mention of Nāga-hrada at the place where goddess Durgā was worshipped in the pre-historic days. 'Hrada' means a lake and most probably 'Nakhi' the modern name of the lake at Abu is a distorted form of the ancient name.

It would be a mistake to attribute the greatness of Ābu's cultural glory to the Nāgas alone. Ābu also became a great seat of Aryan culture and learning. Its natural beauty, bracing climate and serene tranquillity attracted many great Aryan sages, as an ideal place for meditation and study and they established their hermitages or *āśramas* in the hills and forests of Ābu. Thousands of years ago, these hills and forests resounded with solemn voices chanting sacred hymns from the Vedas or reciting verses from the Upaniṣads.

Even from the days of its origin, the legends have associated Ābu with the names of two great sages Vaśiṣṭha and Gautama. It was Uttaṅka, a disciple of Gautama, who dug a hole into the earth to recover the ear rings of his preceptor's wife Ahalyā from the serpent-king and later Vaśiṣṭha had the hole filled up by a mountain, which he named as Arbuda. From the stories it may be concluded that both the great sages lived here. Vaśiṣṭha was the preceptor of King Daśaratha of Ayodhyā and he was the teacher of Rāma and Lakṣmaṇa. The Purāṇas confirm that Vaśiṣṭha lived here himself and the *Vanaparvan* of *Mahābhārata* also refers to the *āśrama* of Vaśiṣṭha at Arbuda as one of the holy places. The Vaśiṣṭha Āśrama at Gaumukha about three miles from the town is situated in a picturesque setting. Surrounded by tall and shady trees on all sides it overlooks the plains below, which, shrouded in a bluish haze, stretches up to horizon. On the other side rises a steep mountain covered with beautiful vegetation and about seven hundred precarious steps, serve as the only access to the hermitage from the town. There is a temple which contains the image of the great *ṛṣi* with Rāma and Lakṣmaṇa on either side of him. There are also images of his wife Arundhatī and of his favourite cow Nandinī. There is also another image with a three headed cobra on the head, which perhaps deifies Arbuda Nāga.

About four miles from Vaśiṣṭha Āshrama is the hermitage of Gautama *ṛṣi*, who lived there with his wife Ahalyā. There is a temple in the hermitage containing the

images of the holy pair. The name of Ahalyā is cherished by all Hindu women as symbol of chastity and conjugal devotion. Yet it was an irony of fate that she was transformed into a stone by the curse of her husband and after years of rocky existence she was restored to life by the divine touch of Rāma.

It is also believed that the great sage Atri, one of the seven great *ṛṣis* (*saptaṛṣi*) and who, like Vaśiṣṭha has been given a place among the constellations, lived on the wind-swept peak of Guru Śekhara, the highest peak of the Ārāvallīs. Here he is supposed to have spent his days in deep meditation with his consort Anasūyā, an intimate friend and companion of Śakuntalā, made immortal by Kālidāsa. Dattātreya, who is worshipped as re-incarnation of all the three gods, Brahmā, Viṣṇu and Śiva in one body, is the son of Atri and Anasūyā. There are temples on this peak which is 5650 ft. high in commemoration of Dattātreya and Anasūyā and the site commands a magnificent view of the plains all around.

Another celebrated saint by the name of Śukla lived at the foot of the hill on which the cave-temple of Arbuda is located. There the people came from all parts of the country to pay their homage to him. Being too poor to entertain such large crowds of hungry and thirsty visitors, he created by his own spiritual prowess, a well of milk called Dudh Kuṇḍ. According to popular belief the milk was gradually transformed into water as virtue decreased and vices increased in this world. The Dudh Kuṇḍ is still there and in this area where water dries up during the winter and summer months the supply of water is perennial and no one can determine the source. Local people still believe that the water contains medicinal property, which is extremely good for the health.

There is another place east of Vaśiṣṭh-āśrama, which is known as Vyāsa Tīrtha and is associated with Vyāsa, the author of the *Mahābhārata* and *Bhāgvata*. Bhṛgu and Jamadagni also had their *āśramas* in Ābu.

Megasthenes, the Greek envoy to the Court of Candra Gupta Maurya refers to Ābu as '*Mons Capitalia*' or the Hill of Capital Punishment. This indicates that during the Maurya period Ābu was still important enough to be known to the Greek Ambassador at Pātaliputra. The Ārāvallīs are also mentioned again by another Greek scholar Ptolemy in A.D. 150 as the 'Hills that were rent asunder' a reference which confirms volcanic eruptions in this region in the early times.

The brother of Vikramāditya, the famous Gupta Emperor of Ujjain, Bharttṛhari, after renouncing the world came to Ābu and spent some time in meditation in a cave which is known as Bharttṛhari's gumphā. This cave is quite close to the temple of Acaleśwara Mahādeva, which is also supposed to be a very ancient place of worship.

Near the site of the Dilwarā temples, there are several old Hindu temples belonging to the early part of post-Gupta period. Of these, one is a Viṣṇu temple, another is a Śaiva shrine and the third is the temple of Kumārī Kanyā, which contains the image of a maiden goddess with the small image of a *ṛṣi* looking at her. According to the popular legend, Vālmīki, the author of the *Rāmāyaṇa*, fell in love with a maiden at Ābu and wished to marry her. But he was unsuccessful on account of the treachery of the girl's mother. He was so angry that he transformed both the mother and daughter into stones by a curse. Later he placed the stone figure of his beloved in a shrine with his own image facing her and she is called Kumārī Kanyā (the unwedded maid).

Such is the glorious and romantic past of Ābu, whose role during the period of

Rājput chivalry in the Mediaeval Age was also by no means insignificant or less glamorous. To Ābu goes the honour of being the place from which arose the four great Rājput clans the Pratihāras, the Parmars, the Solankis (a branch of the Cālukyas) and the Cauhāns, who established dynasties of powerful rulers and played dominant parts in the history of India before the Muslim invasion.

There is an *Agni-Kuṇḍa* or sacrificial firepit at Vaśiṣṭhāśrama and Cānd Bardai, the famous bard in the court of Pṛthvirāj, in his epic ballad *Pṛthvirāj Raso* describes the story of the origin of these mighty ruling families. According to the ballad, after the extermination of the Kṣatriyas by Paraśurām, the Brāhmiṇs felt the need of some protection against the depredation of demons or *rākṣasas*. All the sages and seers, who lived in Ābu assembled at the Vaśiṣṭhāśrama and under the leadership of Vaśiṣṭha they began to perform the *yajña*, which was interrupted by the demons. Vaśiṣṭha and the *ṛṣis* by their prayer created three warriors, the Pratihāra, the Parmar and the Cālukya, who emerged from the sacrificial fire but they were unable to cope with the demons. So the *ṛṣis* began to pray again and there arose a fourth warrior from the fire, the Cauhān, who defeated and slew the demons. This legend is probably not entirely without a historical basis. It seems quite possible that when the Hun invasion threatened the old Hindu culture and religion in western India, four great patriots, who were the original ancestors of these clans met at the sacred and ancient Aryan site of Vaśiṣṭhāśrama where they formed an alliance against the invaders and as a mark of their determination to revive Hindu rule, culture and religion they performed some sacrificial ceremony or *yajña* in the *Agni-Kuṇḍa*. Another plausible theory is that these four clans were originally of foreign extraction. They were the invading chieftains of the Huns, the Sythians and the Gurjaras, who carved out kingdoms for themselves in western India and later when they adopted the Hindu religion and culture they were admitted into the Hindu fold as the new Kṣatriyas—the old order of Kṣatriyas having perished during the *Mahābhārata* war. Their purification ceremony probably took place at the sacred site of Vaśiṣṭhāśrama at Arbuda in the hands of brāhmiṇs who were in charge of the *āśrama* possibly because these brāhmiṇs were still known by their hereditary name of Vaśiṣṭha and were, therefore, considered the holiest among the brāhmiṇs.

Ābu itself came under the rule of the Parmars, who constructed the fortress of Acalgarh, about four miles from Ābu, in the year A.D. 900. It is an impregnable fortress built around a hill which rises precipitously and dominates the surrounding areas and the narrow valley on the plains below, which holds the key to the gates of Gujarat. The present railway line from Delhi to Ahmedabad passes through this valley which provides a pass through the range of hills. The fortress passed into the hands of Rāṇā Kumbha of Mewār, who repaired and re-built the fortress in the middle of the fifteenth century A.D. In fact Rāṇā Kumbha made the fortress his headquarters for sometime and from the importance which Rāṇā Kumbha attached, it might be presumed that the fort played an important and decisive part in his campaigns against the Muslim rulers of Gujarat, whom he defeated and conquered Gujarat. At the highest point in the fort there are ruins of an apartment which is still known as Rāṇā Kumbha's Mahal and it commands a lovely view of the areas all around. Probably it was a watch tower. Close to this Mahal there is a temple near a tank and both the temple and the tank are associated with the poet-princess Mīrā-

baī, of Cittor who was a great devotee of Lord Kṛṣṇa. The surviving names and traditions indicate that the members of the royal family of Mewār frequently came to Acalgarh and spent considerable part of their time.

At the foot of the Acalgarh hill is the temple of Acaleśwara Mahādeva which has already been mentioned before and near the temple there is a big tank known as Mandākinī-Kuṇḍ. According to the legendary story, this tank used to be full of ghee and three demons disguised as buffaloes used to take ghee from the tank at night. Ādipāl Parmar is said to have killed all the three buffaloes with one shot from his bow and arrow. A statue of Ādipāl with a bow in his hand and three life-like buffaloes stand close together on the bank near the edge of the tank. The Parmars later became feudatories and accepted the supremacy of the Cālukya Kings of Gujarat.

The cultural history of Ābu in the Middle Ages is even greater than its political history. At a time when Mahmud of Gazni was plundering and destroying all the greatest temples of Northern India right up to Somanātha in Saurastra and carrying away fabulous wealth to his small kingdom, huge sums of money were being lavishly spent and vast amount of labour, skill and energy were being employed in the construction of the first temple at Dilwarā.

About two hundred years later the second temple was build at Dilwarā at a time when the whole of northern India had just fallen prostrate at the feet of the Muslim conquerors, whose iconoclastic zeal dealt a deadly blow to the Hindu art and culture.

Thus while the entire country was plunged into chaos Ābu, secured by its mountain fastness against the onslaughts of invaders, produced these superb temples, memorable monuments of art and sculpture. These have earned for Ābu a fame which has spread all over the world.

According to Col. Todd there is not an edifice besides the Tāj Mahal that can come near it. For the minute exquisite carving in marble, some critics including Aldous Huxley give Dilwarā even a higher place than the Tāj. This comparison with Tāj is apt to mislead a new visitor because the first glimpse of the plain and unattractive exterior appearance is bound to fill him with some disappointment when he first approaches the temples. It is only when he sees the interior that he is overwhelmed by the artistic splendour and exuberance of these magnificent Jain shrines. The builders of the temples perhaps deliberately made the external appearance unassuming and plain so that the temples could evade the notice of the Muslim conquerors and thus escape from destruction in their hands.

The first Dilwarā temple was constructed by Seth Vimal Śāh, Minister of the Cālukya King Rājā Bhīm Deva of Patan in A.D. 1031 at a cost of more than eighteen crores of rupees. It is a temple of Ādinātha, the first Jain *tīrthaṅkara* and there is a stone statue of Lord Ādināth which is said to be 2500 years old. It was first revealed to Vimal Śāh in a dream by goddess Ambikā and it was installed in its present position in A.D. 994 before the foundation of the main temple was laid. In the main sanctum of the shrine an image of Ādinātha, cast in brass with gold as an alloy was installed by Vimal Śāh. The temple is known as Vimala Vasahi. The land on which the temple was constructed belonged to the brāhmiṇ priests of the neighbouring Hindu temples and they tried to obstruct the construction of a Jain temple by refusing to sell their land. Later Vimala agreed to purchase the land by covering the required area with gold

coins, to be paid as the price for the land.

The second temple of Dilwarā is a temple of Neminātha, the twenty-second Jain *tīrthaṅkara*. The temple was constructed by two brothers Seth Vastupāl and Tejpāl, the ministers of the Solanki ruler of Gujarat in A.D. 1231 at a cost of twelve and half crores of rupees. The temple is known as Luna Vasahi.

There are two other temples, the Pitalhari temple and the Caumukha temple which were built in the middle of the fifteenth century and they possess none of the artistic grandeur of the first two temples, which may actually be regarded as one of the wonders of the world. The richness and variety of designs and figures carved with intricate fineness and in minute details on pure and ivory-like marble by master hands leave the onlooker to marvel at the colossal human efforts which were needed to accomplish the well-nigh impossible. Each dome, each pillar and each arch has its own different and distinctive designs and each of them is an exquisite work of art, marvellous piece of craftsmanship and an eloquent testimony to the infinite care and precision, skill and devotion, patience and perseverance of the great but unnamed artists, who left behind them their creative genius to earn for them imperishable fame and immortality.

During the Mughul rule, Mewār became involved in a life and death conflict with the Mughuls, whose imperial ambitions were stoutly opposed by the Rānās of Cittor. Ābu was annexed by the rulers of Sirohi and ever since, it remained a part of the territory of the Sirohi State.

