

VOL. LXXI

JULY 1967

# 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.

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# PRABUDDHA BHARATA

JULY 1967

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## PRABUDDHA BHARATA

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# PRABUDDHA BHARATA

Vol. LXXII

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No. 7



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

LETTERS OF SWAMI SHIVANANDA

( 124 )

Sri Ramakrishna Math  
Belur, Howrah  
16 December 1922

Dear Sriman —,

I could learn all from your letter. Dive deep with the Lord's name. Let the heart remain full with it. You will, then, have no sense of want—economic, moral or spiritual. All these prevail only when one is lacking in faith, devotion and love towards God. Contentment is the greatest of the treasures. It comes in when one has developed love for Him. All accumulated sins and bad tendencies of the ages go away as one fervently prays to Him, seeks His grace with a child's heart and takes refuge in His all-powerful, sacred and all-redeeming divine name. The Lord verily incarnates Himself into the human form from His abode of boundless mystery for this. Through this very Ramakrishna-name and Ramakrishna-form one attains to the state of His bliss which is beyond all name and form. It is the want of faith that brings in despondency. May your faith in Sri Ramakrishna be absolute and undisturbed. This is my heartfelt blessing. Devotion and love will automatically flow in as you get the faith. That cannot but be so.

I feel encouraged to learn about the enthusiasm of the boys during the annual celebrations. Those who can grasp to some extent the greatness of the great ones are blessed. No doubt, they, too, will have some manifestation of that greatness in them in future.

By way of instructions to many the Master used to quote a verse:

Oh brother, persist joyfully,  
 You will succeed gradually,  
 What went wrong will be set right.

i.e. one must stick to one's pursuit of God. One who can persistently stick to *japa*, meditation, prayers, worship, study and worshipful service to all beings, achieves everything or attains to Him.

My health is not unwell. I am happy to know that you are doing well. Have my love and blessings to you and convey the same to all the boys. By the Master's grace all goes well in the Math. Large number of men visited the Math on the occasion of the Holy Mother's birthday celebration and took *prasāda*. Men, in such number, never did visit the Math before on other years.

Your well-wisher,  
 Shivananda

( 125 )

Sri Ramakrishna Math  
 Belur, Howrah  
 24 December 1922

Dear Sriman —,

I am delighted to receive your letter. You need not have any worry about your spiritual attainments. The Master will fulfil your heart's desire in this very life. Do not be worried about that. In this very life you will attain to *samādhi* and reach the goal. The Master will get His work done by you to any extent He considers necessary and, know it for certain, that it will not be a hindrance in any way to the path of your self-liberation.

The two hymns, composed by you are all good. All in the Math have, however, not seen them. They will see to them gradually.

You need not do much spiritual austerities now. Take particular care about your health. One, no doubt, must try hard to realize God through spiritual practices but yet it is His grace that makes the difference. Be sure about this. The Master has His grace on you. It is for this that you could come to the feet of the Holy Mother and have your initiation from her and also could have the love and affection of Sri Maharaj and others like us in the Math. Divine grace is there for you; just think, how much grace the Master could have for you! He even relieved you of your serious physical ailment. It is however inevitable that one while doing His work, cannot avoid coming into contact with different kinds of people and it is also natural that the mind, as a result of this, acquires a veil upon it. But there is nothing to fear from. That can do no harm to your spiritual life. All veils will drop down when you find the favourable time again to switch yourself on towards the spiritual practices. With your mind serener than ever before you will attain to great joy. This is certain.

What to write you more? Have my heartfelt love and blessings to you and also convey the same to the devotees there.

Your well-wisher,  
 Shivananda

# PATRIOTISM AND POLITICAL WISDOM

[ EDITORIAL ]

*Introduction*: Two inscriptions commemorate two great statesmen of the world. One, placed by the Athenians on the monument of Demosthenes (c. 383-322 B.C.) reads:

Didst thou to wisdom equal strength  
unite,

Then never Greece had bowed to  
conquering might.

The other is the thirteenth Rock-Edict of Aśoka (c. 300-232 B.C.). It says:

'His majesty feels remorse on account of the conquest of the Kalingas, because during the subjection of a previously unconquered country, slaughter, death and taking of captive people necessarily occur, whereat his majesty feels profound sorrow and regret.'

The two inscriptions represent two different faces of politics. One speaks of the Western wisdom and the other upholds the Eastern tradition. Practical politics has always been different according to the different perspectives of history prevailing in each land and the great lessons that it leaves behind in the mind of men, gradually build up traditions, good or bad. The impact of politics could not be the same everywhere. The varying historical developments in the East and West therefore gave rise to varied political situations having their lessons of deep implications and far reaching consequences on the future and all these, by their actions and interactions, shaped and influenced the political destiny of the nations of the two hemispheres. Whether we like these traditions or not we inherit them in our veins.

*Traditions in the West*: Politics rules the western mind in a decisive way. One's ambition, partisanship, rivalry, courage and wisdom—all centre round that one particular

subject. Political necessity in the West inspires the scientists to invent new things, excites the workmen to new actions, encourages poets and litterateurs to compose immortal epics and unites each and all in a strong bond of determined political fraternity. By liberty the western man means political liberty and by freedom, political freedom. His religious views too are so often largely dominated by his political considerations.

A country, according to the Western political tradition, must always be either gaining or losing its liberty. This is also true with regard to the political sovereignty. So there is the increasing expansiveness of war in which the Western nations bleed too freely to fight more. The cause of peace is only temporary. People admire the ambitions of Caesar and the adventures of Alexander; honour the wisdom of Machiavelli and ruthlessness of Henry VIII; acclaim the vices of the tyrants and applaud the vanities of the dictators. Kings and queens go to die in exile and the governments are attacked and overthrown. One can remember Lord Haldane saying during the first World War, 'The Germans could have got all they wanted if they had kept the peace.' But the political heritage of Europe prevented the Germans from being a peace loving race. There is no place for the Aśokan edicts of toleration in the political tradition of Europe which subscribes to the guidelines of Machiavelli who wrote, 'It would be better, were it possible, to be loved and feared at the same time: but as that is not possible, it is better to be feared when you have to choose the alternative.' On the question of political interests the nations of the West are often

crowds who are unawed by any opinion and more easily inflamed by sympathy into madness. They are even more unfit than the individuals to reason their own cause, more prone to see their rights in excess and trample down the privileges of others. What does a Parliament or a Senate of any modern European democracy or socialism represent? It acts not so much for the people as for the parties. It speaks not so much the virtues of a nation as the views of a particular group. How loose are the moral and universal laws that govern the intercourse of states! What falsehood and passions are licensed diplomacy!

This political world of selfishness and greed, convulsions and revolutions, unjust ambitions and unprincipled passions has been accurately described by Swift in his famous book *Gulliver's Travels*:

Gulliver who looked very little by the side of giant figures of Brobdingnag, was yet very proud of the political progress of England, his homeland. Having been asked by the King of Brobdingnag to give an account of that progress, Gulliver narrated all before the King with great emphasis and skill. 'I then wished', reports Gulliver, 'for the tongue of Demosthenes or Cicero, that might have enabled me to celebrate the praises of my own dear native country, in a style equal to its merits and felicity.' But, as we all know, the straight and simple comments of the King in the end disarmed little Gulliver in every respect. So Gulliver says: 'His majesty ... compared the questions he made with answers I had given; then taking me into his hands, and stroking me gently, delivered himself in these words, which I shall never forget, nor the manner he spoke them in. My little friend Gildrig, you have made a most admirable panegyric upon your country; you have clearly proved that ignorance, idleness, and vice are the proper ingredients for qualifying a legislator;

that laws are best explained, interpreted and applied, by those whose interests and abilities lie in perverting, confounding and eluding them.' 'He was perfectly astonished with the historical account I gave him of our affairs during the last century; protesting it was only a heap of conspiracies, rebellions, murders, massacres, revolutions, banishments, the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice and ambition could produce.' 'He wondered to hear me talk of such chargeable and expensive wars; that certainly we must be a quarrelsome people, or live among very bad neighbours and that our generals must needs be richer than our Kings. ... Above all, he was amazed to hear me talk of a mercenary standing army, in the midst of peace, and among free people. He said, if we were governed by our own consent in the persons of our representatives, he could not imagine of whom we were afraid, or against whom we were to fight ...' Doubtless, Gulliver while giving the account of his own country, had the entire Western World in his mind and he recorded his experiences of Brobdingnag for all politicians of all ages. Following the tune of Swift's observations, Gilbert Murray, the Oxford classicist writes that 'Modern Europe's chief preoccupation has been the earning of dividends, the administration of empires and the extension of commerce.'

But these are not all that one understands by the political heritage of the West. Ferocious passions and blind insensibilities are not the only dividends in which the political leadership of Europe festers in all the while. Beneath these vices lie the rare virtues that always contribute to the fund of Western political wisdom, social mobility and economic confidence. In fact, these virtues arising out of Europe's pragmatic approach to politics,

endow the nations there with the true rationale of political maturity :

(1) The virtue that outweighs all the vices is the spirit of patriotism. Shakespeare in his *Julius Caesar* makes Brutus speak on the death of Caesar :

As Caesar loved me, I weep for him ;  
as he was fortunate, I rejoice at it ;  
as he was valiant, I honour him ; but as  
he was ambitious, I slew him. . . . Not  
that I loved Caesar less, but that I loved  
Rome more. . . . Who is there so vile  
that will not love his country ?

Brutus here makes no empty rhetoric of politics. He speaks with a traditional patriotic fervour that incites fire in the heart of every Westerner. It is this intense patriotism that holds the balance of Western politics even against the severest of the misfortunes and bitterest of the trials. Every crisis, unless it is absolutely crushing, always evokes a response from these patriots and they have shown that they can close up all their ranks and compose all their differences to face the realities of the time. This patriotism is not a mere passive devotion to one's country. It is active and it finds its meaning only in active sacrifices.

And he is dead who will not fight  
And who dies fighting has increase.  
. . . This is therefore the song of the patriots  
in the West. Even a despotic ruler or a  
ruthless king of Europe is a patriot first  
before he could be signified as a ruthless  
despot. One such example is Henry VIII  
(1491-1547) the tyrant King of England  
who, in the words of Professor Pollard,  
'is Machiavelli's *Prince* in action.' The  
giant figure still straddles the stage of  
English history with undiminished great-  
ness, for he not only believed in himself  
but also believed in the great destiny of  
England. 'I wish to do something both  
great and useful for Paris', said Napoleon

even when he ruled the city as its first consul.

Patriots in Western political history do not know from which side the treachery comes. They continue to remain patriots even when they are despised, neglected, opposed or disowned. The impatient and imperious King Henry VIII of England subjected Cardinal Wolsey to every humiliation and disgrace but the great patriot-politician remained loyal to the throne till the end. Bitterly grieving over his lot the wise Cardinal only remarked, 'Had I but served God as diligently as I have served the King, He would not have given me over in my grey hairs.' Cardinal Richelieu, the hated minister of France (1585-1642) was the man who led King Louis XIII and the French nation to greatness and glory. When, on his death-bed, he was asked if he forgave his enemies the Cardinal replied with his old patriotic vigour, 'My enemies ? I had none except those of the State.' Washington's greatness did not rest on his being a great diplomat like Cromwell or a heaven-born military genius like Nelson. His strategy of war was rather weak and unsound. It is the patriot Washington and the inspiration of Washington's leadership that worked the miracle in the American War of Independence. 'The supplicating tears of women and moving petitions of men', he once said, 'melt me into such deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, providing that would contribute to the people's ease.'

Swami Vivekananda in one of his lectures asks the would-be-patriots of India about their requisite qualifications and says, 'Do you feel ? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes ? Do you feel that millions are starving today, and millions have been



starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? This is the first step to become a patriot, the very first step.' (*The Complete Works*, Vol. III, pp. 225-26) While making these emphatic observations on the ideal of a true patriot, Swami Vivekananda was perhaps thinking of the great patriotic traditions of the West.

(2) The next important political virtue that fascinates the world is the daring leadership.

If the Western nations are politically powerful they gain their power by great efforts and not by pompous pretensions. They are ambitious but they are also courageous. It is more convenient for them to struggle over a stony road in right direction than to meander on smooth, winding paths. From out of this intimate blending of patriotism and courage are so often born the leaders and statesmen who by their solemn sense of responsibility and clearest admonition of duty, gigantic sentiments and instinctive wisdom rule the wilderness of free minds with unbounded authority and ease. Political wisdom of Cromwell and the patriotic daring of Nelson are the exclusive products of Western heritage. The touch of their genius is to affect—not England, not any particular age only—but Europe and posterity:

In a very crucial period of civil war Oliver Cromwell (1599-1658) took up the leadership of the English people and saved the nation from disintegration and chaos.

England under his wise Protectorate once again regained her respect which she had lost since the days of the Tudors. When in 1657 Cromwell was offered the title of King he remarked, 'I cannot undertake this government with this title of King and that is mine answer to this great and weighty business.'

Horatio Nelson's patriotism and daring are the household tales among the people of England. Engaged in the fateful naval battle against the invading French at Trafalgar, Nelson, the admiral in command was shot in the hour of triumph. The battle raged on while he lay dying and when at last he was told about the victory of the English he again and again exclaimed, 'God be praised, I have done my duty.' The great patriot passed away with the words, 'God and my country.' Courage and optimism of a leader build up the real strength of his followers: Once on the eve of a new campaign Alexander portioned out all his estates among his friends. One of them, Perdiccas asked him, 'What will you have left for yourself?' 'Hope!', replied Alexander. 'Your soldiers will be your partners in that', said Perdiccas. 'We who go forth to fight with you need share naught save your hopes.'

Leaders and statesmen so various in their capacities, so exalted in their patriotism and so strenuous in their efforts are beyond the reach of modern degeneracy.

