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OCTOBER 1985

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.

ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS



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No. 10

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

INTEGRAL VISION OF VEDIC SEERS*

'Truth is one: sages call It by various names'

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥

With *śraddhā* (Faith)¹ the sacrificial fire is kindled, with *śraddhā* the oblation is offered, with our hymns we glorify *śraddhā* seated on the crest of *bhaga*²

R̥g-Veda 10.151.1

O *Śraddhā*, fulfil the desire of the giver, fulfil the desire of one who wishes to give [but cannot give], fulfil the desires of sacrificers by doing as I have said.

R̥g-Veda 10.151.2

* *Śraddhā-sūktam*, Hymn of Faith, is begun here. *Śraddhā* (Faith), like *medha* (intuition), is deified in this hymn. Its 'seer' is a woman whose name also is *Śraddhā*.

1. *Śraddhā* is usually translated as 'faith'. It is not mere belief but the orientation of one's whole being to a higher goal. In his commentary on the *Muṇḍaka Upaniṣad* 2.1.7 Śamkara says: '*Śraddhā* is the mind-clarifying faith in the existence of the Supreme Reality with which all goal-oriented efforts are made.' Swami Vivek-

ananda has pointed out that it was the vedic concept of *Śraddhā* that changed into the concept of Bhakti in the post-vedic period.

2. *Bhaga*, as found in later devotional works like *Viṣṇupurana* and the *Bhāgavatam*, refers to the superhuman attributes of the Deity. In the *Taittirīya Upaniṣad* 1.4.3 a sage prays, 'O *Bhaga*, may you enter into me', where *bhaga*, according to Śamkara, means *Bhagavat*, the adorable Lord or Reality. Sāyaṇa's translation of *bhaga* as 'wealth' does not sound good.

ABOUT THIS ISSUE

This month's EDITORIAL discusses how the different dimensions of the human self can be harmonized and made to function as an integrated personality.

SEARCH FOR A NEW EDUCATIONAL POLICY IN INDIA is a thought provoking article which discusses the true aim of education, the defects of the present system of education, the general attitude of educated Indians, the importance of religious-cultural values and other vital issues with clarity and conviction. Its author Dr. Ardhendu Sekhar Ghosh, D. Sc, LL.B., after taking his doctorate from Sorbonne University, worked as a senior scientist at Bhabha

Atomic Research Centre, Bombay, and is now engaged in technical consultancy in the fields of chemicals and pollution control, besides being a member of several scientific societies.

Swami Chetanananda of the Vedanta Society of St. Louis, U.S.A., concludes his inspiring biographical sketch of GAURI-MA.

In GOD AND JUSTICE—GOOD AND EVIL Dr. Bruce Alan Southworth shows that no system of faith can be satisfying to the modern mind unless it shows some way of integrating evil and injustice into its framework. Rev. Bruce is Senior Minister at the Community Church of New York.

INTEGRATION OF THE SELF

(EDITORIAL)

In many parts of India people make a kind of sweetmeat known as *būndi lādu* (or *laddu*). It is usually made of globules of chickpea batter deep-fried, sweetened and pressed into a ball. On some festive occasion Ramu's mother was serving these lādus, which were almost the size of a tennis ball, to the members of her family. When she came to four-year-old Ramu she served him only a quarter of lādu, for she knew that the child would not be able to digest more than that. Ramu was, however, hurt at the 'injustice' done to him and went into a tantrum. His mother tried to pacify him by offering another quarter of the sweet, but the boy spurned it. Knowing that nothing short of a whole ball would satisfy him, his mother searched and found for him a small lādu. It was only one-fourth the normal size, but it was *whole* and Ramu,

now as pleased as Punch, accepted it with alacrity.

Little children may not have fully developed egos but they have a clear sense of the *whole*. Their view of the world is far more 'wholistic' than that of adults. In fact the main trend of development during childhood is towards the attainment of wholeness and fullness. But various social and cultural factors intervene and disturb this trend so much so that, by the time adolescence is reached, the personality will have undergone considerable disintegration, distortion and disorientation to life and reality.

Living as we do in a complex and rapidly changing world, and caught in a web of relationships, we are called upon to deal with a variety of objects, persons and events in everyday life. However, it is not the complexity of external situations

that is the real problem—these are not as complex as we take them to be—the real problem is the disorganized condition of our inner life. Says Abraham Maslow, 'My general thesis is that many of the communication difficulties between persons are the byproducts of communication barriers within the person.'¹

How can there be communication barriers *within* us? If there are several selves within, each with its own language or each working out of harmony with the others, there can arise communication difficulties within us. Such a situation indeed exists within us. The term 'self' here means a unit of life with its own closed-circuit organization, function and centre of control. The human personality is an aggregate of several such more or less autonomous units functioning as one organismic whole under the supervision of a transcendent principle of consciousness known as the Atman.

Three models of the self

The nature of this organization was studied in depth by the ancient Indian sages. Their studies led to the development of several structural-functional models of the self. One of these models is based on the view that human life consists of three *avasthās* or states known as the *jāgrat* or waking, *svapna* or dreaming and *susupti* or deep sleep, and that the self pulsates through these states. Accordingly, the self is also said to have three states known as *viśva*, *taijasa* and *prājna* which correspond respectively to the three states of life. Beyond these three states there is the transcendental fourth state in which the

self remains as the unconditioned *Ātman*. Each state of the self is not only different but is almost wholly unrelated to the other states in time and space. Of these only the first state (*viśva*) is under conscious control. This view has been presented with great clarity in the *Māṇḍūkya-upaniṣad*.

