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AUGUST 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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AUGUST 1967

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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



LETTERS OF SWAMI SHIVANANDA

(126)

Sri Ramakrishna Math
Belur, Howrah
6 January 1923

Dear Sriman —,

I learnt all from your letter which reached me a few days ago. Such struggles are common to everyone in spiritual life at the beginning. But one need not have any fear. Doubtless, you will succeed in the end through the grace of the Master. Continue to take utmost refuge into His holy name, meditate on Him in your heart and pray to Him ardently. Never get married. This is not merely for the sake of spiritual life. The more there are men who can avoid marrying at the present time in our country, the more it is good. This is immensely good for the spiritual aspirant as well. Do not be afraid. The Divine Mother Caṇḍī will destroy all your sense desires. Never should you marry. By that you will be totally plunged into the whirlpool of the world and get yourself lost. What S— says about you is right. Follow his advice and listen to no other person in that regard. Do the spiritual practices whenever you find time. The Master will set you free from the duties of this world out of His own accord as, by His grace, you are able to build up strength in your mind. The Master used to say, 'When the daughter-in-law is with child, the mother-in-law does not let her do any household duty. But prior to that stage she never prevents her daughter-in-law from doing the same. The mother-in-law rather eases the burden of her daughter-in-law's duties by stages till finally the latter is completely set free from everything.' The same thing will happen to your case.

During the practice of meditation it is good to begin with the image of one's *guru*. It is certain that later on the image of the Master will appear in *guru's* place. Concentrate on any posture of the Master as you like—standing or sitting. One is required to meditate on the full figure; as the next alternative, one should concentrate on His feet, face or the heart. It is desirable that one should practise meditation in one's heart. At times when the same is not possible, think that He is there before you and meditate on Him. If you find difficulty in the practice of formal worship there is no harm in it. Take resort to mental worship. That is good.

What to write you more? There is no fear for you. The Master will lead you to the right path. My heartfelt love and blessings to you. My health goes fairly well. May you have perfect well-being.

Your well-wisher,
Shivananda

(127)

Sri Ramakrishna Math
Belur, Howrah
11 January 1923

Dear Sriman —,

Received your letter a few days ago. It is delighting to learn that you are doing well and Master's work too is going on smoothly.

Education of the women is no doubt a great work. Swamiji expressed strong eagerness for this. The idea can materialize only if a number of active and persevering men as those in your village as well as in the adjacent villages become united for the purpose and work for it. What can you do single-handed? Even a monk has to remain engaged in work; monks of our Order too do the same. The ways of our Master are unconventional. Swamiji never liked that monks would wonder about in mere begging. He rather hated the idea. It is quite encouraging that you are giving medicines to the poor patients and having good results through His grace. Such is being done in our Sevashramas everywhere.

It is well that you intend to visit the Math during October-November next. But there is great dearth of accommodation here and I cannot say about the position that may possibly crop up during the time of the birthday celebration of the Master. Get this confirmed from me later on through letter.

Have my heartfelt love, affection and blessings to you and convey the same to all the devotees there. All are well here through the Master's grace. Birth anniversary of Swamiji and the connected general celebration on the occasion were performed on the same day this year on January 9 last.

Your well-wisher,
Shivananda

HOSTILITIES IN THE NAME OF RELIGION

[EDITORIAL]

Great Truths of all Religions : Religions may differ in their doctrines but the virtues on which they rest always remain the same. The virtuous are truly religious in the eyes of God, no matter, whether they are Hindus, Christians, Sikhs or Mohammedans. These virtues are the great truths that conspire to one single aim—spiritual freedom. Great truths reduced to practices, become great acts which are sublime, kindling and exalting. Truths of religions too, when reduced to concrete realizations, turn our mind from the outward, the visible to the inward and spiritual and teach us to look on the world as pervaded, quickened and vitally joined into one harmonious whole by God's omnipotent and ever-present love. Those who realize these truths delight not in any form, fawning or provincialism but in the virtues of renunciation, purity, love and compassion. Religion, to them, is never a monopoly of sect or dogma but as the revelation of a common God to whom all have equal access, who has no favourites, who has appointed no infallible expounder of His message and who opens His truth in every heart and calls upon all to follow the best convictions of their own sincere understanding. This attitude of the virtuous has been beautifully defined in the spirit of a saying in a play of Sophocles in which Antigone says, 'I am not born to share men's hatred, but their love.' The virtuous men of all religions are a class by themselves. Therefore, we find the message of the *Bhagavad Gītā*, 'As men approach Me, so I do accept them, men on all sides follow My path', re-echoed in the well-known gloss of St. Ambrose on I Corinthians 12 : 3 : 'All that is true, by whomsoever it has been said, is from the

Holy Ghost.' Yet it is a paradox that religious zeal assumes notorious sectarian form festering in the espionage of bigotry which is akin to the aggressive design of politics to impose its own pattern on the rest of the world. Narrow provincialism skilfully organized, trained to utter one cry, drives men to lose themselves in fanatic masses, to run to injudicious preaching and to think and act from the excitement of numbers. The love of God and the love of mankind have so often been invoked by them in order to burn, kill and pillage. Divine commands as '*Thou shalt not kill*' and '*Love one another*' bear no meaning to the records of centuries stained with blood and seared with fire. The history of the religions is thus full not only of wisdom but also of absurdities. Throughout the ages it has been the patron of strength and the promoter of idleness. It has been the friend of human freedom and abettor of tyranny. It pioneered education and implanted superstition. It was inspiration of virtue as well as the encouragement of vice. It is, in short, everything that man was and is, so varied were its operations, so complex was its influence, so comprehensive was its hold on the civilization. What Francis Parkman said about the Roman Catholic Church of Europe is true of this history of the religions in general : 'Clearly she is of earth, not of heaven ; and her transcendently dramatic life is a type of the good and ill, the baseness and nobleness, the foulness and purity, the love and hate, the pride, passion, truth, falsehood, fierceness, and tenderness that battle in the restless heart of man.' So says Swami Vivekananda in our time : 'Nothing has made more for peace and love than religion ; nothing has

engendered fiercer hatred than religion. Nothing has made the brotherhood of man more tangible than religion; nothing has bred more bitter enmity between man and man than religion.' (*The Complete Works*, Vol. II, p. 360)

Religious fanaticism and Politics: From out of religious provincialism have grown the concepts as 'nation's religion' and 'country's religion' which have inflamed the passions of sectarian politics and incited inter-religious tensions in hundred different ways. Shrewd politicians have diverted people's attention from the real majesty and marvels of religious truth to the unbelievable fairy tales of cosmogony, the highly unedifying religious fictions often carefully concocted for narrow political purposes. Inflamed by fanatic emotions people snatch their religious opinions cooked for them in the newspapers and political broadcasts, much as travellers swallow food at way side stations—in hot and hasty morsels. The 'Religious war' of the Hindus, the 'Jihad' of the Muslims, the 'Crusades' of the Christians and the like are so many fanatic slogans wedded to the aims of ambitious politics. Will any candid person assert that it was Christian morality that taught the masses of fifteenth century Europe to wage wars in the name of religion? Were the Crusaders more virtuous than the Saracens? Is there any text of any religion that will justify the extermination of the Moors by the Spaniards from Spain? Were not these holy wars more vindictive, incomparably fiercer and crueler than the wars waged by kings and emperors with their professional armies? With the emergence of nation States today this religious fanaticism has assumed new popular colours of politics. It is now regarded as an abstract mathematical equation where the factors are backing guile, ill-meaning propaganda, bogey of reli-

gious brotherhood—all of them becoming operative by a ruthless will to gain political power and economic gains.

Religious slogans have, more often than not, been used as weapons of politics. To illustrate this fact by examples one will have to recall the incidents of history, both medieval and modern. Thirty Years' War (1618-48) in Europe was not exclusively a religious war. There were many other issues, territorial and dynastic besides religion. In between 1095 and 1272 the Christian world fought nine Crusades to recover the Holy Land from Islam. But the real motivation of the many kings and knights who took part in one or the other of these holy wars was to augment their wealth with the rich loot and with territorial expansion. Commenting on the enthusiasm of the Crusaders H. G. Wells writes: "This black and pitiless intolerance was an evil spirit to be mixed into the project of a rule of God on earth. This was a spirit entirely counter to that of Jesus of Nazareth." (*The Outline of History*, p. 349) Thus the prophetic message of Christ to take the cross of suffering and toleration ended in fanatic cry 'kill the infidels.' The two hundred years of crusading brought to the people of Eastern Europe and Western Asia only war and devastation at the hands of the greedy expansionists who carried the cross on their shoulders to achieve political and commercial ends.

Such aggressions were always carried by the fever of hate and this fever originated in the avarice of the political leaders. The general people had no voice in them. They were only the victims. Like the Hessian soldiers, when they won the wars they went back to become serfs and when they lost, they were sold as serfs. Even in modern times religious thoughts are so often guided by purely political motives. Much of the religious hatred and tension

that govern the minds of the people in the Middle East and Indo-Pakistan subcontinent is the manipulation of politics. Much of the ill will that separates one religion from another in this part of the world is the outcome of a carefully fomented and skilfully fanned political propaganda. It is no religious reason but religious pretence that breeds hatred among the masses. It is no pious zeal of the people but perverted politics that generates new religious differences among the nations. This is the tragicomedy of the religious world where politics with its hired jurisprudence and vile techniques assumes a new and novel role. Let the masses of every modern nation detect those horrifying images of narcissistic political leadership, which, dressed up and mollified into benign features of religious idealism, still stare from the sacred seats of culture and religion and glare from the various corners of popular political platforms today and think of new crusades to serve their own selfish ends.

Unity of Religions: It is the testimony of history that man is the severe critic of mankind. In art and literature he carefully distinguishes the evil from the good. He fills the stage of opera with villains and rogues. In philosophy and religion he longs for some kind of rebirth to get rid of the false beliefs and antiquated practices. One finds today this attitude of self-analysis in the realm of religion where science emerges as a new factor. The new spirit that shapes and reshapes our social and political thoughts also reinterprets and revalues the beliefs and traditions of all the religions. One of the blessings of living in an age of science is that we are forced to become aware of ourselves. With the colossal and triumphant developments all around, the wide world of human societies is shrinking fast into a comparatively intimate body. With war out-

moded, we are compelled to direct our attention to the tensions that cause war and endeavour to reduce these tensions. Where the power of love is lacking the power of fear, enhanced by new and frightening common dangers, is at work to create a world community in which we try to bridge every gulf that separates one from the other. Socrates once said, 'the unexamined life is not worth-living'. Forces of change compel us to examine the huge, dump heap of our passions and prejudices of the past and assess the hopes and possibilities of the future. We are constrained to remap the universe of our thoughts by means of the rays of light cast by science.

The impact of this scientific enquiry into the world of religions has been revolutionary. All knowledge is based on direct experience. Any religion, to be a living faith, must also be the same. So we turn our face from blind belief to the testimony of experience, learn to separate the essentials from the incidentals of each religion and discover a new world of underlying unity based on the universality of facts. The rallying cry, *Jihad* or *Crusade* of old is now but a reel and rout. No more do we feel inspired by the self-centred, nugatory, idle philosophical analysis of God. Also our sense of 'secular and sacred' acquires a new meaning in the wake of the findings of modern science. Matter and energy today are interconvertible. The new formula declares that the quantity of energy in a mass is equal to the quantity of the mass multiplied by the speed of light squared. This opens up an illimitable realm of infinite divinity that seeks the vehicle of a spiritual brotherhood, as a receptacle and conductor, to percolate through the troubled world to recreate and rebuild it. Religions of the world therefore fast converge together to testify to the existence of this vast spiritual truth of integral wholeness that

pervades both our heaven and earth. To ignore this developing wholeness will be philosophically unsound and morally unjustifiable, for an attitude which is not justified by any rational philosophy and upheld by any sound morality is bound to be politically dangerous and socially harmful. So today we honestly think of the spiritual unity of the mankind, sincerely organize the inter-religious conferences and actively work for one great 'World Brotherhood'. Under the Article 55 of the Charter the General Assembly in 1948 adopted the Universal Declaration of Human Rights. Article 18 of the Declaration endorsed the right of all persons to 'freedom of thought, conscience and religion'. This new development in the world of religions, hitherto characterized by hatred and fanaticism, will, no doubt, be regarded by the future historians as the beginning of an era of new inter-religious understanding and peace.

Does the scientific age then reject the plurality of religions and envisage in its place one single universal religion for all mankind? What will be the exact nature of that universality? Is it to be realized through toleration of other religions? Will it be an alliance of the different religions—one organization of United Religions where the brotherhoods of Islam, Christianity, Hinduism, Sikhism, Buddhism and the like combine together to make one World Brotherhood? What is that unifying alchemy which will unite a loose mass of individuals, each with his own sentiments, emotions and beliefs of religions into one single organic whole? The questions deserve careful consideration.

Variety is the sign of life. It is as much a concept of philosophy as it is a conclusion of science. So plurality of religions will always be there to meet the plurality of human temperaments. No spiritual unity that rejects this plurality will ever

be dynamic and durable. Unity of sameness in religion as Swami Vivekananda says, will make all alike 'as the Egyptian mummies in a museum, looking at each other without a thought to think.' (*The Complete Works*, Vol. II. p. 382)

Also this unity is not to be achieved through toleration of other religions. In toleration one allows the other to live. It is therefore some kind of religious alliance much like the alliance of politics where one tolerates the other for the sake of mutual interests.

The message of universality is already there in the central truth of all the religions. Brotherhood is nothing new or extraneous. It is the fanaticism of the few that broke this bond of brotherhood into a number of sectarian brotherhoods from time to time in different periods of history. Let us recall the messages of unity which the scriptures of different religions include in their texts:

Buddhist *Metta* or 'loving kindness' unites all irrespective of caste, class, creed or colour. *The Middle Path of Enlightenment* avoids every kind of extremism of thought. Aśoka's Toleration Edict says, 'Concourse alone is best, that is all should hearken willingly the doctrines professed by others.'