(3) The other virtue in Western traditions is the strong political fraternity of the people. It is the natural outcome of the other two. Spirit of patriotism inspired by a courageous leadership wields the bond of unity among the masses. The Catholics and the Protestants in England, notwithstanding their religious differences, are Britishers first. The Democrats and the Republicans, the Negro and the White in America are proud to introduce themselves as Americans before the world.

Even when the people are involved in the issues of vital international interests they remain firmly and faithfully rooted in their respective national identities. With regard to politics—national or international—they are as devout and sincere as the men of religion in the East. It is not possible in Europe to find a politician who publicly professes faith in European Common Market and privately tells his friends that he is opposed to it.

Changes in political scenes, therefore, seldom overwhelm the public mind in the West. The rise and fall of governments only add to the vitality of the patriotic conventions and traditions. Every national disaster rouses these politically conscious masses to become more united than ever before. Their political wisdom always gains new strength beneath the hammer on the anvil. May be, the halls of European Parliaments are at times disgraced by so many brawls and swayed by the party intrigues but, through the tests of time, they have doubtlessly emerged as the embodiments of mighty political conscience that could jealously guard and preserve the rule of democratic laws in the Western hemisphere for centuries even amidst the furies of the worst kinds of transatlantic wilds.

The field of practical politics in the West, therefore, is no sullen campus indulging in abortive debates or stupid romanticism. It is, on the other hand, the great arena of action where, as Benjamin Disraeli says, 'Man is not the creature of circumstances. Circumstances are the creatures of men.' Every politician in the West inherits in his vein this virile political tradition of the past.

*Political Developments in the East:* The Eastern genius is predominantly mystical where wisdom of politics has been looked upon as a secondary necessity. For a long time politics came to be the ex-

clusive business of the ruling kings and emperors who dealt with the affairs of the State leaving the general masses free from the turmoils of political life—its upheavals and fluctuations. Forms of government often remained unchanged for centuries even when one dynasty of rulers succeeded another. With religion in the background, the political history of the East has not been so eventful as that of the West. History, in the words of Bacon, makes man wise and philosophy, deep. History since it was predominantly political in the West, made the people there politically wise whereas, the deep philosophical heritage of the East taught her people to develop a deep spiritual outlook of life. One produced courageous statesmen and powerful leaders; the other gave birth to great prophets and eminent religious reformers. One was too liberal to have ambitions in politics and the other was too practical to ignore the same in the name of religion. One is the instinctive foe of violence and the other is the sworn friend of commonsense and courage.

The impress of oneness in Eastern tradition, therefore, lay not in politics but in religion and spirituality. Politics was never allowed to surpass religion. There were great patriots and political thinkers in the different periods of history but they were more saints than shrewd politicians. Stable kingdoms and mighty empires prospered under the administration of able and wise rulers but politics was never accepted anywhere as the infallible guide to the directive principles of state policies. No doubt, one finds unparalleled classics of political wisdom and wise statesmanship in the pages of the *Mahābhārata* and the *Arthasāstra* of Kauṭilya in India but nowhere politics appeared to be unbridled in its passions or vulgar in its aims. Greek historian Arrian, in his study of the Indian

political climate of the time, writes that sense of justice prevented the Indian Kings from attempting to conquer beyond the boundaries of India.

Yet politics is a subject that can hardly be ignored in a practical world. Those who are out to build nations can never remain indifferent towards the facts of their time. Deficiency of political wisdom can never be made good by the excellences of philosophical thoughts.

The leaders of the new born nations of the East today, therefore, stand overawed by the political problems before them. Called upon to the test of performances in political life, they make a poor show of their ability and accomplishments. They have Cromwell's ambitions but they lack in Cromwell's courage. They imitate Aśokan internationalism without

caring to possess the Aśokan political might as their background. So they are the 'creatures' of political 'circumstances'. They do not take up politics for the sake of people's welfare but they talk of people's welfare for the sake of politics. Thus by their unmoved self-complacency and cavalier smooth simpering indifference to the realities of modern political world they so often invite a political future that impels a country to dither and drivel its way towards a disgraceful disintegration and dishonourable end.

'Every country', said Joseph De Maistre, 'has the government it deserves.' It is the time honoured lesson of Western Political history. In the context of the frequent political confusions and conspiracies that dominate the stage of politics in the East today the lesson acquires added significance.

---

## MAN IN HINDU PHILOSOPHY

DR. C. N. ZUTSHI

Know then thyself, presume not God to scan,

The proper study of mankind is man.

—Pope

If we go back to the very ancient literature of the Hindus, we find that in India, there are three schools of thought, which form the source of the study of Hindu philosophy: the Vedas and the Upaniṣads; the Sāṅkhya philosophy of Kapila; and the Buddhist philosophy, known as Hīnayāna. In the literature of these three schools, we find a very wonderful analysis of *man*, his different components—body, soul and mind, internal and external functions of each and his ultimate absorption into the infinite Reality. In the present article I should like

to draw the reader's attention to the conclusions arrived at by the Hindu philosophy.

It will be sufficient at the very outset to understand that the Hindu thinkers of ancient times discovered that man consists fundamentally of *three different entities*, 'bodies', or *śarīras*: the *sthūla-śarīra*, the physical body; the *sūkṣma-śarīra*, the subtle body; and the *kāraṇa-śarīra*, the causal body. The word *śarīra*, in Sanskrit, means that which is changed, a changing phenomenon. The Hindu philosophers used this technical term to emphasize the particular point of its changeableness and compound nature. Even if I use here the term 'body', let us remember the special connotation of the original that all three of them are *compounds, changeable, and are subservient to*

some other entity which is distinct from the compound, in the same way as a house serves the purpose of a man who is indeed distinct from the house. These three *śarīras* are the three machines working in unison, one controlling the other in a regular and systematic chain of cause and effect. They work interdependently and harmoniously together, just as any other organism does inter-linked in the chain of causation. It is the combination of these three working harmoniously that we call man, or the human being.

Now, analysing the *sthūla-śarīra*, the outermost body, or the physical body, or the gross material body, we find that it is a combination of the five elements—*earth, fire, water, air, ether*—and thirteen constituents—*marrow* (including the brain matter), *bones, fat, flesh, blood, sap, skin, entrails, cuticle, nerves, veins, hair, and nails*. Any assemblage of these elements and constituents in the form of a tangible substance is to be subsumed under the term, the physical or the gross material body. Even the modern science recognizes all these constituting what is generally meant by a human being. This physical body, like a machine, is handled, controlled and manipulated in every respect by a subtle entity, *sūkṣma-śarīra*, which remains inside each individual. The material body is like a house and this inner entity is like the person owning the house. And just as the owner of the house is independent of his house, so the indweller here can exist even when the house ceases to exist. Briefly put, the physical body is governed, taken care of, and inhabited by the inner entity, or *sūkṣma-śarīra*.

Now what are the different constituents of this subtle body? The *sūkṣma-śarīra* consists of the *citta*, or the cosmic mind-stuff; the *buddhi*, or the basic intelligence; the *ahaṅkāra*, or the ego, or say 'I-ness'; the *manas*, or the mind; five *prāṇas*, or the vital forces; five *tanmātrās*, or the subtle

form of the psychic matter. These fourteen different constituents of the subtle body evolve one from the other in some definite order which I shall explain here presently.

Turning to the third body, the *kāraṇa-śarīra*, or the causal body, I may mention that it is the receptacle of the influence of *Māyā*, the seed of illusion. Without going deep into the discussion of the doctrine of *Māyā*, let us say that it is sufficient here to understand that somewhere deep in our being lies the consciousness of this illusion which is, in great measure, responsible for the Infinite appearing to us as the finite. The Hindu theologians have invariably asserted, in no dubious terms, that we are one with that cosmic consciousness which we have known to be the perfect Divine Being, but behaving as individuals, we think ourselves to be imperfect for some reason or other. The fact is that the all-perfect Infinite cannot be reduced to this state of imperfection. To imagine ourselves to be what we are not is nothing but the seeming contradiction of fact and reason, and this is what we call *Māyā*. The Hindu thinkers also hold that there is a state beyond the influence of *Māyā*, the attainment of which must be the goal of every human being who is on his journey from the animal to the divine upon this earth. That state beyond the influence of *Māyā* is called *mokṣa*, or super-conscious experience, and is attainable by every individual when he can rid himself of the consciousness of all the three bodies mentioned here above.

Now, let us explain briefly the functions of the elements, components or constituents of the two bodies, the *sthūla-śarīra* and the *sūkṣma-śarīra*, and consider how they evolve one from the other in some settled or definite order. The Hindu philosophy holds there is the *citta* behind the consciousness of all individuals whose minds are but the limited expressions of this cosmic mind-stuff, and our thoughts are only vibrations raised

fundamentally on it. My thoughts and your thoughts may be individualized owing to a certain limitation of expression, but fundamentally all thoughts raise their vibrations in the same cosmic background, the same cosmic consciousness. All thought vibration is called the *citta* and is common to us all.

Scientifically speaking, just as all sound waves created on a certain cosmic background can be received from any corner of the world, so do thought waves behave—that is there is a common background for all thought vibrations. Such psychic phenomena as thought-reading, clairvoyance, clair-audience, and the like, explain and confirm the theory of thought transference from a common thought-vibrating background

The second is the *buddhi*, or the basic intelligence which, as the Hindu philosophy recognizes, is the fundamental quality of the Self, called the Puruṣa, which is One without the second, all-pervading, eternal, infinite and intelligent in its nature. That intelligence becomes individualized as it reflects itself in different objects. Just as the sun reflecting on different cups of water appears as many though actually not divided at all, so does the Puruṣa being reflected on the *buddhi* of different individuals appear as many. The reflecting instrument in each individual is the *buddhi*; and we are all individuals because of the existence of that reflector on which the cosmic intelligence of the Puruṣa has been reflected. So in the Hindu philosophy, intelligence is not a compound or product of any combination and because it is not the property of the brain or of the mind, it cannot be destroyed by the disintegration or dis-organization of the body. Let us then make it clear to us that there is one cosmic intelligence present everywhere, and all individual manifestation of the cosmic intelligence occurs with the help of the *buddhi*, the reflecting mirror.

We are always to remember that the mind is nothing but the evolution of that one, fundamental, perfect consciousness reflected in the *buddhi* and then given shape by the ego, or the *ahaṅkāra*. The mind then comes into that special state of individualized consciousness when it appears in these forms: desire, doubt, resolution, faith, ridicule, adherence, repulsion, bashfulness, comprehension and fear. As soon as we realize our ego, the functioning of the mind begins.

The *manas*, or the mind, is a particular state of evolution of that one, fundamental, all-pervading intelligence already referred to above. According to the Hindu theory, the mind and the brain centres have a separate existence. The mind is, therefore, a different entity, quite independent of the physical system, though it functions through the instrumentality of the body. The mind is the evolution of that cosmic intelligence; the brain is only an instrument which is handled by the mind in order that the mind may express itself through the body. This theory not being clear to the German philosophers, they make the mistake of identifying the mind with the intellect.

The Hindu theory has it, therefore, that death does not interfere with the fundamental stuff out of which the mind is made. This theory of the Hindus confirms the doctrine of the reincarnation of the soul, or of the survival of anything spiritual after death. Western psychologists wrongly believe that the mind is only an expression of the combination of the brain centres, the substance of which is working in some mysterious way; and that owing to a certain organization, a certain kind of thought is secreted in the brain and thus according to them, the mind or thought is only a product of the combination and organization of these material brain substances. And so it is that no sooner does this organization cease to exist than

there can be nothing in the form of consciousness to survive the death of the physical body. To them, therefore, the doctrine of the reincarnation or of the immortality of the soul is a mere chimera. But we have seen from the above discussion that this error of theirs is fundamentally caused by holding that consciousness is only a product of the combination and organization of the different cells of the brain. For a detailed study of the subject of the mind and the brain centres, the reader is referred to the Vedas and the Upaniṣads wherein is given a very wonderful analysis of the mind, its nature and constitution, and how it works, and what happens to it after death.

Now, let us take the five *prāṇas*. The term *prāṇa* means energy or force, and is both generic and specific. So the *prāṇa* is the vital energy and not merely a particular expression of it. There are five different kinds of forces having different functions present in the human system: (1) *the attracting force*; (2) *the expelling force*; (3) *the assimilating force*; (4) *the rejuvenating force*; (5) *the equilibrating force*. Now let us take them one by one.

(1) *The attracting force*: There is a constant necessity for a force to attract things towards us, and this function is done by this attracting energy in us. Are we not getting some light and sound vibrations? In each case there is an energy that draws it to us, and it is called the *prāṇa*.

(2) *The expelling force*: In every living organism, there are certain things which must be expelled from its system. When we exhale, we expel harmful carbon dioxide from our system and we expel other poisonous substances harmful to us when we perspire, urinate, pass faeces, and so on. That vital energy which throws out of the system unnecessary, used up, or uncongenial matter, is called the *apāna*.

(3) *The assimilating force*: Every living organism is receiving something from outside in the shape of food, sound, light, etc. Naturally, it cannot remain in this state to be harmonized with the system, it has to be arranged, digested and assimilated. It is the function of the *prāṇa* to take it in and it is the function of another energy to incorporate into the organism whatever is taken in. This assimilating, digesting, arranging and harmonizing energy is called the *samāna*.

(4) *The rejuvenating force*: Do we not sometimes feel depressed, dejected, disappointed with or without reason? Then after a while we throw off that lacerated mood of depression and rise above it with the help of some vital energy. That energy which helps us to lift, energize and rejuvenate our consciousness, as well as the physical system, is called the *udāna*.

(5) *The equilibrating force*: In every living organism, there is a vacant place which has got to be filled up by an energy. It has no function besides keeping every other energy in its proper place. It does not manipulate; it does not regulate; it simply fills up the vacant place in the organism to help the other energies move and function properly. This equilibrating energy is called the *vyāna*.