Another model of the self is based on the view that human personality has five levels each with a different function, and each representing a particular dimension of the self. The five functions are: 1. providing a physical basis to life, 2. all vital movements which interconnect the body and the mind, 3. all mental activities pertaining to knowledge of the external world, 4. self-awareness, 5. self-transcendence and experience of supreme bliss. According to the *Taittirīya-upaniṣad* each of these functions is carried out by a different self. This means that the human personality consists of five different selves which the Upaniṣad has named, in the above order: *annamaya-ātman*, *prāṇamaya-ātman*, *manomaya-ātman*, *vijñānamaya-ātman* and *ānandamaya-ātman*. Though these selves are all different, they are (unlike the waking, dreaming and deep-sleep selves) related to one another. Indeed, they represent five dimensions of one whole Self.

This view of the *Taittirīya-upaniṣad* underwent two modifications in later centuries after the rise of Advaita as a distinct school of philosophy. Śrī Śamkara in his commentary on the above Upaniṣad replaced the concept of five *ātmas* with the concept of five *kośas* or sheaths, which are products of *avidyā* or ignorance and act as the limiting adjuncts of one non-dual Self known as Brahman. According to him, the upaniṣadic text speaks of the five sheaths because 'its real intention is to reveal Brahman as the indwelling Self by following a process of eliminating the five sheaths, just as rice is extracted from the grain called *kodrava* that has many

1. Abraham H. Maslow, *The Farther Reaches of Human Nature* (New York: Esalen/Penguin, 1982) p. 149.

husks.² Though the word *kośa* is found in several Upaniṣads, including the *Taittirīya-upaniṣad*,³ the introduction of the concept of five *kośas* in this particular context seems to be Śamkara's own contribution. The *Taittirīya-upaniṣad* speaks not of five sheaths but of five selves, and this difference is quite significant. The dynamism, near autonomy and uniqueness of the body, Prāna, mind and other levels of personality are more clearly expressed by the word *ātman* than by the term *kośa*.

The *Taittirīya* concept of five selves underwent a second modification when attempts were made to correlate it with the earlier concept of three *avasthās* or states. Sadananda's *Vedānta-sāra*, for instance, identifies *viśva* with the consciousness permeating the sheath of *anna*, *taijasa* with the consciousness permeating the next three higher sheaths (*prāṇa*, *manas* and *vijñāna*) and *prājñā* with the consciousness permeating the sheath of *ānanda*.

The two models of self discussed above are Vedantic. A third model was developed by the Tantras. This is based on the principle that consciousness (*cit*) itself is power (*śakti*) and that the whole created universe is a manifestation of cosmic *cit-śakti*. The individual aspect of *cit-śakti* is known as *kuṇḍalini*. This means that *kuṇḍalini* itself is the *jivātman* or individual Self. When the Tantras speak of *kuṇḍalini* rising through six *cakras* or whorls, what is implied is that the unfolding of the Self

takes place in six stages. The six *cakras* are *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūraka*, *anāhata*, *viśuddha* and *ājñā*. At each *cakra* the individual Self manifests a different dimension. Above the six *cakras* is another centre known as the *sahasrāra*. It is not called a *cakra* because there the individual Self ceases to exist as a separate entity, having become one with the Supreme Self. Every *cakra*, represented as a lotus, is the mystic symbol of one dimension of the *jivātman*.

It may be mentioned here that during the last thirty years an immense amount of knowledge about the self has accumulated in the West, partly through inter-disciplinary research and partly through the introduction of various concepts from Zen, Tibetan Buddhism, Kabbalah and other religious traditions. As a result there now exists a bewildering profusion or confusion of technical terms, names, ideas and conceptual frameworks. Recently Ken Wilber has made a bold attempt to restore order by classifying the various conceptions regarding the self under some broad levels, each with its own sub-levels. Wilber's five main levels of the self are: 1. Pleromatic-uroboric 2. Typhonic 3. Egoic 4. Centauric 5. Transpersonal. In spite of their unfamiliar tone, these terms correspond respectively to the *annamaya* and the other *kośas* of vedanta.⁴

Need for integration of personality

We may adopt any one of these models of the self as a means of understanding ourselves. But what is really important is to be aware that the human personality is much more complex than what we usually take it to be and that many of the

2. अन्नमयादिभ्य आनन्दमयान्तेभ्य आत्मभ्योऽ-
भ्यन्तरतमं ब्रह्म विद्यया प्रत्यगात्मत्वेन
दिदर्शयिषु शास्त्रं अविद्याकृतपंचकोशापनयनेन
अनेकतुष-कोद्रव-वितुषीकरणेन तदन्तर्गततण्डु-
लान् प्रस्तौति . . .

Samkara, Commentary on *Taittirīya-upaniṣad* 2.2.1

3. cf ब्रह्मणः कोशोऽसि मेघया पिहितः ।

Taittirīya-upaniṣad 1.4.1

4. Ken Wilber, *The Atman Project* (Wheaton, Illinois: Quest Book/Theosophical Publishing House, 1982).

problems of life come from the disharmony among the different parts of personality. Our success in life—secular as well as spiritual—depends to a great extent on the degree of integration of personality we attain. In order to convince ourselves of the need for integration of personality it is necessary to know the problems created by inadequate integration.

The most obvious signs of inadequate integration may be found in the gross physical body which the Upanisad calls *annamaya-ātman*. The human body is not meant only for physical enjoyment, as the bodies of animals are, but for the realization of the higher values of life. As Kālidāsa has put it, 'For the practice of Dharma, the body is the primary means.'⁵ When this truth is forgotten and the body is either abused for pleasure or neglected for austerity, it becomes sick. In order to function normally the body needs the maintenance of a stable internal environment known as homeostasis which is the result of a perfect coordination of the workings and responses of all the parts of the body. Illness may be regarded as a disturbance in this homeostatic balance. This shows how important physical or physiological integration is. A sick body works out of harmony with the rest of the personality.

The next higher self is the *prāṇamaya-ātman*. Prāṇa is the vital force responsible for all life-activities, but, as a self, its chief function is to mediate between the mind and the physical body. On the one hand it regulates physiological activities and, on the other hand, it provides the power for the rise of thoughts in the mind. Most of the instinctual drives originate here, and it is quite possible that Freud's concept of 'id' corresponds to the Prāṇic

self.⁶ When Prāṇa works disharmoniously, it produces troubles in the body and the mind. Many of the emotional problems, especially lust and anger, are caused by the prāṇic self working out of harmony with the rest of the personality.