Christ said, 'in my father's house are many rooms.' So preached St. Justin, 'God is the Word of whom the whole human race are partakers, and those who lived according to Reason are Christians even though accounted atheists... Socrates and Heracleitus, and of the barbarians, Abraham and many others.'

Averroes, the Arab philosopher, distinguished between the central philosophic truth (*sacundum rationem*)—*tattva* and the religious beliefs (*sacundum fidem*)—*mata*.

Islamic *Jihad* has so often been wrongly misinterpreted to mean 'holy war'. The

appropriate meaning of the term is not 'holy war' but 'struggle'. The Holy *Qurān* is quite emphatic about the spirit of toleration and love towards all other religions: 'O mankind! Be careful about your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you) Lo! Allah hath been a Watcher over you.' (IV. 1) 'If the follower of any particular religion understood the saying of Junayd "The colour of the water is the colour of the vessel containing it" he would not interfere with the beliefs of others, but would perceive God in every form and in every belief', observed 'Ibn-ul' Arabi.

The great text of Judaism states, 'Every pious person in the world has, in truth, imbibed the milk of mother Sarah' and therefore, 'Whosoever rejects the practices of idolatry resembles him who observes the whole Torah.' The thirteenth century moralist Jacob Anatoli remarked, 'We are not so foolish and arrogant as to claim that we alone possess a portion of God's spirit. We shall not fall into the error of those who insist that they alone breathe the breath divine, and that a Jew has no soul. We believe that the image of God is indelibly stamped upon all men.'

Guru Nānak of India preached brotherhood of virtuous men in different religions during the fifteenth century when Charles V in Europe was leading a campaign of hatred in the name of Christianity against other religions. Religion according to the Sikh *gurus* rests on 'Religious Enlightenment' and not on any dogma and one who attains this 'Enlightenment' is called *guru-mukh* or the 'Enlightened one'.

Spirit of unity permeates every branch of

Hindu religious thought. Broadness is its key note and universality is its life breath. Verses in the *Bhagavad Gītā*, texts of the Upaniṣads, passages of Tantra and the pages of the scriptures are replete with the instances that record their respectfulness to every other religion of the world and to each illumined soul, past and present. Hindu Vedānta is a great landmark in the realization of this universal brotherhood irrespective of the diversity of caste and creed, doctrines and dogmas. The entire spirit has been compressed into one single verse of the *Muṇḍaka Upaniṣad*: 'As different rivers, taking their start in different mountains and flowing through different lands, finally come to the same ocean, even so the different faiths that men embrace because of different temperaments finally lead to Thee.'

Thus the unity of the religions is the realization of this inherent universality which is already existing. It is the unity of *tattva* amidst the diversity of *mata*. It is the harmony of the religions where one not only tolerates but also accepts the views of others as equally true. It is the fraternity of not the religious but the virtuous who are not bound by any creed, fettered by any tradition, who have no prestige to maintain, no doctrine to uphold, no group to form and no plan of salvation to popularize. This is a grand spiritual truth which is to be realized not on any common platform of inter-religious conference but in the rock bottom of spirit where all beings of the universe mortised in granite, stand as the inseparable and irrefragable element of divinity.

The religions of the world, much like the trees which stand independent of one another and which yet make a unique fraternity of their own by remaining rooted on the mother earth, form a fraternity among themselves by remaining rooted in

God, the substratum of all. It is the narrow vision that sees only the trees and forgets the ground. It is blind fanaticism that only thinks of diversity instead of unity of the religions. 'All religions', says Sri Ramakrishna, 'are true ... God is one but His names are many.' Elucidating the point further continues Swami Vivekananda, 'I accept all religions that were in the past, and worship with them all; I worship God with every one of them, in whatever form they worship Him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his law. I shall go into the forest and sit down in medita-

tion with the Hindu, who is trying to see the Light which enlightens the heart of every one.' (*The Complete Works*, Vol. II, p. 374)

Thus 'harmony' of religions is something more than mere 'unity'. It is a grand spiritual realization that connects both the unity and the diversity of all the religions of the world and reveals a secret in which all impatience, dogmatism and narrowness have been mellowed into the transfiguring inward spirit of a benign dignity, a sweet compassion, an austere charm and all-embracing love. It has never set fetters, lit fires to enthrall or burn a brother. It gives the heterodox and the orthodox an equal place within its fold.

THE DOCTRINE OF KARMA AND FATALISM

DR. SUDHINDRA CHANDRA CHAKRAVARTI

The belief in the doctrine of Karma is shared by all the systems of Indian thought excepting the Cārvāka. In its simplest form the doctrine signifies that every human action, physical, mental or moral, is the inevitable result of some past action and the necessary cause of some future event. Nothing happens to a man except as the result of his own action and nobody loses the effect of an act performed by him with a desire for the fruit thereof. But if like an event of the physical world everything that happens in the moral world be determined by its antecedents, doubt may arise with regard to the freedom of the human will. There are critics who urge that the doctrine of Karma militates against the doctrine of free will. Every form of human conduct being pre-ordained according to the law of Karma, there is no room for the exercise of one's free will and

consequently there is no ground for morality. To accept the view that a man's present life is the inevitable consequence of what he has done in the past is to render the concept of moral responsibility meaningless and deny the utility of self-effort. It is argued by the critics that since the doctrine signifies that whatever a man does is determined by his past *karmas* it is undoubtedly fatalistic. The object of the present paper is to examine the doctrine of Karma with a view to seeing whether it is incompatible with free will and self-effort.

The doctrine of Karma is based on the law of causation and the principle of uniformity of nature. Since nothing is uncaused, there can be no human act without there being an adequate ground or cause for it. It is common knowledge that many of the variations and anomalies in our worldly

life are due to the different actions performed by us here in this life. Generally good actions are found to bring about good consequences and bad actions are found to produce ill effects. Hence the advocates of the doctrine of Karma conclude that all differences in individual beings should be traced to the differences in their deeds. Since the causes of the differences in human lot cannot all be found in the deeds of this life it is maintained that they are traceable to some actions performed in the past life. No doubt sometimes virtuous men are found to suffer and wicked people are found to prosper in this world but from this it does not follow that there is no coincidence between virtue and happiness, on the one hand and vice and pain on the other, for it is not unreasonable to maintain that the virtuous will be rewarded and the vicious will be punished in their future lives. As the effect of what an individual does cannot be lost to him the advocates of the doctrine maintain that an action which has not yielded its result so far will produce its proper effect in another life of the individual. In view of the uniform operations of Nature in every other field it appears to be reasonable to extend the principle of uniformity to the sphere of human conduct and hold that good deeds will produce good effects and bad deeds will bring about evil consequences in future. Just as the present conduct of an individual and the good or evil that follows from it are determined by his own actions in the past, so his future conduct as well as the consequences thereof will be determined by his own actions in the present. But the determination implied in the doctrine is not inconsistent with freedom.

The meaning of freedom is often misconstrued. No doubt freedom implies absence of determination by extraneous factors but it is not absolute indetermina-
 2

tion of self by itself. What it means is not caprice but obedience to self-imposed law. To be completely determined by extraneous factors and not to be determined at all by any constraint are equally incompatible with to be free. A man cannot be called a free agent when he acts under some constraint imposed from outside nor can he be said to be free when he acts without motives. He is free when he exercises his own power of choosing and determining the desires which shall be realized. To be compelled by some external conditions to choose only in a particular way is not to be a free agent, but to be determined by one's own self is the very essence of true freedom. The doctrine of Karma does not conflict with freedom in the true sense of the term, for it does not preclude self-determination. Every man reaps the consequences of deeds done by him in his previous lives. The consequences are not imposed on him by any external or irrational power like Fate or Destiny. There is no Fate independent of his actions in the past and Destiny is only another name for deeds done by him in a previous birth. Since what constrains a man to act as he does is not something external to and independent of him, he is free and, as such, he cannot be absolved from the responsibility for his actions. He is held responsible for what he did in the past and he will be held responsible for what he is going to do now. The doctrine of Karma assumes that man has the liberty to act in certain ways in order that he may attain certain results. It recognizes the value of self-effort in moulding one's future. Just as one's present condition is the consequence of one's past conduct, so one's future life will be the effect of one's present conduct. Self-effort is necessary for determining one's own future by one's present endeavours.

As the causes of the inequalities of cir-

cumstances and advantages of man cannot all be found within the narrow limits of the present life, the Karma doctrine explains them by the unknown actions of their past lives. The theory of *Samsāra* or the continued existence of the individual self in a beginningless series of lives is a necessary corollary to the doctrine. It is implied in the doctrine of Karma that in every life an individual reaps the consequences of the actions of his past lives for which he was responsible. The question as to when the responsibility was first incurred is irrelevant, for the doctrine does not admit that there was a time when the individual was without a moral disposition and absolved from responsibility. The individual self is as old as time which has no beginning and it has all along been equipped with a certain stock of moral tendencies. The *karma* of an individual is said to be *anādi* or beginningless because an individual was never devoid of all character. The moral history of an individual is thus the history of his self-determination. The doctrine of Karma insists upon man's free will and responsibility and asserts that every man constructs his own *fate*. Belief in this doctrine does not paralyze a man's activities but directs them towards the desirable end. If one knows that from such and such actions such and such consequences are bound to follow, one can modify one's steps with far-sight and foresight. *Karma* being a sufficient explanation for the diversity of human conditions, many Indian thinkers like the Jainas, the Bauddhas, the Sāṅkhyas and the Mīmāṃsakas dispense with the faith in God, conceived as the creator of the world and as the perennial spring of all moral laws. Like his habits which he has acquired through the exercise of his free will a man's *karma* is his own creation. It operates as a force and at times appears to be overpowering and almost impossible to overcome. But this hardly justifies the

view that *karma* gives no scope for freedom of action, for it is possible for a man to alter and avert the consequences of his past actions provided he makes stronger efforts with greater diligence and devotion. Although it is often held that of the three kinds of *karmas* only those that still lie accumulated (*sañcita-karma*) can be destroyed and those that are being gathered in this life (*sañciyamāna-karma*) can be prevented by knowledge but those that have already begun to bear fruits (*prārabdha-karma*) can be neither destroyed nor prevented, yet it is never said by the Indian thinkers that the third kind of *karma* binds a man forever. The present body and its accompaniments are due to those *karmas* which have borne their fruits and there is no doubt that they keep the individual in bondage until the knowledge of reality dawns upon him. On the attainment of knowledge the individual is liberated, although his body, the effect of his *prārabdha-karma* may continue. It runs its natural course but causes no hindrance to the freedom of the individual. It cannot last forever. When the force of the *karma* causing it is automatically spent up, it ceases once for all. But the fact remains that the force of a man's *prārabdha-karma* cannot be counteracted by his own active efforts. Though self-effort is of great assistance in liberating a man from the consequences of the first two kinds of *karma*, it is of little use in case of the third. What man attains on the completion of a long course of active efforts is knowledge or enlightenment which destroys his *sañcita-karma* and *sañciyamāna-karma* but cannot destroy or prevent his *prārabdha-karma*. Hence it is admitted by Indian philosophers in general that so far as the *prārabdha* is concerned, a man's life is characterized by pure necessity, for though he alone is in the long run accountable for his *prārabdha*, he cannot avoid or alter its

consequences. This does not, however, mean that in every respect he is a victim of Fate. No doubt his freedom is limited but as he can create a future by counter-acting, preventing or destroying the other two forms of *karma*, it must be admitted that there is great scope for the exercise of free will and self-effort in his life.

Even granting that internal constraint is also constraint one can hardly identify the doctrine of Karma with Fatalism or Determinism since the idea of moral retribution implied in the doctrine marks it off from a blind mechanical law. The teaching of the doctrine is essentially ethical. Grounded in a moral view of the universe the doctrine signifies not merely that every event of human life is determined by certain antecedents but also that there is perfect parity between what a man sows and what he reaps. The doctrine assumes that there is an eternal moral order, a law that makes for absolute justice in the distribution of rewards and punishments amongst men. The universe being a moral stage where every man gets what he deserves, neither God nor our neighbours should be blamed, if misfortune befalls us. Man is a moral being and his first duty is to pursue the moral ideal which cannot be reached without ceaseless moral endeavour. If man were only an animal altogether powerless to rise above his congenital impulses, it would be meaningless to commit him to the obligation of a moral life. As Kant has poignantly put, 'ought implies can'. Man is expected to develop his moral nature and held responsible for his acts, because he can rise above his impulses and control his passions. Man is free in as much as he has the power of choosing an ideal and determining the direction of his own activities in accordance with it. The doctrine of Karma presupposes the possibility of moral advance for which freedom is essential. Freedom is not merely compatible

with but is the *sine qua non* of our moral growth. The doctrine, however, does not stand for absolute freedom, for it maintains that no man can free himself from the consequences of his *prārabdha*. Human life is characterized by both freedom and necessity. Man has freedom in respect of ethical advance but his life is governed by the principle of necessity with regard to the results of his *prārabdha* which he cannot avoid. Rightly understood the necessity involved in the doctrine of Karma is not subversive of self-effort. Every act performed by a man leads to a double result. The pain or the pleasure following from the act constitutes its direct result which is inevitable. This direct fruit of an act or *karma* is called its *phala*. Every *karma* or act further establishes in the performer of the *karma* or the act a tendency to repeat the same act in future. This indirect result of *karma* is termed *saṃskāra*. As for the *phala*, nobody can prevent it from appearing. But the *saṃskāras* can be regulated when they tend to manifest themselves in action, for man has in him the requisite power to control them. Patañjali has asserted that a *yogin* can control the subconscious and the unconscious by the energetic efforts of his conscious mind. It is said in the *Dhammapada* that the self is the lord of the self. The author of the *Bhagavad-Gītā* has taught that a man should lift himself by himself. This teaching implies that man has the freedom to rise or fall and his future is in his own hands. Although man has no control over what occurs in the present as the result of his past actions, yet he can cherish hope for the future. The doctrine of Karma so far from eliminating responsibility or invalidating self-effort fills man with self-confidence and stimulates him to exertion. The lesson of the doctrine is that instead of giving his thoughts to what is happening in the present as the result of

past *karma* a man should engage himself in the activities of life for the betterment of his moral nature. The sole aim of all activities being ethical advance or progress towards self-conquest, man should cultivate the attitude of indifference to the particular results which his past activities may bring. Future is open to him and he has freedom in the matter of ethical advance. The attitude which such a belief engenders in a man is hopeful and not fatalistic.