During the period of unstable conditions, which followed the collapse of the Mughul rule in India, Ābu fell into gloomy days and remained neglected till 1822 when it was re-discovered by Colonel Todd, the famous chronicler of Rājput History, who was at that time the British Political Agent to the western Rājputānā States. He was the first European to set foot in Ābu and his visit ushered in a new phase in the fortunes of Ābu which was once more destined to regain its rightful place of importance in India and play a new role in shaping the destiny of Rājputānā and the States of western India and Kāthiāvād. The Britishers were unable to bear the burning heat of the arid plains of Rājputānā, where almost desert conditions prevailed during the dry summer months. The wooded heights of Ābu afforded the much needed relief from the dazzling heat below and her picturesque scenery and her green and pretty trees soothed the eyes tired by the dust and monotony of grey and sandy lands baked and parched by the relentless sun. From 1822 to 1840 Ābu was used as the summer residence of the Political Agent and from 1840 onwards it was developed as a sanatorium for invalid British soldiers. In 1845 the British Government acquired several pieces of land from the Mahārājā of Sirohi and soon afterwards Ābu became the permanent headquarters of the representative of the British Crown in Rājputānā. It also became the seat of the British Political Agent for the western States of Gujarat and Kāthiāvād. Thus from Ābu the Viceroy of India exercised his control over the feudatory states of Rājputānā and western India through the two Residencies. All the leading princes of Rājputānā and Gujarat acquired lands in Ābu and vied with each other in constructing stately and luxurious palaces and Ābu became the main centre of the social life and activities, marked by great pomp and pageantry of the ruling aristocracy of Rājasthān and Gujarat, which grew up around the two British Residents representing the British Crown. In 1917 Ābu was leased in perpetuity to the British Government by the Mahārājā of Sirohi as

a mark of his loyalty to the British throne.

In 1947, India became independent and Ābu was returned to Sirohi, which itself was merged into the new State of Rājasthān. Ābu became a bone of contention between Rājasthān and the neighbouring State of Bombay as it was detached from Rājasthān and attached to undivided Bombay for several years. The States Reorganization Commission returned it to Rājasthān to whom Ābu belongs traditionally and culturally.

Today Ābu is the summer headquarters of both the Governors of Rājasthān and Gujarat. Ābu becomes brisk with activities during the tourist season in summer, when thousands of tourists visit the pretty hill resort to see its various objects of interest and its many beauty spots—the Toad rock, the Trevor Tal, the Sunset Point and many other lovely sights. Thus Ābu passes through the vicissitudes of history and continues its chequered but colourful existence through the ages.

SIBELIUS: THE SILENT MAN

Mr. Ernest Briggs

In the closing decade of the nineteenth century the arts of Finland were scarcely appreciated by the world at large, yet today the whole world is currently honouring the centenary of Finland's greatest composer—Sibelius.

Much has been written of the eloquent and individual musical expression of Sibelius, but it is not often realized that all the eloquence of Sibelius stemmed from the solitary hours of another Sibelius—the silent man.

The real life of Sibelius was not in a chain of circumstances or events, not even in the fullness of his unique genius for musical expression, but rather in a lifelong habit of solitude, in which all the outward aspects of his genius were engendered.

Sibelius, who was born at Tavastehus, Finland, on December 8, 1865, had as natural background the highly contrasted and austere beauties of the Finnish landscapes, and a wealth of myths and legends from antiquity, an antiquity so remote that it could only be vividly apprehended by solitary dreaming and fireside brooding.

Orphaned when a child, Sibelius was cared for by his grandparents who supervized his education and then encouraged him to study law. But the imagination of the boy quickened by the awe and mystery of tales of long ago was not conditioned for logical routine, nor could it be while he read insatiably the national poetry epic—*Kalevala*, which he habitually carried in the pocket of his jacket. His passion for romantic and colourful living was also significant in his refusal to be known by his given name—Janne—and his obstinate adoption of Jean—the Christian name of an uncle, a sea-captain who had died young.

The years of boyhood are formative years, and initially, although any one of half a dozen careers were open to him, including that of a concert-violinist, Sibelius, even as a child revealed unmistakably a trend toward solitude that inevitably led him to the only way that was right for the fruition of his individual genius. The world today pays homage to Sibelius's rare capacity for expression in terms of the

tones of music, but it generally overlooks that all that Sibelius achieved in triumphing terms of tone, had its true basis in his flair for listening.

Attentive listening—listening that absorbs the whole being, is one of the supreme arts of mankind, an art that opens portals to eternity.

Sibelius's great gift for listening is vividly illustrated in antithetical aspects by two works, the '*Violin Concerto*', which superbly illustrates the absorption of the composer's listening to the voices of nature, and the string quartet '*Voces Intimae*', in which Sibelius expresses his reaction to the voices that he heard sounding within himself.

Each work is significantly distinctive, and each is a unique enrichment of its own especial field.

While not every solitary man is great, every great man is essentially solitary. It is only in solitude that any person may discover and properly assess the two worlds in which he has his being—the world within, and the world without.

Much of our modern living consists of preoccupation with the external world, at the expense of the world within, and yet this is not a new condition in the world of men for the final conquest of any man is within himself.

Upward of two hundred years ago an English poet William Wordsworth emphasized the essential importance of man's kinship with nature—

> The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers;
> Little we see in nature that is ours;
> We have given our hearts away, a sordid boon!
> The sea that bares her bosom to the moon;
> The winds that will be howling at all hours,
> And are upgathered now, like sleeping flowers;
> For this, for everything, we are out of tune...

And yet, for one who greatly keeps with nature there are great rewards, for as Schlegel has so truly observed, 'Through all the tones of earth's many-coloured dream there sounds one long-drawn note for the secret listener.'

It is that long-drawn note in nature that is a source of never-failing inspiration for those who are sufficiently attentive to listen. In times of change and insecurity, in seasons of stress and vacillation, in periods of perplexity and sorrow men turn away from the confusion of the world and seek again the healing things of nature and they do not seek in vain.

It was a British Prime Minister, Lord Arthur Balfour, who wrote in a time of world tension and uncertainty, the following memorable lines of simplicity and faith:

> The year ahead,
> What will it bring?
> At least we can be sure
> Of spring.
> What will they hold—
> The coming hours?
> At least, we can be sure
> Of flowers.

Among the many who have gone to nature for strength and consolation, for faith and fortitude, was another distinguished Englishman, William Force Stead, who wrote in witness to an elevating experience—

> I thought the night without a sound was falling;
> But, standing still,
> No stem or leaf I stirred,
> And soon, in the hedge, a cricket chirred;

A robin filled a whole silence with its
calling,
An owl went hovering by
Hunting the spacious twilight with
tremulous cry;
Far off, where the woods were dark,
A ranging dog began to bark...
I had not known, were I not still,
How infinite are thy ways.
I wondered what thy life could be
O thou unknown immensity;
Voice after voice, and every voice was
thine!...

It is in solitude that one learns to appreciate in its fullness the eloquence of silence, and all the many things that silence says, because it is in solitude that one learns to listen truly.

Silence is not just cessation or absence of noise; it is a condition by which is made possible the attunement of the finer and more sensitive perception of the real man —the inner self—so that he who listens habitually and diligently comes into conscious harmony with the great forces of nature, the cosmic movement of the celestial spheres, and the breathing of the eternal spirit within his own spirit. Such a listener was Sibelius.

From his earliest years, and throughout all his life, Sibelius was consistent in his faithful listening to the multi-sounds of nature as amplified by silence. In spring and summer time throughout his youth, he lived out of doors as often as he could, learning of nature's ways and tones, in forests, on mountains, by lakeland, and by the sea. On long clear nights of winter when the major stars were bright points of constancy to cheer the dark, he learnt their names, and watched them as they moved across the sky. Listening to the sounds of nature, Sibelius would try to emulate them on a fiddle, and without receiving any theoretical instruction, simply reacting to the tones of nature, he began to compose. It was not until he was nine that he began to study the piano, and at this time his enthusiasm for the violin was such that he determined to be a concert-violinist—an ambition that he did not relinquish until he was twenty-five.

So much for the external world. He now began to develop the inner world. He studied Horace and Homer, Mathematics, and Astronomy, among other subjects, entering Helsingfors University as a student of Law in 1884. He also took special courses at Helsingfors Conservatoire, where he studied under Martin Wegelius, shortly making a decision to become a composer.

Youth for many an aspiring spirit is a long, long time of waiting, and preparation; and then, if fate is kind there will come one who will open a door upon a wider world. That one, for Sibelius was the richly gifted Italian pianist-composer-teacher Ferruccio Busoni, who although a year younger than Sibelius, had come to teach at Helsingfors for a period of two years. For Sibelius they were the right two years, and it was through the influence of Busoni that Sibelius obtained a scholarship of one thousand and five-hundred marks that enabled him to study in Germany, and later, in Austria.

A craft may be learnt from others, but the supreme mastery of a craft can come only from within a man himself. When the student years of Sibelius were over, the great inner unfoldment began in the secret places of his own awakened soul. For inspiration resulting in his first symphonic poem for soli, chorus, and orchestra, '*kullervo*', showed unmistakably the way his work would develop. During his travels in Europe, Sibelius had met many noted composers and musicians, but responsive to the edict of his inner and outer voices he was aware that the only way for

him was the solitary way of his own individual expressiveness—that true greatness is being things on the inside. He would follow neither Wagner, nor Mahler, but out of his own soul, and in the multi-sounding landscapes of his own native land; in the songs and legends of a great historic past, austerely and uniquely he would shape his art.

Time has greatly justified Sibelius's solitary listening, and it is for the enrichment of this century and others after it that the exalted eloquence of one superbly dedicated human soul, has sounded in time, to all time that still may be. The greatest symphonist since Beethoven, Sibelius achieved his miracle of expression by simple, lucid means. He asks for no greatly augmented orchestras, and he is disdainful of 'modernistic' devices, harsh discords, and grotesque designs.

Sibelius has had to wait for world appreciation much longer than other composers of his time who wrote in more familiar idioms, and it may well be that his slowly-won fame will long outlast the majority of them who won to celebrity more quickly.

The idiom of Sibelius is entirely his own —intensely nationalistic, it is yet for the world of many nations. Repeated hearing, however, is necessary for an alert appreciation of his work, and it was the difficulty of adequate repetition to assure familiarity and favour that so severely handicapped his music in its earlier years. Sibelius is a symphonist who requires unusual gifts in those who would interpret him, and adequate recognition was long delayed by the fact that such gifts as he requires from a conductor are not common. Many conductors deliberately play for a popular success, and they avoid introducing music that their audiences do not already know. Other conductors, unfortunately, are incapable of understanding a composer who requires specific discernment; some have neither the temperament, the sympathy, nor the scholarship requisite, and they too, play for safety. Sibelius in spite of many handicaps was, however, fortunate in finding understanding in a number of major centres. In Finland, magnificent pioneering work was done by the noted composer-conductor Robert Hajanus, who was born only one year before the composer, and who was active on behalf of Sibelius as late as 1933. Important Sibelius pioneering was also done in Finland, and in Europe by Georg Schneevoigt, and in England by Sir Granville Bantock, who invited Sibelius to England for the first performances, in Liverpool, of his first symphony, and *'Finlandia'*; by Sir Henry Wood, who not only early produced Sibelius works, but who had the honour of being the first conductor to give the seven symphonies of Sibelius in the same season; by Sir Thomas Beecham, Basil Cameron, and Sir Adrian Boult. Sibelius was also nobly assisted toward popularity by eminent English critics and musicologists Rosa Newmarch, Ernest Newman, Cecil Gray, and Constant Lambert. Australia may well be proud that its great conductor Sir Bernard Heinze, has done such notable work for Sibelius, and that on the occasion of Sir Bernard's conducting of Sibelius works in Finland in 1938, the composer himself, in association with other leading Scandanavian composers, presented the Australian with a gold laurel wreath at the conclusion of the concert.

In the United States, important work for Sibelius was done by Koussevitzky, Stowkowski, Rodzinsky, and Ormandy. The music of Sibelius not only requires good conducting, it also requires good playing, and good listening, and for that reason, audiences, too, have had to grow to Sibelius.

The importance of the phonograph, the gramophone, the L. P., the radio, and T. V., should not be overlooked as admirable mediums that assured the requisite rehearing to make Sibelius's works familiar to music-lovers.

The symphonies had to wait longer for recording than had the smaller works, but the longer works of Sibelius were greatly helped towards popularity through important H.M.V. album issues on behalf of the Sibelius Society which was founded in 1932.

The importance of the Italian influence on Sibelius should also be taken into consideration. Following his initial encouragement by Ferruccio Busoni, whom he met again in London in 1921, Sibelius maintained the Italian influence by commencing his first symphony following an extended tour of Italy. His second symphony was commenced in Italy in 1921, when holidaying at Rapallo. Among Italian composers who most influenced Sibelius were Palestrina, and Rossini. Composers of the German school Sibelius disliked intensely, with the exception of Bach, and Beethoven, of whose works he particularly admired the *Last Quartets,* and the *Final Symphonies.*

When Sibelius was thirty-two, he was granted an annual pension by the Finnish Government that he might be free to devote himself to composition. This was increased in 1926. From 1926 onward Sibelius maintained unbroken silence until his death at the age of ninety-one. There have been many attempts to explain this long silence of Sibelius's later years, but I think that we need seek for no other explanation than that Sibelius had so disciplined himself that he would not write repetitiously or at lowered inspirational pressure. He had given of his best, and had said what he had to say in the best way possible to him, and his artistic integrity was such that he would not give less than his best. There is a parallel case in English literature where Thomas Hardy, the greatest English novelist of his time, ceased to write novels twenty-eight years before his death, and thereafter devoted himself to poetry. But for Sibelius there was no alternative expression. Music was his way of life, and his only way, and rather than sing less worthily he maintained unyielding silence. Not all composers are so disciplined as he.

Sibelius was six-foot-one in height, and although he looked forbidding and aggressive, it has been attested by those who knew him best that none were kindly or more sensitive.

His fiftieth anniversary was a national ovation, but his eightieth was a world ovation. He belongs not to one nation, but to all nations. He belongs not to one period, but to posterity. There is an ancient Eastern prayer that runs—'May all your outward things be at peace with those within'. And it is for the glory of Sibelius that throughout his long career his outward voices and his inward voices were harmoniously at one.