I should like here to draw the reader's attention to the fact that the Hindu system of medicines gives due weight and great importance to the functions of these five *prāṇas* in that it first traces diseases of the physical and the mental systems to some disturbance in one or other of these *prāṇas*. Consequently, every Hindu physician will first study the functions and indications of these different *prāṇas*, and then correct the function of the particular *prāṇa* with which there is something wrong. Let me tell you almost in a whisper here that the modern science of medicine, with all its boast, is now gradually

but surely veering round to this theory of treating human diseases. A few doctors have begun to realize that a healthy body is not possible if the inner world of feelings, hopes, desire, etc. is in any way disturbed or unhappy. Dr. Shipherd, for instance, writes in an article, *The New Art And Science of Medicine*:

'The only way of tackling human diseases is by purifying the soul, and changing the vitiated life-stream.'

Now, I shall try to explain the other constituents of the subtle body, viz., the five *tanmātrās*, the subtle form of psychic matter. We see that the five elements—earth, water, fire, air, ether—are in a gross form all around us. Evidently, their grossness is the effect, and it must have evolved from some cause in a state of subtlety behind them all. The order of evolution, therefore, is subtle cause and gross effect. Before manifestation into the gross form, these elements must have existed in a very subtle form. That subtle form of causal matter is known by the technical expression *tanmātrā*. This theory must sound new to the western ears, but it is known to the Hindus from very ancient times.

To make this theory clear, let us take, for instance, the table. It stands here in its gross form before us, but it must have been subtle in its causal form which was undoubtedly in the form of a thought in the mind of the carpenter, for without its germ

thought, its gross form could not have appeared. Of course it must have gathered certain other causes in its evolution towards this particular manifested gross form. The conclusion arrived at by the Hindu philosophy is that everything in a gross form, or manifested matter, we find around us, must have come from a causal state of a very subtle matter itself. This causal state of matter is a psychic vibration, or the *vṛtti*, as it is called in the language of the Hindu philosophy. Thus it is clear that the medium through which the *tanmātrās* travel is the subtle form of the five elements.

It must be noted on the authority of the Hindu philosophy that there are fourteen different ingredients constituting the subtle body, or the *sūkṣma-śarīra*, which does not change with the changing physical body. That is how we reach the conclusion of the truth of reincarnation, or of the survival of the soul after death. Consequently, according to the Hindu theory, this subtle body survives the death of the physical body, containing within itself all these fourteen components we have just been considering.

Is not then *man* a wonderful automation of flesh and blood, a puzzling compound, a unique creature of God? What wonder if Pope, who was not only a great poet but also a great moralist of the Eighteenth Century, in his *An Essay On Man* calls man 'The glory and riddle of the world!'

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## JNANA-YOGA

DR. H. L. SHARMA

*Jñāna-Yoga* is the Yoga of insight and understanding. *Jñāna* has been defined as seeing the reality (*sat*—what is) from end to end and seeing it as a whole. We

normally, do not see it from end to end or see it whole, because we choose what is good and pleasant to us and reject what is painful. For example, we like living but

fear death. It may be natural but life and death are the two facets of the same fact. Hardly is there any scope of choosing and rejecting that fact. It is not altered by our choice or rejection. Failure in the same way shocks us and we aspire for success. From a narrow subjective viewpoint, we have created polarities (*dvandvas*) in experience. Such a creation has its uses in practical life, but apart from what we may call the pressures of practicality, the polarities have no meaning and must be transcended to enjoy a whole view of existence. *Jñāna* is the whole view of existence.

*Jñāna* is no more cognition in the textbook terms of Psychology. It involves stability of emotion and maturity of outlook. An ordinary man is easily swayed by the passing events, since he is deeply involved in them. He cannot just watch them from distance and enjoy the procession of events on an endless track of time. He sorrows and laughs and the vision of eternity is lost to him. The knowing man, on the contrary, absorbs all shocks in his stable system, and neither laughing nor enjoying he watches with wonder and abandon of joy the infinite panorama of passing events. The knowing man, mind you, is not devoid of feelings. This is emotional stability rightly used as *vairāgya* in Yoga terminology.

A manly and mature outlook means seeing things as they are and not as you would like to see them. Truth in its infinite splendour and greatness shocks the weak-hearted. He just cannot take it in. The brave alone can do so and is so identified with truth that he becomes it. Life and death, pleasure and pain, success and failure, all lose their meaning to him. *Jñāna* is used in Yoga in a dynamic and vital sense to mean the heroic understanding of life.

*Jñāna*, in fact, amounts to transformation of consciousness both in content and character. Dawn of new awareness is the

fruit of *Jñāna-Yoga*. Not that the trees are not trees, the mountains are not mountains and the world is not the world to a man of understanding (*Jñāna*). But the trees are trees in a vast scheme of things. Even the world is just a small event in an eternal procession. Man's own becoming is a part of an immeasurable being. The sense of being fills the mind with a new light and vigour which remains undismayed by the thought of death. This is what means being immortal. A man of understanding enjoys immortality in every pore of his being.

#### JNANA-YOGA BEGINS AT THE 'KNOWING'

##### END OF OUR SYSTEM

*Jñāna-Yoga* asks: Is our knowing free? Or, is it conditioned by our emotions of fear, love, and anger? Recent Psychology holds that even the content and character of perceptual experience are what they are due to interpenetration of emotions. The biological necessity of immediate and accurate action to meet environmental stress always imposes a restriction on our knowing ourselves and the reality. (Knowing becomes emotionally loaded, cramped and short-seeing as a consequence of this imposition. Extreme ego-involvement may even result in bizarre perceptions and a distorted world-view.

To free knowing from extreme biological stresses is the goal of *Jñāna-Yoga*. A pathetic clinging to pleasure and avoidance of pain presents neither a true nor total picture of things as they are. The complex cognitive apparatus in our system works best when it is free to work and gives way when it becomes flooded with intense feelings. This fact is vouchsafed by our common human experience. For enrichment and expansion of life, knowing must be at its best. *Jñāna-Yoga* seeks to achieve this end through its techniques.

Death is the prototype of all life's fears. We shudder to think of it and it disturbs the biology of living. We try to cover it up



with untruth, got-up beliefs and false philosophies. Our knowing is seriously affected by the fear of death. Freudian way to overcome this fear is to accept, emotionally, inevitability of death. It is inescapable. But an emotional acceptance of death as true as life must mean growing to a fresh awareness, almost adding a new dimension to life. *Jñāna-Yoga* seeks to so widen and deepen human consciousness that life and death are both comprehended as a whole truth of an infinite and eternal existence.

*Jñāna* is, therefore, not conceptual knowledge or discursive thought. As a Yoga it is a system of practices through which the knowing apparatus evolves to higher levels of functioning. In a way, *Jñāna-Yoga* comes nearest to the psychoanalytic technique in which large chunks of repressed mind are brought to the lighted surface through free association and are consumed by the blaze of awareness. According to Freud, the reality principle strikes terror in us and big tracts of our mental life become submerged under the unconscious force of repression. But playing blind to terror is not the way to deal with it. The fear of fear re-charges the system with greater tension and gives rise to a psychodynamics of complex formation. The cognitive functions become highly emotionalized. The road to recovery lies along acknowledging the logic of facts through growth of fresh consciousness.

Freud seems to preach fatalism of Omar Khayyām type: We stand, as it were, at the closed doors of a tavern and shout: 'Open then the door. You know how little we have to stay, and once departed we return no more'. Fatalism is the consequence of pleasure-seeking (discharge of excitations) being put forward as the only value of life. Yoga is not for negation of pleasure but it cares for a rich, free and full life. As a matter of fact, Yoga does not build itself on denials since it promises peace and harmony within the system. A free life is one which is not

tied down to the single goal of pleasure-seeking. A full life includes the joys which flow from deep experiences when the isolation of individual from the total reality has been overcome. Such a life based on the concepts of energy (*śakti*) and enlightenment leaves no scope for pessimism or negativism.

#### WHAT ARE THE JNANA-YOGA TECHNIQUES?

(1) *Jñāna-Yoga* deals with the conscious mind and not with the unconscious for the simple reason that, *ex-hypothesi*, the unconscious is beyond our voluntary control. *Jñāna-Yoga* aims at deepening, widening, strengthening and illumining consciousness, and this it does through exercise of the inherent energy of the conscious mind itself. Being aware is just not a passive state. *Jñāna* has been likened to fire and light in Yoga literature. It can burn evil and sin because it illumines the dark areas of the mind. The only way to deal with unfathomable depths of evil and accumulated memories of the past is to illumine them by the light of consciousness. Light is the cure of darkness, and understanding alone can overcome ignorance. It is no good to fight the dark forces by creating counter-tensions within us or by building protective barriers of morality, religion and philosophy.

The conscious mind is, normally, within our control. Through gentle stimulation at the cortical end of the system we can induct fresh light into the mind. Complex emotional barriers prevent such induction. We remember that hypnosis was once used to effect a breakthrough and widen the areas of awareness in an individual patient. During hypnotic trance he would recall the lost past vividly, which he was unable to do when awake. Freud used the method of recall through conscious and constructive efforts of the patient himself so that his awareness is not in any way dimmed or narrowed. According to Yoga practices, if a *guru* (guide) is at hand, he can help the seeker to recall

the forgotten past and more, that is, to reconstruct his awareness of himself in harmony with the reality as a whole.

Let us illustrate this point. A seeker is unable to stay in peace, say, because his ego has been injured and his pride has been hurt. The *guru* would trace his patient's pride to its source and reveal how the ego is a growth out of the accidents of birth. It is not a part of his selfhood. The process of wearing down of the ego and its intense emotionality may be compared to the reduction process used in certain systems of psychotherapy in the West. Reduction is known as *tanukarana* in Yoga. As the ego is reduced, the preventive emotional barriers thin out and there is inrush of light into the mind.

Currently, thinking on hypnosis has seen a change. Hypnosis is not an imposition *ab extra* or envelopment of the mind. It is the mind's own native ability to induct fresh currents of consciousness within it and thus change it. So, in fact, hypnosis is only self-hypnosis and a normal exercise of the mind's native function. Now a few Yoga practices consist of 'visualization' exercises which require the seeker to imagine himself intensely as rising above to become skyhigh or sinking in ocean or flying or burning in fire or assuming all possible shapes and forms. In Tibetan Yoga, its six practices are mostly visualization exercises which seek to break the emotional barriers to consciousness. Our being human with a particular name, shape and other incidentals is just an accident and is a product of the ego. Visualization can help break the ego-barriers.

(2) Another technique of *Jñāna-Yoga* may be known as an exercise in self-witnessing (*sākṣitā*). This is a distancing device in which the seeker stands away, mentally, from his own physical self and watches it as an object. He may lie down or sit in contemplation and watch himself and create

a sort of emotional distance to become thoroughly objective about himself. Such an exercise pursued for some days paves the way for self-analysis and self-observation. In emotional terms, *sākṣitā* exercise effects a release from inner tension. It helps the patient to overcome insomnia. If built up in gradual process, it can lead to master the fear of death and other forms of nervousness. In *sākṣitā* exercises, the mind builds its energy reserves from its own resources.

(3) Self-knowledge is the nucleus of *Jñāna-Yoga*. No self-control is possible without self-knowledge and no self-change without self-control. Mental health involves a good measure of self-possession. A full and rich life can be founded on sovereignty of the mind. The Upaniṣads and the *Gītā* are known as *Ātma-vidyā* (science of self-knowledge) as they contain numerous techniques leading to self-knowledge. All these *vidyās* are, however, one since they all aim at removing the barriers to self-knowledge or direct self-perception. We detail below some of the barriers and the way to overcome them.

(4) We have talked of the ego barriers. Ego is a structure which covers the deepest core of man's reality, the spiritual self. Ego is the tool of life. Life fashions it for its use out of its encounters and experiences in the environment. By and by, however, the tool begins to control the life and limits its chances of joy and creativity. Life is intensely practical. It needs definite action and clear perception of the situation. Necessity to act develops another tool of life we call personality. Personality is truly the mask of man. *Jñāna-Yoga* technique consists in reducing the pressures of practicality on life to a degree that is of use to it. Ever mounting pressures on life, in effect, crush it rather than nourish it.

We are doing one thing or the other always. Let us practice 'not-doing' some moment of the day. A consciously induced

'not-doing anything' attitude may free 'knowing' from the pressures of doing and feeling. Let us feel holiday from action in our blood and bones through gentle self-stimulation beginning at the mind-end of our system. Just as we learn to care, we can teach ourselves not-to-care. Action gets so much built into our blood that we are acting when we actually ought to rest and sleep. A deliberate exercise to build a state of rest in our system can relieve it from the perennial pressures of practicality and thus remove the barrier to self-knowledge.

(5) To overcome the built-in practicality in the living tissues of the mind-body system so that knowing is liberated from seeking its immediate biological goals, we need to develop the existential viewpoint. Existence is *sat*, which, literally, means what exists. Existence includes both life and death and goes beyond them. It is a deeper plane of life which death does not extinguish. To realize one's own being is more than living in a biological sense. It is to be one with our own deep, abiding reality. Just as modern physics seeks to derive the physical from the metaphysical, the 'depth' psychology seeks to root the psychological in the metaphysical roots of our physical personality. This naturally compels us to adopt the existential viewpoint in day-to-day living, and thus transforms its perspective altogether.

(6) *Jñāna* is thus self-knowledge from existential point of view. Vedānta distinguishes doing (*vyavahāra*) from knowing from an existential viewpoint (*paramārtha*). *Jñāna* is more than knowing in the cognitive sense; it is seeing (*dr̥ṣṭi*) as direct self-perception (*aparokṣānubhūti*). There can be no end to doubting unless direct self-perception has been achieved, and this is realizable only when the cognitive apparatus has been freed from the practical necessity to act. The neuro-vascular tissues catch hurry and fever from urgency to act

and keep the system in constant vibrations when it really ought to rest. No self-perception is possible under such conditions. *Jñāna-Yoga* makes use of the force of thought to induce true rest into the organism. *Vairāgya* or the practice of detachment and non-involvement helps the conscious thought to get over the tendency to resist change. Yoga-teaching is that practice (*abhyāsa*) is the key to such a regeneration of powers of the conscious mind. *Abhyāsa* is a two-way weapon leading both to bondage and freedom of man.