The mind, though deriving its motive power from Prāṇa, has its own independent functions like the classification and coordination of knowledge. Its most fundamental activity is abstraction-symbolization. A dog reacts to food or an enemy only when it can sense them and, if they are not present, it cannot 'think' about them. In order to think, the mind must be able to separate an experience from its object of experience and to represent the experience in the form of a sign or symbol; the first process is called abstraction and the second process is called symbolization. Only the human mind has these two powers which are behind every kind of language and art. The mind of man has been so much conditioned by language that he cannot think without words. Abstraction and symbolization are often carried so far that thoughts may have no relation with the actual world. This kind of conceptual delusion takes place when one reads stories, fables and novels or watches a film show. It may also occur even at other times in the course of everyday life and activity and, when it happens, the mind loses its integrity.

The mind is not a mechanical contrivance like a camera or a tape-recorder. It is a living entity, a person, self, the *manomaya-ātman*. This is what is popularly known as the ego. Desires, emotions and ideas

5. शरीरमाद्यं खलु धर्मसाधनम् ।

Kālidāsa, *Kumārasambhavam* 5.33

6. It also corresponds to what Jung called 'psychoid', a term originally applied by the German neo-vitalist Hans Driesch to the psychic factor which guides the growth of organisms. As Jung has shown, every human instinct has a physical pole and a mental pole.

and the roles played in society split mental life into different streams, and the ego identifies itself with each of them. This often gives rise to the impression that there are several egos in the same person. The ego of a teacher changes into father-ego and husband-ego when he reaches home and into citizen-ego when he reads the newspaper. Some psychologists therefore refer to the ego as 'ego-system'.

Apart from this, as Dr. Jung has shown, the ego reveals certain antipodal characteristics. Most, if not all, children reveal several bad traits which do not show up when they become adults. What happens to those undesirable childhood traits? According to Dr. Jung, they are not destroyed but owing to the influence of parents, teachers and other socializing agencies, they are repressed or pushed down into the unconscious where they continue to exist unnoticed. In their place the adult puts on several masks of good traits, that is, he pretends to be more virtuous than he really is. The repressed bad traits which work underground constitute the 'shadow' and the masks of virtue constitute the 'persona'. The ego may be taken as the sum total of these two.⁷

Normally a person refuses to accept his hidden lower self, the 'shadow'. He feels ashamed of it and may even hate it. In some people this self-hatred changes into hatred for other people. In some others self-hatred makes them punish themselves in various ways or seek various avenues of escapism.

Furthermore, the 'shadow' represents

7. It should be pointed out here that this is only a generalized statement. For Jung the ego is the centre of the conscious. Since the 'shadow' is in the unconscious, it does not belong to the ego. cf. Frieda Fordham, *An Introduction to Jung's Psychology* (Harmondsworth: Pelican/Penguin Books, 1973).

the past. If the past is bad, we want to forget it and 'turn over a new leaf'; if the past is glorious, we want to forget the present and live in a world of sweet memories. Both these ways create divisions in the personality. If we want to keep our personalities integrated, the only way is to integrate the past, good or bad, into the present.

The ego shows several other types of polarity like 'anima' (the feminine element in male ego) and 'animus' (the masculine element in female ego). The integration of all these diverse traits and parts into a clearly defined, mature, fully functioning ego is one of the most important and difficult tasks in human development.

Higher than the mind is the sheath of intuition known as *vijñāna*, also called *buddhi*, *dhī*, *hṛd* or *hṛdayam* (heart). One important point to note here is that what is called 'conscious' mind by western psychologists (corresponding to *manas*) is considered unconscious or sub-conscious in Indian psychology. *Buddhi* is the real conscious mind, according to Vedanta. Think of a river flowing at night with a lamp-post on its bank: except for a patch of light on it the river is not visible. The *buddhi* is like that patch of light; it alone has self-awareness; whereas, like the rest of the river, the ordinary mind is in a sub-conscious or unconscious state.⁸ In most people the *buddhi* is in an unawakened condition and the door to it remains closed. Hence they remain without Self-awareness most of the time, working mechanically, carried away by the impetuosity of instinctual drives, impulses, emotions, fancies and fantasies.

The *buddhi* is also the seat of will. Will is of two types: true and false. What is

8. Each self or *Kosa* (including the physical body) has its own mode of consciousness. So here unconsciousness means lack of self-awareness.

popularly known as will is nothing but the organization of some of the higher impulses and drives towards the achievement of success in some worldly enterprise. The false will, which the Gita calls *rājasika dhṛti*, is the power of the ego. True will is the power of the inner Self and comes into operation only after higher spiritual awakening. The Gita calls it *sāttvika dhṛti*.⁹ In the higher stages of meditation all lower impulses and emotions disappear and the mind becomes still like a luminous block of glass; then the true will alone operates, silently leading the soul Godward. When a person comes down from that higher state the true will continues to guide his actions which, as a result, becomes fully self-directed. The true will alone is free and it alone can effect the integration of the whole personality.

The self associated with the buddhi is the *vijñānamaya-ātman*, which is the *pratyagātman* or inner Self. It is the real core of our individuality and, as long as it remains unrealized, as long as we identify ourselves with the false self or ego, we remain estranged from our true being. This inner estrangement, called self-alienation, is one of the main causes of loss of identity and of meaning in modern life.

The *vijñānamaya* self is the highest limit of individuality. Beyond it the self assumes a cosmic dimension. It is at this level that the self experiences the unity of all beings in the Supreme Self, *Paramātman*. When this higher dimension is not realized, we feel alienated from our fellowbeings.

This higher universal Self is called

ānandamaya-ātman because it is the fountainhead of supreme bliss. Every lower self or *kośa* has its own type of joy, but all these fleeting joys are only particles trickling down from the Blissful Self.