The view that the necessity governing the incidence of the direct result of an act or *karma* is absolute does not find favour in the eyes of all Indian thinkers. There are some thinkers in India who maintain that past *karma* is only one of the factors that determine the course of events in a man's life. The admission of this factor is necessitated by the occasional experience of the discrepancy between an effort and its results. When the result is found to be disproportionate to the effect, the discrepancy is accounted for by assuming an unknown cause which is called luck, destiny, fate or *daiva*. It is commonly supposed to be a non-human factor that operates in an unknown manner. Strictly speaking it is but the force accumulated by the acts of one's past lives. The author of the *Bhāgavad-Gītā* has referred to *daiva* as one of the five factors required for the accomplishment of an action (XVIII. 14). But he has not hesitated to include *ceṣṭā* or self-effort among the four other determining causes. Belief in *daiva* should not unnerve a man. It should not be an excuse for his inactivity. The *Vīramitrodaya* has referred to a view according to which destiny (*daiva*), effort (*puruṣakāra*) and proper time (*kāla*) jointly account for a man's success in life. Just as a full harvest depends on the shower of rain, the cultivation of the land and the advent of the proper season so success depends on destiny, effort and time. While discussing

the question regarding the need for initiative on the part of a king in extending his territory the author of the *Yājñavalkya-Saṁhitā* (I. 349-51) has said that though *karma* (in the sense of *daiva*) is an important factor to be taken into consideration in all undertakings, yet it is not the only factor bringing about the result. Self-effort or *puruṣakāra* is needed for the accomplishment of the end. *Daiva* is only an auxiliary force which by itself is incapable of producing any result. Just as a chariot cannot move on a single wheel so *daiva* or destiny cannot operate unaided by *puruṣakāra* or human endeavour. Past destiny fulfils itself only through present action. Destiny is not an irrational power capable of paralyzing human endeavours. It is a dormant force which can be helped or hindered by present efforts.

Of all Indian thinkers holding the view that man is free to choose the path he likes in the conduct of life the author of the *Yogavāsiṣṭha* is undoubtedly the boldest. He has heartened man to put forth his best effort by assuring him that if he exerts his will and directs his effort according to the teachings of the scriptures, he will be successful. *Daiva* is another name for the *karma* of one's past life (*prāktana-karma*) and it can be overcome by *pauruṣa* or the *karma* of the present life. According to the *Yogavāsiṣṭha* *pauruṣa* means mental and physical efforts made in accordance with the direction of the saintly persons (*sādhūpadiṣṭa mārgena*). *Pauruṣa* of past life is always in conflict with that of the present life. Of these two *pauruṣas* the stronger is sure to win. The force of the past deeds can be conquered by earnest and sincere endeavours of this life, because the visible efforts of the present life are stronger than the invisible force of the efforts of one's past life. The wise do not lay themselves at the mercy of *daiva* or destiny but strive to overcome

the evils caused by it. The *Yogavāsistha* does not stop with the assertion that *pauruṣa* or self-effort in the present life can conquer and annul *daiva* but goes so far as to declare that *daiva* is a mere fiction. The existence of *daiva* cannot be established by any one of the *pramāṇas* or means of valid knowledge. Nobody has ever experienced *daiva* which is supposed to be a formless, insensible force. Nothing is accomplished by pure *daiva*. Achievement of objects depends upon personal efforts. Hunger is appeased by the effort of eating. Speech is articulated by the effort of vocal organs. Journey is effected by the effort of the legs and the corresponding muscles. The supreme end of life can be attained only through self-effort in accordance with the teachings of the scripture and the directions of a competent teacher (*guru*). An effort, whether mental or physical, manifests itself as a movement or *spanda* which presupposes a tangible entity. *Daiva* being formless by hypothesis, one cannot expect *spanda* or vibration from it. Even if it exists it is powerless by itself to bring about any result. To depend on *daiva* is to court ruin. Only fools believe in *daiva* while the learned and the wise rely on free will and self-endeavour.

The doctrine of Karma does not lend countenance to inactivity or idleness. While in the opinion of the fatalists it is *daiva* that determines success or failure of an action, the advocates of the doctrine of Karma hold that the idlers who depend absolutely on *daiva* can never meet with success in life. Although the law of Karma is immutable with regard to the actions which have begun yielding fruit, yet

attempts should be made to counteract or modify the course of past actions, if it is found to be unfavourable. *Daiva* is constituted by past actions which include not only the unfavourable deeds but also the favourable ones. The advocates of the doctrine of Karma believe that the favourable deeds which remain in a potential state in *daiva* can be roused and utilized by active endeavours of the present life. Man has to make energetic efforts to awaken his potentialities. Without energizing he cannot even know what potentialities he has derived from his previous actions. The *Vīramitrodaya* holds that neither destiny (*daiva*) nor self-effort (*puruṣakāra*) can achieve its end by itself. The former depends on the latter for its actualization, while the latter depends on the favourable aspect of the former for its fulfilment. Even if destiny is known to be unfavourable, self-effort should not be given up. The heroic and the vigorous never bow down to an unfavourable destiny. Vicissitudes and disappointments cannot prevent them from exerting themselves. The fatalists are cowards who yield to circumstances while the advocates of the doctrine of Karma gather stimulus to self-effort from the pressure of circumstances. The doctrine of Karma does not imply that *daiva* alone determines the success and the failure of an action. It believes in the possibility of regenerating the self and attaining final enlightenment through active efforts. It maintains that although man is powerless to alter the course of those past actions that have begun to yield their fruits, yet there is ample scope for the exercise of his free will. It neither discourages present effort nor annuls the sense of responsibility.

SEARCH FOR VALUES

PROFESSOR P. S. NAIDU

It is customary to commence a course of lectures for the fresh men in our Teachers' Colleges with an enumeration and discussion of the aims of Education. The Bread and Butter aim, the Vocational aim, the Cultural aim, the Social aim, the Individual aim, the Citizenship aim and scores of such aims are presented to the Teacher Trainee, and finally the pupil teachers are invited to integrate all these aims and produce a global aim. But, the questions that I want to ask at this stage are, wherefrom do these aims derive their authority? What is the source from which they spring? Why should we accept any of them? We have to look for the validity and worthwhileness of these aims in their foundations. When we do so, we discover that they are rooted in certain basic or fundamental values of life, and it is only in the light of these values that we can judge the worth of these aims. I have, therefore, always considered the study of *values* a most important theme in Education.

What is value? Naturally we turn to our colleagues in the Philosophy Department for an answer to this question. It is true that modern metaphysicians have developed a new and important branch of study called *axiology*, which deals with the question of values. Leaving the moderns aside for a moment, though they have made very valuable contribution to the study of values, let us turn to the ancients from whom they draw their inspiration. Among the Western Philosophers, one who can give us some help is Plato. To him goes the credit of transforming Socratic dialectic into a metaphysical method and conferring metaphysical status on the conceptual definitions framed by the Master. The Platonic idea is merely the Socratic definition

in a metaphysical garb. So, those who wish to obtain correct definitions of abstract concepts may follow, with profit, the footsteps of the great master of dialectic and his greater disciple. Let us see where such following will lead us in our search for the conceptual content of Value.

In his magnificent dialogue, 'The Symposium', Plato deals with love and incidentally with Beauty. What is Beauty? As a first step in answering the question, let us enumerate a few things that we consider *beautiful*. A rose is beautiful; so are a rainbow, sunset, the Ajantā frescoes, and the Brindavan gardens. We also speak of the beauty of a poem and beauty of character or of a great and well lived life. We can multiply instances, concrete and abstract. The next step in our search for 'beauty' is to ask what is it that is common to all those items in our list of beautiful objects? This is a very difficult question to answer, because the beauty value of an object is assessed not only on the basis of certain objective characteristics, but also on subjective considerations. However, ruling out the latter, we may say that harmony, proportion, and balance are some of the basic elements of the concept of beauty. We may also say that that which is beautiful is soothing. It never shocks. It stills the passions and elevates feeling. Ultimately Beauty is that whose perception or contemplation is completely free from any vulgar idea of selfish possession. We may conclude this analysis by saying that that which is beautiful must invariably invoke in us the sentiment of holiness. In place of the trite saying 'Truth is Beauty and Beauty is truth', I should like to say 'Beauty is holiness, and holiness is beauty.'

We are concerned with values, and

Beauty is only a side issue for us. We analysed beauty in the hope that we may discover, as we proceeded, some clues for clarifying the concept of value. So, let us proceed on similar lines to define value. Let us enumerate the things we value. I believe all of us value food, clothing and shelter. We value health, and physical fitness, skills and competences both physical and mental. We also value living together with like-minded people and sharing ideas and experiences. We certainly value knowledge and the benefits that accrue to us by enlarging its boundaries. We value elevating music, dance and drama and literature which enrich and ennoble life. And many of us value those rare moments of insight which reveal levels of exalted spiritual existence. Now, as in the case of beauty, let us see whether we can pick out a group of characteristics common to all the valued and valuable objects. The task is exceedingly difficult. And one is tempted to throw up one's hands and say that beautiful objects, situations and experiences have nothing in common. I should like to invite the reader to pause here, draw up a fairly complete list of what he values and then find out what they have in common. To me it seems that they have one characteristic in common, and that is they are all desirable. They satisfy some need, be it physical, mental or spiritual. It is this element of desirability and of satisfaction that is common to all values. If this is granted, then the question may be asked: Is value purely subjective? Philosophers have waged a controversy over Intrinsic and Instrumental values, and Subjective and Objective values. While some hold that ultimate values are objective, others say that without a valuer there is no value. Just as an orthodox scientist declares that the *imperceptible* is non-existent, so the metaphysician avers that unvalued value

is non-existent. I recall a memorable incident of my student day at this stage. My teacher who taught me Ethics—incidentally he was a Scotchman—once climbed some untrodden mountain peak and at the end of his long and trying climb suddenly came on a sight which took his breath away for its sheer beauty and grace. It was a protected cave with a vast mosaic of exquisitely tinted flowers spread in front. After narrating the incident, my professor went on to ask, 'As I was the first human being to witness this gift of nature, was the beauty there before I saw it?' We, in the class, gave each his own answer. I wonder what the answer of the reader would be. Valued objects and experiences have one characteristic in common. They are all desired and desirable. They appeal to and satisfy some basic need of ours. The need may be a mere physical craving, or a longing of the mind, a striving after an ideal or an aspiration for the profound and the sublime. In every case, it is a felt need that is satisfied. But these needs fall into a hierarchy, with the lofty aspirations of the saint at the crown and the animal cravings of the flesh at the foot. In between we have a wide range. It is noteworthy that one of the schools of Dynamic Psychology has been a three-fold gradation of the nature of the satisfaction which these needs give us. The satisfaction of the lower instincts gives *pleasure*, of the sentiments, *happiness*, and of the highest aspirations *joy or Bliss or ānanda*. But what is the criterion by which we can judge whether what one gets out of the satisfaction of one's needs is the baser pleasure or Divine Bliss? The drug-addict claims that the supreme satisfaction he experiences is the same as the *ānanda* of saint in deep meditation!

If values have a large element of subjectivity in them, what should be the criterion, or standard of reference, in

terms of which we can assess their claim to serve as beacon lights in our life's journey? Where shall we look for this criterion or frame of reference? Can science be of any help to us in our search? The achievements of science are breath taking. But the basic or fundamental principles on which scientific thought rests are antagonistic to our concept of values. Science denies values, as it is mechanistic, deterministic and positivistic. We shall be like the proverbial blind man searching in a dark room for a black cat which is not there, if we search for values in the *Physical* sciences. Are the *Biological* sciences any better in this respect? Evolution which is a fundamental concept in Biology, does hold some promise of throwing a thin ray of light on values, as it seems to point to *an ever increasing purpose* in life. But unfortunately the biologist has extinguished this thin ray by introducing mechanistic principles into his thinking. That which comes later in evolution is to be explained by the earlier, and finally everything is to be reduced to matter. Hence for our purposes Biology is on the same level as Physical Science, and can give us no help. Let us now turn to the Social Sciences. Since they deal with man in association with other men, and with communities as wholes, they may be expected to yield some clue as to the nature of values cherished by us. It is true they concern themselves with values, but in their eagerness to imitate the methodology of positive sciences by the extensive use of statistics, they have succeeded in emptying value of its significant content. They are now engaged in quantifying all the phenomena in their field of enquiry, and values can never be quantified. Hence in the entire range of sciences there is not a single discipline which can solve the problem of values. And let us conclude this section

by drawing attention to the fact that the scientist takes delight in pouring contempt on value, purpose and teleology.

II

With the Sciences, Physical, Biological and Social, proving helpless as guides in our search for values, where are we to look for help? When we ponder over this problem, we get an answer, which is surprisingly simple and profound at once. 'Look within man himself, his deeper nature for guidance'. So, we shall look within human nature. But, before we direct our gaze into the depths of man, let us take note of one or two incidents that may throw some light on our problem.