(7) 'Know Thyself' is the cryptic core of *Jñāna-Yoga*. Knowing is illumination of an unknown aspect of reality. But practical beings as we are, we sometimes do not know a truth, because we do not want to know it or care to know it or are afraid to know it. According to *Jñāna-Yoga*, we cultivate 'free' knowing by practicing to know freely. e.g. do we 'know', in the fullest sense of knowing, that what we call 'I' rooted in a physical frame is mortal? There is no running away from knowing it and yet we run. There is no surrogate for knowing. Daily practice, say, half an hour a day, of deep contemplation brings up to the light of consciousness (*jñāna*) hidden elements from the unconscious (*ajñāna*) and consume them in its flame. Consciousness is the only remedy of the unconsciousness as the light is of darkness.

Current thought provides close parallels to *Jñāna-Yoga*. Psychoanalysis is the foremost of these. It recognizes the power of the conscious mind to transmute and integrate the unconscious elements like repressed fear, aggression and love. There is something in becoming conscious about the unconscious. The psychoanalytic technique of free association, countering of resistances through interpretation, working through the complex etc. is the process of admitting more light into the blind cravings of life and thus exercising better

rational self-control. All told, it certainly means living more than in a biological sense.

Logotherapy accepts the therapeutic role of reason in life. Reason is just not a murky lamp burning in a storm. It can at times command and control the storm. It is the only source of inner light to man by which he can bring in order out of disorder. Reason provides a dose of truth to the mind through its healing effect; it purges emotion and straightens out complexities. *Jñāna-Yoga* uses the power of *jñāna* as the illuminator and liberator of the mind from the bondage of accumulated past (*samskāra*). Pastoral therapy, sophrology are other systems using the force of

ideas for effecting change in the mental make-up.

From Freud's psychoanalysis right up to Frankl's existential psychotherapy, insight and self-understanding play an important role in healing the human ills. Freud's insight works through the unconscious resistances and opens the way for living as nature intended man to live. Frankl's insight means an insight into the meaning of existence, which paves the way for striving to actualize it in life. Vedānta's *Jñāna* is realization of the sense of being so that the seeker overcomes all stress of becoming, even the stress of becoming happy, and of making the life meaningful.

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## HUMANISM : OLD AND NEW

DR. MIHIR KUMAR MUKHERJEE

Humanism is everything concerning human.

Universally embodying the nature of emotion and intellect it not only disciplines the wealths of life and imbues institutions with human virtues, the correct evaluation of human understanding is also within its purview. And it performs its anointed task with efficiency, practising the different patterns of culture in due proportion to bring out its real significance evolving from the varied experiences of life.

At the close of medieval centuries a systematic approach toward life and existence makes for profitable cultivation. Radical method it was to investigate and examine the rich heritage of classical antiquity. Taking into cognizance the immemorial usage of tradition and shifting the emphasis to learning in all its human aspect philosophical activities progressed.

Comprehension of human knowledge was fully appreciated. Heterodoxic intolerance of medieval Christianity was ignored as well as charlatany of other Sects. To create the fullest opportunity for promoting the study of texture and pattern of human learning without devaluing prevailing system of morals necessitates tolerance, sympathy and co-operation coming to their own. It ended an age of imbalance and impatience, and put a stop to distortion (found in obscure Tāntric cults of Tibet and India) and dogmatism displayed in brutal institutions. Thus transcendence from a closed to an open method of viewing things in general, from narrowness and bigotry of parochialism to the conception of fullness and perfect mankind came to the fore.

On its practical side the growth of the spirit of enquiry, discursive and intellec-

tual, with its immense efficiency can scarcely be overlooked. Creation and transformation, advent of reason and commencement of novelty, in life and living were the inevitable outcome. As a historic event in time Humanism becomes an evolutionary trend changing habit and culture, idea and relation, contributing to the social and political systems. Man's unique place in the cosmos with his heritage and vast potentialities demands recognition, balancing him supreme among the creations.

In East and West Humanism has been manifested in and out of the spirits of medieval elements. Howsoever catholic containing human niceties the idea might have been in motivating rational outlook and benign understanding of affairs, the intrinsic spirit responsible for the fundamental upsurge of humanism neither arose above medieval illusion of individualism nor surpassed Self-consciousness. Awareness of individual self, person's emotion and aspiration centering round his corporeal existence, is a part of the social process. A considerable period elapsed before he realized his Self as a separate entity, distinct from its biological and commercial alliances. The symbolic individuality of Self, his intellect could hardly conceive. And the natural centralized way of life that emerged from medieval modes only fettered him to the age-old conception and practice reflected in barbaric institutions. Burckhardt has remarked that man was conscious of himself only as member of a race, people, party, family or corporation—only through some general category. (Jacob Burckhardt : *The Civilization of Renaissance in Italy*) Here in India, things moved not in a very different manner. Philosophy and Religion, taste and Art, action and views had a traditional way, not much freedom was offered to individuals. Assertion and will-

to-power, prestige and opulence were a source of internecine strife polluting the entire intellectual class. Power and wealth brought a sense of freedom but individualism in the true purport could never be properly developed. Perfidious exploitation together with slavish superstition, ignorance and arrogance, emerged out of degenerated mentality (e.g., in Mithraic Mysteries of ancient Rome), retarded the growth of human spirit. Scepticism and graceless impiety engendered anxiety since integrity of man and fair play disappeared from the body politic. Nietzsche has christened this state as Nihilism, whence truth justice and goodness become mixed with self-interest. Self-interest encroaches upon others' and becomes aggressor. Aggrandizement done imperceptibly, in false colours, masquerading humane impulse, eats into the vitals of common man. Society more often enslaves individual life of persons as they share and participate in the economic, political and social functions of the community. Social community robs freedom of the individual man, as it professes to be the collective organism. The more centralized is the form of community the pronounced is the curtailment of freedom. Subjection of individual will and limitation of powers imply repression and arresting the development of varied creative potentials. Free enterprise into the ethic of human character can scarcely be conceived in restraint, mental or functional, prevailed in despotic regimes of the Middle Ages. The essential ingredients that integrate the spirit of humanism, sympathy and fellow-feeling, generosity and open-mindedness, intellectual pursuit and interest in culture are already present in the older form, some of its components lending to the advent of finest specimens of mankind in St. Paul and Kabīrdās, St. Augustine and Mīrābāī: persons who preached rationalism and vindicated human

rights, great minds who felt the equality of men and spiritual proclivity in thinking. Great religions e.g., Christianity and Islam came into existence and humanitarian organizations were placed on sound footing. Despite cynics made headway and scepticism moved the mass of people, some of the rare qualities of man flourished.

When Rajjab, a Savant of medieval India sings :

*Sab tīrath ma tīrath sākā sākā hāi  
pāśhi nahi dūr*

i.e., man's is the real name, his is alone the essence, all else are superfluous, man is the pilgrim of pilgrims ;

Or Confucius says :

Human heartedness consists in loving others ;

Or the Sufi mystic expatiates :

Knowledge and Truth proceed directly from the universal reason to human ;

We find that intellect is turned inward. In order to discover inherent greatness in man, ordinary man, groping in poverty and ignorance, thought is forming ideas of lasting value. Ideas could move the world but remained confined within narrow circle; thoughts were applauded and considered and pondered over but what never realized was their full implication. Frequently blind and impulsive assignment of the doctrines, without discerning the inner import hindered the natural growth undermining the spirit of humanism *per se*. Misinterpretation of Aristotle by Siger of Brabant is a case in point. Prophet, priests, philanthropists and pacifists have endeavoured from time to time to bring about swift and mass transformation, change to superior performance, introduce radical reform in the minds of man. To not a small extent it has been successful. May not be totally hollow, the essential contribution has not yielded the desired result.

Toward an idea of new humanism we now turn, a new dimension of activities

with intrinsic value. An integrated personality and human good, a new race of pioneers and close co-operation among the fellow beings, noble sacrifice and re-orientation of truth and purity,—are the need of the present hour. Lewis Mumford precisely visualizes it when he says, 'Our individual life-plans make for a universal society to enrich mankind. Our public life-plans make for the fulfilment and renewal of the human person, so that they will bear fruit in a life abundant : ever more significant, ever more valuable, ever more deeply experienced and more widely shared. (Lewis Mumford: *The Condition of Man*)

Buddha is perhaps the first person to concentrate his study on Man as man, succeeded by Socrates and Plato in West where prejudgement and predilection are discarded. A tremendous influence of classical masters on earlier phases of humanistic thinking, their extolling of man in his totality envisages *vis vitae* in man, to become a source of humanistic study in the ages to come. Inducements of two elements are essentially common in modern humanism, man and his deeds. Man means his action ; his thinking and feeling are determined by his action says Freud. Execution of multifarious activities motivated by feeling and geared by cogent thinking is the foundation of conduct. Achievement and conduct are interlinked and go to constitute the comprehensive individual life in man.

Always encouraging human actions are for they contain the very purpose of existence embedded within. The vast unmitigated potency that a human individual is, is concretely manifested in all possible features of deed : the deeds of love, sympathy, desire, devotion. Ethical virtues these are and human. These may not be truly his conventional qualities but the essential elements that speak of man. With

social laws and customs, practices and institutions man is inextricably associated, all human enterprise and life are revealed in these—the action in consequence is the reality of life. We may say basic reality, the fundamental collective unity replete from first to last with the spirit of communion. Anything we assert of man is his existence on all counts, together with his self-projection to engender different exploits and executions. In the image of the universe he chooses and freely harmonizes the discordant elements. Mode of existence is seen to be an existence already found in the world in condition of becoming, remarks Heidegger, facing an open future with power to be and bound up with other beings encountered in the world. (Martin Heidegger: *An Introduction to Metaphysics*) Fields of human activity are many and man realizes himself in various spheres of life through his fellow beings.

Contemporary optimism regarding man in humanistic ideas revolve round two problems. First, greatness and importance of man are empirical. Man is not an object amidst presentable objective realities, having conspicuous radiance, neither he is an image with puissance of coming and going and occupying a proud position in mind. In idealism of Kant and Hegel, glory of man is positively superseded, and also in the materialism of Cārvāka type. The place accorded in modern physical sciences is hardly deferential. Man's place in the cosmos as traditional western metaphysics from Plato to Hegel would have us believe, is not one that inspires respect. Devoid of his nobility he has been relegated to a place of secondary importance, an object among other objects. Modern Behaviourism has made his wonderful brain an Automation; freedom of will denied, mind a non-entity—he is just a well disciplined Robot with immense electro-chemical energy. Neo-Darwinians find in

human capacity of thinking and feeling his animal ancestry, the stigma undeniable.

In our times plinth of humanism is made up of the actual movements and transformation planned in the life and activity of man. Organizations of such moments largely depending on concentrated social action render the habits of life unique in nature. The dignity and majesty of human person, his achievements in the creation of various institutions religious, social and political, and his ideal aspiration expressed in the higher values of intellectual process find an equilibrium in a well-balanced personality. He is man, a series of incessant undertaking, 'the sum, the organization, the set of relations' making it. Instinct and impulse, irritation and intellection, conscious and unconscious, all combine to form empirical man. It is not a lone consummate factor that exhausts him, with good many artificial and false valuations he may be infested.

The second problem is the responsibility of man. Responsible man is entirely for himself as manifested in his will, his desire and his situation. 'Man makes himself', holds Sartre, 'by the choice of his morality'. (Jean-Paul Sartre: *Existentialism and Humanism*) Man's fashion and custom, creation, fascination and taste, art, technique and elegance and philosophy, poetry and drama,—each of these coteries bears the individual impress of his growing effort, emotion and offer. To the origin and development of these he is happily wedded, and the onus of responsibility is extremely moral, a strict sense of duty it is towards the lineal issue. Not a Kantian type of moral obligation bereft of individual likes and dislikes, but a duty with good and evil, merit and demerit, of the whole problem which is set in its proper perspective. Man features, fashions and forms himself in a manner self-willed. In the total evaluation of a particular situa-

tion he is singularly personal in every aspect and ideally conceptual in the attitude he assumes. Virtue or vice—he keeps aloof, taking upon himself the entire burden of organization of which he is the author. Existence entails self-sufficiency. Individual necessity is a prime necessity by which the entire thing is creatively realized. Man determines the value of objects around, and his untiring effort 'to acquire an inner mental attitude towards these, which if not exactly sympathetic or tender is an intellectual substitute.' (John Cowper Powys: *The Meaning of Culture*) This inalienable human liability tends to become more independent, critical as well as poignant, and confident, may be he becomes isolated ever more. Authors of great ideas are seldom leaders of common horde.