Our discussion thus far has shown that though each segment of personality (self or *kośa*) has its own more or less autonomous functions, laws and needs, each is in fact a system consisting of different parts or aspects and therefore needs to be thoroughly integrated. Apart from this integration of each self, the personality as a whole needs integration. There are some basic principles involved in these processes of integration and to these we turn now.

Principles of integration

Integration is a principle which has assumed considerable importance in modern life. Manufacturing, bureaucracy, communication, transport, research and similar fields now consist of systems and subsystems of such sophistication and complexity that the orchestration of their functions has itself become an independent field employing advanced techniques of recording, monitoring and feedback. Modern factories, business establishments, administrative offices and research institutions are now being modelled on the principles of integration found in living organisms. As a result there has arisen a whole new set of disciplines like cybernetics, bionics, systems engineering, information theory and a new philosophy known as *General Systems Philosophy*.

They represent the application of the principles of integration in the external world. They have enabled the developed countries of the West to attain great material prosperity and military strength but have not enabled the people to lead an integrated life and enjoy lasting peace and fulfilment. The struggle to control the

⁹. धृत्या यथा धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

Gītā 18:33

external world only increases man's dependence on and bondage to the perishable objects of the world. Man can never attain true happiness and freedom without achieving full mastery over himself. The ancient law-giver Manu has expressed this truth in a famous dictum: 'All dependence is misery, all self-control is happiness.'¹⁰ Organization in the external world does not necessarily lead to organization in the inner world. The principles of integration of personality are to be discovered in one's own consciousness.

The term 'integration of personality' was popularized by the Swiss psychiatrist Carl G. Jung. By 'integration' he meant the establishment of a close rapport between the unconscious and conscious strata of mind (which he called the 'psyche'). In an integrated personality the unconscious, instead of acting as an enemy, as Freud believed it did, supports and cooperates with the conscious. Freud recognized three kinds of self: the id (the personification of instinctual drives), the ego (the controller) and the super-ego (the moral critic or conscience). But according to Jung most people do not have, other than the psyche and the ego, a well-developed 'self'. In his view the 'self' is an autonomous principle that comes into existence through a process of inner transformation and growth which he called 'individuation'. The 'self' is a centre that comes into existence at the borderland between the conscious and the unconscious integrating both. Only mature individuals succeed, after prolonged inner struggle, in developing the 'self'; and they alone can be said to have integrated personalities. It cannot be denied that Jung has provided some

valuable insights into the working of the unconscious and that his theory of integration has highlighted some unexplored aspects of mental life. Nevertheless, as a technique of holistic living, his theory of integration is quite inadequate and incomplete because it deals with only one or two dimensions of personality.

It is only the Vedantic view of the self that takes into consideration all the dimensions of personality and has, with the help of yoga psychology, made a depth analysis of all of them and worked out a comprehensive scheme for the complete integration of personality. We have already discussed the Vedantic view of personality as consisting of five selves or sheaths. It is remarkable that the *Taittirīya-upaniṣad* while giving a detailed description of the five selves employs the imagery of a bird. Each self is depicted as a bird with a head (*śirah*), two wings (*pakṣah*), a body (*ātmā*) and a tail (*puccham*). This metaphor is very suggestive, for the delicately balanced, well-adapted and very mobile avian body clearly demonstrates some of the basic principles of morphological integration. If any part of the bird has a defect, it will not be able to fly. Similarly, if there is a defect in any part of the *kośa*, the self pertaining to it will not function properly. The suggestion of flying is appropriate, for just as a bird flies in the air, so does each self or *kośa* operate in a vaster field of infinite Reality known as Brahman. Corresponding to each *kośa* or dimension of individual self, there is a cosmic level of Brahman or infinite Self.

What are the Vedantic principles of integration of personality? These are found scattered in the Upaniṣads and books on yoga. Some of the important ones among these principles are reformulated below.

1. Every *kośa* or self has a specific

10. सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।

Manusmṛiti, 4.160

function in the overall harmony of the whole personality; it can function properly only when its basic needs are satisfied; and for the fulfilment of these basic needs each *kośa* must communicate freely with its cosmic universe. Food, water, air etc. needed for the body come from the physical universe of which it is a part. The individual Prāṇa is dependent on cosmic Prāṇa. The different kinds of knowledge needed for the development of the human mind come from the cosmic mind or *mahat*.

2. Each *kośa* or self has its own mode of expression or language. The genetic code may be taken as the language of protoplasm that constitutes the physical body. The cells of a tissue communicate among themselves and with those of other tissues through messages coded in messenger-RNA, neuro-transmitters, hormones, etc. The Prāṇic self has its own language. Other than nutritional deficiencies and diseases connected with the biochemistry of the body, many of the troubles of the body are caused by the malfunctioning of Prāṇa. By learning the language of Prāṇa each person should understand the workings of his own body.

3. Each *kośa* or self has its own centre of control. By manipulating this centre it is possible to regulate the working of that *kośa*. Western scientists regard the brain as the control centre for the physical body, whereas yogis regard it only as a relay station. The primary concern of yogis is Prāṇa. According to them, two main functions of Prāṇa, metabolism and reproduction, are controlled by the *Mūlādhāra* and *svādhiṣṭhāna* centres.¹¹

11. It may be of interest to note here that at an early stage in embryonic life known as the *gastrula*, the area known as *dorsal lip* or *primitive knot* (which corresponds to the base of the spine in the fully grown baby) is the centre for all important vital activities.

The next higher *cakra* known as *maṇipūṛaka* controls the production of speech; it is the centre which regulates the flow of *Prāṇa* into the mind and the rise of verbal ideas in the mind.