'Voces Intimae'—String Quartet

The nature-background of the music of Sibelius has been so stressed that it is necessary to place a special emphasis on the fact that the String Quartet is of a profundity that is internal, not external, for in this music Sibelius speaks to us from the solitude of his inmost self. It is in solitude that man asks his greatest questions, and it is in solitude that he receives his most rewarding answers. Here all is soul. Sibelius listens attentively to his inner voices, and humbly and reverently, he sets them down in his music. What does the music mean? Is it the summation of the memories of a traveller-in-time who has come the long and arduous ways

from childhood to maturity? Perhaps, for in 1909, after hearing much contemporary music during a tour abroad, Sibelius wrote—'All that I have heard confirmed my own idea of the road that I have travelled, and have to travel.' It was in that year that this quartet was written.

Life, which is one step after another, like an ascending scale, may be the germ-symbol in this masterly work of Sibelius. We may conjecture, but we do not know. One thing, however, is certain, as pointed out by the eminent Sibelius authority Cecil Gray, 'Almost the entire thematic material of the five movements is built up of fragments of scale-passages.'

The artistic and spiritual intent is Sibelius's own secret, but the beauty and the eloquence of the music is for our delight.

'The Violin Concerto'

The *violin concerto* of Sibelius—a work that is quite apart in the galaxy of great concertos for the violin, is fundamentally a monument by Sibelius to his own relinquished career as a soloist.

His first violin lessons were received from the bandmaster of the regiment of which his father was regimental doctor. Sibelius was then successively a violinist in the school orchestra, an amateur chamber-music player, in company with his brother Christian, and then a student at Helsingfors Conservatoire, with a view to the career of a concert violinist, which he forsook to become a composer. The concerto has been described as 'a nature rhapsody'. Nature in some of her moods seems to improvise, and in this concerto the composer has opened with an air of spaciousness that is in the nature of a great gesture of improvisation. There is a sense of distance in the music, as though the composer was belatedly saluting something that time had taken far away from him—for he is evoking the memory of his own lost virtuoso-career. Fittingly, the dedication of the concerto is to one of the greatest concert-violinists of all time, the youthful genius as he was then, the Baron Franz Von Vecsey, who at the time of the Sibelius dedication was winning fabulous triumphs throughout Europe, being at the age of ten, a wonder-pupil of both Sir Jeno-Hubay, and Hubay's own great teacher, Professor Joseph Joachim. Vecsey died in Rome at the age of forty-two, at the peak of a brilliant career, of rich maturity.

In this concerto, Sibelius vividly recalls the 'nature voices' that he had sought to emulate in youth. It is of special interest to Australians to remember that the first performance of this work in the British Isles was given by the violinist Henri Verbrugghen, who later became the director of the N.S.W. Conservatorium, and conductor of the N.S.W. symphony orchestra.

A CRITICAL EXAMINATION OF THE EMOTIVIST THEORY OF ETHICS

Dr. S. N. L. Shrivastava

This paper is intended to be a critical examination of the following contentions of the advocates of the emotivist theory of ethics:

(1) That ethical symbols and statements are simply expressions of emotions and feelings; that they, as C. L. Stevenson in his well known article, '*The Emotive Meaning of Ethical Terms*', first published in *Mind* in 1937 said, 'create an influence', 'recommend' and have 'a quasi-imperative force';

(2) that ethical statements fall outside the limits of meaningful propositions which are exhausted by analytical or tautological propositions and factual propositions: that, in fact, they are no propositions at all and therefore, no question can be raised about their truth or falsity;

(3) that ethics can lay no claim to the status of an independent science; it can only be a part of psychology and sociology; and

(4) that the positivist analysis of ethics has for its end simply a clear logical analysis and that it is no onslaught on morals.

Before I come to consider the arguments of the advocates of the theory, advanced in support of their above-mentioned contentions, I should like to make at the outset a general remark, and it is this that the logical positivists who are the main expositors of the theory in question were not *primarily* interested in the investigation of ethical phenomena or into the nature of moral experience or the moral judgments. *Primarily*, they were not ethical philosophers. Their whole interest lay in their maintenance and defence of the principles of empirical positivism and apprehending a danger to their basic position from the side of value sciences like ethics and aesthetics, they contrived, to waive possible objections, to put forward a theory of ethics which would fit in the general framework of radical empiricism. This attitude is amply evident from what A. J. Ayer says in the very opening lines of the chapter on 'Critique of Ethics and Theology' in his *Language, Truth and Logic*:

'There is still one objection to be met before we can claim to have justified our view that all synthetic propositions are empirical hypotheses. This objection is based on the common supposition that our speculative knowledge is of two distinct kinds—that which relates to questions of empirical fact, and that which relates to questions of value. It will be said that "statements of value" are genuine synthetic propositions, but that they cannot with any show of justice be represented as hypotheses, which are used to predict the course of our sensations; and, accordingly, the existence of ethics and aesthetics as branches of speculative knowledge presents an insuperable objection to our radical empiricist thesis.

In face of this objection, it is our business to give an account of "judgments of value" which is both satisfactory in itself and consistent with our general empiricist principles.' (*Language, Truth and Logic*, 1960, p. 102.)

Thus it is evident that the theory of the positivists is a theory 'made to order', as it were. The approach is already biased in favour of empiricism and not an open-minded approach. If an attempt is made *ab initio* to give an account of the judgments of value consistently with the

general empiricist principles, it is a foregone conclusion that it must end in a negative result. Wittgenstein was certainly right when he said that ethical judgments do not pertain to the factual world. 'Ethics is transcendental', he said. (*Tractatus Logico-Philosophicus*, p. 145)

I come now, one by one, to the points I have taken up for criticism.

(1)

The central thesis of the emotivist theory of ethics is this that ethical symbols and statements are expressions of emotions or feelings. Ethical statements are not genuine propositions and therefore, no question can be raised about their truth or falsity. They are, as C. L. Stevenson said in his well known article, 'The Emotive Meaning of Ethical Terms', used to 'create an influence', to 'recommend' and have a 'quasi-imperative force'. (The article was first published in *Mind* in 1937 and has now been included in *Logical Positivism*, Edited by A. J. Ayer) In Carnap's words, they are 'disguised imperatives'.

The imperative theory is worked in detail by R. M. Hare in his book, *The Language of Morals*. The essential point made out therein is that ethical statements are not descriptive at all. They are neither descriptive of natural facts, nor of an alleged non-natural world of values. C. L. Stevenson in his book, *Ethics and Language*, points out that ethical statements serve a dual purpose—that of expressing their author's approval and disapproval on the question and also recommending to others for sharing it. He emphasizes the *persuasive* use of ethical terms.

The main argument advanced by Ayer for the emotivist theory is this that the presence of an ethical symbol in a proposition adds nothing to its factual content. Thus if I say to someone, "You acted wrongly in stealing that money", I am not stating anything more than if I had simply said, "You stole that money". In adding that this action is wrong I am not making any further statement about it. I am simply evincing my moral disapproval of it. It is as if I had said, "You stole that money", in a peculiar tone of horror, or written it with the addition of some special exclamation marks. The tone or the exclamation mark, adds nothing to the literal meaning of the sentence. It merely serves to show that the expression of it is attended by certain feelings in the speaker.' (*Language, Truth and Logic*, 1960, p. 107)

Certainly, the presence of an ethical symbol in a proposition makes no addition to the *factual* content of the proposition. Rightness or wrongness is not a *fact*, a sensible datum, which could be added to other facts. No ethical philosopher ever said that and no one in making an ethical judgment ever thinks that in using an ethical symbol he is referring to a fact in addition to those his judgment is about. The ethical judgment is not a factual judgment but a valuational judgment, a judgment which evaluates facts, and the judgment as such is an undivided whole, not a joining together of two parts, one factual and the other valuational. In Ayer's example, when someone says: 'You acted wrongly in stealing that money', his *judgment* has a unity which cannot be broken up into parts. It is a whole judgment, valuational in its import, which could be expressed as 'You-acted-wrongly-in-stealing-that-money'. It is not adding the part 'You acted wrongly' to the part 'You stole that money'. The entire judgment expresses the speaker's ethical evaluation of stealing that money. It is a complete travesty of the situation to say that he is not stating anything more than if he had simply said: 'You stole that money'.

There may be a tone of horror in the speaker's speaking it, or some special exclamation marks in his writing it, or certain feelings in his mind also. But the tone, the exclamation marks and the feelings accompany the *judgment,* they do not *constitute* it. I can make a clear distinction between the moral *judgment* that I make and the *feeling* in my mind which accompanies it. The plausibility of the emotivist theory rests on the failure to distinguish between the moral judgment as such and the feeling with which it is very often, though not invariably, accompanied.

Similarly, when Stevenson argues that the sole use of an ethical judgment is to 'create an influence', to 'recommend' a line of conduct to others, and so on, he is confusing the *implications* of the ethical judgment with the 'core' or 'essence' of the judgment. When one says that stealing is bad or wrong, the essence or core of the judgment, that which the judgment consists of, is a valuation. It certainly has as its *implication,* the suggestion or recommendation that others should not steal. But *judging* is not recommending or suggesting. To take the suggestion or the recommendation as the essential core of the judgment is to misconstrue the nature of the ethical judgment. One's judgment that stealing is bad would remain unaffected whether or not the implied suggestion for others is carried out by others or not.

(2)

The second point that I want to discuss here is the assertion of the positivists that ethical statements are not genuine propositions and therefore neither true nor false. Their sole argument for this assertion is this that the ethical statements are not either of the only two classes of meaningful propositions, one, the analytical or tautological propositions, and second, the factual propositions. This is arguing in a circle. It is already assumed that there are *only* two classes of meaningful propositions. Why can only those propositions which barely assert facts be meaningful, and not those which evaluate them ? That we do make valuational judgments is an indisputable fact. The emotivist also admits it, but he equates *valuating* with *feeling* and thereby destroys the whole claim of the value judgment to be a judgment at all. The equation of *valuational judgment* with *feeling* is the crucial question. If that is wrong, as I do think it is, the whole case for the emotivist theory breaks down.

I maintain that a moral judgment such as 'X is wrong' or 'X is good' is as much a judgment as any factual judgment such as 'X is red' or 'X is green'. When I see before me that an innocent person is murdered, I cannot help *judging,* as anyone else also will not be able to help it, that it is wrong or unjustifiable. The positivist will say that I do not *judge* the act to be wrong, but I *feel* that the act is wrong or I *disapprove* of the act. What you call your judgment about the act, he will retort, is simply your feeling about it or your disapproval of it which you express with the intention of recommending it to others. Now, what lends plausibility to such an explanation is the customary usage of language in every day life. Usually when someone judges an act to be wrong he is wont to say, 'I feel that the act is wrong' or 'I disapprove of the act'. But the words 'feel' and 'disapprove' used in a moral context connote much more than these same words used in an ethically neutral context. When I say, 'I feel cold' or 'I feel hot' or 'I dislike the colour red in my dress', there is no thought of ethical rightness or wrongness in my mind. But when I say that 'I feel that the murder of an innocent person is wrong' or that 'I disapprove of the murder

of an innocent person', I am not feeling as I feel hot or cold or disapproving as I disapprove of the colour red in my dress; I am *judging*, I am making a valuational judgment. The value judgment is certainly not a descriptive judgment, but that does not destroy its title to be a judgment.

(3)

I come now to the third point, viz. this that ethics cannot be an independent science. It can only be a part of psychology and sociology. In the volume *Logical Positivism* edited by A. J. Ayer, there is an essay by Moritz Schlick, '*what is the Aim of Ethics*'. Schlick closes the essay with the observation that the aim of ethics is the investigation of the motives of moral behaviour and this is a psychological task to be achieved by the method of psychology. 'Why shouldn't ethics be a part of psychology?' asks Schlick and goes on to say:

'The problem which we must put at the center of ethics is a purely psychological one. For, without doubt, the discovery of the motives or laws of any kind of behaviour, and therefore of moral behaviour, is a purely psychological affair.' (Edited by A. J. Ayer: *Logical Positivism*, p. 263)

Granted that the discovery of the motives of moral behaviour is a purely psychological affair, is this discovery, we ask, the whole task of ethics, or, is that really even the central problem of ethics? If that were so, ethics would certainly lose its title to an independent and autonomous science and be a part of psychology. But the fact that we call a certain behaviour '*moral* behaviour' raises the all-important behaviour question: What makes it a *moral* behaviour? Certainly not its merely having motives. If that were so, all behaviours would indistinguishably be moral behaviours, for no behaviour is without its motives.

Motivation of behaviour is a psychological question, but the *morality* of behaviour, its being right or wrong, good or bad, is not a psychological but a valuational question. Schlick denies the distinction between factual and normative sciences, for, according to him the norm also is a *fact*. 'The question regarding the validity of a valuation', he says, 'amounts to asking for a higher acknowledged norm under which the value falls, and this is a question of *fact*.' (ibid., p. 257.) Valuation certainly is according to a norm and the norm is there in the human consciousness. It is intrinsic to and belongs to the very structure of the human consciousness and if the positivist chooses to call it a 'fact', as Schlick has done here, he has evidently extended the meaning of 'fact' far beyond his own wonted empirical usage.

If the study of the motivation of moral behaviour belongs to the province of psychology, the descriptive study of the moral habits of persons and groups belongs, according to the positivists to the social sciences. 'All that one may legitimately enquire in this connection is,' says Ayer, 'What are the moral habits of a given person or group of people, and what causes them to have precisely those habits and feelings? And this enquiry falls wholly within the scope of the existing social sciences.' (*Language, Truth and Logic*, 1960, p. 112.)

A merely descriptive study of the moral habits or moral behaviour of persons and groups can certainly fall within the scope of the social sciences but that would not exhaust the whole range of topics considered by ethics.