In the year 1962 an All India Seminar On International Understanding was held in Rajasthan under the auspices of UNESCO. A learned and cultured Englishman was the observer on behalf of the Parent Body. On the concluding day, some one asked the observer to throw light on the Basic Values of Western Culture. The English Professor was taken aback for a moment, probably because it never occurred to him that such a question would be asked, and probably also because the basic cultural values are so much taken for granted that they remain in the subconscious and do not come up to the conscious level of thinking. Anyway he wanted a day's time to think and analyse the values. The next day he treated us to a most illuminating discourse on values in Western Culture. He said that there were five outstanding values in Western Culture : (1) Belief in Christian religion as a unifying force, (2) respect for Individuality, (3) faith in Democracy, (4) trust in reason and (5) readiness to accept material prosperity as worth seeking. At the conclusion of the discussion that followed I was asked to throw light on values in Indian

Culture. I too asked for time which was readily given, and after a few days I presented a paper on core values in Indian Culture. It is a long paper. The gist of it is this: Indian like Western Culture rests on certain Basic values which are (1) firm belief in the Divine Essence of the Individual, (2) sanctity of the human body, (3) sanctity of family life, (4) respect for parents and elders and reverence for the *guru*, (5) Universal Motherhood of God, (6) pursuit of material welfare within certain limits, (7) tolerance of every opposing standpoint and (8) pursuit of self-integration and realization. Each of these compresses a horde of subordinate values, and all of them may be integrated in a hierarchical scale with Economic value at the bottom, and the highest spiritual value of self-realization at the top. We may accept all this, and still ask the question, How are these values validated? And that takes us back to the point where we digressed from the main agreement. It is said there that the roots of all values are to be found in man himself. Since values acquire value to the extent they satisfy the needs and urges of man, what are those deeper needs and urges which we may accept as touchstones for evaluating valued objects of common parlance. When we look for these deep-seated basic urges which uplift man steadily from the animal to the Divine level, we discover three of them. Man longs for knowledge; man wants to know the world around him, the men about him and his own self and his relation to the world and other selves. This great and insatiable curiosity about the nature of the outer and inner worlds of man can and will, if properly guided, raise him to the highest levels. The second great urge which man has is to take possession of what knowledge reveals to him, to appreciate it and enjoy it. True, knowledge for its own sake is

the highest ideal, but no ordinary human being can measure up to its austere demands. The vast majority long for understanding, appreciation and enjoyment. The urge to satisfy the emotional needs is imperious in man. Lastly, man has a powerful drive to be at one with fellow man. He may satisfy this urge in several ways, by friendship, domination, leadership or service. Bipolar elements of altruism and egotism present in man make most of us swing from one extreme to another. When a balance is achieved, then it is that man realizes that self-othering is the only means for self-fulfilment. It is then he seeks the good of all, including his own. Thus the three great urges are the quest for knowledge, the striving for aesthetic satisfaction, and the urge to serve and be served by fellow men. We may restate what we have just said by asserting that man's nature is such that he must pursue Truth, appreciate Beauty and strive after Goodness. It is out of these three Basic values that we must derive the aims of Education.

At this stage the psychologist may intervene and point out that all that has been said in the last paragraph is merely a re-statement of his finding that the human mind in its functioning reveals its three dimensions, cognition, affection and conation. True, but the psychologist, at any rate the modern scientific psychologist has no concern with values. His approach to the cognitive, affective and conative aspects of human nature is purely mechanistic and deterministic. Hence, we may safely by-pass the psychologist and his claims in this field.

Let us now attempt a deeper analysis of each of the three dimensions we have isolated, the three Basic urges and the fundamental values that develop out of the satisfaction of the urges. The first of these is the urge for knowledge and the

quest for truth. It is but natural that man should seek for truth in the external world. From mute wonder to investigating curiosity and thence on to theoretical system building, man has gone ahead and has created the vast edifice of science. He has penetrated deep into the hidden recesses of nature and wrested her secrets out of her. Witness how the scientist has conquered space above, and the vast oceans below. He is the master of the three worlds! Give him a little longer time and he will create life! At any rate that is the claim of the Scientists. Science has mastered everything and is the only supreme value! Is it? Can it tell us why water contracts in volume for 100°C to 4°C and then suddenly begins to expand, so that ice is lighter than water. Can it *explain* (not merely describe) why when the ovum and sperm come together, half the number of chromosomes in each drop out? Why does the left hemisphere of the brain control the right half of the body? Science can describe *how* phenomena occur; it can never explain *why* they occur. Science will have to accept the basic concepts of teleology, purpose, and value. Apart from the phenomena in the world directly perceivable by the senses, we have many in the subtle microscopic world which have baffled the scientists. In nuclear physics and sub-microscopic biology researchers are finding that they have come up against a dead wall. Jeans, Eddington, Heisenberg, Schrodinger, Alexis Carrell and a host of others have asserted that science has to go beyond itself into the transcendental realm to find explanations for scientific facts. It seems as though the human mind in its quest for knowledge in the outer world is turned back and directed to look for it inside itself. Self-knowledge is true knowledge.

Let us now turn our attention to the second great need of man. The first need

that we discussed is intellectual in essence, the second is emotional. The emotions and feelings are the powerful dynamic forces in man, and they crave for satisfaction. And satisfaction they must have. This is undisputed, but then there are levels of satisfaction, three of which we have already mentioned. In between these there are innumerable levels. Between pleasure and happiness, and between this and supreme bliss, the steps are many. However, as these are steps leading to the peak, it matters not at which level an individual starts. He should keep his gaze fixed on the peak and steadily climb up to it. Divine Bliss or supreme spiritual ecstasy should be the aim of man in seeking to gratify his feelings and emotions.

This middle dimension of human nature—the affective dimension—is the most dangerous as downfall is easy. Pursuit of knowledge, specially scientific knowledge has this great merit. It raises man from the perceptual to the conceptual level. But the pursuit of beauty keeps man bound to the perceptual and sensuous. Hence it is absolutely necessary to link such pursuits to that which is pure and holy, so that man may escape the fetters of the flesh. Pursuit of beauty must ultimately end in self-realization.

Lastly we come to the pursuit of goodness. The ethical value of *summum bonum* has ever been reorganized as the goal of all activities of man, individual and collective. But in the pursuit of goodness, there is always the danger of egotism developing even in the person who is most altruistic minded. When he does charity, builds roads, bridges and schools or endows hospitals or provides water taps, he is likely to feel *I* am doing this for the good of others; others are benefited by *my* charities and so forth. To destroy this tendency, service should be rendered and the good of others sought in the exalted

spirit in which Swami Vivekananda wants us to undertake them. Help, service and charity should be offered as a token of worship to the Divinity residing inside the person to whom it is offered. If this is done, and if the charitable person sees each human being as an incarnation of the Divine, then his mind gets purified and he rises to great spiritual heights.

One conclusion is this: the three basic urges within man prompt him to seek knowledge, happiness for himself, and

happiness for others through service. Thus man pursues Truth, Beauty and Goodness. But then, for the pursuit to be really fruitful, knowledge must be transformed into wisdom, Beauty into holiness and Goodness into godliness. When this transformation takes place then all the three merge into *one* great value, and that is self-realization. Self-realization then is the most fundamental value in human life, and it is out of this Supreme Value that the aims of Education have to be derived.

THE GEOGRAPHICAL INFLUENCE UPON THE CREATION OF FOLK-SONGS

MR. ERNEST BRIGGS

It is a firm conviction of mine that a study of folk-songs is fundamentally a study of the many varied aspects of Truth as exemplified in human living. For, folk-songs have grown spontaneously from the very texture of human life. And focussed in them one may find colourful and significant facets of essential human experience—a unity that spans all times, all distances, all races, and all ages. You will recall what Aldous Huxley said of experience, 'Experience is not what happens to a man, but what a man does with what happens to him!' It is out of their individual experiences that men have made folk-songs.

Although folk-songs have grown from human experience, human experience differs from locality to locality in many aspects, for each man is variously influenced not only by circumstance, but by the actual conditions and surroundings of his living. Different degrees of emotion and imagination are apparent in the songs of different people as they are influenced by

specific aspects of their geographical location. Geographical factors do have a marked influence upon all peoples. If it can be said that as a man thinks, so is he, can it not be said also that in a broader sense, where a man lives, so is he? We find that the songs of peoples who are situated similarly geographically, do tend to have many factors in common, even though their language may be entirely different. But before I touch further on this point, it should be clearly understood that a folk-song is not necessarily of great antiquity, for songs that are being created today are as much folk-songs now as they will be when many centuries have passed. Actually, it is the nature of a song that makes it integrally a folk-song, or not, and not the element of anonymity or of long tradition. A folk-song is a folk-song the moment it is created, as essentially, if it is a folk-song, as it will be in a thousand years.

It is true that the identity of a great

proportion of the creators of folk-songs is not known, but it is also true that such songs were not fashioned of their own accord, and whether a creator is known or not does not alter the fact that in each folk-song may be found an individual testimony of human experience—a testimony that may well outlast great monuments of stone, marble, or bronze, as indeed, many of them have done.

The unknown creator of such a song—even though he may have come to such expression, once only in a long lifetime, has implied as truly as any great known creator—in the words of Ruskin—“This is the best of me . . . For the rest, I ate, drank, I slept, I loved and hated like another. My life was as a vapour, and is not, but this I saw, and heard, and knew—this, if anything of mine, is worth your memory.” It is for the contentment and the consolation of such that their song or songs have been to generations as a precious heritage.

Let us take a glimpse at some geographical backgrounds—first, the Sea.

The fundamental characteristic of the sea is its moods of changeability, and restlessness, and these factors are clearly found in the songs of all peoples who live near to the sea. Everchanging tides, colours, aspects, and moods engendered by the sea, have impelled the young and the daring in every century since man first put a raft into the water, to go in search of new adventure, new fortune, and new life in places far away. Over and over, since the dawn of human history men have dared the sea on perilous voyages, and in vessels that at first were little more than hollowed logs, or even coracles.

Even in primitive craft, men have voyaged stupendous distances, and from the earliest times they have left much evidence of their journeying, not a little of which has remained in songs.

As one may expect from a study of en-

vironment, the songs of a people living by the sea are adventurous, zestful, rhythmic in flow, changeful and contrasted, broad in measure, and with great melodic lines to them, refrains that set the time for oars, and a lift as well as a surge in them that is as steady as the making or the ebbing of a tide. But in a great many of such songs there will also be found an inescapable strain of sadness, a folk-memory of the sundering of heart from heart, and hand from hand, for death is ever on the waters where storms and chance may come. The sea for many, many centuries has been a symbol of separation, of exile, and of sadness.

From the earliest times, the sea has been one of the great avenues of trade and livelihood, and this aspect is also clearly perpetuated in many songs of sea-faring peoples. Folk of many villages and towns have gone out over deep waters and through days and nights, daring the imminent hazards of the deep to reap the silver harvest of the sea—and precarious reaping it has often been, at that.

My great-great-grandfather, Captain Thomas Rowley, although a soldier and the first barracks-master of the N.S.W. Corps in the time of Governor Phillip, came of a long line of sailor-forebears, as did his son-in-law, Henry Briggs, a Cornishman, from a small seaside village where—

Men must work and women must weep,

Though the harbour-bar be moaning . . .
Because of this ancestry there is ever in my consciousness, although I am no sailor, a profound intuitive memory of the long grayness of the great unlifting sorrow of the sea. These things persist as part of our human and family heritage, so much so that I can never smell the salt-tang of the sea without a sudden and poignant upsurge of a burden of far-off memories—grief that was not engendered by my own experience, although there was enough of

that—but by the long-lingering sorrow of ancestors, bereaved by the sea far back in time.

But that is by the way, let us consider some of the music of the sea. Longfellow, still a much underestimated poet, once wrote in vivid lines of the sea :

I remember the black wharves and the
ships,
And the sea-tides, tossing free,
And the Spanish sailors with bearded
lips,
And the beauty and mystery of the ships,
And the magic of the sea . . .

You will find all the beauty, the mystery and the magic of the sea in an old Spanish song of a sailor, one of the most exhilarating sea-songs ever written, '*La Paloma*' by Sebastian Yradier.

Where rain has the salt-tang of the sea in it, the salt goes deep into both the body and the soul. It toughens the body, and the spirit also, for where there is such rain one finds the capacity for great endurance, a quality that is whimsically referred to in an old English song of sailor-men 'Windy Old Weather' which was a great favourite with the English sailor of both inland and ocean waters, Bob Roberts, who with his accompanying accordion an instrument well-seasoned by both beer and sea-water, has often been heard in buoyant programmes on the B.B.C.

Islands in great expanses of water have always appeared to weary voyagers as peaceful havens, and this is the felling that comes so clearly to us in the measures of many songs of the sea, and most beautifully so in *Ellan Vannin*, a song of the Isle of Man, which collectors of L.P. recordings may have sung by the Glasgow Orpheus Choir, conducted by Sir Hugh Robertson. It has also been extensively featured in concerts by the celebrated Scottish tenor, Canon Sydney MacEwan, who is famous also for his sympathetic

singing of many songs of that unique island-group, the Hebrides.

In larger islands, such as Ireland, insularity of geographical situation, develops a habit of brooding, dreaming, of creating fantasies, that could, and sometimes do, become factual. The prevailing dream of Ireland is that of a unified Island, which for some is symbolized by an old wise woman, and for others by a beautiful young woman—Cathleen ni Houlihan—as William Butler Yeats has written :

The old brown thorn-trees break in two,
high over Cummen Strand,
Under a bitter black wind that blows
from the left hand ;
Our courage breaks, like an old tree in a
black wind and dies,
But we have hidden in our hearts the
flame out of the eyes
Of Cathleen, the daughter of
Hoolahan . . .

The overmastering dream of Ireland is of a great and distinctively national ideal that many have accounted more precious than even life itself—a racial aspiration that is powerfully focussed in the fantasy of that folk-song 'Down by the Glenside, I met an Ould Woman', which was sung so thrillingly by the great folk-singer Madame Delia Murphy :

'Twas down by the glenside I met an
ould woman,
Her pluckin' young nettles, nor saw I
was comin',
I listened awhile to the song she was
hummin',
'Glory O, Glory O, to the bold Fenian
men !' . . .
I passed on my way, God be praised that
I met her ;
Be life long or short, I shall never forget
her,
We may have great men, but we'll never
have better ;

'Glory O, Glory O, to the bold Fenian Men !'

And now comes the Forest.