4. The overall harmony of personality is effected through hierarchical control. Each *kośa*-self can to some extent be controlled by the next higher *kośa*-self. The physiological activities of the body can be regulated by controlling Prāṇa, Prāṇa can be controlled by the mind and mind can be controlled by the *buddhi*.¹² Being the seat of the true will, the *buddhi* alone can act as the super-control room for the integration of the whole personality. The master-key to unlock the mysteries of lower *kośas* is hidden in the *buddhi* or *vijñānamaya kośa*.

5. The integration of the whole personality can be effected only through an integrative principle of life which is common to all the *kośas*. One such principle is *cit* or consciousness which permeates every part of the personality. The integration of personality calls for a total transformation of consciousness.

6. Lastly, integration of personality needs the holistic perception of a common goal or ideal. Very often we accept a high goal or ideal, say God-realization, after reading about it in books. Such a borrowed idea remains somewhere in the higher regions of the mind but the body, Prāṇa and lower mind, instead of accepting it, seek their own goals. This is the reason why spiritual aspirants find that a major portion of their everyday life has nothing to do with the spiritual ideal they have accepted. The true ideal capable of effecting the integration of the whole personality emerges out of the depths of

12. This hierarchical control is suggested in the *Gītā* 3.42, 43 and through the chariot metaphor in the *Katha-upaniṣad* 1.3.10

one's consciousness in the fullness of time. Such an ideal by its sheer power draws every part of the personality to it.

Two ways of integrating personality

We have to consider now how the integration of total personality can actually be achieved. We have seen that integration can be effected only on the basis of an integrative principle of life common to all the *kośa*-selves. Actually there are two such principles: Prāṇa and *cit* or consciousness. Accordingly, there are two ways of achieving integration: by controlling Prāṇa and by transforming consciousness.

The first path is followed by Haṭhayogis and some Tāntrik sects. Their aim is to gain full control over Prāṇa through a graded course of disciplines. Prāṇa is not restricted to the *prāṇamaya-kośa* alone; it is the fundamental life-force operating in all the *kośas*. The Haṭhayogis begin with the gross form of Prāṇa in the physical body and try to bring it under control through physical means such as postures (*āsana*), the six purificatory exercises called *śaṭkarma* (which include the washing of the alimentary canal from both ends and other similar processes), and some other practices known as *mudrā* and *bandha*. Next they try to integrate the Prāṇic self through Prāṇāyāma or breath-regulation. After this the practice of mental concentration known as Raja Yoga is taken up. Even here the basic idea is to raise Prāṇa to the level of Self-awareness which is what the awakening of *kuṇḍalini* really means.

The drawback of this approach is that it is a piecemeal attempt at integration. Many of those who follow it get stalled at the body level and thus fail to achieve full integration. Moreover, some of these physical exercises make the body so sensitive that any deviation from the rigid

routine may cause serious physical or mental disorders.

The second way of integration, based on the transformation of consciousness, is followed in the Vedānta. In the Upanisads Prāṇa is recognized as *satya*, the truth of life, but consciousness is recognized as a still higher principle, *satyasya satyam*, the 'Truth of truth'.¹³ In this path integration of personality is attempted from the topmost level, that is, from the Atman. The essential nature of Atman is Self-awareness. The lower three *kośa*-selves are controlled by Prāṇa and belong to the realm of the unconscious. That is why they often work out of harmony with the higher dimensions of the Self. This condition can be remedied and the lower selves integrated by extending the awareness of the Atman into them. No part of the personality should be left in the darkness of the unconscious; the entire personality should be illumined by the light of the Atman. This is the holistic method of personality integration taught in Vedānta.

The extension of the light of the Atman into lower sheaths may be done in two ways: either through self-effort or through self-surrender to God. The first method is stressed in Jñāna-mārga, the path of knowledge. Here consciousness is regarded as non-dual and the individual Self as one with the Infinite Self. The aspirant tries to maintain this awareness at all times, even while engaged in work, by holding on to his inner Self. By the constant practice of this interior witnessing, self-awareness percolates into every *kośa*-self and brings about overall harmony.

The other method, based on self-surrender, is stressed in the path of Bhakti. Here the Supreme Self is regarded as the Inner controller (*antaryāmin*) indwelling the individual Self. The lower levels of

¹³.Bṛhadāraṇyaka-upaniṣad 2.1.20

personality work out of harmony only because they have not been surrendered fully to the control of the Divine. Each *kośa*-self must be opened fully to the Divine; this is what surrender really means. It can be done through prayer, worship or meditation. When it is properly done, divine light and power pour into every part of the personality purifying, integrating and transforming it. Such a transformed individual feels that every life-activity in him is being impelled by the power of the Divine. The nature of this transformed awareness has been beautifully expressed by Dhruva in the *Bhāgavatam*. When the little boy had practised meditation for some time he realized the Lord as his Inner Controller. Then he opened his eyes and beheld the corporeal form of the Lord. But the first words that he uttered were an expression of his inner experience. He said: 'Salutations to you, omnipotent Lord, who, having entered my inner being, enliven through your will-power my dormant thoughts, my arms, feet, sense organs and Prāṇa.'¹⁴

The integrating plural 'we'

So far our discussion has centred on the individual. The integration of personality as an independent, fully functioning, creative individual is known as 'autonomy'. This autonomy is vitally necessary for every person to retain his identity, to actualize his creative potentialities to the fullest extent, to face the adverse conditions of life and to be self-reliant. But the sense of self-sufficiency that it may induce is

14. योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।

अन्याश्च हस्तचरणश्रवणत्वगादीन्
प्राणान् नमो भगवते पुरुषाय तुभ्यम् ॥

Bhāgavatam 4.9.6

a false one, for every human being is dependent on society for his basic needs. Nor is autonomy complete in itself, for the human self has a cosmic dimension which man shares with his fellow-men and, unless integration with one's fellow-men is achieved, an individual's life will remain incomplete. Above all, the unity of life manifests itself in the human heart as love and unselfishness which can find fulfilment only through integration with universal life.