(4)

With ethics relegated to the provinces of psychology and the social sciences, with ethical symbols reduced to expressions of feeling or command and with ethical state-

ments denied all meaningfulness, the conclusion becomes irresistible that the emotivist theory lands man into a moral vacuum. It should be indifferent whether we say that a certain moral behaviour is a virtue or a vice. 'For as we hold', says Ayer, 'that such sentences as "Thrift is a virtue" and "Thrift is a vice" do not express propositions at all, we clearly cannot hold that they express incompatible propositions.' (ibid., p. 110)

In his essay on 'Analysis of Moral Judgments', Ayer tries to allay the apprehension that the promulgation of the positivist analysis may encourage moral laxity by saying that our 'actual conduct' is unaffected by any ethical theory whatsoever, be it intuitionist, naturalistic, objectivist or emotivist. 'My own observations,' he tells us, 'for what they are worth, do not suggest that those who accept the "positivist" analysis of moral judgments conduct themselves very differently as a class from those who reject it; and, indeed, I doubt if the study of moral philosophy does, in general, have any very marked effect upon people's conduct.' (Ayer : 'Analysis of Moral Judgments', *Philosophical Essays*, pp. 246-249)

I am afraid, sooner or later, ideas do influence men's conduct and the promulgation of the emotivist theory is not free from the danger of its conduciveness to 'moral laxity'. But what meaning can the phrase 'moral laxity' have for the emotivist? It is also understandable why Mr. Ayer should harbour an anxiety about the stability of moral behaviour, his analysis of moral judgments being what it is. He betrays this anxiety when he says, 'I am not saying that nothing is good or bad, right or wrong, or that it does not matter what we do'; 'I am not saying that anything that anybody thinks right is right'; and so on. Why not? Is there a criterion of goodness or rightness? Is the positivist prepared to admit that? Finally, if there is uniformity in the moral behaviour of those who accept as well as those who reject the positivist analysis of moral judgments, as the observations of Mr. Ayer himself confirm there is, does it not argue for the objectivity and universality of moral values?

THE FINITE SELF: ITS NATURE AND DESTINY

Sri M. K. Venkatarama Iyer

Philosophy has been defined as the thinking considerations of things. 'Things' in this definition do not stand for the objects or content of experience. The study of these belongs to the realm of science. By 'things' we mean here the factors involved in the organization of experience. To ascertain these factors, we have to adopt the method of 'critical regress'. It consists in digging into the foundations, and bringing to light the principles on which any experience rests. Ordinarily the pursuit of knowledge means the acquisition of more and more information about the world around us. This is what the sciences do for us. The process is akin to the addition of more and more storeys to a building to increase its accommodation. But once in a while it is also necessary to find out if the foundations are well and truly laid. With regard to the edifice of knowledge also it is instructive to turn our atten-

tion inwards and get acquainted with its presuppositions.

To lay bare these foundational first principles, we have to adopt, as stated above, the method of 'critical regress'. Immanual Kant was the first to employ this method. In his '*Critique of Pure Reason*' he has employed this method to lay bare the process by which our sensations get organized into a system of knowledge and the part played by the various factors. This method is so called, because it consists in going back upon the foundations of knowledge by the process of analysis. Applying this method to our experience, we discover that it presupposes one who experiences and something which is experienced. The former is known as the subject and the latter, as the object. The contact between these two, under suitable conditions, results in knowledge. Experience is a much wider term as it includes feelings and volitions in addition to cognitions. All the three are functions of the mind. If the mind does not come into play, we have neither knowledge nor experience. When we are absent-minded, we miss many things, though our eyes and ears remain wide open. 'I was absent-minded, I did not see it'; 'I was absent-minded, I did not hear it.' Digging deeper we find there is another faculty at work and this is the intellect. If the mind organizes the sensations into ordered knowledge, the intellect decides on the course of action arising from the situation. The Upaniṣad says: 'Beyond the senses are the subtle elements, beyond the subtle elements there is the mind, beyond the mind there is the intellect.' (*Kaṭha Upaniṣad,* I. iii. 10) The same *Upaniṣad* adds that beyond the intellect there is the great Self which is the principle of cognition. It is the conscious element which lights up the intellect, the mind, the sense-organs and their corresponding objects which are all insentient. (Śaṅkara: *Manīṣāpañcakam,* stanza 4) This conscious principle in association with the intellect, mind, and sense-organs is known as the finite self. 'When associated with the senses, mind and intellect, the self is declared as the enjoyer by wise men.' (*Kaṭha Upaniṣad,* I. iii. 4.) This is the *jīva.* Its finitude arises from its association with the physical body and the adjuncts mentioned above. Since these adjuncts are all material in nature, they may be comprehended in the single word '*avidyā*'. Pure Spirit in association with *avidyā* is transformed into the *jīva.* In association with Māyā, It is transformed into Īśvara. Māyā is pure *sattva* while *avidyā* is impure *sattva.* (Sadāśiva Brahmendra: *Ātmavidyāvilāsa,* stanza 8)

Coming to its identification with the physical body the finite self moves in a small world of its own and develops an attitude of indifference towards what lies beyond its ken. Even within its limited field, it has its own likes and dislikes, attachments and aversions. It loves some people and hates others. It thinks also that it is agent and enjoyer, the doer of deeds and the experiencer of the sweet and bitter fruits arising from them. If the fruits are sweet, it derives pleasure which gives rise to the feeling of joy. If the fruits are bitter, it experiences pain which leads to the feeling of sorrow. It has also a knack of adding to its joys and sorrows by identifying itself with others related to it through the body, such as wife, children and others. The identification is so strong that in their happiness it feels happy and in their sorrow it feels miserable. To work out its *karma* it has to be going round and round in the cycle of transmigration. It has to take birth again and again. It may not always be as human beings. It may have to go down in the scale to the level of

plants. It suffers any amount of misery in the process. But all its misery is traceable to its wrong identification with its material outfit, and consequent fall from its true nature.

This account is likely to give rise to the impression that *avidyā* is an entity exerting independently of Pure Spirit and having the power to act as a check on it. Such a view will come into confiict with the doctrine of the sole reality of Brahman, taught in the Upaniṣads. But it is wrong to think that *avidyā* is an independent entity. *Avidyā* and Māyā are not coeval with Brahman. They are only our inner limitations objectified. Our sense-organs, mind, and intellect are no doubt necessary for the rise of particular knowledge, but they also limit our vision. They act as blinkers, and shut out large portions of reality from our view. Even the limited knowledge that they provide, is not a correct picture of reality. Thus they both conceal and distort. It is the nature of the intellect to introduce differences in what is undifferentiated. It thus cuts up the original whole into subject and object, knower and known. The object or the known is further presented as a substance possessed of certain attributes. This is the intellectual mode of knowing reality. When this mode is applied to Brahman, it is presented as the *jīva,* Īśvara and the world. Thus the Brahman, reviewed through the apparatus of the mind, is the *jīva.* The finite self is Brahman in empiric dress.

This is the purport of the statement, that we come across in the Upaniṣads that Brahman entered the world that He created. (*Kaṭha,* I. ii. 12, *Chāndogya,* VI. iii. 2, *Taittirīya,* II. 6, and *Bṛhadāraṇyaka,* I. iv. 7) Explaining the *Taittirīya* text, Śaṅkara writes: 'He is cognized within, in the cave of the intellect in such specific forms of manifestation as seer, hearer, thinker, knower and so on.' Commenting on the *Chāndogya* text, he writes: 'This living self (*jīva*) is a mere reflection of the Supreme Being brought about by its contact with the intellect and other faculties and with the rudimental elements, just like the reflection of a man standing before a mirror or the reflection of the sun in water.' He elucidates the *Bṛhadāraṇyaka* text as follows: 'The entrance of the Self means that it is perceived in the intellect as the *jīva* like the reflection of the sun in the water.' Explaining another text of the *Bṛhadāraṇyaka* (VI. iii. 7) he writes: 'The intellect being transparent and next to the self easily catches the reflection and presents Brahman as the *jīva.*' (*Ātmabodha,* stanza 7)

The mind is a product of matter. It is made up of the essence of food. Water and fire also enter into it by the process of triplication. Mind, therefore, is the finer essence of the elements. Being highly refined and well-polished, it is able to reflect Brahman. But Brahman, reflected in this material medium, is bound to appear as quite other than what it is in reality. It will be remembered that Kant also takes the same view. He says that the knowledge which results from the interpretation of the sense-data in terms of the categories of the understanding, is not a true picture of reality. He maintains that the thing-in-itself is quite other than the thing as we know it. There is an impassable gulf between Phenomenon and Noumenon:

'... the meddling intellect
Misshapes the beauteous forms of things
We murder to dissect.'

(Wordsworth: 'Tables Turned')

The intellects being many, Brahman not only appears as *jīva* but also as a multiplicity of *jīvas.* There is no other way of reconciling *ekātmavāda* with *anekajīvavāda.* 'The Self as such', writes Rene

Guenon, 'is never individualized and cannot be so, for, since it must always be considered under the aspect of eternity and immutability which are the necessary attributes of Pure Being, it is obviously insusceptible of any particularization which would cause it to be other than itself.' (*Man and His Becoming*, p. 25) The example usually given is that of the sun which, though one, appears as many when it is reflected in several pools of water.

It follows that when the mind becomes quiescent, the *jīva* loses its jivahood and will come to rest in its true nature. This happens in dreamless sleep and in the state of *samādhi*. 'The Supreme Being, abandoning the form of the living self due to his entering into the mind, retires to his own form of Being.' (*Chāndogya Upaniṣad*, VI. viii. 1) This is in deep sleep. 'When the five senses along with the mind cease from their normal activities and the intellect itself does not move, that, they say, is the highest state.' (*Kaṭha Upaniṣad*, II. iii. 10; cf. Wordsworth's *Tintern Abbey*, lines 37-49) This is *samādhi*. Just as the reflected images of the sun get back to their source when the waters in the pools get dried up, even so the reflected *jīva* merges in Brahman in the absence of the reflecting medium. (*Hastāmalakyam*, stanzas 3, 4)

The *jīva* is thus a false creation, a superimposition on Brahman. Just as the snake, superimposed on the rope disappears when light is brought, even so the *jīva* dissolves with the dawn of right knowledge. How it comes to its own in dreamless sleep and *samādhi* has been mentioned already. But such resorption is temporary. To make it permanent the saving knowledge has to be acquired. The aspirant has to betake himself to a competent teacher, wait on him, and entreat him to impart the instruction relating to Brahman. When the *guru* is satisfied that the pupil is morally and intellectually qualified to receive the saving knowledge, he will tell him that he is no other than Brahman (*tat tvam asi*). This is the highest instruction that any teacher could impart to his pupil. The latter wishes to know Brahman as if it is something to be sought outside but, to his surprise, he is told that the highest reality is not to be sought outside of him but that it is identical with his inmost being. The investigation, therefore, is to be turned inwards and, by a process of analysis, all that is adventitious has to be eliminated in order to realize the true nature of one's own self. The *mahāvākya*, in terms of which the instruction has been given, categorically and unconditionally asserts that the finite self (thou) is identical with Īśvara (that). The identity is an ever existing fact and not something to be produced anew or attained by going to a different place. It is there all the time and only waiting to be realized. The realization will set in when all the adjuncts that hide the true nature of the *jīva* have been removed one by one. The same thing will have to be done in the case of Īśvara also. We have said already that Māyā is the adjunct of Īśvara, while *avidyā* is the adjunct of the *jīva*. The adjunct of Īśvara has also to be set aside. Otherwise the identity cannot be realized. So long as the adjuncts are not removed, *jīva* and Īśvara will appear to be poles asunder. The *jīva's* knowledge, power and capacity for love are all limited where as Īśvara is omniscient, omnipotent and has equal love for all. The differences are so sharp that to some schools of Indian thought it looks nothing short of heresy to speak of their identity. They even go to the extent of tampering with the text and read it as 'Thou art not that' (*atat tvam asi*). Others who dare not go far, place their own interpretation on it. According to them what the text means is that in course of time, when the *jīva* is purified and

changed, it will become Īśvara. But this is a fanciful interpretation not warranted by the text as it stands. It says 'Thou art that' and not 'Thou wilt become that'. To arrive at the realization that the *jīva* is no other than Īśvara both will have to be stripped bare of their unessential accretions. This requires bold thinking. After listening to the instruction of the *guru* (*śravaṇa*) the pupil has to do vigorous thinking (*manana*). When he has arrived at the realization that, rid of their adjuncts, what remains as the inner core is the element of consciousness which is one, uniform and homogeneous, the full meaning of the text will become clear to him beyond a shadow of doubt. By constant and unremitting meditation on the text (*nididhyāsana*) he will transform the knowledge into an immediate and direct realization (*aparokṣānubhūti*).

In sheer joy the pupil will then burst out: 'I am indeed Brahman' (*ahaṁ Brahmāsmi*). This is the responsive *mahāvākya*. What it means is that the student has got over all false notions regarding himself, that he is not to be identified with his body, sense-organs, mind or intellect, that he is not the son of so and so, that he does not belong to a particular caste or community, that, in one word, he is not the *jīva* with all its finitude and limitations, but that the real 'I' in him is identical with the Supreme Brahman which is Pure Consciousness. With the realization of its real nature the *jīva* loses its jīvahood and ceases to be the subject of the knowledge that it is Brahman. The *vṛtti* dissolves for want of a locus. The material part of it will disappear while the sentient element in it known as *phala* will merge in its source, viz, Brahman. The aspirant then becomes a *jīvanmukta*. He will be in deep communion with Brahman. The experience will be unique and untranslatable. Hence when it is expressed in language, it suffers a little distortion. The statement '*ahaṁ Brahmāsmi*' gives the impression that two terms are externally connected. This is, however, a wrong impression arising from the limitations of language.

When the *jīvanmukta* comes down from the state of *samādhi* to the state of *vyutthāna*, he will, out of pure compassion, take an active hand in promoting the abiding spiritual welfare of his fellowmen. Of his own accord and without wanting to be requested, he will offer to take others by the hand and lead them across the ocean of ignorance to the other shore. All this and more he will do spontaneously and without expecting anything in return. Śaṅkara has hit off this idea beautifully: 'There are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed the dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.' (*Vivekacūḍāmaṇi*, st. 7) In fact his very presence will serve to leaven the whole lump. It will have a magnetic influence and work a silent revolution in the minds of people. His example will provide the necessary urge and incentive for others to put in strenuous efforts to attain their own release.