The natural life of the earliest men was set in wooded ways that provided not only an abundance of natural food and water, but a natural shelter from the searing of the sun, and in the higher branches protection from the dangers of the night. But in his wilfulness, man considered that he knew better than the Creator, and he destroyed the forest country, creating among other hardships, erosion, and a dearth of natural food and shelter occasioned by loss of natural rainfall. But the forest influence is a long and abiding one that is still to be found—and found significantly—not only in song, and in the tree-memories of the race, but even in the life of the city-dweller of today, where in the midst of a wilderness of steel and stone, the wood of the tree still influences human life in the form of a cradle at the commencement of a physical span, and in a coffin at the end of it, and in between the form of household furniture, and home utensils and accessories.

Many echoes of man's natural life still sound vividly for him in wood—in musical instruments, and among his most enduring songs are not the songs of the cities, but the songs that have within themselves the echoes of the forest, that are within himself :

What shall I sing of? Time without pity,

To a bitter death has doomed the city . . .

These will be gone, but there will be songs soft as rain against a tree . . .

O let me sing of what will be then ;

The wind in the wood, and the souls in men.

It may well be that in time to come the forest will again conquer the lands where cities stand, and that leaves will again say

the things that are so old that they antedate all memories of man. I do not include cities in this brief survey of geographical references, for cities are not natural to man's existence. Yet, cities have had an influence on folk-song, for they too are a part of man's later environment, but always their influence has been an enforced, and not a natural one.

In the songs of a forest-people one may hear the soft sounds of nature ; the incessant susurrations of a multitude of leaves, the ripple of streams over well-worn stones, the whisper of the breeze among the rushes, the songs of birds, and after the louder sounds of day the stillness of the night. As a convenient illustration one may take a song of a still-existing forest-people, a Maori lullaby, '*Hine e Hine*', which was for long a favourite in the concert repertoire of the Maori singers Ana Hato, and Deane Waratini.

On the great plains of Europe, Asia, and the Americas, not forgetting the Central Australian plains before the coming of the nuclear missile range—man shares a wide existence with natural things—elemental things, for there is a vast life in such places, even though it may be invisible. Man's thought in such places runs much upon the elemental things of human living, birth and death, and what is both before and after these.

On the vast plains of Hungary, roamed for centuries by nomadic Gypsy tribes, there evolved a folk-song that has long been used in connexion with the ceremonial of death, for it is the customary funeral-music of the Gypsies—the Old Gypsy—'*A Ven Cigany*' :

In the green depths of the forest,

At the edge of a little stream,

There lives in silence, with his wife, an old gypsy ;

The old, old man wants not for melody

Although nobody hears it . . .

Speaking of elemental natural things, it would be for our personal peace if we would remember that behind all the fragmentary knowledge, and the incessant babble of modern men there is still the unchanging song of the world of nature, a unity that is indissolubly linked with the enduring cosmic harmony of the universe, a universe that is still unperturbed by the cycling of a few tin-cans that in recent years from time to time whizzed out from this star-mote that we call the Earth, and which in our human pride we regard as the centre of the universe—until we take the time to go out-of-doors at night, and sink our passing pride in contemplating of the long-enduring glory of the stars :

Without a wish, without a will,
I stared upon the sky until
My eyes were blind with stars, and still
I stared upon the sky !

How well the author of those lines, Ralph Hodgson, knew that the prevailing wonder of the Heavens will always be the stars. It is over great plains that the stars are clearly seen, and something of the wonder of the vast expanse of starry sky is to be found in songs of all plains-dwelling people. Among the Red Indians much of their ritual of worship has to do with the sun, the moon, and the other heavenly bodies, and also the elemental things such as weather portents, health rituals, and tribal rites ; songs such as are found particularly among the Hopi Indians.

The great plains of North America, known as the prairies, have for a number of generations been the background of the cowboy. One of the cowboy's spare-time occupations is the spinning of tall-stories, perhaps by a campfire on a night of stars. In great stretches of country, at night, the fancy travels far, and the imagination may be stretched almost limitlessly, as in the folk-song 'Tying a Knot in the Devil's Tail',

which used to be sung with such great effect by Cisco Houston, one of the finest of the cowboy balladists. In an issue of *The Gramophone* in 1962, a reviewer opened a critique of an L.P. with—

'Cisco Houston, one of the kindest and most likeable men I ever met, was a way-farer in sober fact ; a man who had thumb-ed his way across America many, many times, and was still wandering around up to his tragically early death in 1961 . . .'

Kings and Princes have desired such an epitaph as 'The Kindest and Most Likeable Man I Ever Met', and many have died without achieving it. Gone into the longer light at the early age of forty-two, Cisco Houston, is a light in legend, and a name in song, for when dusk is over the chaparral, and the peace of twilight falls upon the far blue hills, by corrals, by lonely shacks, and on bunkhouse steps men who knew Houston often take a guitar and themselves try old cowboy songs that he made famous by his art, for the celebrity of Cisco Houston will long outlast the 'publicity-puff's' of many a so-called folk-singer who has the current cry of popularity. Houston was not only for his own time, but for succeeding time.

Referring to the songs of the plains of North America I would like to emphasize the credit due to the author of the words of the now popular folk-song 'Spanish is the lovin' tongue' which is often sung without any credit to its author, and generally with the excision of the second last stanza and a mutilation of the final stanza. The words are by the cowboy poet, the late Charles Badger Clark, whose most important poems, long out of print are again available through 'The Westerners' Foundation'. The folk-singers may now be persuaded to restore the poem to its author's intent.

Many of the most profoundly significant phrases of the world have been uttered

beneath the stars on plains that stretched through Eastern lands, for it was from the desert-lands of the East that all the great religions of the world have come. How many Christians realize that it is the long brooding of the deserts of the East that is behind all the revelation of the Bible? It is the desert, too, that is behind the inspiration of the Hebrew Faith, the Mohammedan, and others. Underneath the stars that shine above the Eastern desert lands wisdom lives long, as also does legend. The great Arabian woman poet, Miss Heneine Khoury, in one of the most fascinating travel-books ever written, *'Glimpses Behind the Veil'* has given to the world another of the lasting phrases of the East—

'It is in the hearts of men that we make our longest journeys!'

—words of an aged Arab that not only set Miss Khoury to thinking, but which coloured all the years of her arduous journeying. In one memorable passage in this book she tells of how, sitting by a desert campfire, she listened to the talk of the Arab porters, 'For a while I could not follow the conversation, for it made no sense. Then I caught the name "Saladin", and realized with a shock that they were discussing the Crusades. Slowly it was borne upon me that for these men the Crusades were the history of Yesterday.'

Characteristic of the music of the Arab lands is a seeming monotony that to the Western ear sounds meaningless, until the ear is trained to listen. Then, what was at first mere repetition is understood to be full of subtle nuances that are different—passing changes either in notes or accentuations that give a new and arresting emphasis to all that went before. Perhaps only one note will be changed, but it is the passing change that one learns to listen for, so that the music is suffused with meaning. Monotony? No! for even on the seem-

ingly unvaried face of a desert there will be small differences that are noteworthy to an observant traveller—so much depends on individual attentiveness, for without attentiveness meaning is lost ... It is a characteristic of Westerners, most of whom have not learnt to listen, that many of them do their best talking while music is in progress. If you listen to a characteristic song of the desert *'Tall El Sabah'*, which has been recorded by Wadih El Safi, you will hear subtleties of variation that will come to be fascinating ... some are the sounds of an oasis, including the song of a bird, and the baaing of a goat.

Suffering in any geographical situation is the same suffering, for it throws the accent on the reality of the spiritual faculties, so that out of long-burdening may come exaltation, an ascendancy of faith, and consolation. Suffering did precisely this in the days of Negro Slavery in the southern states of North America. One of the greatest of all singers of the Negro spiritual was a white woman, born in New Orleans, Miss Edna Thomas, who learned her vast repertoire of spirituals, Creole songs, and Plantation songs from the singing of a coloured housemaid. So outstanding was the art of Miss Thomas, that she triumphed not only in the cultured cities of the old world, but in small-town halls, for the seal of authenticity was on everything she sang. Both Dame Nellie Melba and Dame Clara Butt sat at her feet for instruction in the art of the spiritual before including these songs in their own programmes. In 1924 Edna Thomas came to Australia, almost unheralded, yet her recitals became the highlight of the concert season. Her recitals, given in period costume—the crinoline, with an appropriate and simple stage setting so drew patrons that in one city where she had been announced for a few recitals, she stayed and sang week after week to capacity audiences. Fortunately

she gave the world a treasury of recordings. Hear Edna Thomas sing any song of the period, and you will hear the authentic voice of the Old South, the keynote of which was exultation grown from suffering.

Pastoral localities engender great gentleness in song, for peacefulness and productivity make for contentment. Folk-songs of such regions are simple, tuneful, genial, and often there is a captivating strain of whimsicality and natural humour. Two of the most beautiful pastoral country songs known to me are 'Colin's Cattle', an old Scottish song, and a song of western Ireland, a countryside of little farms and grazing land, 'That Bright Harvest Day'. The first 'Crodh Chailein', commences :

Cro Challain would gie me,
Sae cannie an' free,
Their milk on the hill-top
When nane's by tae see . . .

and the second :

'Tis well I remember the blue skies of
Galway
When white clouds were dreaming o'er
bonnie Loughrea ;
A soft wind was sighing, the brown
reeds were sleeping,
And the corn was waving yellow, that
bright harvest day . . .

It is out of generation, however, and not geographical situation that the oldest folk-song in the world has come. It has the same emotional content in every region—I refer to the Lullaby, of which women were the first folk-singers, for mothers have crooned above their infant from the beginning of the race—sweet, quaint, lovely hushing songs. The Lullaby requires a special article, but no survey of folk-music would be representative without mention of it ; even many surveys would not exhaust either its beauty or its variety. In addition to improvising lullabies, and crooning

traditional ones, mothers with great ingenuity have adapted many other songs to the occasion. My friend Dr. Fransesco Castellano, tells me that the song most frequently sung to him by his mother was a rollicking old Neapolitan song '*E Spingole Frangesa*' (The French Pins and Needles) a song sung by a peddler of haberdashery, which brings me to the folk-songs of Naples, some of which go back beyond the Middle Ages. One of the earliest of these is 'The Song of the Washing Women', which is still sung extensively by Neapolitans. The songs of Naples are famous for their gaiety and their carefree attitude to life. This has been forced upon the Neapolitan people by the immanent danger of the great volcano Vesuvius, and the ever-present threat of extinction. Were it not for this enforced gaiety, living perpetually under the threat of death, would make life impossible, so the buoyancy of the songs of Naples is unmistakably a direct effect of the geographical proximity of the volcano.

Where life and death go hand in hand the imminent threat of one will always intensify the vigour of the other, particularly is this so over generations.

Mountains have always held an inspiration for folk on the lower levels of the earth. In Biblical times the Psalmist sang :

I will lift up mine eyes unto the hills,
From whence cometh my help . . .

for the high places of the earth have always called unceasingly to those of exalted vision. Many of the world's great songs of inspiration have to do with mountain-heights. James G. Clark, realized strongly that there is a kinship between exalted vision and exalted landmarks :

I saw the mountains stand,
Silent, wonderful, and grand,
Looking out across the land
When golden light was falling on distant
dome and spire,

And I heard a low Voice calling,

'Come up higher! . . . Come up higher!'

Height, in a geographical area, has an effect not only upon the natural voices of the people, but also upon their songs. Voices tend to be higher in a mountain region as though nature would require a sharpening of pitch to match the sharpening of peaks. A case in point is that of the Kentucky mountain-singer John Jacob Niles, whose pitch of voice is unusually high, doubtless from geographical influence. Niles, as a boy, began to jot down chants and songs that he heard sung by country people, and so earnestly did he persist in his work of preserving and singing folk-songs that he became widely known as 'the unofficial curator of America's folk-songs'. Niles sings to his own accompaniment on a

homemade dulcimer (a modern version of the lute) and among the most beautiful songs in his repertoire are 'I wash my face in a golden bowl', 'Go away from my window', and 'I wonder as I wander', all of which he pitches uncommonly high.

Finally I must make mention of another entrancing song of the mountains, a perfect example of the mountain-echo in music. This is 'Hark, hark, the echo falling', by Orlando de Lassus. There is a most beautiful recording of this by the Glasgow Orpheus Choir, under the direction of Sir Hugh Robertson, who achieves the thrilling echo effect throughout, with perfectly matching voices in a second choir, toned in simulation of the softer echo. You will find all mountain-echo songs there in that one matchless song.

EIRCE'S THEORY OF PROPOSITIONS

DR. R. D. MISRA

George Boole failed to recognize that a statement which is sometimes true and sometimes false is not a proposition but a propositional-function, and that his interpretation of algebra holds, in reality, for propositional-functions rather than for propositions. C. S. Peirce makes a distinct advance over Boole by distinguishing between the two applications, recognizing however that the entire algebra applies to both. For him, the distinctive feature of a proposition is that if it is ever true it is always true, and if it is ever false it is always false. In other words, a proposition is either definitely true or definitely false, while a propositional-function may be sometimes true and sometimes false. In the algebra of logic therefore 'a=1' will mean 'the class of cases in which a is true are

all cases' and 'a=0' will mean 'a is true in *no case*', i.e. the first expression represents truth and the second represents falsity. Accordingly, when the distinction is made between propositions and propositional-functions, the whole of the algebra holds of both, but there is an additional law, namely 'if $a \neq 0$ then $a=1$ ', which holds of propositions but not of propositional-functions. Maintaining this distinction and incorporating the additional principle, Peirce develops his own theory of propositions.

He also recognizes that the proposition is prior in its meaning to the propositional-function, or 'term' as he often calls it; although the argument is prior in this respect to both propositions and terms, since it is only as constituents of the argu-

ment that both propositions and terms get their meaning. Explaining the fundamental triad of term, proposition and argument, Peirce lays down that while a term is a sign which leaves both its object as well as its interpretant undetermined, a proposition distinctly indicates the object which it denotes, called its subject, but leaves its interpretant undetermined. It is only an argument which represents distinctly the interpretant, called its conclusion, and intends to determine it. That which remains of a proposition, after the removal of its subject, is a term and that which remains of an argument, when its conclusion is removed, is a proposition. An argument is thus the only one of the three-fold signs, which has its entire meaning explicit. It always states explicitly that if something is true, something else is also true and the assertion of this connexion is all that anyone means to convey by an argument. A proposition, on the other hand, merely states that something is the case with respect to its object, without making completely determinate all that one would be forced to mean about the object by asserting the proposition. Any attempt to make the meaning completely determinate, therefore, would have to treat the proposition as part of an argument.