This kind of social integration, sharing in universal life, is called 'homonomy'¹⁵. Autonomy and homonomy are complementary to each other. It is not possible to attain homonomy without attaining autonomy. People who lack integrated personalities cannot attain real integration with society. They will either surrender themselves to the herd and blindly follow other people or else will become a burden upon society.

From this it follows as a corollary that love for oneself and love for others are not mutually exclusive. Those who hate themselves can never truly love others. A higher form of love for oneself is necessary in order to understand the meaning of love for other people. False selflessness based on guilt and self-hatred is as unhealthy as selfishness. Selfishness and false unselfishness are found only in immature and unintegrated personalities. In truly mature and integrated people, especially saints and sages, a holy love for oneself and pure love for others are found united into a single striving with an undivided goal.

Whereas the selfish or egoistic person is obsessed with 'I' and gets alienated from other people, the falsely unselfish escapist

15. The term 'homonomy' was originally used by A. Angyal. See, *Farther Reaches of Human Nature* p. 157.

is obsessed with 'they' and gets alienated from himself. But the fully mature and awakened individual synthesizes the 'I' and the 'they' into a universal 'we' and frees himself from all forms of obsession and alienation. Negative terms such as 'unselfish' and 'selfless' can no longer be applied to him, for his whole outlook on life has become positive. Whatever he has or does is for the good of all people, and by his mere living he becomes a

blessing to his fellow-men. Such a fully integrated, liberated individual who lives for the good of the world has been described in the Gita as *sthitaprajña*.

The synthesis of 'I' and 'they' into universal 'we' is one of the highest points in the integration of personality. It is the result of a radical transformation of consciousness. Only through a transformation of consciousness can total integration of personality be achieved.

SEARCH FOR A NEW EDUCATIONAL POLICY IN INDIA

DR. ARDHENDU SEKHAR GHOSH

The present educational system in India was introduced by the British during the colonial rule. The characteristic feature of this system is that it is completely divorced from our national ethos and our rich cultural heritage. This heritage being based on spirituality and harmony in variety, stands for the development of a comprehensive view of life as interacting not only with the outer physical world, but also with the inner psychic.

The present system of education being modelled on the Western pattern has almost all the features common to the western technological culture, namely stark materialism, ostentatious consumerism, fragmented view of life, and so on, about which several western thinkers themselves are not very happy. Another point, which is usually slurred over, is that this system being totally alien to this country's cultural heritage, creates psychological problems, notably, ambivalence. For reasons to be elaborated later, educated Indians lack consistency in motives, and therefore, reveal incongruity and contradiction in their words, actions and thinking. This is

an additional malady with Indians, not usually found in an average educated westerner.

All patriotic leaders of pre-Independence days not only criticized this system of education but also took corrective steps to counteract its adverse effects. Vivekananda started the Ramakrishna Mission and Math, Tagore the Vishwa Bharati at Shantiniketan, and Gandhi his Ashramas at Wardha and Sabarmati. Gandhiji was very forthright in condemning the western system of education. He even advocated (during the non-cooperation days) boycotting universities and colleges, as these were the breeding grounds for the snobbery and slavish mentality prevalent in upper educated class.

After the Independence, we have had several educational reforms and a phenomenal increase in the number of universities and educational institutions. Despite all this, the Government announced in Parliament on January 17, 1985 that 'a new educational policy' would be formulated. This announcement ipso facto implies an admission of the failure

of the existing policy. The fate of the prestigious Radhakrishnan Commission and Kothari Commission is still fresh in our memory. Our experience over the last forty years prompts us to believe that unless education is made to conform to our national ethos and to our cultural heritage, no change or reform in the name of modernity and secularism is going to help us.

Aim of education

As pointed out by Swami Vivekananda, the main purpose of education is to bring out the inner divinity in man. To talk of divinity in this context may be objected to by some 'modern intellectuals' on the ground that this would amount to taking back this country to what is popularly known as 'religious fundamentalism'. For their enlightenment, however, let us point out that the Sanskrit equivalent of the word 'divinity' means 'illumination'. It is on the spark of divinity hidden in the inner-most core of every human heart that man's willing, thinking, feeling and other faculties depend for their function. The source of this inner illumination is unfortunately so deep in most of us that we are not even aware of its existence, what to speak of its utilization. A lively communion with this divinity in oneself can surely give one true wisdom and fulfilment.

For this inner development, a meaningful interaction with the outer physical environment is not only unavoidable but also desirable. Thus education should on the one side be linked with spiritual and cultural values and, on the other, be concerned with making a citizen capable and strong enough to face the vicissitudes of practical life and work ceaselessly for the improvement of its quality. It cannot obviously be an individual affair, but has

to be a social effort, since individual life is sustained by the collective.

In short, the educational policy should aim at bringing out the inner qualities of students, enabling the educated to maintain harmony between the different, and often conflicting facets of the personality, and at an integral development of the personality. Integral development is not possible if, for example, rationality be allowed to grow at the cost of emotion, or mental development encouraged ignoring physical development. In any case, for a meaningful discussion on education, the prevailing politico-economic philosophy of the country and its cultural background have to be taken into consideration.

Negative character of the current system

Swami Vivekananda warned us long time back about this negative education:

The education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education...is worse than death. The child is taken to the school, and...he learns...(among other negative things) that all the sacred books are lies! By the time he is sixteen, he is a mass of negation, lifeless and boneless....Every man of originality that has been produced has been educated elsewhere, and not in this country, or they have gone to the old universities once more to cleanse themselves of superstitions.¹

The situation has improved mighty little since Swamiji's time.

It is no wonder that many English educated Indians are able to show a high level of intellectual ability, but with no involvement in and little concern for

1. *The Complete Works of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1960) Vol. 3, p. 301

creativity, besides being alienated from the vast mass of common people.² The teaching, particularly at the university level, is imparted mostly through books based on the works of foreign authors. Hence the taught do not learn much about the original contributions made in this country independent of western influence, and therefore suffer from a sense of national inferiority complex. Science students, for example, learn more about early Greek contributions than about ancient Indian ones. Of course there are exceptions, and these exceptions are found among those who carry out extra-curricular studies. That Indian students do not in general feel proud of being Indians was pointed out by the late Prime Minister Indira Gandhi also in a meeting of educationists a few years ago.