Śaṅkara's position in regard to the nature and destiny of the finite self has been vigorously challenged by Śrī Rāmānuja and, in recent times, by Sri Aurobindo and C.E.M. Joad. Their objections are of a piece and can be summed up in the following three propositions: (1) The *jīva* is not a false creation but a real entity, (2) even in *mokṣa* it retains its individuality and (3) one should not effect his own escape leaving his brethren to wallow in their ignorance. According to Śrī Rāmānuja, the finite self and the world constitute the body of the Lord. The relation is organic, like that between the body and soul. It is an inseparable relationship, though the en-

tities involved in it are distinguishable. It does not owe its origin to ignorance. Even in *mokṣa* the *jīva* retains its individuality. Clothed in a body made of pure *sattva*, the soul of the *siddha* stands before the Lord with folded hands and declares itself His willing servant, ready to carry out His behests in the firm belief that therein lies its highest freedom. Though the finite self has no will of its own and is completely subservient to the will of the Lord, it still does not efface itself. We are told that it somehow retains its individuality, though it is not clear wherein it lies. Śrī Rāmānuja has nothing but the deepest abhorrence for the Advaitic conception of the *jīva* losing itself in Brahman. His plea for the retention of the individuality of the *jīva* is so strong that Max Müller humorously observes that Rāmānuja 'restored to people their lost souls'. (*Six Systems*, p. 189)

Śrī Rāmānuja's view is shared by Sri Aurobindo. He does not think that the finite self is a figment of *avidyā*. On the other hand, it is real manifestation of Brahman. 'The universe and the individual are the two essential appearances into which the unknowable descends and through which it has to be approached' (*Life Divine*, Vol. I, p. 67) 'Out of the rhythmic slumber of material nature the world struggles into the more quick, varied and disordered rhythm of life labouring on the verge of self-consciousness. Out of life it struggles upward into mind in which the *unit* becomes awake to itself and the world, and in that awakening the universe gains the leverage it required for its supreme work. It gains self-conscious individuality.' (ibid., p. 67) 'The individual self is a centre of the whole universal consciousness.' (ibid., p. 58) 'The individual self is the point at which the intended complete self-manifestation of the Supreme begins to emerge.' (ibid., p. 62) 'If we regard the Supreme Being as extra-cosmic the natural consequence will be the belittling and degradation of both the individual soul and the universe.' (ibid., p. 57) 'If however we regard the Supreme Being, not as extra-cosmic, but as supra-cosmic, the individual soul and the universe occupy a necessary place in Its descent. In the integral view of the unity of Brahman, the individual soul and the universe are not illusions but realities occupying a definite place in the descent of the One into the forms of the many.' (ibid., p. 57) 'Man's importance in the world is that he gives to it that development of consciousness in which its transfiguration by a perfect self-discovery becomes possible. To fulfil God in life is man's manhood.' (ibid., p. 56) These quotations bear out his view that the finite self is a real entity and not a false creation.

Now as regards the loss of individuality in *mokṣa*, Sri Aurobindo is again in full agreement with Śrī Rāmānuja. 'Just as we need not give up the bodily life to attain the mental and the spiritual, so we can arrive at a point of view where the preservation of the individual is no longer inconsistent with our comprehension of the cosmic consciousness or our attainment to the transcendent and supracosmic.' (ibid., pp. 57-58) 'For the illusionist the individual soul is non-existent in *mokṣa*. It is one with the Supreme, its sense of separateness an ignorance and identity with the Supreme its salvation. But who, then, profits by the escape? Not the Supreme Self for it is supposed to be always and inalienably free, still, silent Pure. Not the world, for that remains constantly in the bondage and is not freed by the escape of any individual soul from the universal illusion. If the individual soul is also an illusion, we arrive at the escape of an illusory, non-existent soul from an illusory, non-existent bondage, in an illusory non-existent world as the supreme good which the non-

existent soul has to pursue. For, the last word of knowledge is: "There is none bound, none freed and none seeking to be free !" ' (ibid., p. 59)

C.E.M. Joad is a thinker of some eminence. His criticism of the Advaitic position is almost an echo of that of Sri Aurobindo. He writes: 'Reality is an impersonal, universal consciousness and immortality is the merging of the individual soul in that consciousness. But why should I aspire for this consummation if *I* am not going to exist to enjoy it? I cannot detect any impulse to become morally a better man if that immortality is not *mine*. For a condition in which *I* shall cease to exist why should I strive? If my individual personality is not going to be of any account, why should I seek to realize such a condition? If individuality disappears, there may be immortality, but the fact that it is there cannot be of interest to any individual. Why this animus against individuality, I wonder?' (*Hurbert Journal,* 'Thinking about Immortality', October, 1952)

Though all these critics put in a strong plea for the retention of individuality, they are not able to show in what sense the finite soul could preserve its individuality in the final state. It is a state, as all agree, where all imperfections have faded out. Limitations of every kind must have been overcome. In the final state the *jīva* must have acquired universal love, sympathy, freedom from hatred, the realization of the unity of all life and the feeling he is in all and all are in him. This is the outlook of Īśvara and, when this is acquired, what remains of the *jīva*? Is not its effacement complete? Going one step further, both the *jīva* and Īśvara shed their respective adjuncts, *avidyā* and Māyā, and merge in universal Consciousness. Perhaps this idea of the *jīva* merging in something different from it does not appeal to the critics. They seem to think that it is a dead loss. But it is not so. The gain more than compensates for the loss of individuality. It is:

'... through loss of self
The gain of such large life
As matched with ours were sun to spark.'

(Tennyson: 'In Memoriam')

The demand that the individual must be there to consciously enjoy the fruit of his labours only shows that the ego has not died out, but is still very active. Such a demand reduces the highest consummation to the level of a commercial bargain. It is said that even social service must be done in a selfless manner, without looking for rewards or plaudits, without even the feeling of elation and self-righteousness. If the self is to be suppressed when we render some service to our fellowmen, why should it seek to assert itself in the state of *mokṣa* which, according to all schools of thought, is the highest good, the highest value and the highest bliss?

We can understand a westerner, with his strong obsession in favour of individuality, putting in a stiff fight for the retention of individuality. We can also understand Śrī Rāmānuja, who came in the wake of a powerful *bhakti* movement, pleading for the retention of individuality even in the final state. *Bhakti* is founded on the difference between the devotee and the object of devotion—God. If this difference is abolished, there would be no room for the exercise of *bhakti.* Rāmānuja's interest in writing commentaries on the *Vedānta-Sūtra* and the *Bhagavad-Gītā* was to furnish a philosophical background for the doctrine of *bhakti* and *prapatti.* Being strongly obsessed in favour of religion, it is no wonder that he argued in favour of the *jīva* retaining its individuality even in *mokṣa.* But what passes our understanding is that Sri Auro-

bindo should take up the cry and ask 'who profits by the escape if the individual soul is illusory and non-existent ?' He is known as the '*mahāyogin*'. As an adept in the practice of *astāṅga-yoga* he must have reached the state of *nirvikalpa-samādhi* wherein, as Śaṅkara says in one of his minor poems, all that is adventitious falls away and only the Pure Spirit is left. 'When all is negated, the *yogin* in deep *samādhi* is in communion with the Pūrṇa-ātmā which is beyond the three states, one without a second and Pure Consciousness.' (*Svarūpānusandhānaṣṭakam*, st. 5) This state transcends the subject-object relation. There is neither the knower nor the known but only Consciousness. Where is room for individuality in that state ?

Sri Aurobindo seeks to reduce the Advaitic position to absurdity when he makes the statement : 'This is the last word of knowledge ; there is none bound, none freed and none seeking to be free.' Evidently he is quoting from Gauḍapāda : 'The supreme truth is that there is no destruction, no origination, no one who strives for release and no one who is released.' (*Māṇḍūkya-Kārikā*, II. 32 ; cf. Śaṅkara's *Śataślokī*, 24, and Brahmendra's *Ātma-vidyāvilāsa*, 41) This is the supreme truth because it is the expression of an authentic, genuine, plenary experience. It is said from the transcendental standpoint (*pāramārthika*). When light is brought and the snake has vanished, what does the man say ? Does he say there was a real snake in that place and that it has now vanished ? If it were real, it could never vanish. Since it was illusory, it has vanished with the advent of light. He will therefore say : 'There *was* no snake here at the previous moment nor is there one at the *present* moment.' To the man who looks at the whole situation from the superior vantage ground of *Brahmasākṣātkāra*, the phenomenon of bondage and the subsequent release are both bound to appear false.

But there is a lower standpoint, the empirical or *vyāvahārika*, wherein all distinctions are true. It recognizes the difference between the devotee and the object of devotion, the *jīva* in bondage, the need for moral and spiritual discipline and the attainment of *mokṣa*. Śaṅkara has made this quite clear in many places. (Commentary on *Vedānta-Sūtra*, II. i. 14, *Ātma-bodha*, 7 and *Haristuti*, 40) Just as dream perceptions are perfectly true as long as the dream lasts even so our waking experiences are true so long as we continue in the state of ignorance. When we come to the waking state, the dream is dismissed as false. The waking experience is similarly dismissed when we awaken to the Highest Truth. It is no use confounding between the two standpoints.

MĀNIKKAVĀCAKAR

SWAMI SRIDANANDA

'The heart that does not melt on hearing *Tiruvācakam* will not melt at all', is an old saying. The lyric, that is *Tiruvācakam*, is worthy of this tribute in as much as the richness and shades of divine love that the poem embodies, are concerned. In it the poetical acumen is well matched with spiritual vision and the whole poem is a narration of a pilgrim's progress marked by the milestones of a varieties of spiritual

realizations. It is a marvellous contribution to the spiritual wealth of the world. To the discerning eye, autobiographical hints of the poet are also available in the poem. To read *Tiruvācakam* is to enrich the soul and to hear it sung is to be transported to the spiritual spheres—so contagious is its spiritual potency. With such transparent simplicity and pathos does the poet unburden his heart, whose contents are nothing but the thirst for God and His grace—that the irresistible charm it possesses overpowers and subdues even the stone hearted. It is said that Rāmaliṅga Swāmigaḷ, another Śaivite saint of a much later age used to go to the woods and sing *Tiruvācakam* as a spiritual *sādhanā*. The song had a marvellous influence on the denizens of the forest, that birds and beasts used to come near the Swāmi and listen to the melody with rapt attention. No wonder, the poem is held in high respect and sung with devotion by the Śaivaites of the South. To sport in the spiritual cadence of *Tiruvācakam* was a pastime with Rāmaliṅga Swāmigaḷ. Through the medium of this celebrated lyric, the spirit can commune with the oversoul. The blessed author of *Tiruvācakam* is Māṇikkavācakar, the renowned Samayācārya of Śaivaism. Śaivaism claims four Samayācāryas and Māṇikkavācakar was one of them. The others are Tirujñana Sambandar, Sundaramurtināyanār and Appar. They all sang the glory of God and attained to His holy feet. The songs composed by Sambandar, Appar and Sundar are classified as *Tevāram* and are sung in all Śiva temples, while the songs sung by Māṇikkavācakar are called *Tiruvācakam*. The philosophical tenets of Śaiva Siddhānta are found scattered in these two testaments viz., the *Tevāram* and *Tiruvācakam*. They form the Gospel of *Śaivaism*. Basing on these texts their successors, the Santhānācāriyas viz. Maikanta Devar, Aruṇanti Śivacāriyar, Umāpati Śivacāriyar and Maraijñana Sambandar have worked out the Śaiva Siddhānta or the philosophy of Śaivaism.

Life

Māṇikkavācakar was born at Vātavur in Tamilnad (southern India). After the name of the place of his nativity he was called as Vātavuran meaning 'the inhabitant of Vātavur'. Vātavuran had the best education of the time and as a very young man he was reputed for his versatility and scholarship. His fame as a well accomplished man in all the branches of learning, reached the ears of Arimardana Paṇḍyan, the king of Madurai. The king summoned Vātavuran to his court and appointed him as chief minister. The country prospered under the able leadership of Vātavuran.

It was reported to the king that some fine breeds of horses had arrived at the eastern port. The king, eager to have some good horses for the royal cavalry, commissioned Vātavuran to go in person to the East and purchase a number of horses. Vātavuran set forth with a good sum of money on horse back for the purpose.

At Tiruperumthurai

The turning-point in the life of Vātavuran occurred when he reached Tiruperumthurai, a sacred place on his way. He was surrounded by the pomp and pelf of the royal household and was in the prime of youth. He was the chosen minister of a powerful monarch and was wielding the administrative machinery of the state with ease. Placed as he was at the zenith of a happy and glorious earthly life, there was nothing to force him to an other-worldly or spiritual pursuit except his own inner awakening. As Vātavuran neared Perumthurai his eyes feasted on a godly sight,

He saw a divine personality, a holyman, seated under a *kuruntha* tree. The holy man was surrounded by a number of disciples, who were eagerly drinking in every word that fell from his lips. The holy man besmeared with holy ashes and bedecked with rosaries captivated Vātavuran's heart. He was drawn towards the godly figure with an irresistible pull. There was no resistance in his mind. Doubt or scepticism assailed him not : His pure soul was enlightened. He had the clear vision of his spiritual *guru* in the person seated under the *kuruntha* tree near the temple. Vātavuran prostrated at the holy feet of the *guru* and sang a melodious song in praise of the *guru.* Vātavuran was admitted into the holy brotherhood and was accepted as a disciple by the *guru* and was initiated into the sacred *pañcākṣara-mantra* '*Namaḥ Śivāya*'.

In appreciation of the beautiful hymn '*Chennippattu*' he sang, Vātavuran was named by his *guru* as 'Māṇikkavācakar'—a person whose words are sparkling gems. Since then Vātavuran came to be known as Māṇikkavācakar.

His meeting with the *guru,* Māṇikkavācakar describes in the 'Salutation ode'.