Human subjectivity implies individual choice and responsibility, none the less it embodies 'others' within its fold. One's own Self and other's, Self and outside, constitute what has been termed as human universality. Others are within my knowledge, an inviolable bond exists between myself and otherselves. Man's will is free, purpose of his choice springs from the inherent spontaneity of action. In selecting he prefers his own free will and decides for all men. When we invoke an ideal the whole of mankind becomes our source of inspiration taking its cue from human relations manifested in tradition and convention, social laws and habits, association and creeds. Forces of culture are abundant. Progress of a society depends on these forces. Individuals freely employ the different elements of culture to make and orient their personality; reservoir is seething with knowledge luxuriant to set generously in motion. 'Civilization consists largely in a process of building or extending the walls round that island of space, that city of Fatherland, in

which life is known and friendly'. (Gilbert Murray: *Stoic, Christian and Humanism*) Individuality is built up on the fabrics of this known life. Most liberally utilizing the known and intelligible components minds of super-eminence come into being. 'Man makes himself, he is not found ready-made'. In making himself he cannot but take into cognizance the tremendous impact of civilization and culture, and these are, to speak in the restricted metaphysical sense, outside his physical being. The other is, therefore, indispensable to myself and to my knowledge in personal growth and mental development. Myself and my world constitute my wholeness. Man chooses for himself and for all men, near or distant, present or future. While he creates, the image of outside has a compulsive inducement on him though he is ever to reject and select. A pattern in this radical formation his own image looms. While he draws his life-blood from outside, he himself is a source of incentive to others. Human universality is every unbidden intention. Human image is universal, man is finite. On environment and natural process he owes his existence, and on the reliance and loyalty of his fellow being, says Jaspers. Man becomes a superorganic universe with the actualization of his enlightened mission,—the refinement of Truth, Beauty and Goodness imperceptibly fulfilling faithfully the best of human purpose. Cultural magnificence of the present epoch primarily rests on individual relationship e.g., of litterateurs and artists, the indissoluble relationship working through deep-seated source interweaves the bond between the creator and his object, illumines the reflection of the image of universal man, reawakening the intimacy of subject-object, man-mankind. To a modern humanist man is centre and heart of existence. In self-realization he realizes the



entire cultural pattern of humanity in apprehension unrestrained, an absolute passion guiding him throughout.

Man's cosmos is human, intellectuality combined with compassion. Among his fellowmen he is ever present. All transcendences, intellectual social cultural or spiritual, have him as the centre of creativity. It is his subjectivity, individual subjectivity in a human universe. The making of man is never final, open it is all the time, the system is highly flexible and accommodative. Man is projecting his state all the while beyond himself in order to surpass his previous Self making him new at every moment of existence. Bergson depicts nicely this state of existence when he says, '... for a conscious being, to exist is to change, to change is to mature, to mature is to go creating oneself endlessly.' (Henry Bergson: *Creative Evolution*) And projecting is an aspect of creativity. He is projecting and losing himself out. The loss is unimportant though. Only the out-dated and aspects that are insignificant in a larger context get obliterated before the onset of a superior force.

Going beyond oneself implies cultivating qualities found in others, the noble attributes worth emulating. Man retains his absolute character no doubt but realization of human virtues is his singular aim. Human subjectivity combined with transcendence means man is always present in the universe as centrifugal force. Never afraid is he to undertake the risk unknown. Lao-tse said centuries ago that humans should develop a spiritual relation with society to find a unity with it. To Sister Nivedita India was a land unknown. She preferred to employ herself to the service of mankind and it was a real spiritual relation she cultivated with the Indians. Modern humanism lays emphasis on freedom of man in determining

his relation to society in general. Spiritual relation commingles with freedom.

Jaspers says, 'Philosophy must remind every individual that he can be himself, and that he ceases to be a man if he relinquishes his privilege.' (Karl Jaspers: *The Perennial Scope of Philosophy*) It is much more than his matchless sensuous experience or intellectual activity, the solemnity of choice, nobility of unqualified detachment, the solid exclusions, seeming integrity of purpose,—his absolute freedom is unquestionably the one that makes him a man. Freedom brings out the essential quality of an individual to make humanism a spontaneous expression. True freedom implies isolation and divergence, discriminate individuality possessing different positive values of life and being, none the less coherence is not a myth and a vinculum does not possibly nullify human independence. Self to all intents is relational. It has preoccupations. A shared existence, admits Heidegger, social interdependence of our every day experience is constitutive. Self-consciousness makes out a case for the existence of others: Myself and otherselves. Being free man depends on other men during activity. Freedom has got meaning only in community, in association with other. An integrated whole the spirit of this relation becomes in human performance, in assiduous enterprise of spontaneity that marks for sympathy, animation and living.

'Positive freedom also implies the principle that there is no higher power than the unique individual Self', thinks Erich Fromm, 'that man is the centre and purpose of his life; that the growth and realization of man's individuality is an end that can never be subordinated to purposes which are supposed to have greater dignity'. (Erich Fromm: *The Fear of Freedom*) But freedom has significance in society only where it is resolved and de-

cided upon. So individual free will has to take into consideration the will of others, free and lively. Community enjoins adjustment of interest, yielding of ground where necessary. Reciprocal respect and understanding make personal freedom sensible. This is why Swami Vivekananda says, Freedom is the first condition of growth.

The way is the realization of man : man in freedom and man in action. Industrial civilization, however exalted, cannot fully guarantee human freedom ; class struggle, economic disparity and war are too eager to take away individual liberty. Humanism of yesterday was an attitude toward tradition and learning, inception of humane usage by condemning fanatics and skeptics alike, inculcating the finer traits of culture. Today it has undergone transformation. The emphasis is on mental liberalism, indubitable approach to truth values and individual freedom.

The society of the present age is political and the relation between individuals is determined by socio-economic factors. Superabundance of power, political and social, is the social communities' aim. While social community aspires after freedom of power, subjective state of universal man realizes the existence of freedom of choice. Confronted with such diverse situation, we want to strike a dynamic harmony : an opportune collusion which will integrate freedom of concrete person with class consciousness, an amicable opening of a new relation between the development of the individual person and social life in complete understanding, concord and peace. The inveterate enemy of humanism ever prone to set the life of common man at jeopardy revolves round two naked forces of evil, totalitarianism in social life, and poverty, depravity, disease, ignorance inherent in an underdeveloped society. Individual subjectivity jealously

guards all attempts to imperil freedom. A profound knowledge of human universality of condition is necessary to save humanism from the other one. One is to plunge deep beyond one's frontiers to be aware of the universal spirit. 'It is founded on the certainty that we human beings are free and responsible ; that we feel the need of reaching out to touch the inmost reality of our fellow men ; ...' (Ignazio Silone : *The Choice of Comrades*) An infinite bond unifying the freedom loving man and the spirit universal exists, manifested out of two original human forces, instinct and intellect. To bathe afresh in this universal life in order to comprehend the meaning of perfection, and to incorporate the best of it has been perpetual human ambition. Gabriel Marcel has named it 'universal purpose', the purpose fulfilling love and truth. The tenets of love and truth exercised by way of integral insight to establish and maintain the formative stages of society and culture delightfully bring out salient features in humanism. One man who earnestly experimented with love and truth was Sri Ramakrishna of India, and realized their tremendous impact on human progress yielding a vast treasure of philosophy and art.

Advent of universal man, idealizing truth and practising love fosters humanism. Rammohan and Swami Vivekananda in our land, Huxley and Albert Schweitzer in our times inculcated and contrived the doctrines of a basic belief, very much alive and productive, which they themselves experienced and practised through varied experiences. Range of a creed is not all, it must have other dimensions to become deeply rooted in the imagination of man. Must it invoke the specific needs of a people moving from despair to hope and confidence. Great humanists from age to age have stabilized archaic forms in civilization and made its forces co-opera-

tive with the concept of individual freedom to eke out gigantic cultures.

In Sri Ramakrishna it was a magnificent

idea born out of optimism created in every age by apprehension of the universal in man.

## BUDDHIST VIEWS ON CAUSATION: AN ADVAITIC STUDY

DR. DEVAPRASAD BHATTACHARYA

On the Buddhist view causation is dependent origination or *pratītya-samutpāda*. 'By this law Buddha wanted to establish that the constituted world was neither a creation of God nor its origin was accidental nor it was issued out of the ever-existing Prakṛti nor it was a composite of external atoms (*anuparamāṇu*) nor was it pre-determined as held by the *ajīvakas* and lastly, it was caused and not uncaused. This law also establishes that the constituted world is in a dynamic state and is never static even for a moment, in other words, it is only a series of point-instants. Everything coming as it does through conditioned process of origination is momentary. *Nirvāṇa* and *ākāśa* do not come under the purview of dependent origination. It means, if so then this is.' (Dr. Nalinaksa Dutta : *Early Monastic Buddhism*, p. 215) From the *hetu* and *pratyaya* or the cause and the conditions the effect comes. Generally *hetu* is the main cause and the *pratyaya* is the concomitant condition. The principal cause is helped by the concomitant condition. *Pratītya-samutpāda* signifies the absolute dependence of the effect upon the cause. Cause and the effect are relative to each other. Whenever all the causal conditions are complete, the effect appears. Origination of all *dharmas* and *padārthas* depends, on *hetu* and *pratyaya*. All *dharmas* that are destroyed must be first originated (*vināśinam samutpāda pratītya samut-*

*pāda*). *Pratītya-samutpāda* is momentary, relational and has the character of a stream. *Hetus* are said to be five, *avidyā*, *saṃskāra*, *upādāna*, *bhāva* and *trṣṇā* and *phala* or the result is sevenfold—*viññāna*, *nāmarūpa*, *saḍāyātana*, *sparsā*, *vedanā*, *jāti*, *jarā* and *maraṇa*. *Pratītya-samutpāda* may again be divided into *kleśa*, *karma*, and *vastu*. Under *kleśa* come *avidyā*, *trṣṇā*, and *upādāna*. *Karma* includes *saṃskāra* and *bhāva*. *Vastu* comprehends *viññāna*, *nāmarūpa*, *saḍāyātana*, *sparsā*, *vedanā*, *jāti*, *jarā* and *maraṇa*. The formula (*pratītya-samutpāda*) is held to expound the two truths of the origin of pain and cessation of pain. (Cf. Ananta Nyayatarkatirtha : *Vaibhāṣika Darśana*.. Chapter on *Pratītya-samutpāda*) It was apparently Burnouf who first apparently called it a chain, enchainment, but this is a question-begging term, for the name merely means 'arising or coming into existence causally' and there are Buddhists who deny that it should be understood as a continuous chain. The term usually translated 'link' is *nidāna* 'cause' but each link is said to arise by having the previous one as cause (*paccaya*). (E. J. Thomas : *The History of Buddhist Thought*, p. 58) Becomings of the antecedent causes hold in the past, present and future and form a chain of twelve interdependent divisions. As Takakusu observes in his *Essentials of Buddhist Philosophy* (p. 28): 'In Buddhism every stage is a cause when viewed from its effect ; when

viewed from the antecedent cause, it is an effect. It may be also said that there is a cause in the effect, and an effect in the cause'. For the Buddhist all existence is bound to be conditional. The effect is conditional and it goes on uninterrupted as long as the co-operative contributing conditions are not withdrawn. The past, present and the future are all merged in each other in the wheel of existence. Vasumitra devises some way to distinguish the past, present and the future by reference to the activity concerned. If the activity is over, it is past; if the activity is continuing, it is present; if it is to be completed, it is future. But this kind of distinction can never be final and is faulty because points of time are distinguished by reference to activities and activities are again distinguished by reference to time. However, Edward Conze in an elaborate discussion tries to bring out the religious and philosophical implication of *pratītya-samutpāda*. It (i) explains the origin and cessation of ill; (ii) ensures the fallen state brought about by ignorance; (iii) lets us know that our knowledge is a form of ignorance and meditation on *śūnyatā* can save us; (iv) accounts for rebirth; (v) informs us that the links of causation are all simultaneous; (vi) removes all doubts about fate; (vii) explains the individual without the introduction of any permanent self and (viii) allows us a complete grasp of everything conditioned. (*Buddhist Thought in India*, p. 156-58) The Buddhist change is perpetual, revolutionary and total and has no relation to Being whatsoever because there is no abiding entity (*ahetuka niranvaya vināśah*). The destruction of a thing is complete and final. One series happens to be replaced by another. The thing perishes only at the early next moment. If the seeds of destruction were not there already in the object, nothing external could have de-

stroyed a thing. To be more precise, nothing brings about the destruction itself but rather creates an occasion for destruction. The Buddhist advocates Becoming and as such does not pin up his faith to anything that remains. The successor has within it the potentialities of the predecessor. A thing is a process—and a process of continued origination and destruction. On this point Buddhism may be compared with Bergson. 'The teaching of Bergson suggests itself here as the modern presentment of the Buddhist doctrine and as such it rouses new interest in the Buddhist tradition. Creative Evolution seems an echo from the far off age which Gautama the Buddha illumined.' (*Buddhist Review*, Vol. VII, No. I, p. 38) According to both Bergson and the Buddhist there can be no scope for mechanical causation and evolution. Mechanical theory commits the fallacy in presuming that all is given and the future can be calculated from the present and time has no role of action. But Bergson observes otherwise. 'Evolution is creative; in organic evolution as in consciousness the past presses against the present and causes the upspringing of a new form incommensurable with its antecedents.' (Wilton Carr: *The Philosophy of Change*, p. 77) For Bergson there cannot be any single stop in a movement because it is a negation of the movement and will run counter to the whole thesis. With the Buddhist also evolution is creative and there is no stop or gap in it. The same growing process of organization as we note in the development of a tree from the shoot pervades the entire evolutionary process. According to both Bergson and the Buddhist change is the Reality. In all changes and movements there is no such abiding entity as is advocated in the Absolutistic systems. Bergson himself observes, 'As a matter of fact, this substratum has no reality; it is merely a symbol in-

tended to recall unceasingly to our consciousness the artificial character of the process by which the attention places clean-cut states side by side where actually there is a continuity which unfolds.' (*Creative Evolution*, New York, p. 6) But there are glaring points of difference between the Buddhist and Bergson. Buddhists subscribe to the momentary existences which are different and isolated. There is no continuity in any genuine sense. Continuity is a product of imagination and a sham show of the momentary isolated beings. But according to Bergson real time is Duration and absolute continuity. As contrasted with spatialized time of which we make use in our life Duration (which is of the nature of the change itself) means invention, the creation of forms, and the continual elaboration of the absolutely new.