Under the influence of one-sided subtle propaganda during their formative years, the educated men and women of India, instead of appreciating the basic tenets and essentials of their native culture,³ tend to

² M.S. Gore, 'Indian Youth, Processes of Socialization', *Vishwa Yuvak Kendra*, 1977, pp. 50-59

³ Indian culture and civilization embodying the ancient Indian wisdom have never been rooted only in other-worldliness, as some modern 'intellectuals' are trying to propagate. On the other hand, since they are based on spirituality and Dharma, they take a comprehensive and integral view of life, unlike the fragmented view typical of the modern western technological culture. The Indian emphasis on Dharma is not religious or ritualistic obsession. Dharma is the Law, law of each being, each grade of existence. This term is still used in this sense in several vernacular. For example, one says, 'it is the Dharma of fire to burn', 'The king's Dharma is to look after the subjects', and so on.

A distinction, however, need to be made between the basic tenets and essential features having perennial values and universal validity, and the outer forms, formalities, rituals etc. of a culture. The latter though of great importance, have limited range of applicability depending

despise them for the sake of adoring and admiring the outward glamour of foreign cultures. Whether we like it or not, those of us who are born and brought up in this country imbibe unconsciously both the good and bad cultural characteristics of this land and have them deeply ingrained in our personality. At the same time, another part of the personality builds up by imbibing alien values and cultural factors acquired through formal education in schools and colleges. These two parts of the personality, instead of being blended harmoniously, seem to be always in disharmony and conflict. In other words, through modern education not only we learn to disrespect our own native culture, but it also disturbs eventually our inner psychological poise, without our being aware of it. Educated Indians thus tend to develop ambivalence. No wonder the behaviour of such persons often turns out to be unexpectedly bizarre. Modern Indians belonging to the upper class are so schizophrenic that they have no qualms about accepting alien values and norms knowing fully well their absurdities. These contradictions in value system and behavioural pattern in the educated class give rise naturally to mistrust amongst different groups of people, thereby giving rise to social imbalance.⁴ This devastating consequence of negative education on every aspect of our national life is very much there for everybody to see.

We are afraid, it would perhaps be the

upon circumstances, such as, individual nature, time and place. The latter constitute the body, *corpus*, so to say, while the former the life within, *animus*. Both are inseparable in the case of a living culture. The moment, however, the *animus* is forgotten or ignored, decadence sets in naturally.

⁴ For a fuller treatment of the subject see S. K. Ganguly and A. S. Ghosh, *Relevance of our cultural heritage to modern India* (Bombay: Bharatiya Vidya Bhavan, 1983).

same educated class which is likely to become the greatest hindrance to the process of making our education conform to our national ethos and cultural heritage. This class, by virtue of its training, cannot but be biased in favour of the western technological culture. An index of its mental attitude was provided by the speeches made during the last election held in December 1984. Hardly anything worthwhile regarding education and cultural heritage was voiced by the politicians including those belonging to the opposition parties. Again, take the case of teachers who often agitate, justifiably though, for better service conditions. But we hardly hear of teachers starting any systematic movement for the reorientation or the improvement of the prevalent educational policy for the country.

There is, however, a saving feature. The bias referred to above is not only not natural, but fortunately also does not constitute a permanent feature of the Indian psyche. It is, moreover confined to a small, may be influential, section of people confined to urban areas. The problem of educational reform may not therefore prove to be intractable, provided the required political will is forthcoming. In this context, it may be relevant to recall what our Prime Minister Rajiv Gandhi reiterated in Parliament on January 23, 1985, 'We must build on our heritage of culture for the future. If culture is to survive, it must be alive. We will do everything to make it alive.'

Education and social leadership

Man by nature being gregarious, the quality of his life is determined to a large extent by the quality of social leadership. This leadership is normally provided by the educated class and intellectuals, since the common man looks naturally to them for guidance. This natural position of the

intellectuals in the social hierarchy has been recognized by our traditional culture. But if the quality of education and the quality of intellectual and moral training become poor, then leadership will go out of this class notwithstanding any advantage acquired by some of its members through heredity. This is exactly what has happened today: the de facto leadership has passed to moneyed people especially the *nouveau riche*. In this situation, money-power masquerades as the panacea for all social ills.

Today, the primary motivation for education, particularly higher education, is money-making. Degrees and diplomas are no more than admission tickets to secure jobs. Education thus turns out to be completely unsuitable for the development of a student's total personality, for the cultivation of the ability to live in harmony with the larger interest of society and, therefore, for the development of leadership qualities. No wonder that leaders of high calibre have become so scarce today.

It is not well known and widely appreciated that university education implies indebtedness to the common man, who provides the necessary support either by paying taxes or by supplying cheap labour to the society. (According to some calculations made in China before World War II, it needed thirty peasants to keep one man or woman in university.) Unless our university-educated men and women start learning to repay this indebtedness by considering themselves servants of the common people, how can the requisite leadership for the removal of poverty in this country arise?

Technological bias in the post-Independence era

How the outlines of the principles and policy chalked out earlier got modified after the Independence can be understood if we

visualize the politico-economic situation that started unfolding itself after the British left India. National leaders got for the first time almost unlimited control over the vast economic resources of the country and also political authority, which they had never experienced before. A huge balance of sterling, accumulated in favour of India during the War days, was handed over by the British, and additional foreign credits were readily forthcoming on easy terms. In these circumstances, it was perhaps thought expedient to accord priority to economic emancipation, since most of the problems that existed then were considered to have originated from our colossal poverty. The leaders therefore decided to modernize the country by importing large-scale foreign technology from the more developed countries of the West along with their modern economic concepts. This strategy got the support of almost all sections of English-educated people, except of course a few staunch Gandhians still surviving, Gandhiji himself having gone out of the picture by the time this strategy was given official patronage in the shape of Five-Year Plans.