With pious Saints around, the Great Lord on earth appeared a Brahminic seer ;
Mid Saints made perfect, Śiva dances in Tillai's city old
Mystic ! He comes, enters our home, makes us his own, our services claim.
Upon His mighty roseate feet, our heads on fragrance shall repose.
(Ratna Navaratnam : *Tiruvāchakam,* Bharatiya Vidya Bhavan, Bombay)

Māṇikkavācakar was transformed into a saint by the grace of his *guru.* Śiva himself had descended on Perumthurai in the form of a *guru* to bless Māṇikkavācakar and he was blessed indeed. He was advised by the *guru* to spend the money he brought for the purchase of horses, on the services of *sādhus* (holymen) and for the renovation of temples. He did as advised, and he spent his days in divine ecstasy at Perumthurai. All money was spent away.

The king waited in vain for the horses. At last he sent his messengers to Perumthurai to ask Māṇikkavācakar to carry out his orders soon. He was in a divine frenzy. He burst out into a song which betrays the freedom of his soul :

Subject to none are we, naught do we fear,
Surge we ahead in the company of his devotees
Dipping and sporting in the pool of grace.
(ibid.)

However he prayed that he might be redeemed from the debt of delivering the horses to the king. He had spent away all the money that was brought as he was commanded by his *guru.*

'In obedience to your command I have spent the king's money. Now that the king's men have come demanding the horses. What shall I do ?', prayed he. 'Go and tell the king that the horses will arrive on a certain day and also tell him "I have come in advance because your men come to Perumthurai" ', a voice told him.

Māṇikkavācakar was consoled and he went to the king and promised to deliver the horses on a certain day in the near future. The king believed his minister and so did not bother himself over the possibility of getting horses, even though reports about the minister's behaviour at Perumthurai was discouraging.

The appointed day arrived, but there was no sign of horses anywhere in the vicinity. They simply did not arrive, whereas Māṇikkavācakar was lost in the divine madness ;

I know myself no more; nor day's nor night's recurrence, He who transcends mind and speech,
With mystic madness has maddened me.
(ibid.)

In a divine oblivion he lived. He was no longer the old Vātavūran the minister of Arimardana Pāṇḍiyan. He was the minister of the souls and he held sway not over the mundane world but over the unlimited realm of the spirit. But the king could not understand the state of his mind, rather he got annoyed with Māṇikkavācakar for not fulfilling his promise.

Māṇikkavācakar was imprisoned and tortured for misappropriating the royal money. He only prayed to the Lord for his Grace. *'Vālāppattu'*, *'Arulpattu'*, *'Ataikalapattu'*, *'Kulaittapattu'* etc. are the hymns that he sang then.

Śiva was moved. He transformed a number of jackals into horses and marched them to Madurai, Himself riding on one of the horses. Śiva, in the guise of the horse dealer, requested the king to test the horses thoroughly well before closing the transaction. He also cautioned the king that no complaint would be entertained once the deal was closed. However, the king was immensely pleased with the man as the horses appeared to be of the best breed. The horses were formally delivered and the king in appreciation of the dealer's business talents presented him with a white silk cloth. But the wonder of it all was that the king unknowingly stood up while taking leave of the merchant, for such was the awe-inspiring personality of the merchant. Māṇikkavācakar was absolved from the debt and was released from prison.

But again troubles were in store for Māṇikkavācakar. At night all the new horses turned into jackals and began howling. They troubled the other horses in the stable and created a great confusion. Afterwards they ran into the streets and in the early morning harassed the people who came out of their houses and finally escaped into the forests. This created a commotion in the city. When the news reached the king he was exasperated and felt himself cheated by the magic of Māṇikkavācakar. The culprit was arrested and put in jail again and was tortured like any other criminal. He was made to stand in the burning sun barefooted on the hot sands of river Vaigai. Big stones were placed on his back and many other cruel punishments were inflicted on him. Māṇikkavācakar bore with all these cruelties patiently and without a murmur. He just surrendered everything to Him and remained in complete abandon and peace. 'Should I worry about my body which is subjected to all kinds of tortures, when everything mine—body, mind and soul—has been surrendered to God once for all?' was his reaction. He averred, God had accepted his whole soul offering and so it did not matter whether God treated him well or ill. He was fully reconciled to all the ills of life. *'Ennappatikam'* is supposed to be sung on this occasion.

Hardly had he transcended the body consciousness through self-surrender, God's mercy operated in another direction. By His will a flood was caused in the Vaigai river and Madurai city was about to be inundated. The king ordered that a *'bund'* be constructed along the banks of the river to prevent water from entering the town and for that every house should send its representative to do free manual labour. A large force of men and women started working at the construction of the dam.

In the city of Madurai there lived a poor old woman known as Vanti who made a humble living by selling *piṭṭu* (rice cake). She was too old to do any physical labour for the dam construction. She had no relations or dependents to represent her,

So she thought of hiring the services of a cooly. But as ill-luck would have it, no cooly was available on that day because all of them were already engaged by well-to-do people. This poor old woman was a devotee of Śiva. Seeing the predicament of Vanti, Śiva assumed the guise of a cooly and went to Vanti and offered his services. The wages were to be paid in kind, a certain quantity of *piṭṭu*.

The cooly Śiva was first fed with some crumbs of *piṭṭu* before he started work, for the good woman did not want her cooly to work without a breakfast. Vanti's cooly was a curious chap and his peculiarities evoked laughter in others. He was more interested in doing his comics than working. He would fill his basket with earth and carry it on his head but before he reached the river bank, his basket was emptied somewhere, on some pretext or other. Often he would throw the basket and earth with such force that the basket would be damaged frequently. Then he would settle down to repair it. After the repair work, it being an extra piece of work, he would require additional pay in the form of *piṭṭu*. Vanti was too generous and his claims were always sanctioned. Naturally after eating he required rest. With the basket as pillow he would lie down on the bare ground and snore off. After getting up from sleep also he was in need of refreshments. Vanti fed him affectionately. Next he carried a basketful of earth and stumbled on the way with mud and all. He feigned to be hurt and started nursing his imaginary bruises. It took sometime before he was ready for work. This time the earth seemed to be more heavy than usual. So he could not help emptying it on the way. Now the basket required dusting and the violent dusting deprived it of some ribs. Again repair. Then food and rest followed. Still the faltering steps and the unfamiliar grounds did not allow him to work smoothly. It was all comic that he did. At last, towards evening when the king arrived to inspect the work he found to his dismay this peculiar chap's portion of the dam remaining incomplete. The supervisors apprised the king of the cause of his failure. The king understood that this cooly was simply playing and not working. He thought that it was a serious crime to neglect his duty at such critical time. The man did not deserve any sympathy he considered. Quick as the lightning he lashed his cane on the cooly's back. Lo! a dead pause: The cooly threw the basket of mud which he was carrying on his head into the breach and disappeared. The gap was miraculously filled up, but something more happened. The blow delivered on the back of the cooly was received and felt by one and all and all quivered and writhed under the pain. The queen and the royal children also were no exception. Even the planets received the impact of the blow. The king too received it.

While everybody was slowly recovering from the shock Vanti was transported to the heaven in the heavenly chariot. An '*aśarīrin*' revealed to the king the greatness of Māṇikkavācakar. Māṇikkavācakar was immediately released from prison. He was bade by the '*aśarīrin*' to proceed to Chidāmbaram. In obedience to Śiva's command he proceeded to Chidāmbaram visiting on the way the holy shrines of Tiruperumthurai, Uttarakasamaṅgai, Tirupoovanam, Tirukalukunram—the Eagle Mount, etc. At Uttarakosa maṅgai he had the vision of Śiva as light. The Lord in a beautiful and fair form appeared to him at Tirupoovanam and innumerable aspects of Śiva were revealed to him at the Eagle Mount.

At Chidāmbaram he spent his last days singing the glory of Śiva. He was always floating on the buoyant billows of the bliss

of self realization. Often he would recount his struggle to perfection and how Śiva out of infinite mercy saved him from oblivion and perdition. Māṇikkavācakar lived only thirty two years on earth. One day Śiva in the guise of a brāhmiṇ appeared before Māṇikkavācakar and requested him to sing all the devotional lyrics which he had hitherto composed and sang at different places. Māṇikkavācakar complied with his request and while he sang Śiva took them down. It is believed that *Tirukovaiyār*, another poetical work was composed by Māṇikkavācakar with bridal mysticism as its theme at the express desire of Śiva.

Next morning when the priests opened the temple they found the *Tiruvācakam* manuscript in the sanctum sanctorum. It is said that the manuscript was subscribed by the Lord of Chidāmbaram as the scribe. The priests requested Māṇikkavācakar to expound the meaning of his composition. The holy man just pointed to the Śivaliṅga meaning that it is nothing but Śiva Himself. At the same time Māṇikkavācakar disappeared in the effulgence that emanated from Śivaliṅga.

Tiruvacakam

Tiruvācakam is a collection of devotional songs through which Māṇikkavācakar poured out his soul at the altar of God. It has immortalized his name and earned for itself a place in the heart of all lovers of God especially in the Śaiva fold. It is sung in temples and places of worship and is held in high esteem for its spiritual merits. It is a marvellous lyric of beauty and depth of vision, wherein vibrates and reverberates the sweet melody of the soul-stirring music of love. Māṇikkavācakar speaks words of immortality to humanity at large, through the pages of *Tiruvācakam*. Sublime are its reaches. Perfection cast in perfection is the wonderful achievement of the poet in this mystical song. Soothing to the mind, elevating to the spirit and thrilling to the ears, are the songs of the holy work.

Tiruvācakam starts with the sudden conversion of Māṇikkavācakar at Tiruperumthurai where he met his *guru*. While he was engaged in worldly pursuits and was in the midst of the pomp and pleasure of a regal backing, the hound of heaven chased him and engulfed him in grace. He often alludes to this grace which descended on him in the form of the blessings of his *guru*. Grace is the burden and content of *Tiruvācakam*. It is conceived in grace, nurtured in grace, and perfected in grace. Love is its form and liberation is its soul.

Māṇikkavācakar remembers with gratitude the grace he received from his *guru* and sings about it on many occasions:

Who can guage the height and depth of
the Bliss
That flowed into my soul from the smile
of the Lord?
.....
Thus My Father transmuted me into
His likeness.
Ah! who would gain His Grace in this
measure?
Salutation in wonderment.
God the ocean of Grace,
Transformed Himself into a cloud
And came down in torrents at
Tiruperumthurai.....
To the delight of the thirsty mortals.
On full moon nights, the billows heave
Tossing up high tides—so too my heart
Bubbles with felicity of His Grace. It
enters
The sinews and pores of my bones—the
interstices of my hair cells.

(ibid.)

The poet saint flew to the dizzy heights of mystic union with God on the wings of love. Love is the language of his soul in which he addressed the Lord. Love in

all its phases gets consummation and consecration in *Tiruvācakam* and the sweetest note is struck in the music of love when he sores to the peaks of bridal mysticism. All activities of mind and body, Māṇikkavācakar sublimated, by infusing love of God into them.

Thus fun and frolic, play and work, all find a place in *Tiruvācakam* with the characteristic touch of divine love. '*Tiru Ammānai,*' (a play of balls for girls) 'The Tellenan Dance', and 'Rock the Golden Swing' are some of the illustrations. In one poem the inspired bard puts himself in the position of a love-lorn girl who unburdens her heart before her loving mother, in impassioned terms.

He sings :

He came abegging at my door and the alms of love I gave.
No sooner had He gone than my heart sinks in grief.
Why is this so mother mine ?
Crowned with cassia and the crescent, The bilwa and phenzies, the great and beauteous lover had bewitched me with the madness of love. What a wonder, mother mine. (ibid.)

Māṇikkavācakar's pilgrimage was by no means even or smooth. He passed through the ups and downs of a rough spiritual adventure. There were times of dejection and frustration in his dedicated life, but they were short lived. In one context the poet sings :

Thou did freely bestow thy ambrosia of grace,
And in my haste, I gulped down a heapful.
Then it was my ill fate to gasp and choke.
Oh, revive me with thy life-giving waters.
And save me from this suffocation dire.
Alas my Keeper, be thou Thy bondsman's refuge. (ibid.)

Māṇikkavācakar passed through the storms of doubt and despair so much so that in one poem he doubts his own competency to receive the grace of God :

False is the play of my heart and my mind too
False alas, is my love that springs from it
If I shed tear drops in weeping remorseful anguish,
Shall I not win thy compassionate grace ? (ibid.)

In a prayer of fifty verses the saint prays for freedom from indiscrimination, attachment, sensuality, infidelity, insincerity etc. and in a plaintive voice begs the Lord, 'Leave me not.'

My own Father, fill me with the wine of Thy Grace.
Leave me not to rejoice in religious excess and conceit.
Consecrate me yet again to Thy humble service.
And free me from wayward caprices.
.....
I am sleepless with grief: Leave me not. (ibid.)

Then an element of heroism comes upon him and he bursts forth :

I shall loudly trumpet my serfdom to Thee
Let the world laugh at Thee for forsaking Thy faithful.
I will make them scorn Thee ;
Disparage Thee at every turn.
Ho, Thou hast forsaken me ;
And if Thou leave me, I shall abuse Thee Sore. (ibid.)

The poet gains self-confidence. He tightens his hold on the feet of the Lord like a madman. In this mood he offers ten songs whose refrain is 'I hold Thee fast.'

Oh maddening Mystic, Source of Life,
Protecting all and yet outside their orbit
Thou elusive One, my tenacious grip is on Thee

Whither can'st thou part from me?
(ibid.)

After catching God fast, he tries to possess Him by concealing Him in his heart. This he describes in another poem. 'Ode to Wonder'.

I captured Thee and left Thee within
my core;
And myself, I subdued and kept it within
Thyself. (ibid.)

Having captivated the Lord in his heart Māṇikkavācakar, in childlike simplicity asks who is better in bargaining, he or God?

Thou gavest Thyself to me and Thou
didst take me.
Beneficent Lord! Tell me whose gains
are more?
Everlasting Bliss have I scored on my
side.
What hast Thou added from me and my
largess? (ibid.)