Peirce considers thus the proposition to be 'but an argumentation divested of the assertoriness of its premises and conclusion' and this makes every proposition just a conditional statement at bottom. (C. S. Peirce: *Collected Papers*, Vol. III, para 440) In a like manner, a term is nothing but a proposition with its subject left blank or indefinite. It follows then that there can be nothing subjective about a proposition, since 'the accord of propositions is quite irrespective of their being asserted or assented to'. (ibid., Vol. II, para 321) A characteristic of the proposi-

tion is that it conveys information, in contradistinction to a sign from which information may be derived. But perhaps the readiest characteristic test showing whether a sign is a proposition or not, is that a proposition is 'either true or false', even though it does not directly furnish the reasons for its being so.

Peirce accepts the scholastic division of propositions into pure and modal. He, however, makes a further distinction between hypothetical, categorical and relative propositions. A hypothetical proposition means any proposition compounded of propositions, and its peculiarity is that it goes beyond the actual state of things and declares what would happen, were things other than they are or may be. It is the broadest classification of propositions applying to all possibility, embracing all propositions except perhaps those denoting class-membership or class-inclusion. These are sub-divided into the disjunctive and the copulative. The third common subdivision of the conditional is found invalid, because the latter are only 'a special kind of disjunctives'. Peirce does not define a categorical proposition since he holds it to be the same as the hypothetical. The categorical proposition, for example, 'Every man is mortal' is but a modification of the hypothetical proposition 'If humanity then mortality'. The relative proposition is concerned with the identity of more than one individual. While agreeing with those who distinguish between affirmative and negative propositions, Peirce insists, however, that it can be shown that both affirmative and negative propositions can be defined in terms of the hypothetical ones.

The final and the most important division of propositions, that Peirce recognizes, is between those which are true and those which are false. A proposition is false if any proposition could be legitimately

deduced from it, without any aid from false propositions, which would conflict with a direct perceptual judgment, could such be had. This means that a proposition is false if and only if something which it either expressly asserts or implies, is false, and by the principle of Excluded Middle, every proposition not false is true. Hence, something not an assertion, considered as an assertion, is true and every proposition, by implication, does assert its own truth. The truth of a proposition consists in the relation of the outward expression of a proposition to that to which it refers, 'just as any possibility is related to its actualization.' Peirce maintains both this 'absolute' or descriptive division and the 'metric' division of truth, which would be that 'every proposition is more or less false and that the question is one of amount'. (ibid., Vol. III, para 365) He accepts, however, the former view as the guiding one. Remembering, therefore, that a proposition is true only if it is not false, Peirce asserts that 'an entirely meaningless form of proposition is to be classed along with true propositions' and that 'a proposition does not cease to be true because it is non-sensical'.

Amongst various noteworthy intuitions of Peirce's propositional-calculus, the first and the foremost one relates to the idea that it is possible to give definitions of all the different propositional-constants between one or two propositions, as 'not', 'and', 'or' and the material-implication 'if ... then', by using the one constant 'the two are false' or 'not the two are true'. For example, 'the two are false' being marked by the writing of the statements p and q side by side, so that 'p and q are false' becomes 'pq', then 'p is false' becomes 'pp', 'p is true or q is true' becomes '(pq) (pq)' and so on.

Another novel contribution is an account

of a decision-process' for testing if a complex of signs, in a system of propositions, is or is not representative of a true law of logic. A process is said to be a 'decision-process' if it is fully automatic and gives a test of which complexes of signs in a system are laws of the system—a complex of signs being a law if and only if it has a certain property 'P'. In his propositional theory, the decision-process is to give the values v and f (from the Latin *verum*=true and *falsum*=false) in all possible ways to the variables in the complex of signs and, by definitions, to get the value of the complex itself worked out from the values of its parts. If this value is necessarily v for all the possible values of the variables, then the complex is a law; while if this value may be f for some values of the variables, the complex is not a law. The property 'P', therefore, is the property of having the value v , by a complex, for all the possible values of the variables in it.

Peirce also possesses the credit of originating the distinction between 'formal' and 'material-implication' and all that has been built upon it in the more recent developments of the logic of mathematics. Being well aware of the difference between the meaning of 'pq', which represents 'If p is true, q is true', and the usual significance of 'p implies q', he lays down that the meaning of 'If p is true, q is true' is greatly modified by the circumstance that only the actual state of things is referred to. The peculiarity of this hypothetical proposition is that it goes out beyond the actual state of things and declares what *would* happen were things other than they are or may be. But the utility of this is that it puts us in possession of a rule, say that 'If A is true, B is true', such that should we afterwards learn something of which we are now ignorant, namely that 'A is true', then by virtue of this rule, we shall

find that we know something else, namely that 'B is true'. In contrast to this the proposition 'pq' is true if p is false or if q is true, but is false if p is true while q is false. The relation between 'pq' is now called 'material-implication' and symbolized as ' $p \supset q$ '. Peirce gives a number of peculiar theorems which are true of it.

He also thinks of building up a theory of the logic of propositional-constants as a system based on axioms. The deduction of the theorems about propositional-constants from axioms being found very difficult, he is led to suggest that the above-mentioned decision-process be used for supporting the right of those complexes, which are unable to have the value *f*, to be theorems in the system, and hence representative of its laws. The axioms which Peirce admits in his system are those in which material-implication and negation are the only propositional-constants.

Finally, Peirce recognizes a distinction between a deductive system and the inferential rules governing it, even though the character of the system depends upon the character of the rules. The concept has been considerably refined since then, but in his days it was a notable advance over the concepts analogous to it. The extent to which he realized the importance of this distinction is seen when, in constructing a Boolean calculus, he discriminates the principles of logic themselves—the rules regulative of the calculus, from the maxims of logic which here mean the logical propositions occurring within the calculus.

The need of the distinction is expressed when he says that 'reasoning moves in first intentions while the forms of logic are the constructions of second-intentions'. (ibid., Vol. II, para 599: These considerations correspond in a rudimentary way to the later distinction made between the 'object-language' and the 'syntax-language' in R. Carnap's *Logical Syntax Of Language*, p. 4.) In fact, his view that logical principles are rules concerned with the systematic manipulations of signs is a consequence of this distinction between argument and leading principles.

To conclude, Peirce's treatment of truth-values, unlike that of Frege, is more formalistic and not tied to any particular semantic theory. By preferring explicitly the absolute-notion of truth to his own metric-notion, he becomes the precursor of the view that the two-valued logic is the fundamental one in terms of which all other systems of logic may be interpreted. He also has the credit of maintaining that all logical propositions are indistinguishable, and hence between one analytic proposition and another there are no essential differences, so that the old view of the three essentially different laws of thought as being eminently logical propositions, is found erroneous. It has to be conceded, however, that he sometimes erroneously asserts that a proposition is closely related to a sentence, for it is always equivalent to a sentence in the indicative mood, i.e. it means precisely what the sentence means and may, at times, be used quite interchangeably.

KARMA-SAMĀDHI

DR. R. R. DIWAKAR

Viewed from the current and orthodox point of view, the expression '*Karma-Samādhi*' seems to be quite meaningless. How can '*karma*' and '*samādhi*' hang together? How can they be linked together to mean something which has anything to do with *yoga*? Might it not be an expression coined by some moderner who wishes to raise the dignity of *karma* or who is enamoured of *karma* more than of *samādhi*?

Samādhi is normally associated with the communion of individual consciousness with universal consciousness, whatever might be the varied connotation of individual and universal consciousness. In the eyes of the orthodox thinkers, the attainment of *samādhi* requires a calm and quiet place, a certain easy posture of the body, a situation which can help concentration of mind and induce maximum quietitude. It is under such conditions of the body and mind that *samādhi* can be attempted and achieved after intense and repeated *sādhana*. It is quite another matter if some rare person or persons have the gift of *samādhi* just as some have occult powers or powers of clairvoyance.

While *samādhi* means in the current parlance what is indicated above, *karma* means action, movement, activity of the body and or mind, and is inconsistent with and contradictory to *samādhi*.

I want however, to submit that this expression '*Karma-Samādhi*' has not been coined by any new-fangled school of psychologists or philosophers. It occurs in the fourth chapter of the *Bhagavad-Gītā* and is the twenty-fourth verse there. It may be said to be the crowning verse of the gospel of *Karma* which is the subject matter of that chapter.

That is the only place where the expression is found in the whole of the *Gītā*. I have not come across this expression in any other text either on *yoga* or philosophy or mysticism.

My own idea is that the *Gītā* in the course of synthesizing the various *yogas* and while emphasizing *Karma-Yoga* has just thrown a hint about the possibility of *samādhi* even in the midst of *karma—karma* in which the body, mind, and all other faculties are extremely in a tense condition and tuned to activity. One may ask as to why Vyāsa, the author of the *Gītā* did not repeat the expression or did not attempt to explain so revolutionary an idea and so extraordinary a poise which was likely to be construed as contradictory to the then current ideas. While it is not my purpose or function here to explain why *Gītā* does not contain a full treatise on *Karma-Samādhi*, I do wish to point out that humanity has not ceased to evolve powers which were once obscure or nascent and which may gradually unfold themselves. The *Taittirīya Upaniṣad*, for instance, says that the *ānandamaya-kośa* (dimension of bliss) itself can be transcended, meaning thereby that there might be a *turiyātīta* condition of consciousness. The *Upaniṣad* only hints at it but does not follow the assertion further and does not explain what that Supra-transcendental condition might be!

Something like that might be said to have happened to this expression '*Karma-Samādhi*', also. Any way, it has fallen to our lot to see what the expression really means.

I have no doubt that there are scholars and erudite persons who would try to explain the meaning of the expression *Karma-*

Samādhi, without venturing to indicate the possibility of the state of *samādhi* in the midst of high-strung action such as even active fighting. The context in the *Gītā* is the dedicated action of performing a *yajña* or sacrifice. The *yajña* is being performed but the dedication or surrender to Brahman or Reality of the performer is so concentrated and intense, that the performer, the act of offering the oblation, the oblation itself, the sacrificial fire, stand transformed into Brahman. The result of such a performance of *yajña*, says the *Gītā*, is the attainment of Brahman and nothing less, through the communion induced by *karma* which is wholly dedicated to Brahman. *Brahma-Karma* here does not and cannot mean the daily routine of *sandhyā* and other performances but all *karma* which is wholly dedicated to Brahman; it is so because what is stated is not any *karma* of the nature of daily performances but *karma* which is linked up with *samādhi*. The *samādhi* achieved through dedicated action (dedicated to Brahman) is the doorway to Brahman Itself. Here it is not the 'fission' of Reality into individual soul and universal soul which is indicated, but the 'fusion'—*samādhi*—of these two aspects of Reality through dedicated action. Such a fusion leads inevitably (*Brahmaiva tena gantavyam*) to Brahman or Brahmic consciousness, the consciousness of Supreme and Total Reality.

What is most interesting and important is not so much what is or is not meant by certain words, but whether a condition of the nature of *Karma-Samādhi* exists or is possible. If it does exist, then it is a new dimension hinted at by Vyāsa in the *Gītā* and it further extends the realm of *yoga* and its reach. Ecstasy induced by or involved in the communion of the individual soul with the universal soul is then no longer to be thought of only in con-

nexion with devotion, meditation, thought, aesthetic appreciation, etc. but also in connexion with the most heroic but detached action such as the battle which Arjuna fought after being initiated into the teachings of the *Gītā*. It is interesting to note that a Kannada poet called Rudrabhaṭṭa of the twelfth century speaks of '*Kāvya-Samādhi*' through which, he says, he is worshipping the Lord!

All this means that *karma* is not merely for soul purification. There is no 'thus far and no further' for action or *karma*. *Karma* itself when it is totally dedicated and when the doer of the *karma* is capable of transforming everything into Brahman, leads to ecstatic communion with Brahman—Brahman who is not inert but dynamic, who is Being-Becoming simultaneously.

I have pointed out above that *samādhi* in the midst of *karma* in which all our *jñānendriyas* and *karmendriyas* are involved, is a possibility and that it has been indicated in the *Gītā* in the twenty-fourth verse of the fourth chapter. One must not forget however, that *karma* referred to here is not any kind of *karma* or simply *karma*, and that *Karma-Samādhi* is not something which is lying on the roadside and can be picked up and worn as a feather in one's cap. The *karma* here is *Brahma-Karma*, that is, *karma* totally dedicated and *karma* which is performed according to the known principles of *Karma-Yoga* i.e. as enunciated in the famous verse of the *Īśā Upaniṣad*, *Kurvanneveha karmāṇi*, etc. and the forty-seventh verse, *Karmaṇyevādhi-kāraṣte*, etc. in the second chapter of the *Gītā*.

It is only then that '*Karma-Samādhi*' can be an ecstatic experience within the reach of the present stage of the consciousness of man. I would like to repeat that this '*Karma-Samādhi*' I am speaking of is not the resultant of *Karma-Yoga*, a *samādhi*

outside of and beside the poise of *Karma-Yoga*, but a distinct state of ecstatic communion with the Supreme Reality in the midst of the performance of *Karma* itself.

THAT THOU ART

SRI B. K. NEMA

Ever since its beginnings Indian Philosophy has laid considerable emphasis upon synthesis and harmony. The view point of Indian thinkers therefore, has been predominantly monistic. The monistic trend is quite evident in the Vedic thought. This view point was further elaborated in the Upaniṣads. The Upaniṣads being the concluding portions, *anta* of the Vedas, the philosophy developed in them came to be known as Vedānta philosophy.