According to Buddhism a thing is the sum of diverse characteristics and its existence consists in the performance of actions and exertions of influence upon other things. This is tantamount to saying that thing's existence is its causal efficacy which is with Vinītadeva satisfaction of some want, with Dharmottara some action towards the objects of likes or dislikes and with Ratnakīrti a peculiar potency to make an event occur. Buddhism holds no amount of belief in any abiding entity which can endure throughout the changes. Effectuation or causal efficiency is thoroughly linked up with Reality. There can be no permanent entity because effectuation is quite incompatible with it. Effectuation may be either simultaneous or successive. For the permanent entity effectuation cannot be simultaneous. If all the effects are accomplished by the abiding entity at the first moment due to the simultaneous causal efficiency, the existence of the permanent entity at the second moment is reduced to an absurdity be-

cause it has nothing to cause then. And if it be once admitted that the permanent entity has causal operations at the second moment then there will be no end to this and the unending series of effects will arise out of one and the same cause. Furthermore, there will be no simultaneous causation for the abiding entity if it produces anything at the second moment of its existence. If it is argued that the permanent entity has no causal operation at the second moment, then the opponent will ask the question how is it that the permanent entity has causal exertions at the first moment and has none at the second moment of its life. The permanent entity cannot again have causal efficiency successively. If the permanent entity has the capacity to produce the effect, there is no reason why it should produce the effects successively and not at a time. At the moment when the permanent entity causes A it cannot cause B and when it causes B, it cannot cause A. This is due to the difference in time. But on the Buddhist view difference in time brings about difference in the thing itself and difference in the permanent entity means the very impermanence of the permanent entity itself. The momentary antecedent passes off and the consequent happens. The antecedent persists only so long as its characteristics persist. Nothing is permanent because the same effect does not arise out of the same cause always. Effects at different points of time may only be similar and never the same because the existence itself is momentary and every fresh moment brings in the freshness in the thing, the power exerted by the thing and the impression left by the thing on us.

According to Buddhism the law of the causality is universal and inexorable. Everything is caused and comes under the law of Sufficient Reason. Dogmatism and supernaturalism are absolutely discouraged

in the Buddhist Philosophy. The law of causality is valid and supreme for all times of all things which are bound by the law of relativity. The hypothesis of God is useless if we believe in the law of causality. Even God, if there be any is subject to the law of causality. The principle of Karma is the Buddhist term for causation morally conceived. Karma in the abstract sense is equivalent to the beginningless ignorance. 'When Karma is used in its concrete sense, it is the principle of activity in the world of particulars or *nāma-rūpas*, it becomes in the physical world the principle of conservation of energy, in biological realm that of evolution and heredity etc. and in the moral world that of immortality of deeds.' (D. T. Suzuki: *Outlines of Mahāyāna Buddhism*, pp. 181-82) All varieties of the world are due to the varieties in actions. Momentariness, substancelessness and unique particularities (*svalakṣaṇa*) are disclosed by the Buddhist law of Karma.

According to the Buddhists not only that there is a cause but there is the plurality of causes. On the view held by Vasubandhu without at least two causes any production of any effect is quite impossible. A thing is produced always in co-operation with others. For example, seeing is produced in co-operation with the eye, object, light, some field of vision and due attention. In the *Pramāṇa-vārtika* (III. 536) Dharmakīrti subscribes to the same view. It is not that one effect proceeds from one cause. The principle of *pratya-yopanibandha* suggests that the effect arises out of the conglomeration of many causes. According to Prajñākāragupta the illusion of the singularity of causes arises because we select a principal cause out of the many causes. When we light a lamp in the dark room and we see things, we think that lighting the lamp is the cause of seeing things but we forget

that if the mind were inattentive and eyes were defective we could not have seen things. The principle of *hetupanibandha* suggests that we select some moments out of the successive unending moments and seek to eternalize the transitory moments. We create as if a solid stream out of the fluid stream of eternity. Causality obtains between antecedent and consequent moments of temporal object. Due to extreme contiguity we fail oftentimes to distinguish between two moments. According to the Buddhists cause is not changed into the effect. Cause and effect are two events or states in two instants just immediate to each other. Though mutually dependent they are neither absolutely identical nor absolutely different. As to the conditions of an effect it can be said that they cannot be calculated *a priori* because they are quite indefinite in number. Cause and effect cannot be linked up by any element of inevitability. There is always ample scope of caprice and exceptions. However, what is necessary for the production of a concrete effect is the assemblage of the totality of concrete conditions (which is but the effect). The mere presence of the conditions is enough for the production of the effect and no actual exertion follows from the conditions to bring about the effect. But when the effect makes its appearance there is no cause nor condition because everything perishes only at the next moment. Causality may be understood both in the general sense and in the special sense. In the general sense cause implies a main cause or *hetu* and the three conditions or *pratya-yas* (*ālambana*, *samanantara*, and *adhipati*). In the special sense causal law means *pratītya-samutpāda* or dependent origination.

There is a definite tendency to compare Buddhist causation and Sāṅkhya causation and evolution. *Pratyaya-sarga* of the

Sāṅkhya has some similarity to the *pratītya-samutpāda* of the Buddhists. Prof. Kern observes, 'It is not in the *pratyaya-sarga*, but in the Sāṅkhya theory of creation that there is a partial parallelism to be discovered between the Buddhist and the Sāṅkhya system; as follows, *Avidyā—Pradhāna, Saṃskāras—Buddhi; Vijñāna—Ahaṃkāra, Nāmarūpam—tanmātrāṇi, Saḍā-yatanam—Indriyāṇi.*' (*Manual of Indian Buddhism*, Strassburg, 1896, p. 47) This discovery of similarity traces back to Buddhaghosa's time. *Avidyā* which is the first link in the chain of Buddhist causation and *Prakṛti* or *pradhāna* of the Sāṅkhya system are viewed as on a par. But Buddhaghosa, an eminent exponent of Buddhism repudiates any such suggestion. According to him *avidyā* is no analogue to the Sāṅkhyan *Prakṛti*. For the Buddhists *ajñāna* may be the first link but it is originated out of mental impurities but *Prakṛti* of Sāṅkhya stands uncaused. In the second place, *Prakṛti* is the primal cause of the world; but according to Buddhists ignorance is only the first in the chain of causation. But ignorance can easily be replaced by *bhāvatṛṣṇā* or the thirst for existence. The circular movement of the wheel of existence has no definite beginning or end. Buddhaghosa distinguishes among five kinds of cosmic order: (i) order of act and fruit, (ii) physical inorganic order, (iii) physical organic order, (iv) mental order, (v) order of the norm. Cause and effect are homogeneous in the inanimate world. In the organic world the effect is something more than the cause. The effect is a growth. In the animate world there is moral causation. Buddhism does not believe in any creator or the first cause nor does it believe in any beginning or end of causation. There is no scope of any eternity in the scheme of causation.

According to the Buddhist Sarvāstivādins

everything has to suffer origination, continuance, decay and death. Cause and effect being different states of one and the same thing are correlative to each other. For them the effect means a change of name and condition of the cause. In course of elaborate discussions Sogen (*Systems of Buddhist Thought*, pp. 309-14) outlines the distinction between six causes and five effects of the Sarvāstivādins: (i) *kāraṇahetu* and *adhipatiphalam—kāraṇa-hetu* is an auxiliary condition and indirectly influences the causal nexus; the effect is produced by its *adhipatiphalam*. (ii) When two *dharma*s exist simultaneously as the cause and the effect in their special relation, that which plays the part of the cause is *sahabhūhetu*, while the other is named as *puruṣakāraphalam*. (iii) *Sabhāgahetu* and *nisyandaphalam*—explain the causal relation between *dharma*s of the same kind and order and things in a continuous flux—'mind, mental properties and matter at a certain moment are *sabhāgahetu*, while those at the subsequent moment are the *nisyandaphalam*'. (iv) *Samprayuktahetu* and *puruṣakāraphalam*—when the mental operations depend on the same sense-organ, perceive the same object, arise simultaneously, adopt the same process and have for them the same substance, they constitute the *samprayuktahetu* and the result of this harmonious state is *puruṣakāraphalam*. (v) *Sarvatragahetu* and *nisyandaphalam*—explain the relation obtaining among the afflictions which are many in number. (vi) *Vipākahetu* and *vipākaphalam*—seek to explain the relation among our *karmas*, good or bad and their fruits which are pleasant or painful. (vii) *Viṣamayogaphalam*—the final release is to be recovered by the purest knowledge and not by any ordinary cause. This all is according to the Sarvāstivādin. Sogen refers to other four causes: (i) *adhipatipratyaya*—additional cause, (ii) *ālambanapratyaya*—ob-

jective cause of mental process, (iii) *samanantarapratyaya* — immediate cause, (iv) *hetupratyaya*—direct cause. *Adhipatipratyaya* is an invariable antecedent to the effect. *Ālambanapratyaya* renders mental operations possible. *Samanantara-pratyaya* explains the relations between antecedent mental processes and subsequent mental operations. *Hetupratyaya* corresponds to the causes excepting the *kāraṇahetu*.

*Laṅkāvatāra-Sūtra* (Suzuki, pp. 73-74) first distinguishes between external and internal factors of causation: 'the external factors are a lump of clay, a stick, a wheel, thread, water, a worker and his labour, the combination of all of which produces a jar.' Ignorance, desire and action and so on constitute the internal factors of causation. Again, there are, according to *Laṅkāvatāra-Sūtra* six causes, possibility-cause, dependence-cause, objectivity-cause, agency-cause, manifesting-cause, and indifference-cause. 'The possibility-cause means, *Mahāmati* that when a "cause to be" becomes effective there is the rising of things inner and outer. The dependence-cause means, *Mahāmati* that when condition to be becomes effective there is the rising of *skandha*, seeds etc. inner and outer. Further, the objectivity-cause means, *Mahāmati*, that bound by the objective world (the *viññāna*) keeps up its continuous activity. Again, *Mahāmati*, the agency-cause means that like a sovereign king a cause invested with supreme authority asserts itself. Again, the manifesting-cause means that when the discriminating faculty rises, as the result it reveals individual marks as a lump does forms etc. Lastly, the indifference-cause means that when there is a dissolution the power of combination discontinues, and there rises a state of non-discrimination'. *Laṅkāvatāra-Sūtra* refers to these varieties of causes only for the world which is merely *samvṛtisatya*.

But in the genuine sense there can be cause and no effect. The multitudinousness of the world is like a dream, a mirage, and a city of *Gandharvas*. These are all causeless. The multitudinousness of the world is similarly causeless.

The *Mādhyamika* believes neither in reality nor in the validity of knowledge. The close analysis of things executed by the negative logic brings the *Mādhyamika* on the verge of total negation of all things. At the time we see the seed we do not see the sprout and when we see the sprout we do not see the seed. We do not observe any universal agreement and disagreement in the seed and the sprout nor do we observe any relation of succession or the producer and produced relation. So for *Nāgārjuna* causation may be admitted for conventional purposes as having logical existence but nothing more than this. Causation is found to be riddled with contradictions though there can be nothing uncaused in the Buddhist view. 'There is no possibility of the relationship of cause and effect (*kārya-kāraṇabhāva*). For it is neither the past nor the future that can produce an effect. Nor is it the present cause for it cannot remain so for long, being only for a moment'. (Vidhusekhar Bhattacharya: *Basic Conception of Buddhism*, p. 84) Relation meaning togetherness of the related cannot obtain between the cause and the effect which belong to two different points of time. The cause ceases to be before the effect emerges. Candrakīrti, a commentator on *Nāgārjuna* sharply criticizes the notion of causation. Cause is understood to be the cause always in relation to something, similarly the effect is known to be the effect in relation to some other thing. So causality centres on same relation. But relations are all unmeaning since the related objects are momentary and are isolated reals. In the *Pramāṇavārtika* we find an elaborate criti-



cism of relations and of causal relations. According to Dharmakīrti relation signifies dependence. There can be no relation between two independent things which are already established. In case of being related to some other thing nothing can be independent. Again, cause and effect which may be things can be established only with relations and the relation cannot obtain between two unestablished things. Causation in any form is self-discrepant. A thing means that a thing is produced and it was not as it is before production and production cannot be uncaused. We can only assert that particular smoke is the cause of particular fire and we cannot go beyond this. Our observations are entirely closed within our direct experience. (cf. Manoratha Nandi on *Pramāṇa-vārtika*, pp. 183-84) Buddhists do not prescribe a single cause to a single effect. But the question is asked how many causes, if they are causes at all, can bring about a single effect without producing many effects. A thing's production out of itself means self-duplication and it cannot be upheld at least for two reasons—a thing cannot be the cause of itself and there is no end to this self-duplication. Again, a thing cannot come out of anything which is quite foreign. A cow and a horse cannot be related to each other as the cause and the effect. A thing cannot be a cause in relation to many other factors. In this case we shall not be in a position to know the genuine cause and eliminate the non-causes. So the Mādhyamika reaches the conclusion that causation in any form is illusory. 'We may consider the effect as the self-expression of the cause, as caused by factors other than itself, or both, or neither. The last alternative amounts to giving up the notion of causation as it means that things are produced at random through sheer chance. The third alternative is really an amalgam of the first two. Self-production or the

identity of cause and effect is the Sāṅkhya view. However, one emphasizes the continuity between cause and effect, the other emergent aspect of the effect.' (Murti: *The Central Philosophy of Buddhism*, p. 168) Sāṅkhya view is different since it makes the doer and the done the same thing. Again, if the cause and the effect are foreign to each other, the definite relation of cause and the effect will not be established because causal connexion implies some sort of identity.

The Sautrāntika is a believer in *asatkāryavāda*. According to him things perish just after the acquisition of its momentary being (*ātmalābha*) by virtue of their inherent nature. Destruction is not a positive thing that it will have to be achieved by positive exertions. The ultimate law and ways of nature elude our grasp. So without a sure basis of prior experience causes of effects cannot be deciphered. Experience reveals the inner power of things to us. Each and every existent object being momentary is without the past and the future. Origination for such an existent object is a pragmatic fiction concocted by our intellect. Momentary existence has no continuity. It is neither existent nor non-existent. Causality means one event following another. Sautrāntika views on causality are almost mechanical in character and do not undertake to explain necessity in events. Sautrāntika denies reality to relations because existence is momentary. The *asatkāryavāda* of the Buddhist is different from the *asatkāryavāda* of the Naiyāyika to some extent. According to the Naiyāyika the effect is non-existent only before it is produced but the Buddhist holds that the effect is non-existent even when it is produced.