Māṇikkavācakar was a mastermind who attained perfection in all the *bhāvas* or aspects of love that he adopted in his approach to God. 'Whatever he touched, he adored', was true of him. Each *bhāva* opened up a new vista of light and bliss. At times he was too intimate with God that he took liberty to taunt and accuse Him and at other times he would feel as helpless as a kitten and cry for help. Though flashes of heroic approach also are not wanting in *Tiruvācakam*, it was *mārjāra-kiśora* type of devotion (cat and kitten type) that was predominant in him. The kitten only cries. The mother cat looks after its welfare. He was completely resigned to the will of God and dependent on Him for everything.

Lastly let us refer to the opening song of *Tiruvācakam* where the poet adores the mystic formula '*Namaḥ Śivāya*', the *mantra* he received from his *guru* at Perumthurai and pray with him:

'*Namaḥ Śivāya*'—word of God eternal,
Gracious Feet so holy, all Hail!
Who quits not my heart for a split
second;
Master-Gem, who in 'Kokali' brought
me under thy spell;
Hail Holy Feet of Him,
Who draws nigh in grace, as wisdom of
the Āgamas.

Through this *stotra* Māṇikkavācakar writes the glory of the *pañcākṣara-mantra* in the language of spirit on the scroll of Eternity.

SRI RAMAKRISHNA IN THE MODERN AGE

Sri H. G. Kulkarni

What is the message of Sri Ramakrishna to the modern age? Is there any message of permanent value acceptable to the human race as a whole regardless of differences with regard to economic, social, political and religious ideals pursued by different communities in their own climes and times? If at all, there is a message, what is the quintessence of its contents? It is always a matter of imperative importance to re-iterate and re-hammer the essence of values beyond the limitations of time and space, lest humanity should retrace the course of evolution and sink back into stark animalism in the name of so-called civilization and culture founded on wrong values. A relapse into animalism is a frequent occurrence noted by the

course of the long history of mankind. It is of paramount importance to minimize and to eliminate such relapses to save humanity from complete extinction and to accelerate the pace of evolution towards a life of eternal joy and peace. A major proportion of human misery originates from human frailty, incapable of resisting the onslaught of wrong values. That Sri Ramakrishna does have a message to suffering humanity has been acknowledged and acclaimed by many of the biggest stalwart thinkers of the world and in fact, it is rather difficult to say anything new about it. It is, however, always rewarding to repeat things of permanent value. About the loftiness of the message of Sri Ramakrishna, observes Swami Vivekananda: 'Today, the name of Sri Ramakrishna Paramahansa is known all over India by its millions of people. Nay, the power of that man has spread beyond India, and if there has ever been a word of truth, a word of spirituality, that I have spoken anywhere in the world, I owe it to my Master; only the mistakes are mine.' (*My Master,* 69-70) It is essential, therefore, to have a look at the life and teachings of Sri Ramakrishna to find a remedy for the modern maladies.

Man is not a Slave of His Instincts

The life of Sri Ramakrishna demonstrates beyond any shadow of doubt that man is not merely a bundle of instincts. If most men appear to be tightly bound by their instincts in the present stage of their development, all that one could induce on the basis of this observation is that it is, perhaps, only a passing phase in the long course of human evolution. The man of the future may be as radically different as man is in the present situation. Life has been there on this earth for millions and millions of years. 'For the biologist who wants to study the time relations of evolution, fossils are the basic documents. ... Fossils first became abundant rather over five hundred million years ago. The time since then is divided into three main epochs of decreasing length—the Paleozoic, or the Age of Ancient Life, which lasted just over three hundred million years; the Mesozoic or Age of Intermediate Life, of about hundred and thirty-five million years; and the Cenozoic or Age of Modern Life of about sixty-five million. The final period, since the beginning of the last Ice Age, has lasted rather under one million years.' (Julian Huxley: *Evolution in Action,* A Mentor Book, pp. 26-27) Human instincts as they are seen to work today in the life of the common people, probably, carry forward the force of inertia of millions and millions of years. A few individuals like Sri Ramakrishna get out of the force of the past and demonstrate to humanity the unrealized potentialities of man. It is possible for man to escape the dictatorial tyranny of his instincts and to direct the course of his life on the path of eternal bliss, righteousness and glory. There is a tendency in the modern age to pamper the instincts and the senses, as though that is the be-all and the end-all of life. Worship of the senses is to be seen almost as ubiquitous phenomenon. Even the counsel for moderation is taken to be a piece of anti-vital philosophy. People sink into subhuman forms of behaviour. There is no doubt, that a certain helplessness is implicit in the situation. Is it, however, not possible to realize that the uniqueness of man, in contra-distinction with the animals, lies in man's ability to impose his own will on inner as well as outer nature? The acceptance of this principle, at least in theory, is of vital importance for the redemption of humanity from misery. The life of Sri Ramakrishna is a perfectly scientific experiment which successfully demonstrates the possibility of

freedom from the dictates of instinctive compulsions.

Faith in God

Sri Ramakrishna shows the road to liberation. Intense and unquestioned faith in God is the pre-condition for the attainment of liberty from preoccupation with the routine round of worries that every common man has to face as a result of his immersion into the struggle for security and comforts, status and prestige and the insatiable lust for sense enjoyments. Sri Ramakrishna came to the Indian scene at a time when material values shone like the brightest of the stars in the firmament and held a firm sway over the minds of the most scintillating of the intellectuals. Divinity was supposed to have been dethroned for good. The social mind of the day becomes correctly reflected when Julian Huxley says, 'The advance of natural science, logic and psychology have brought us to a stage at which God is no longer a useful hypothesis. Natural science has pushed God into an ever greater remoteness until His function as a ruler and dictator disappears and He becomes a mere first cause or vague general principle. ... The disappearance of God means a recasting of religion, and a recasting of a fundamental sort. It means the shouldering by man of ultimate responsibilities which he had previously pushed off on to God.' (*Man in the Modern World,* A Mentor Book, pp. 132, 133) Narendranath (Swami Vivekananda) was actually a living incarnation of the world of Huxley's description when he met Sri Ramakrishna for the first time. He never expected Sri Ramakrishna to declare that he could see God as clearly as he saw Vivekananda himself. A mighty intellect like Narendranath came round to accept that great *yogin* within no time. That was a decisive point in the reversal of the so-called modern trends. The Master transmitted to his disciple his own yogic powers and made him realize that every thing in the universe is a manifestation of divinity. It is ridiculous for a tiny wave to disown the ocean. Faith in God does not mean externalization of one's own responsibilities. As Swami Vivekananda puts it : 'He is an atheist who does not believe in himself.' To Sri Ramakrishna goes the credit of reconstruction of faith in God when disbelief was there at the highest of its heights.

Harmony of all the Religions of the World

It is seldom possible for any great saint or prophet to experiment and to verify the truth of all the religions of the world in his own life time. Sri Ramakrishna could do this extraordinarily difficult job. He received instructions from teachers following different faiths and carried out the instructions in actual practice till he realized that different religions are but different paths to the same goal namely self-realization. The wonder, declares Swami Vivekananda, is not that there are so many religions in the world but so few. The diversity of temperaments creates the need for a diversity of ways to reach the ultimate goal. Every one has to proceed further in accordance with one's own inherent temperament and outlooks—*svabhāva* and *svadharma*. There is no such thing as hierarchy of religions or faiths. Feelings of superiority or inferiority in matters of religion would be a mark of ignorance. The efforts to proselytize people from one faith to another are really unnecessary. Religious bigotry which has done so much of harm to humanity has to be eschewed, if at all true religion is to occupy its own place.. Sri Ramakrishna preaches a universal religion which affirms the truth of all the faiths, without any sort of parochial discrimination.

The Ultimate Goal of Human Life: Spirituality

Deliverance from the bondage of Māyā is the ultimate goal of religion. That this is not merely a hallucination or a fantasy is demonstrated by Sri Ramakrishna. The spirit must be realized in practice. One should be able to swim into the ocean of bliss. The description of such an experience of *samādhi* has been given by Sri Ramakrishna himself in his gospels. Those who place too much of reliance on the intellect as the ultimate instrument of comprehending the truth end in an endless cycle of ratiocination, without ever coming anywhere near the truth. One should be able to rise above the limitations of the mind. Some rare souls develop supramental faculties, to use a phrase from Sri Aurobindo, but it is rarer still to develop the capacity to realize the truth directly, without the mediation of the senses and the intellect. The theory of knowledge would remain incomplete, unless this possibility is accepted at least as a working hypothesis; 'mysticism' begins where logic ends and the life of Sri Ramakrishna is a unique testimony to the fact. That reality is eventually of a spiritual nature and that the individuals should struggle to realize their own oneness with that all-pervading universal soul is the essence of the teaching of Sri Ramakrishna. One may ask, 'Why is the feeling of oneness necessary at all?' The answer would be that it would help the individual to escape inprisonment within the walls of the ego. It would bind the individual with the whole of humanity, nay, the whole of creation. It would provide a rational foundation for love and compassion, truth and justice. It would explain the nature and the rationale of right conduct in thought, speech and action. It would uplift humanity out of the gross into the subtle realm of spirit. The so-called equality, liberty and fraternity would take their roots in the spiritual unity of mankind.

The modern world based on pelf and power pursues the mirage of 'Infinite Pleasure' through the finite senses! The message of Sri Ramakrishna would be: Realize thy own true self and be free. Whether it is through action or knowledge, philosophy or devotion, it is all one and the same.

NOTES AND COMMENTS

IN THIS NUMBER

In 'Buddhistic Philosophy of Education —4', Professor P. S. Naidu, Member of the Standing Commission for Scientific and Technical Terminology, Ministry of Education, New Delhi, concludes his paper on the philosophy of education as expounded by Bhagavān Buddha. Our readers would perhaps remember that the other three sections of the paper appeared respectively in July 1965, January 1966 and February 1966 numbers of the *Prabuddha Bharata*.

Swami Nityabodhananda is the Head of the Ramakrishna Vedanta Centre, Geneva, Switzerland. In his article 'Myth-Making in the Three States', he vividly upholds the distinct role of mythology in the domain of religion quite in keeping with the reasonings of the *Māṇḍūkya Upaniṣad*.

Sri P. Sama Rao, B.A., B.L., Advocate and Art critic, Gandhinagar, Bellary, Mysore State, needs no fresh introduction to our readers. In his present illustrated article on 'Haysala Architecture and Sculpture', Sri Rao beautifully outlines the essential characteristics of the Haysala type of sculptures and temple architectures in India.

Mount Ābu has a background of its own, where mythology meets history. In his well written illustrated article entitled 'Ābu Through the Ages', Sri A. K. Banerji, I.P.S., Deputy Director, Central Police Training College, Ābu, Rājasthān, describes that hallowed background of Ābu in a captivating manner.

Mr. Ernest Briggs, the reputed poet and music critic of Australia, is known to our readers. In his article 'Sibelius: The Silent Man', he beautifully depicts the life of the great music composer Sibelius of the nineteenth century Finland. The article is the text of a prefatory talk, given by Mr. Briggs on the occasion of Sibelius Centenary Celebration at Brisbane.

In the article 'A Critical Examination of the Emotivist Theory of Ethics', Dr. S. N. L. Shrivastava, M.A., D.Litt., Head of the Department of Philosophy, Vikram University, Ujjain, makes a critical study of the Emotivist Theory of Ethics in all its practical bearings. The article was read by him as a paper in the thirty-eighth session of the Indian Philosophical Congress, held at Madras in December, 1964.

In the article, 'The Finite Self: Its Nature and Destiny', Sri M. K. Venkatarama Iyer, M.A., formerly Head of the Department of Philosophy, Annamalai University, vividly traces the path of the finite self towards the Infinite Brahman from the standpoint of Advaita philosophy and examines the merit of the other views on the issue.

Swami Sridananda of the Ramakrishna Order describes in his article the immortal life of 'Māṇikkavācakar', the great Śaiva saint of southern India.

Sri H. G. Kulkarni M.A., is a lecturer in the Shri Ram College of Commerce, Delhi University. In his present article, Sri Kulkarni highlights the unique and inspiring message of 'Sri Ramakrishna in the Modern Age'.

REVIEWS AND NOTICES

OF MAN AND GOD. By Alfred Pomerantz. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1965. Pages 185. Price $ 4.75.

This is one of those works which appear now and then as a revolt against the claims of the theologians. It attempts to expose the fallacies and inconsistencies found in some of the popular Christian dogmas and in the Church's interpretation of the Bible. The author's arguments are factual, consistent, and balanced. The author has successfully repudiated some fundamental concepts of Trinitarian Christian theology, adducing facts and figures from Jewish history and literature, which are revealing and will be of immense interest to the intellectuals. It is time the theologians took note of the arguments advanced in works like this and gave up their dogmatic approach to religion.

But we may point out by the way that the endeavour to unearth the logically untenable in Christian doctrines, or for that matter in the

doctrines of any other religion, however desirable it may be, is not free from some inherent drawbacks. Firstly, incarnation of God, religion, etc. are very subtle terms that do not admit of rigid definitions and logical constructions applicable to empirical realities. It is impossible to get at their true significance through a mere rationalistic approach. Secondly, to those who are brought up in the tradition, those very terms reveal meanings unseen and undetected by the ordinary rationalist. As such, the arguments advanced against them on the sole basis of scientific reasoning do not affect the faith of the devout in the least. For instance, while the historicity of Christ and the correctness of chronology may be disputed, the soul receives succour in its onward march to spiritual illumination from the life and character of Christ. The book is, however, thought-provoking.

S. P.

EXISTENTIALIST ESSAYS. By Donald S. Wainright. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1965. Pages 60. Price $ 3.50.

The book contains random thoughts sufficient to stimulate thing, but not leading to any conclusion. There is no attempt to construct any philosophy or system of thought. The author frankly states in his foreword: 'If you are looking for proof of anything, you will not find it in this book.' Further he admits: 'I have made sweeping statements and introduced contradictions.'