The cryptic Upaniṣadic saying '*Tattvamasi, That Thou Art*', puts the whole of the Vedānta philosophy in a nutshell. It is regarded as one of the *mahāvākyas* or great sayings. Realization of the truth in this statement is regarded as the culmination of Vedāntic knowledge. The aim of this article is to throw some light on the meaning of this saying from the Advaitic standpoint.

Apparently, the statement asserts an intimate relationship between *tat*, that and *tvam*, thou. But the terms in the statement carry deeper meanings than what meets the eye.

The aspect of the world which impressed the Vedic thinkers most was, the system, orderliness and interrelation among the objects and events in the world. They hit upon the idea therefore, that the world in spite of the diversity of objects and multiplicity of events, was one whole. *There must be an inner thread uniting this variety.* The entire cosmos they thought, is permeated by a single principle through

and through. The Vedic thinkers directed their insight into the deeper and the underlying aspects of things. By doing so, they could see that, there were common points among things. A still deeper probe revealed common points even among common points. This process could not be carried on *ad infinitum*. It must end at some point. And, the point which we thus arrive at must refer to that which is the most fundamental of all things. Naturally it must be common to everything. It is, therefore, all-comprehensive and all-pervading. From it has everything originated and is also sustained by it.

The Vedic seers had a vision of that ultimate Reality. Yet, they found it very difficult to assert anything about it. The nature of the primal substance was, therefore, regarded as indeterminate. They regarded it as beyond both *sat*, being and *asat*, non-being. Since the primal substance was an unmanifested state of the Being, its nature could not be specified. The *ṛsis* therefore, simply called it *tat*, that; and gave it a neutral name.

Later thinkers however, adopted a more positive approach. They thought that all that is in the world, *is*. This is-ness, being or existence is common to them. Existents or objects which exist are numerous but, in spite of their diversity they share one thing in common, that is, their *existence*. The word *sat* meaning existence was therefore, employed for the substratum of the universe.

Sat on existence then, is the most basic category. It cannot be reduced to anything else. It is the ultimate substance. Since it transcends everything, *sat* is the supreme. It is one yet, numerous are its manifestations. Hence, the various names which the sages give to It, *Ekam sadviprā bahudhā vadanti*.

In the Upaniṣads we find a more emphatic assertion and a further elaboration of this basic idea. The Upaniṣadic thinkers are never tired of criticizing and rejecting the naive pluralistic attitude. Time and again they declare *neha nānāsti kiñcana*, multiplicity is not there. They attribute our sense of variety to empirical grounds wherein linguistic usage is the most important, *vācārambhanam vikāro*. Speech is the source of *vikāra* or change or variety. Things of the world differ not in respect of the underlying substance but in respect of name and form, *nāma-rūpa*. Ornaments of gold differ not with respect to their basic content but only in this much that they are designed differently and hence are called differently. Reality is one and non-dual.

Upaniṣadic ideas about Ultimate Reality mark a progress from the Vedic thought. The concept of Ultimate Reality becomes less abstract and subtle at the hands of Upaniṣadic thinkers. This is evident from the fact that they coined a new name for it. They called it Brahman, which literally means, that which grows, develops or expands. Brahman expands Itself into the form of the world. Everything is grounded in Brahman. Essentially, therefore, everything is Brahman, *sarvam khalu idam Brahma*.

At this stage the Upaniṣadic thinkers had certain misgivings. They felt that an assertion that everything is Brahman could easily be misconstrued. It might be interpreted so as to imply that everything as we see and experience it, is real. And then, it follows that the world is real and there

is no reality beyond it. But, it was just this rank materialistic and phenomenistic view point which the Upaniṣadic thinkers were trying to refute.

Now, *this*, *that* or everything else is certainly Brahman, yet, it would be incorrect to say that Brahman is *this* and *that* and *nothing else*. The Ultimate Reality is beyond the limitations of space, time and causality. This or that, so to say, particular things of the world, by their very nature are subject to these limitations. Hence they are not Brahman. The finite objects of the world cannot be compared with Brahman, far less could they be equated with It. Upaniṣads therefore repeatedly say Brahman is not this, not that, *neti, neti*. Brahman cannot be described or characterized. It is devoid of all qualities. Yet all qualities which belong to particular things are grounded in It. *nirguno gunī*. To say that Brahman is 'that' implies that Brahman is not 'that'. It cannot be grasped by thought which is discursive. Language is absolutely inadequate to describe It. It can best be described by silence.

The negativistic approach, the concept of abstract and non-qualified Brahman may push us to the other extreme. Such a Brahman without qualities, without cause, without relations, which defies all descriptions seems, hardly distinguishable from absolute nothing. Brahman is therefore non-being or *asat*, void or *śūnya*. Upaniṣads therefore make an effort to ward off such gross misunderstandings of their view by giving very carefully worded descriptions of Brahman in positive terms. Brahman is described as consciousness, *prajñānam Brahma*. Or, we may say Brahman is truth, knowledge and infinitude, *satyam jñānam anantam Brahma*. At times it is described as *sat-cit-ānanda* existence, consciousness and bliss. If at all a description is to be given it has to be in terms of the most fundamental values that we can think of.

That is why, the Upaniṣads use such terms as truth, consciousness, bliss.

Upaniṣads thus try to steer a course avoiding the extremes of rank materialism and voidism. And in doing so, they seem to speak with two different voices. This contradiction is however apparent. The obvious explanation for the use of the two terminologies positive and negative, is that a man has to explain things to another in the language which the latter understands. A novice cannot understand the language of the learned people. He must be presented with things in forms that are within his comprehension.

So, Brahman whether we describe It in negative terms or positive terms is one and the same. It is the Reality within all reals. It is the Truth of all truths, *satyasya satyam*. All that we see without is Brahman. It is the cosmic reality. Since It is *without*, It is *there*, the most simple name we can give to It is That, *tat*. The word *tat* in the saying then, refers to the cosmic reality, the Brahman.

This quest for Real had been object-oriented, we looked out and probed the world. But, the approach could as well have been subject-oriented. Why not look within and probe our own personality? Perhaps we may have more intimate glimpses of the Real if we search it within.

We must in that case, find out the element on which our *being ourselves* depends. Upaniṣads say that our individuality does not depend upon the body, the senses, the intellect, or the mind. Even life is not quite essential for it. Existence of the individual is not determined by one or even all of them. But deprived of the soul our existence will be annihilated. The soul, or the Self, *Ātman* is the fundamental reality within us. It is the innermost core of our being. The body, life, mind and intellect cover up the blissful consciousness. And even beyond it is the *Ātman*. Upaniṣads speak of

the *Ātman* as shrouded within a number of sheaths or *kośas*, which they call *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya*. Those who have not attained the spiritual insight confuse one or the other of these psycho-physical aspects of personality with the Inner Person.

The Upaniṣads analyse the various states of consciousness to find out the Inner Person. In the waking state, *jāgrat* the gross physical objects of the world hold sway over the consciousness. In dream *svapna* the consciousness is seized of physical objects, the mental images. *Susupti* or the state of deep sleep is devoid of the awareness of either internal or external objects. Consciousness is covered by the gloom of ignorance and so all thoughts and knowledge vanish. But above all these and not dominated by anything is Pure Consciousness. It is not to be described as a state. So, the Upaniṣads call it simply *turiya*, the Fourth. That is *Ātman*. The Upaniṣad says 'beyond the senses, beyond the understanding, beyond all expression is the Fourth. It is pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated. It is ineffable peace. It is the supreme good. It is one without a second. It is the Self. Know it alone.'

The Self or *Ātman* is the centre of all things. The entire world process revolves around the Self. Everything has a meaning and a value only in relation to the Self. Outside this relationship all reduce to nothingness. One of the most illustrious sages of the Upaniṣadic age, Yājñavalkya tells his wife Maitreyī, 'not for the sake of all is all dear but all is dear for the sake of the Self. Verily, O Maitreyī, it is the Self that should be seen, heard of, reflected on and meditated upon. Verily, by seeing of, by hearing of, by the thinking of, by the understanding of the Self, all this is known.' Self is the subject of knowledge and the

not-Self stands out as object. Without the subject or the knower nothing could be termed as object or the known. It follows, therefore, that the subject is above all objects.

The Self is the substratum of our personality. It is because of the Self that the senses, mind and intellect possess the capacity to perform their respective roles. The Self is therefore beyond their reach. The speech returns from there, cannot describe it; and it is beyond the grasp of the mind. It is the knower of everything and how can the knower itself be known? The eye can see things beyond, but cannot see itself. The Self is always the witness, *sākṣin*. It is devoid of objectivity. The object of knowledge changes but the subject remains unchanged. It is unruffled by the changes in the modes of consciousness or the variety of our experiences. It is consciousness transcendental, *kūṣṭha-caitanya*.

The second word of the Upaniṣadic saying, that is *tvam*, thou, is an address to the listener. But, the word refers not to the external aspect of the listener's personality but to the basic element in his personality, the inner reality, the Self or the Ātman.

We thus see, that in the world of change and multiplicity without, there is a single unchanging Reality—the Brahman. Similarly, in the transient and varied aspects of our personality within, there is a single unchanging Reality—the Ātman. Our philosophical quest thus, seems to end in a dualism. But, if we regard this as the culmination of our enquiry we would be mistaken. We have not yet reached the summit.

Any concept of the Ultimate Reality as something finite or dependent is self-contradictory. Nothing deserves to be called ultimate if it is derived from something else, or is secondary to anything. Ultimate Reality has to be underived and unalloyed,

independent and above everything. It must also be above spatio-temporal limitations. Causal relationship with anything cannot be attributed to it. In other words, it is universal, eternal and uncaused. Obviously, none of these characteristics belongs to a thing which is finite, particular in nature and therefore subject to the limitations of space, time and causality. In one word then, the Real is infinite. This would imply that there cannot be anything besides or beyond it. If there were, then, it would not be infinite as it would be limited by the *other one*. Strictly speaking, therefore, dualism and pluralism have no place at all as theories of the Ultimate Reality. The Ultimate Reality must be one and non-dual *ekamevādviṭīya*.

The dualism we arrived at is not final. We have to transcend it. Upaniṣads show us the way of doing that. Reality being one and without a second precludes all variety and distinctions out of its realm. It is non-differentiated. Upaniṣads, therefore, say that it is quite erroneous to talk of any such distinction as that between inner reality and outer reality, Ātman and Brahman. Reality has no inside or outside. The two names were coined just to indicate the differences in approaches by which they were arrived at, the objective approach leading to Brahman and the subjective approach ending with the discovery of the Ātman. But in order to arrive at philosophical truth we must transcend the demands of expediency. The duality between Ātman and Brahman is fictitious and they are really one. The Upaniṣad says 'What is within us is also without. What is without is also within. He who sees difference between what is within and what is without goes evermore [from death to death.]' Cosmic reality is the same as inner reality. Ātman is Brahman, *ātmā vai Brahma*. 'Thou' which refers to the individual self is nothing other

than 'that' the universal Self. *Tattvamasi*, That Thou Art, therefore, means that Ātman is Brahman.

'Out of Himself He projected the universe and having projected out of Himself the universe, He entered into every being and everything. All that is has its self in Him alone. He is the truth. He is the subtle essence of all. He is the Self. And that, Śvetaketu, *That Thou Art*.

'Though you do not see Brahman in this body, He is indeed here. That which is the subtle essence—in that have all things their existence. That is the truth. That is the Self. And that, Svetaketu, *That Thou Art*.'

But, if that be so, it may pertinently be asked why and how we come to alienate the individual and the cosmic? If the Reality is one and non-dual, how is it that we see multiplicity all around? The Vedāntic answer is that this is due to a cosmic principle of illusion, *Māyā*. *Avidyā* is just another name for it, when it is regarded as functioning within the individual. Ignorance produces in us a false sense of reality. It conceals the *one* and projects the *many* in its place. We have a distorted view of reality. Thereby are caused all such differences as between *this* and *that*; between *I* and *mine* and *thou* and *thine*. We become oblivious of the underlying unity and see differences where they are not. Consequently, we become subject to the thousand ills of life and the world.

The way out of this situation lies through knowledge of the Real. Only with the lamp of knowledge can we dispel the gloom of ignorance. We must realize what is within is also without, and what is without is also within. True nature of the Self has to be realized. It is to this end that Upaniṣadic teachings like 'That Thou Art' guide us.

Without going into the intricate doctrinal details, the point may be illustrated with the help of a story discussed in some of

the Vedāntic texts. A group of ten persons happened to cross a river. To make sure that all had come across they thought it better to count. The person who counted, counted all but himself. They were, therefore, led to believe that there were only nine of them and one was lost in the river. They lamented for the loss. A passerby enquired about the cause for their lamentation. Coming to know about the missing tenth he asked one of them to count. The earlier mistake was repeated. The person counted only his companions stopping the count at nine. 'What about *yourself*?' asked the passerby, 'You are the tenth, *daśmastvamasi!*' They all realized their follies and saw that there was no real cause for grief. This awareness turned lamentations into joy.

Here we find the basic points of the Advaita philosophy. In the river of the world we lose ourselves. We forget our true nature. We suffer and grieve. Our efforts to make good the loss, on account of the basic ignorance, meet with failure. Then, a seer takes pity, preaches the truth and dispels our ignorance. 'Look within', he says, '*Ātmānam viddhi*, know thyself.' The teacher says 'That thou art' and the aspirant realizes that, that which he searched for is within himself.

The indirect insight which the aspirant acquires by listening respectfully to the words of the master, paves the way for the direct insight of Self-realization. The Supreme Truth dawns upon the aspirant. I am that *so'aham*, I am Brahman, *aham Brahmasmi* he knows ultimately. This is the final spiritual attainment.

One who has reached such heights, attains divinity. *Brahmaveda Brahmaiva bhavati*, the knower of Brahman becomes Brahman himself. He is no more fettered by mundane or worldly considerations. He sees Brahman and has his being in nothing but Brahman.