The Buddhists cannot maintain (as they do) that origination and creation are equivalents and they are the very nature of the thing. In this case our practical life

will be hampered and chaotic. So it has got to be admitted that there is some distinction between origination and creation. But the distinction between origination and creation has reference to at least three moments—moments of origination, duration and cessation. All this runs counter to the Kṣaṇikavāda of the Buddhists. And if origination and cessation are utterly different like cow and the horse, then a thing cannot have them both for its intrinsic nature.

Buddhists hold non-existence responsible for the coming into being of the existent object. The sprout appears when the seed is destroyed, curdling happens to milk which remains milk no more. There can be no pot so long as the lump of clay is not transformed. If the cause is not transformed through destruction but remains quite unaffected, then there will be no causation at all because the definite relation between the cause and the effect will be neglected. But it is a fact of day to day experience that there is a definite relation of causality. The definite particular effect is found to be attended by the definite particular cause. So the Buddhists hold that it is not the continuant that is the cause but the sprout appears when the destroyed seed passes out of being. The Advaitins hold if the Buddhists were correct and the existence originated out of non-existence, then the specific causes for specific effects would have been meaningless. Non-existence as it is in itself has neither difference, nor definiteness, nor any specific characteristic. If the non-existence, as such can be the cause, there will be no bar to maintain that the sky-flower or the square-circle is the cause of the pot. If existence originated out of non-existence then some characteristic of the non-existence, as such, would have been repeated in the existence. But this is self-contradictory. The entire cause is traceable in

its effect. The lump of clay can be traced in the earthly pot. On the Buddhist hypothesis the farmer will have abundant crops even in the absence of his labour. So in his *Bhāmatī* Vācaspati Miśra observes: The effect cannot arise out of non-existence because it is never seen. We never see the sprout arise out of the hare's horn. If existence can come out of non-existence then due to the sameness of all non-existences hare's horns would have given rise to sprouts. The sheer non-existence cannot be qualified by anything. If the Buddhists admit qualification of non-existence then the non-existence will be something nearing existence (*vide Bhāmatī*, II. 2). Qualifications cannot inhere in nothing.

According to the Sautrāntika even the subsidiaries have also some function in the production of an effect. (Dr. S. Mukherjee: *Buddhist Philosophy of Universal Flux*, p. 54) The question is now posed what is the precise function of the subsidiaries? Do they really help the production of an effect or not? In case they do not help, they are not necessary and subsidiary to the effect at all. In case they help how the contribution of the subsidiaries can find any room in the momentary existence of the effect? Because it is momentary and therefore the shortest living. Even taking for granted that there is some permanent cause to be helped by the contribution of the subsidiaries we find that the Sautrāntika does not admit relation and without relation the permanent cause can gain nothing from the subsidiaries. Assumption of the permanent cause is running away from the Buddhistic position. If the cause can be operative of itself, it should be so even in the absence of the subsidiaries. But this is not the case. It may be urged that the cause is efficacious along with the subsidiaries which have no influence on the cause. If so, it is no use

recognizing the subsidiaries in the production of the effect. Now a thing which is dead and defunct in the next moment cannot be followed by the replica of it. It is also beyond comprehension how in the causal chain one entity supersedes the other and continues to create its likes in the temporal series when both the cause and the effect are equally momentary. According to the Sautrāntikas things are momentary and magical creations and they exist by virtue of their dependence on causes. But unless there is something certain and genuine there can be no dependence even. The certain involving the reality itself does not stand in need of anything dependent but what is dependent cannot do without something certain and independent. But it has to be carefully noted that the permanent entity has no scope in the entire Buddhist school of thought. 'Non-existence origin' of the existent objects is held in common by all Buddhists. But what precisely is the distinction between the non-existence of a table and the non-existence of a book? We find no distinction at all. Positive assertions with regard to positive objects can be distinguished by reference to objects. But negations as such cannot be distinguished because in pure negation there is no object. If the non-existence be assumed as the cause, we cannot distinguish causes of things. The Advaitins do not understand the pure negation of the Buddhist. Memory and recognition are inexplicable on the Buddhist view.

Śaṅkara does not subscribe to the *Vijñānavāda* Buddhism since it goes against the verdict of experience. In every bit of consciousness the object is felt to exist as external to us. The difference in cognitions can be accounted for by the differences in objects. The difference between perception and memory can be explained only by way of reference to objects.

There may be mere following of one idea from another; but this is not causation. All causation is rooted in objects. So denial of objects means a denial of causation. All bits of consciousness are according to the Vijñānavādin momentary and as such one bit of consciousness cannot be causally connected with another bit of consciousness. The same bit of consciousness cannot at the same time be the cause and the effect, act and the fruit. Buddhists often repudiate causation by showing the analogous character of the dream state and the wakeful state. As there is no genuine cause in the dream state so there is no genuine cause in the wakeful state. But Śaṅkara objects to this position. Dream state and the wakeful state have each their distinctive characters. On waking we contradict the dream objects at once but the objects of the wakeful state are not similarly contradicted. Dreams are a kind of strong memory but the objects of the wakeful state are perceived. The demands of causation in our wakeful state cannot be overlooked on the basis of any instance of dream.

Vācaspati Miśra brings in a wholesale condemnation of the Buddhist views on causality. Vācaspati argues that cause and effect both being momentary can never be simultaneous with each other. But the cause is found to be antecedent and the effect is consequent. If the antecedent suffers a *nirānvayanāśa* or a total destruction, then we shall have no right to say that this is the antecedent cause to that effect because the cause is not continued into the consequent. We cannot mark off anything as the cause to the exclusion of all unobserved agencies. Nobody can guarantee that a particular thing has been caused by this particular thing and not by anything else than that. The Buddhist commits a fallacy in holding that the sprout appears from the unqualified cessa-

tion or negation of the seed. The sprout appears from the existent continuants of the seed. Otherwise, from the mere negation or cessation of the table the sprout would have appeared. The Buddhists seek to determine invariable concomitance with the law of causality and the law of identity (*tadutpatti* and *tād-ātmya*). But this determination suffers the fallacies of self-dependence and vicious infinite.

The Advaitin does not object to the general conclusion reached by the Buddhist on causation. The Advaitin and the Buddhist have much in common in epistemology. According to both the Advaitin and the Buddhist causation seems to be a net-work of *Māyā* and holds good of the empirical level of existence. But as to metaphysical considerations the Advaitin and the Buddhist differ widely. The Advaitin criticizes the way of approach made by the Buddhist. Śaṅkara in his *Brahma-Sūtra-bhāṣya* attacks the fundamental positions of the Buddhists and refutes them. Śaṅkara points out that the conglomeration of material bodies and that of the *skandhas*, as propounded by the Buddhists, are unfounded. Anything that may constitute a conglomeration is unconscious. There is no permanent

conscious author or ruler of the atoms or the *skandhas*. They move of themselves and achieve their ends. But on this view there will follow incessant creation and no dissolution and release. Momentary objects perish so soon as they arise and cannot do anything. The causal connexion cannot be established between two momentary objects. The antecedent destroyed or going to be destroyed cannot cause anything because of its non-existence. If it be urged that the antecedent produces the effect before it is finally destroyed, then the momentary existence doctrine of the Buddhists will be grossly contradicted because the antecedent is held to be enduring for at least three moments—a thing first endures, then produces the effect and then decays. Dr. Sastri in his *Vedānta Darśana Advaitavāda*, (Vol. III) tries to find some distinction between the Advaitic causation and the Buddhistic causation. According to the Advaitin the causal connexion is more an illusion than a logical construction and interpretative fiction. Śūnyavādins favour logical construction more than illusion. Moreover, for the Buddhist there is no locus of logical constructions but for the Advaitins all errors and illusions have for them some locus.

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## PHILOSOPHY AND SCIENCE

SRI AMALENDU CHAKRABORTY

### INTRODUCTION

The actual relation between philosophy and science is a major philosophical problem and like any such other problem it remains unsolved upto this day. The issue has been hotly debated from time immemorial. Yet

we have proved our inefficiency and helplessness in our failure to arrive at any satisfactory conclusion. We cannot help asking, especially in these tense and cruel days, what good was it all, what good will it ever be? *Has Philosophy played any important role in the history of human civilization? Has it*

been the guiding star in human destiny in these centuries or has it only been the luxury of the leisured few, a parenthesis in people's lives? If political leaders and scientific inventors have decided the fate of nations, has philosophy been an echo dying away among the mountains? The very history of philosophy gives an answer to these questions. There is no denial about the simple truth that philosophy is an essential aid to life. Philosophy has been a major force in all dynamic periods of civilization. When tradition loses its grip, when utter scepticism prevails, philosophy comes into its own, plays an active role and attempts to assist and illumine life.

#### PHILOSOPHY AND SCIENCE DEFINED

Before considering the problem of the relation between Philosophy and Science, it would be wise on our part to have an idea of what the two subjects stand for. By sciences we mean the special sciences like Physics, Chemistry, Botany, Zoology, etc. But the definition of Philosophy has raised many abstruse philosophical discussions. Without entering into those hair-splitting deliberations it would be better if we accept a tentative definition. By Philosophy we mean a systematic study of the reality. Now, since Philosophy deals with reality from one particular point of view, therefore, it follows that philosophy is nothing but a synthesis of the sciences.

But it is also evident that philosophy is not a science at par with the other sciences, for then we should require another such study to systematize our world view. In what, then, does the difference between Philosophy and other sciences consist? One view is that they differ in subject-matter, i.e. philosophy has a field of reality of its own that cannot be claimed by any other science. Philosophy searches after a synoptic vision, not a specific account, of our experience. The other view is that they differ in method. Philosophy makes a critical scrutiny of the

so-called experience to unearth the entities and principles that operate from underneath. Philosophy and science have the same content, but the treatment is different.

The latter view prevailed in the first half of the nineteenth century. The method of philosophy was taken to be speculative and that of the sciences empirical. The function of science is to acquire knowledge of the facts by means of methodical experience; the function of Philosophy, on the other hand, is to set for the real essence and the inner connexion of things by a process peculiar to itself.

But this view soon disappeared as man gradually lost faith in the speculative method. Thought without experience no more leads to a knowledge of reality than irrational experience. Pure speculation presents only a distorted picture of reality. Kant has the merit of having procured for philosophy a secure place among the sciences by claiming for it a special field of knowledge, claimed by no other science, namely, that of knowledge itself. Things constitute the object of experience. Experience indeed the entire fact of human knowledge, constitutes the object of philosophy.

Again, other attempts have been made to secure for philosophy a domain distinct from that of the sciences. Lipps assigns to philosophy the field of 'inner experience', as opposed to that of outer experience. Aristotle defines philosophy as the science of 'first principles'. But our question is: at what point do these principles end and the territory of the other begins? Philosophy claims to deal with the fundamental concepts of the special sciences and these are absolutely intractable by the methods of the sciences. But they would scarcely be restrained by the objection that such enquiries transcend the object and consequently the nature and definition of the empirical sciences. The dividing line between the two is entirely arbitrary.

Wherein, then, lies the difference between

philosophy and the sciences? They differ, neither in method nor in content. Philosophy cannot be totally separated from the sciences, for it is the sum-total of all scientific knowledge. Each particular science investigates only a cross-section of reality from its particular point of view. We get philosophy by combining all the results of these sciences for the purpose of answering the question as to the nature of reality. Reality is a great riddle put to the human mind. Each of the separate science offers data for determining the answer. Philosophy is the attempt to solve the riddle, to find the key to the *mysterium magnum*.

#### CHANGING CONCEPTS OF PHILOSOPHY

But the objection may be raised that if philosophy is the synthesis of all the sciences, then no one would profess to be a philosopher. Let us now develop this concept of philosophy from the historical point of view. For philosophy changes with the changes of historical perspective. For example, Plato presents no systematic classification of all the sciences. He speculates on all things: on the nature of bodies, the form of the universe, the nature of the state, of the soul, of pleasure, of love, of rhetoric—all these constitute his philosophy. Aristotle first systematized the different subjects and his philosophy was made up of all of them.

The Middle Ages adhered to this notion of philosophy, defining it as the unity of scientific knowledge. Later Bacon divided philosophy into three branches, corresponding to the three objects of understanding, namely, God, nature, man, into natural theology, anthropology and natural philosophy. To be precise, Bacon included all scientific knowledge in his notion of philosophy. In the same spirit Descartes embraces the whole of scientific knowledge under philosophy. This train of thought is retained in the Continental philosophy. Natural science everywhere constitutes the principal part of philosophy.

This view did not change even in the nineteenth century. Comte does not regard the subject-matter of philosophy as differing from that of the sciences. To him philosophy is the universal consciousness of the condition, development, aim, and method of scientific knowledge in its various branches. Spencer, too, defines philosophy as the last and highest unity of the scientific knowledge. 'Knowledge of the lowest kind is ununified knowledge; science is partially unified knowledge, philosophy is completely unified knowledge.'

The confusion begins with Kant, the German philosopher. Germany held to a conception of philosophy that completely distinguished it from science, and brought it in opposition to science. The conviction that a system of absolute knowledge of reality can be produced by a new process of purely conceptual thinking, independently of experience and the empirical sciences, characterizes the philosophies of Fichte, Schelling and Hegel. Fichte presents us with an *a priori* deduction of history. Similarly, Schelling gives an *a priori* construction of nature. In Hegel speculative philosophy reaches its completion. He constructs the whole of reality out of concepts. Reality and thought are identical in his system. Never before had philosophy spoken in so proud a strain. Wholly relying on its own apparatus it now dismissed the services of the sciences which were so long its instruments. It now evolved the absolute knowledge of things out of itself.