S. P.

ENGLISH-SANSKRIT

KULĀRṆAVA TANTRA. Introduction by Arthur Avalon and 'Readings' by M. P. Pandit. Sanskrit Text Edited by Taranath Vidyaratna. Ganesh & Co. (Madras) Private Ltd., Madras 17. 1965. Pages 357. Price Rs. 25.

The Śakti cult is largely regulated by the Tantras, which sought to harmonize the Śākta traditions and conventions with the Vedāntic. The cult is at present seen to have two divergent modes of worship. One is the *dakṣiṇācāra*, and the other is the *vāmācāra*. The latter is also known as the *kaula* school. The foremost authority of the *kaula* school is the *Kulārṇava Tantra*, and the available text is in seventeen chapters, having a little over two thousand verses.

In the last chapter of this Tantra, we read that *kula* is *gotra*. It is a community born of Śakti and Śiva. He who knows that liberation is from the realization of *kula* is known as *kaulika*. *Kula* is Śakti, and Śiva is *akula*; those who successfully meditate on these two are *kaulikas* (XVII. 26-27). More fancifully, it is said that because it sets aside birth, death, and the like, and because it is related to the endless *kula*, it is called *kaula* (XVII. 45). These derivations are not convincing. They only go to point out that this school of worship goes back to remote antiquity. *Kula* might imply that it was a form of worship in which an entire community or group participated. In this light, IX. 75 becomes significant.

The *ūrdhvāmnāya*, we are told, is as famous in *mantras* and worship as Kāñcīpurī in towns (III. 25). Kāñcī, as the great centre of Buddhist and Advaita activity, has also given rise to the Śākta cult, which we find today merged in the Śāṅkara *maṭhas*. It may be that *kula* in this cult is the equivalent of the Buddhist Saṅgha, if one has not evolved into the other.

The *vāmācāra* or *kaula* school is distinguished from the *dakṣiṇācāra* not only in the formulation of *Śrīcakra*, but in the mode of worship. This Tantra prescribes the five *makāras—madya, māṁsa, matsya, mudrā*, and *maithuna*. These are the things that are capable of ruining an individual; and these very sources of downfall are themselves capable of raising the individual, we are told (V. 48). The other school offers in the place of the five *makāras* other ingredients like coconut water or milk, salt or ginger or sesamum, brinjal or radish, rice or wheat, and garlanded flowers.

One who is satisfied with rituals alone is treated as a *paśu*. If he is content with Vaiṣṇava *bhakti* or with *jñāna* and *bhakti* of Śaivism, he does not move higher. When the results of these three are conserved and harmonized, we come to the fourth stage called *dakṣiṇa*. The fifth is *vāma*, which advocates the reverse process of withdrawal, the process towards introspective *samādhi*. The *dakṣiṇa* and *vāma* stages are meant for the heroic soul, *vīra*. But we read: *Jñānād eva hi muktiḥ syān nānyathā* (I. 105); *Jñānam eva hi kāraṇam* (I. 106). Yet, this is said to be neither *dvaita* nor *advaita* (I. 110), for it is beyond both. This is the stage of *siddhānta*, arriving at a final conclusion as to the nature of reality, the goal to be realized, and the means to be followed. Thus the forms of worship are Vedic ritual, Vaiṣṇava *bhakti*, Śaiva cult, *dakṣiṇācāra*, *vāma*, *siddhānta*, and *kaula*; and each succeeding form is superior to the preceding one (II. 7-8). This *kaula* system is *bhoga-yogātmaka* (II. 23), for it comprehends within it the *mantras* of Śiva, Viṣṇu, Durgā, Sūrya, Gaṇapati, and Candra (II. 29). Yet we read that this is '*Vedātmakaṁ śāstraṁ viddhi kaulātmakam*' (II. 85). Describing the *parāprasāda*

mantra, the author gives an account of the Deity which is identical with the Advaitic Brahman (III. 92-93; IV. 115). In the requirements of worship, some Vedic *mantras* are prescribed (VI. 47-48). The Tantra concedes: *'Sādhakānāṁ hitārthāya Brahmaṇo rūpa-kalpanā'* (VI. 72). This last stage is *kaula*. *Siddhānta* and *kaula* disciplines are taught for the benefit of the highest category of souls called *divya*.

This Tantra speaks of five *āmnāyas* only. In actual practice, there are six *āmnāyas*, four for the directions, one is *ūrdhva*, and one is *adha*. The last one is also known as *Īśānāmnāya*. The text stops with *ūrdhvāmnāya*, probably because it is meant exclusively for the souls called *divya*.

Of the seventeen chapters, the last one is something like a glossary of technical words. The others deal with various problems of worship referring to the qualifications of a *guru* and the like. The treatment is replete with poetic figures and images, and yet it is composed in a simple, lucid language.

The text refers to *Sugata Darśana* and *Bauddha Darśana* (V. 67), besides having many other allusions. If these are studied carefully, we may learn much about the origins of this important form of worship which is found even today throughout the country.

In V. 97, we find *'yaḥ śāstravidhim utsṛjya ...'*, a verse from the *Gītā*. A similar instance from the *Muṇḍaka Upaniṣad* is to be found in IX. 24. Possibly, the text of the Tantra came into being long after the *Gītā*. At any rate, it was an attempt at presenting a definitive text of the school.

The present edition has a brief introduction by Sir John Woodroffe (Arthur Avālon). He offers a brief substance of the text and urges the need for a close and careful study of the text. In the second part, we have 'Readings' by Sri M. P. Pandit. In eleven chapters, Sri Pandit presents a brilliant exposition of the main topics dealt with in the Tantra. The third part contains the Sanskrit text, edited by Taranatha Vidyaratna.

The printing and the format are up to the standard expected of Ganesh & Co. publications. But in the Sanskrit text, there are unfortunately a few errors which need to be corrected. Thus, instead of श, the Sanskrit text reads स in IV. 29. In IV. 48, it ought to be साकिनी and not शाकिनी. In IV. 50, the proper reading should be याकिनीमपिच प्रिये, and one of the manuscripts, as noted on p. 176, gives this correct reading. In IV. 124, अन्तरिक्ष with the third vowel short should be given. In VI. 25, we have the reading उड्डीयानं चतुरस्रं ..., and it refers to Kāmarūpa, Jālandhara, and Pūrṇagiri. But in the *Lalitāsahasranāma* (82-83), the reading is ओड्याण , followed later by जालन्धर . Then this verse should read: ओड्याणं चतुरस्रं स्यात् काम-रूप च...

DR. P. S. SASTRI

NEWS AND REPORTS

RAMAKRISHNA MISSION

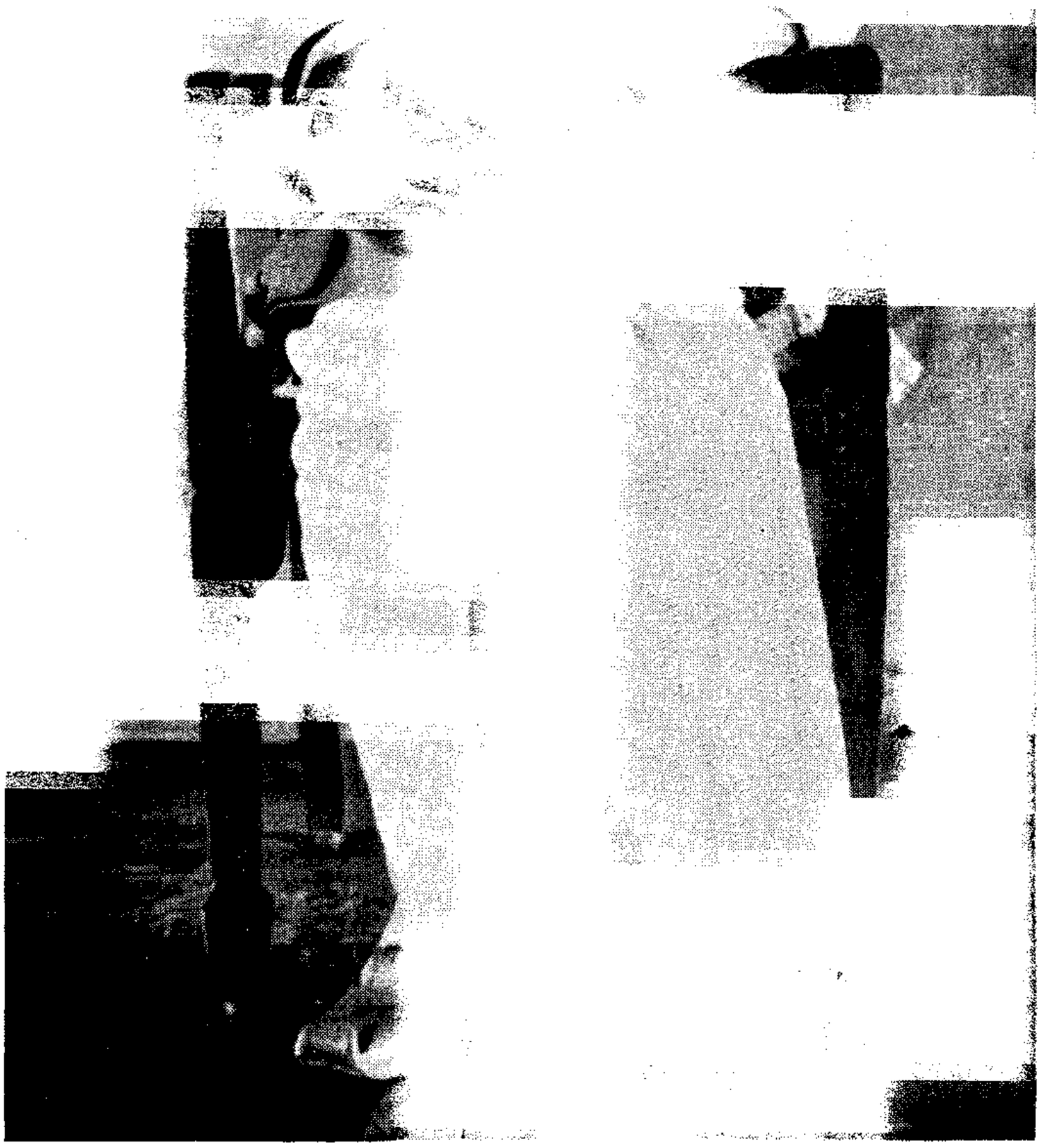
A SHORT REPORT OF THE ACTIVITIES FOR 1964-65

ISSUED BY THE GENERAL SECRETARY

The Ramakrishna Mission which completed 56 years after its registration (or 68 years after its inception), held its annual general meeting at the Belur Math premises on Sunday, the 2nd January, 1966. The Report of the Governing Body, presented at the meeting showed all-round progress in the fields of education, medical service, spread of culture and service to the poor and backward classes in general. In the year under review (1964-65) (*a*) the Mission undertook relief for the East Bengal refugees on a vast scale in Assam, Tripnra, West Bengal and Dandakaranya—the total amount spent was about Rs. 2,38,000/-; (*b*) in its medical institutions the Mission served 19,242 in-patients in its 6 hospitals and 24,23,529 patients through its 50 out-door dispensaries; (*c*) in its various educational institutions which included Degree Colleges, B. T. Colleges, Higher Secondary Schools, Multi-purpose Higher Secondary Schools, High Schools, Basic Schools, Elementary Schools, Orphanages, Students' Homes or Hostels, etc., about 58,000 students were educated of whom 16,000 were girls.

Two set-backs for the Mission in 1965 had been the nationalization of the hospital in Rangoon by the Burma Government, and loss of contact with the centres in East Pakistan due to war. The monks incarcerated in the latter State have since been repatriated.

A commendable development is a proposed centre in NEFA for which steps are being taken.



SWAMI VIRESWARANANDA

NEW PRESIDENT OF THE RAMAKRISHNA MATH AND MISSION

We announce with great pleasure that Srimat Swami Vireswaranandaji Maharaj, till now the General Secretary, has been elected the tenth president of the Ramakrishna Math and Mission on the 16th February last. He succeeds his illustrious predecessor, Srimat Swami Madhavanandaji, who entered *mahāsamādhi* on the 6th October 1965. The Board of Trustees of the Math waited so long in the expectation that Swami Yatiswaranandaji, the then Vice-President, who was ill at that time, would recover and be able to take up this office. But, unfortunately, this hope was belied and he, too, entered *mahāsamādhi* on the 27th January last. During the interim period, Swami Santanandaji, the oldest in years among the Trustees, officiated as the President in accordance with Swami Vivekananda's Trust Deed.

Born in 1892, Swami Vireswaranandaji joined the Ramakrishna Order in 1916, after graduating from the Presidency College, Madras. An initiated disciple of the Holy Mother, he had his *sannyāsa* from Srimat Swami Brahmanandaji Maharaj, and had the rare privilege of coming in contact with many other direct disciples of Sri Ramakrishna.

For all these years, he has served the Organisation in various important capacities. After working assiduously for some time at Sri Ramakrishna Math, Madras, he joined the Advaita Ashrama, at Mayavati—the home of the *Prabuddha Bharata*. Later, he became the Manager of its Calcutta branch, and then was its President from 1927 to 1937. During his presidentship, the work of the Ashrama saw considerable expansion and consolidation. In the meantime, in 1929, he had become a Trustee of the Ramakrishna Math and a member of the Governing Body of the Ramakrishna Mission. In 1938, he became one of the assistant secretaries of the Organisation and looked after its various activities. Between 1949 and 1951, when Swami Madhavanandaji, the then General Secretary, took leave on health grounds, Swami Vireswaranandaji assumed the post of General Secretary, which he held again from 1961 till this time, when he has been elected the President of the Order.

The Swami is a deep scholar, with an intimate understanding of the scriptures. He has to his credit, besides casual writings, an English version of the *Brahma Sūtras*, based on Śaṅkara's commentary and the *Bhagavad-Gītā* with the gloss of Śrīdhara Swāmin.

May the Lord endow him with a long and happy period of spiritual ministration is our earnest prayer.