He sees everything in himself and himself in everything. He becomes fearless. He has nothing to covet then, and nothing to hate. His passions calm down, and mind sets at rest. All tribulations end and suffering is

removed. He stays in a state of perfect equanimity and enjoys eternal bliss. That is complete freedom or liberation, *mokṣa*.

This eternal and unalloyed bliss, complete freedom is the *summum bonum* of life.

NOTES AND COMMENTS

IN THIS NUMBER

Sudhindra Chandra Chakravarti M.A., D.Litt., Darśanācārya, Bhāgavat-ratna is the Reader in Philosophy in the Visva-Bharati University, Santiniketan. Dr. Chakravarti who is already well known to the readers of *Prabuddha Bharata*, upholds here in his article on 'The Doctrine of Karma and Fatalism' the true meaning of the Law of Karma which so often appears to be synonymous with Fatalism.

Professor P. S. Naidu is the Member of the Commission for Scientific and Technical Terminology, Ministry of Education, Government of India, New Delhi. His present article 'Search for Values' concerns one of the basic questions of our time.

Mr. Ernest Briggs of Brisbane, Australia writes on 'The Geographical Influence upon the Creation of Folk-Songs'. The article has been adapted from a lecture

given by Mr. Briggs before The Folklore Society of Queensland, Australia in 1965.

Dr. R. D. Misra, Lecturer in the Department of Philosophy, Kurukshetra University, Punjab has recently been admitted to the Degree of Doctor of Philosophy of the University of Lucknow. In his article here Dr. Misra reviews 'Peirce's Theory of Propositions'.

A noted thinker Dr. R. R. Diwakar is too well known to require any formal introduction before the readers. In his present article 'Karma-Samādhi' Dr. Diwakar looks to *karma* with a deep and refreshing candour and opines that work itself when done in right attitude may lead to *samādhi* or supreme ecstatic communion.

Sri B. K. Nema M.A., is the Lecturer in Philosophy in B.I.T.S. Pilani, Rajasthan. In the article 'That Thou Art' Sri Nema elucidates one of the basic concepts of Advaita Vedānta.

REVIEWS AND NOTICES

THE GREAT TRIAL (BEING A REPORT OF MAHATMA GANDHI'S TRIAL). WITH AN INTRODUCTION BY MAZ HARUL HAQUE. Navajivan Publishing House, Ahmedabad-14. 1965. Pages 46. Price Re. 1.

The reprint of 'The Great Trial of Mahatma Gandhi' with an introduction by the patriot Maz Harul Haque, published by the Sadaqiat Ashrama, Patna in the year 1922, is not only an appropriate tribute to the revered memory of the great nationalist and patriot (Mr. Haque), but also a timely reminder to the members of the public about the importance and sanctity of the philosophy of love, professed by Mahatma Gandhi, one of the great leaders of modern India.

The British judge at the time of sentencing the Mahatma had written in his judgment thus: 'The law is no respecter of persons. Nevertheless it will be impossible to ignore the fact that you are in a different category from any person I have ever tried or am likely to try. It would be impossible to ignore the fact that in the eyes of millions of your countrymen you are a great patriot and a great leader. Even those who differ from you in politics look upon you as a man of high ideals and of noble and even of saintly life'.

During his trial, Mahatmaji proved himself to be one of the noblest and most magnanimous of men. His humility, his unfailing courtesy, his self-condemnation, his plea of guilty to the charges framed against him, marked him out as the embodiment of the new spirit, which he himself is chiefly instrumental in bringing about in India. His noble conduct reacted upon that on the foreign judge. Gandhiji himself took his sentence, in a calm and joyful spirit. Before the bar of the world, the then (British) Indian Government stood condemned, and the Mahatma gained the victory, which he foretold and so eagerly coveted.

SRI JATINDRA NATH MUKHERJI

FASTING IN SATYAGRAHA (ITS USE AND ABUSE). BY M. K. GANDHI. COMPILED BY R. L. PRABHU AND RABINDRA KALEKAR. Navajivan Publishing House, Ahmedabad-4. 1965. Pages 77. Price Re. 1.

'Fasting in Satyagraha', a collection of articles, written by Mahatma Gandhi, and compiled by Sri R. K. Prabhu and Rabindra Kalekar is a wonderful booklet on the philosophy of fasting in Satyagraha. Different aspects, viz., 'the institution of fasting', 'fast as a prayer', 'fasting as penance',

'fast for purification', 'limitations of penitential fast', 'fasting in non-violent action', 'every fast unto death is not suicide' etc. have been given out to readers by this collection to appreciate the inner meaning of fasting, as a spiritual weapon, to correct the wrong-doer, and to win the opponent to the right path. But such spiritual fasts, with good results, can only be undertaken by one, who is competent to do so. As Mahatma Gandhi has said, 'The fasting, though a very potent weapon, has necessarily very strict limitation, and is to be taken only by those, who have undergone previous training. ..And, judged by my standard, the majority of fasts do not at all come under the category of Satyagraha fasts, and are, as they are popularly called hunger-strikes, undertaken without previous preparation and adequate thought. If the process is repeated too often, then hunger-strikes will lose what little efficacy they may possess, and will become objects of ridicule'. (*Harijan*, 18.3.39., p. 56) We welcome the publication of the booklet for the benefit of the public to understand the true implication of fasting, as a spiritual weapon, to correct wrongs of persons through this spiritual weapon of fast by competent persons.

SRI JATINDRA NATH MUKHERJEE

AT THY FEET. BY SRI P. V. BOBDE. (WITH A FOREWORD BY SRI H. V. PATASKAR, GOVERNOR, MADHYA PRADESH. Pages 73. Price Rs. 2.

The booklet '*At Thy Feet*', written by Sri P. V. Bobde, is a garland of sweet and lovely flowers in the shape of his different writings, which he has laid at the feet of God. It is written in a lucid style, and the diction is charming. Different writings, such as 'the only prayer', 'Eternal play', 'where art Thou', 'At Thy Feet' and the like bear testimony to the author's sincere yearning to feel the presence of God, and seek after truth. Though written in prose, it is poetical and melodious. We recommend the booklet to the readers for its *sublime thoughts*.

SRI JATINDRA NATH MUKHERJEE

SWAMI VIVEKANANDA. BY DR. R. C. MAJUMDAR. General Printers & Publishers Private Ltd., Calcutta, 1966. Pages 182. Price Rs. 10.

The book under notice is a historical review of the life and teachings of the great Hindu monk who stormed the West with his ideas of Neo-Vedantism and all he stood for. Coming from the pen of a noted historian of the eminence of Dr.

Majumdar, the book places before the readers facts which have a historical sequence and logical coherence. With a start from the narration and interpretation of the early life of Narendranath the learned author gives us a pen-picture of the time and place to which Narendranath actually belonged. From the household life to the monastic life Narendranath slowly drifted away. The stormy petrel then moved throughout the length and breadth of this vast sub-continent. He moved to America under the hallowed name of Swami Vivekananda and shone there like the sun, who perpetually shines on his own right. Then his pilgrimage back to India and all his subsequent moments of anxiety, struggle and above all his never-ending optimism have been luridly described and conscientiously evaluated by Dr. Majumdar. A student of history will find a perfect specimen of a biography wherein the evaluation-descriptive method of history has been ably made use of.

We recommend the book to all intending students who find some interest in the Nineteenth century religio-cultural revivalism of Modern India.

DR. S. K. NANDI

THE DESTINY OF THE VEDA IN INDIA. BY LOUIS RENO. Motilal Banarsidass, Delhi, Patna, Varanasi. 1965. Pages 105. Price Rs. 10.

Prof. Louis Renou, the well-known Indologist in France, is working on a fresh translation of the *Rg-Veda*. He has, for this purpose, made extensive studies not only in the Vedas but also in allied subjects which help in the clarification of the concepts and modes of expression employed in the ancient litany. The present book is compiled from his notes on the subject and deals with his observations and conclusions on the place given to the Veda in the various branches of literature—religious and secular—from the post-Vedic to the present day India. Necessarily, the notes are brief and the conclusions reflect more his personal reactions than a considered, objective appraisal.

The fundamental truths of the Veda have been present in every major expression of the Indian creative Spirit—naturally not in the same form always, but in substance and spirit. Unless this dominant fact is recognized, all partial studies and 'evidences' are bound to be misleading.

M. P. PANDIT

THE BLOOM OF THE NEW DAWN. BY SAUREN MAJUMDAR. Bani Bhusan Bhattacharya, 45B S. P. Mukherjee Road, Calcutta 26. Pages 96. Price Rs. 3.

The book under review is a soothing representation of its worthy author's head and heart, which

are at once struggling, loving, analytical and harmonizing. The author, previously writing in his pseudo-name, 'Janmejy Das' has, through this concise writing, done a great service to the nation by endeavouring to efface the imaginary line of demarcation between two great Seers of the modern age, Rabindranath and Vivekananda. The gifts of these two highly intellectual and spiritual giants of India, doubtless, transcend the limits of time and space. In our present era of empirical disintegrationists, the lure of harmony and synthesis of perennial precepts is a far-cry indeed. On the other hand, unawakened followers of two different supermen, at times, tend to misunderstand and misinterpret each other's preceptor and even touch a very low level of scurrility. Tested values have generally been changing into fashionable theories of uncertainties. In such a bewildering chaos it is a definite relief and a welcome idea to synthesize the gifts of the two supermen of our country.

In such a context as this, Sri Majumdar's attempt to commendably harmonize the two great souls of India, through comparative narrations and explanatory episodes, is distinctively praiseworthy. Students of synthetic humanism in particular, and cultural evolution of this epoch in general, will, no doubt, benefit by reading this inspiring book.

English renderings of the originals (which are in Bengali) of both the venerables, however, seem to have left ample margin for improvement, and the selections of humour, specially of Rabindranath, fall far short of the desirable standard.

We strongly recommend the book to one and all and congratulate the author on his harmonically blended exposition of the 'quintessence of Indian culture scintillating through the expressions of Tagore and Vivekananda'.

SRI ARUN SEN

FRENCH

L'ESOTERISMS KURDE. BY NUR ALI SHAH ELAHI. Editions Albain Michael, Paris. 1966. Pages 242. Price 18.50 Fr.

The Kurds in the mountain regions of Iraq and Iran guard the tenets of their faith from the profane eyes of the public with great care. Dr. Mohamed Mokri who has edited, translated and commented upon this text has taken pains to live among them for nearly fifteen years, study their practices and has even secured a text of the teachings of one of their notable leaders Nur Elahi. The teaching is of an esoteric type and has a Sufi flavour. They call it the Religion of Truth and

many of the descriptions of Creation, the Lord, the Law etc., remind us of passages in the Veda and the Upaniṣads—a testimony no doubt to common ancient past.

The book adds to our knowledge of the Gnostic sects in the Middle East.

M. P. PANDIT

NEWS AND REPORTS

THE VEDANTA SOCIETY OF ST. LOUIS, U.S.A.

REPORT FOR THE PERIOD APRIL 1965 TO
MARCH 1966

Sunday Services: Swami Satprakasananda, the Head of the centre, conducted regular services in the Society's chapel on Sunday mornings except during ten weeks of the hot season. He dealt with different religious and philosophical topics. The services were open to the public. Students of Comparative Religion of different colleges and churches, were among the audience. Total number of lectures was 42.

Meditation and Discourse: Every Tuesday evening the Swami conducted a meditation and gave a discourse on a Hindu scripture. During the year the *Bhagavad-Gītā* and Nārada's Aphorisms on Divine Love were taken up. Students and members of different religious and educational centres also attended the meetings. Throughout the year the chapel was open for silent meditation on all weekdays from 11 to 12 noon. Every day some devotees came.

During the Summer recess, while the usual services were suspended, the Vedānta students met regularly every Sunday morning and Tuesday evening for prayer, meditation, and for hearing the Swami's tape-recorded lectures.

Anniversaries: The birthdays of Śrī Kṛṣṇa, the Buddha, Śaṅkarācārya, Śrī Ramakrishna, the Holy Mother, Swami Vivekananda, and Swami Brahmānanda were observed with devotional worship in the shrine. On each occasion a special service was conducted in the chapel on the following Sunday. On Śrī Ramakrishna's birth anniversary a Hindu dinner was served. Refreshments were served on all other occasions. On Swami Vivekananda's birth anniversary a documentary sound film on his life and message, prepared by the Government of India, was shown. Other festivals such as Good Friday, the worship of the Divine Mother Durgā, and Christmas Eve were also observed each with a special service in the chapel.

Additional Meetings at the Society: The Swami expounded the *Gospel of Sri Ramakrishna* at an informal meeting of members and friends, held in the library once a month. Two additional meetings were held in the Society's chapel; one for the senior high School students of the Episcopal Church of St. Charles and the other for the Post Collegians of Ladue Chapel, a Presbyterian Church.

Lecture Engagements: The Swami was invited to function as moderator at a psycho-therapeutic conference held in Central State Hospital, Louisville, Kentucky. He presented a paper on 'Psychiatry and Vedanta,' on which a panel discussion was held. He was also invited to speak on Hindu religion and philosophy at three different educational and religious centres outside the city. On every occasion he answered questions after the talk.

The Swami's Trip to the West Coast: For about eight weeks of the summer the Swami visited different Vedanta Centres on the West coast, was happy to meet his brother Swamis and their students, and enjoyed their hospitality. At most of the places he was asked to give public addresses and speak at informal meetings of the devotees and the friends.

Notable Visitors: His Excellency, Braj Kumar Nehru, the Ambassador of India to the U.S., and his wife visited the Vedanta Society of St. Louis on October 21. After the welcome speech by the Swami the Ambassador addressed the meeting held in his honour. An informal conversation followed his talk. He answered many questions. A number of distinguished persons came. Many members of the India club were present. Refreshments were served. Three Swamis of the Order visited the Society. An illustrated talk was given by one of them.

Other Activities: The Society's library was utilized by its members and friends. Over forty guests and visitors came from different places at different times. They usually met the Swami and attended the services. The Swami gave interviews to many seekers of spiritual instruction and others.