However, the supremacy of speculative philosophy was not of long duration. Its reputation rapidly declined and finally fell into contempt. Natural and historical science, each of which have attained to vigorous growth pushed speculative philosophy to the wall by depriving it of the confidence and sympathy of the younger generation. Philosophy was no science at all, it was said. It is the sophistical practice of speaking all things in general.

### NEED OF A NEW SYNTHESIS

Today it is no longer possible to be a philosopher in the sense of possessing the sum of all the knowledges. Hence, a new definition of philosophy is to be oriented, one that will make it possible for a man to be a philosopher. Reality itself is not an aggregate, but a uniform whole, whose members stand in a uniform and general relation to one another. The knowledge of reality is a similar unified system. The ideal unity of an all-comprehensive system of knowledge corresponds to the unity of the cosmos. Philosophy is the historical name for this ideal unity. Hence, it is sheer madness to rob this concept of its name or this name of its old significance.

In a sense, every scientific investigator is a philosopher if the investigation is activated by the idea of the unity of all knowledge, be it of Physics, Physiology, Astronomy or Zoology. A philosopher who on principle confines himself to a narrow sphere and does not raise his eyes from his manuscripts to see what is going on around is not worth his salt. He lacks in the mental make-up that helps one to contemplate the whole. It is not what he analyses which is the only important thing. He must comprehend his findings as well to become a philosopher of the facts. Science does bring in great many raw materials of knowledge, but the architectural genius must be sought in Philosophy.

In returning to the traditional view of philosophy we reject two errors resulting from a wrong conception of it: the error that philosophy can exist without science, and science without philosophy.

The first was the result of fruitless endeavour to spin philosophical system out of a few very general concepts. However instructive such a study may be in itself, it must be barren and empty, unless it is supplemented by scientific studies in other fields. In our time the other error that there can be science without philosophy is more fatal. There are persons who shun a contact with

philosophy as though they feared thereby to weaken their sense for the real. Physics, beware of metaphysics! The advice is sound so far as it warns against hasty systematization, barren formalism, and the confusion of metaphysical interpretation with the physical explanation of phenomenon. But it becomes unfair when it seeks to hinder ultimate and universal principles in their respective fields. To quote Prof. Einstein, 'The supreme task of the physicist is to arrive at those universal elementary laws from which the cosmos can be built up by pure deduction. There is no logical path to these laws; only intuition resting on sympathetic understanding of experience can reach them'. A science that forgets its relation to philosophy or to the general unity of knowledge is totally barren. For it is the supreme task of the philosopher to bring the influence of scientific enquiry to bear upon our view of the world. If this is left undone, if science remains in isolation, obscurantism and specialism will reign supreme. In order to get rid of this situation, we do require the help of philosophy. For it is only philosophy that can make science humanistic and suitable for one and all.

### CONCLUSION

There is no denying the fact that the changes brought about in the objective conditions of living by science and technology, have subjected the human individual to a process of transformation which are more radical than ever before in history. These have shattered all our past ideals of order and produced men who have abandoned all inwardness, who simply stagger through a world of accident from moment to moment, and who are finally driven by elemental and irrational fanaticisms to mechanical action. This great betrayal of the human spirit can very well lead the humanity to ultimate destruction. If we are to save our souls, we must find a new human order where we do not reduce the human individual to a

mere object of investigation, but recognize him as a subject of freedom. We must make the basic concepts of our civilization illumine, guide and mould our new life. We must not allow the values of spirit to recede beyond the horizon of man. We must strive to be human in this most inhuman of all the ages.

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## NOTES AND COMMENTS

### IN THIS NUMBER

C. N. Zutshi M.A., D.Litt. (Col) is the Principal of Sri Digambar Jain Mumuksh Mahila Vidyalaya, Sri Mahabirji, Rajasthan. His article 'Man in Hindu Philosophy' is a deep discussion on the subject.

H. L. Sharma, M.A., Ph.D., is the District Inspector of Schools, Kanpur, U.P. Dr. Sharma, it may be noted, is also well-known for his thoughtful as well as scholarly writings on both Indian and Western Philosophy. In his present article here on '*Jñāna-Yoga*' he makes a meaningful synthesis of the different views, both Eastern and Western, on the question.

The article 'Humanism : Old and New' is a comparative study made by Mihir Kumar Mukherjee M.A., D.Phil., Sāhitya-bhāratī of Raiganj College, West Dinajpur, West Bengal on the evolutionary trends

of Humanistic thoughts as reflected in the representative minds of the East and West.

Devaprasad Bhattacharya M.A., D.Phil. (Cal.) is the Senior Lecturer in the Sripat Singh College, Jiaganj, Murshidabad, West Bengal. His present article 'Buddhist Views on Causation : An Advaitic Study' is the fourth item in his studies on the Law of Causality. The other three on Mīmāṃsaka, Cārvāka and Jaina views already appeared in *Prabuddha Bharata* last year. The studies form part of Dr. Bhattacharya's recent thesis on the subject.

In the article 'Philosophy and Science' Sri Amalendu Chakraborty M.A., a member of the West Bengal Junior Educational Service and Lecturer in the Chandernagore College, West Bengal, re-examines an age long controversy that has persisted between the two branches of human knowledge.

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## REVIEWS AND NOTICES

THE JEW AND THE CROSS. BY DAGOBERT D. RUNES. PHILOSOPHICAL LIBRARY, NEW YORK. PAGES 94. PRICE \$2.75.

This decently got-up volume by D. D. Runes, the famous author of the *Dictionary of Philosophy, The History of Philosophy, The Art of Thinking, etc.*, is a humane plea for toleration and good treatment of Jews in a spirit of justice and righteousness by Christians who suppose themselves genuine followers of Christ regarding Him as their God. This ill-treatment as the learned author makes out from historical data is a vengeance wreaked upon the Jewish descendants of Christ in the false belief that the Jews killed their 'Christian God' by crucifying Him. History has established beyond doubt that the crucifixion-form of punishment was peculiar to the Romans and they had every motive to suppress Christianity and incidentally the Jews, Christ's progenitors, who rebelled against their own inhuman rule and sovereignty. This inhuman-treatment was adopted by most of the Christian saints as well as Christian Kings etc., in the medieval times upto the Renaissance, after which there was a mitigation, as it were, till Hitler's times (XXC) when a huge holocaust of Jews did take place. The Jews were denied even the elementary rights of existence for no crime of theirs. Even the Crusades of XI-XIII C|A|D. planned to rescue Jerusalem from the Turks, did in fact result in a memorable massacre of the Jews. Even today there is more of secret vengeful thinking rather than active ill-treatment of Jews; and the mal-treatment has not entirely vanished. This is the historical perspective against which the author makes out a cogent and a convincing case for the Jews, and exhorts the Christian world to yield them a peaceful and untrammelled existence within human rights of their own.

The book is a human document with a beautiful format.

SRI P. SAMA RAO

### ENGLISH-BENGALI

GOLDEN JUBILEE SOUVENIR. Ramakrishna Mission Calcutta Students' Home, Belgharia, Calcutta. 1966. Pages 168.

The present souvenir, brought out in commemoration of the Golden Jubilee of this pioneer

Students' Home of the Ramakrishna Mission, has been a valuable publication. Impressively worked out with beautiful illustrations the volume presents a collection of articles recalling early history, the lofty aim and the great ideal of this unique institution which is dedicated to the cause of man-making education as outlined by Swami Vivekananda. The thought-provoking articles contributed by Swami Santosananda, Swami Tejasananda, Swami Nikhilananda, Swami Lokeswarananda, Swami Punyananda, Swami Abjajananda, Swami Shantashwarupananda, Swami Dhyanatmananda, Swami Amalananda, Sri Man Kumar Sen, Dr. Amiya Kumar Mazumdar and Principal Devaprasad Ghosh do enhance the importance of the volume as a publication of considerable value. Any reader going through this souvenir will, no doubt, develop a strong desire in his mind to visit the institution and know more of that sacred seat of learning where mighty experiments on man-making ideals are being carried on silently.

The get-up and the printing are all excellent. It is an education to read the volume.

S.A.

VIDYAMANDIRAPATRIKĀ (14TH ISSUE).  
RAMAKRISHNA MISSION VIDYAMANDIRA, BELUR MATH,  
HOWRAH. 1966. Pages 67 and 37.

The above '*Vidyāmandira Patrikā*', with its inimitable cover and the benedictions of Srimat Swami Vireswaranandaji Maharaj, the President of the Ramakrishna Math and Mission, is the outcome of the co-operative efforts of the teachers and the students of one of the leading Degree Colleges run by the Ramakrishna Mission. It is replete with articles of different topics, namely, reminiscences on the holy life of late Swami Madhavanandaji Maharaj, reprint of English article on Swami Vivekananda by Swami Tejasananda, the Principal of the College and other articles in Sanskrit, English and Bengali by teachers and students on various subjects. This college magazine is certainly of high order and its contents will considerably add to the storehouse of knowledge of everyone who goes through it.

Other educational institutions can emulate the example set by the above magnificent magazine.

SRI JATINDRA NATH MUKHERJEE

ABHĪH. (Vol. V. 1965-66). RAMAKRISHNA MISSION MAHAVIDYALAYA, NARENDRAPUR, 24 PARGANAS, WEST BENGAL, (English & Bengali), Pages 79 and 37.

The present issue of this college magazine with its significant cover, printing and paper really deserves attention of all for its splendid contributions on different topics, spiritual, scientific, technological, literary, artistic and the like by the teachers and the pupils of the institution. It is full of informations on matters of fundamental and topical interests that make it worth reading.

For the last few decades, the activities of the Ramakrishna Mission have expanded considerably in educational and other spheres of life. The students who have the good luck of receiving education in these educational institutions need to bear in mind the character-building mission of their lives, and prepare themselves in such a way that they may blossom forth into useful citizens to serve the country and the humanity. Then alone the cause of Swami Vivekananda will be served. The magazine points out the earnest endeavour of monks and the teachers to that direction.

SRI JATINDRA NATH MUKHERJEE

## MALAYALAM

ADIKAVIYUTE ADARSA PURUSHAN (A CRITICAL APPRECIATION OF VALMIKI'S HERO). BY SWAMI SIDDHINATHANANDA. SRI RAMAKRISHNA ASHRAMA, TRICHUR. 1965. Pages xxii+ 228. Price Rs. 3.

The *Rāmāyana*, the great epic of India, needs no introduction. The theme and the characters therein are household tales in India. Yet, the very fact of its popularity makes it little understood in modern times. In the book under review,

the author presents the *Rāmāyana* in a nut-shell. The book opens with a new definition of *Sāhitya* and the definition is very realistic and complete. A recent article in the *Prabuddha Bharata* (October, 1965 issue) entitled 'The Birth of the *Rāmāyana*' was an English version of this opening chapter. The author goes on with the *Rāmāyana* story from the very beginning. In many places he pauses and ponders over several situations and states his explanations and inferences and these interesting discussions make the book unique. In his foreword the author says that his thesis is based on Vālmīki's statement that Rāma is a personification of righteousness. There are certain actions that do not appear to be in consonance with this proposition. But the book brings forward all possible arguments for and against such actions of Rāma and successfully reconciles the contradictions. The author views these apparent contradictions as ornaments to Rāma's character and evidences of the historicity of the *Rāmāyana*.

The treatment of the subject is quite original and the language, refreshing and beautiful. Sri Guptan Nair, the well known literary critic remarks in his learned introduction, 'One cannot simply set aside this book after reading it for once. One will and can read it over and over.'

The get-up of the book is excellent. The cover carries a picture of Śrī Rāma letting go his mortal enemy Rāvaṇa without taking advantage of his exhaustion and asking him to present himself refreshed and ready-armed on the morrow when he would see the might and valour of Rāma. This is generosity unparalleled. The depiction of this situation is very fitting for a book that describes the paragon of nobility. In brief, this Malayalam version of the *Rāmāyana* by the author deserves grateful appreciation of all the Malayalam-speaking public.

SWAMI SUPRABHANANDA

## NEWS AND REPORTS

RAMAKRISHNA MISSION  
SALEM

REPORT FOR THE PERIOD APRIL 1965—MARCH 1966

The activities of this branch of the Ramakrishna Mission during the period under review were the following :

*Spiritual and Cultural* : Worship and prayers in the Ashrama shrine were regularly performed and the Sunday classes on the Scriptures were duly conducted at the Ashrama premises. Birthday anniversaries of Sri Ramakrishna, the Holy Mother and Swami Vivekananda were also celebrated during the year. Public meetings were arranged on the occasions of the birthdays of Sri Ramakrishna and the Holy Mother.

The Ashrama Library has a good collection of books in English, Tamil, Telugu, Malayalam, Kannada and Hindi. Total number of books as

on March 1966 was 1,262. The following journals were received at the library during the year :

English : *Prabuddha Bharata, Vedanta Keshari, The Vision, Bhavan's Journal, Bulletin of the Ramakrishna Mission Institute of Culture.*

Tamil : *Ramakrishna Vijayam, Athma Jothi, Shiva Tondan.*

Telugu : *Ramakrishna Prabha.*

*Humanitarian* : The Free and Charitable Dispensary with its well equipped surgical ward, ophthalmic unit and six indoor beds rendered notable service to the people of the surrounding areas during the period. The dispensary treated 38,070 cases of which 19,585 were new. The Ashrama received an endowment of Rs. 1,000 for supplying cows' milk to the ailing and un nourished children of the locality and milk was supplied to these cases duly.

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### CORRIGENDA

May '67 Number : Page 206 : Column 1 : Last line :

Please read

'know this being instructed by you'

in place of

'know this being instructed you'

June '67 Number : Page 247 : Column 2 : Lines 26, 27 and 28

Please read

'In the *Mahābhārata (Śāntiparvan)* there are instances, no doubt, that uphold preservation and augmentation of strength by'

in place of

'In the *Mahābhārata (Śāntiparvan)* there are and augmentation of strength by'

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