Let us recall the fact that education did not figure prominently in the first Five-Year Plan. Subsequently, however, education did come into the picture but mainly as an aid to the creation of man-power resources required for the grandiose technological projects conceived and established entirely with foreign collaboration and assistance. If the primary concern of an educational programme be the successful implementation of certain economic and technological plans, then it has perforce to be in perfect tune with that particular economic and technological culture, which happened to be alien in the present case. Thus the national educational policy in the post-Independence era not only moved further away from its primary

purpose, namely, man-making, but also helped to nurture indifference to things indigenous. It just became instead a huge technical-training programme. While old universities were starving for funds, new technological institutes, centres of atomic, space and industrial research started coming up on a grand scale.

Two pertinent questions arise here: has the climate thereby created in the name of 'modernity' and 'science and technology' been really conducive to the fostering of true scientific temper?⁵ Has it served the cause of technology itself by eradicating poverty? An analysis of the main issues implied in these questions is attempted below, as they are very much relevant in the present context:

(a) It is often forgotten that science and technology, though closely related, are not the same. While science cannot do any harm to mankind, technology can do not only good but also great harm to mankind, nuclear warfare being a typical example. Since technology by itself cannot be made living and dynamic without the backing of basic sciences, the latter occupy a vital place in all technologically advanced countries of the West. That is perhaps the reason why there is a common tendency, especially in Third World countries, to club science with technology. In fact many 'scientists' in India use the term 'science' when they really mean technology.

As several Western authors⁶ have

5. Scientific temper should have at least the following ingredients: (1) Sincere quest for the knowledge of reality or truth; (2) Genuine desire to discover unifying ideas through theories and experiments behind the diversity of this phenomenal world; and (3) a truly objective attitude. This temper cannot come just by installing sophisticated apparatuses in a grand edifice. It has to be fostered and nurtured as a living plant or a growing child.

6. cf. Arthur Koestler, 'Physics and Metaphysics' in *Janus—a summing up* (London:

pointed out, most of the people who claim to be scientists are in reality technicians, being completely unaware of the philosophical, cultural and spiritual implications of modern scientific theories. Many of them actively support a system which is still based on the mechanistic fragmented world view, without seeing that science points beyond such a view, towards the oneness of the universe.

(b) The recent technological achievements of western countries have been so epoch-making that the modern technologist and his supporters have started thinking that they can change the course of Nature, without realizing that technology is concerned with no more than a part of Nature, only the outer physical. Out of their fragmented world view and short-sighted egoism, they have started undervaluing the traditional art of living based on Dharma,⁷ based on the laws of Nature. Nature consists not only of matter, but also of life, feeling, intellect, inner psychic planes and so on. It is through the current educational system that the obsession with western technological culture and consequent evils are spreading far and wide⁸.

Schumacher rightly says

When 'science for manipulation' is subordinated to wisdom i.e., 'science for understanding', it is a most valuable tool. But it cannot be so subordinated when wisdom disappears because people cease to be interested in its pursuit. This has been the history of western thought since Descartes. The old science—'Wisdom' of 'science for understanding'—was primarily directed

towards the sovereign good, i.e. the True, the Good and the Beautiful, the knowledge of which would bring both happiness and salvation. The new science was directed mainly towards material power, a tendency that has meanwhile developed to such lengths that the enhancement of political and economic power is now generally taken as the first purpose of, and main justification for, expending on scientific work.⁹

(c) The poor performance of Indian research laboratories is not a secret. The reported¹⁰ low output, despite the huge financial investment after the Independence, is attributed to the stronger attraction, often bordering on infatuation, in the Indian elite for the glamour of Western technological culture than for the inherent spirit of science.

(d) There are reports¹¹ showing that the introduction of large-scale foreign technology has frequently gone against the interest of our people in general. It has had a very very damaging effect especially on indigenous cottage industries. A sound technological base capable of standing on its own legs and of independent growth is yet to be seen in this country, despite our national sacrifice in the form of a huge foreign-exchange debt, continuously growing inflation eroding into the savings of common man, and so on. There is much force in the suggestion¹² that official and popular interest in India should be turned away from grandiose technological projects to the real needs of the common man,

9. E.F. Schumacher, *A Guide for the Perplexed* (London: Abacus Sphere Books, 1978) p. 66

10. See, B.V. Rangarao's article in *Science and Culture* (Calcutta: 1974) Vol. 40, p. 441.

11. cf. Proceedings of a Workshop held at Bangalore, reported by K. Seetharam, V. Shiva and J. Bandopadhyaya in *Science and Culture* (Calcutta 1981) Vol. 47, p. 234.

12. E.F. Schumacher, *Small is Beautiful* (London: Abacus Sphere Books, 1974) p. 156.

Pan Book Ltd., 1983) pp. 241-273

Fritjof Capra, *Tao of Physics* (London: Wildwood House, 1975) p. 324

Gary Zukav, *The Dancing Wu Li Masters* (New York: Bantam Books, 1980) p. 10

7. See footnote no. 3

8. For an incisive analysis of this issue see, Ivan D. Ilvich, *De-Schooling Society* (New York: Harper and Row, 1971).

especially the basic needs of food, clothing and shelter.

(e) India of today undoubtedly needs modern technology, particularly in the fields of energy, transport, communication etc., and also needs foreign collaboration for healthy growth. But, it has to be tailored to our own ingenuity and sense of cultural values. Anything foreign, unless properly assimilated, gives rise only to more problems. This is the reason why many management experts are now veering round to the viewpoint, which has been best expressed by the late Prime Minister Indira Gandhi: 'Only when one is firmly rooted in one's culture can one usefully take and profit from other cultures'.¹³

(f) A somewhat distorted understanding of history has given rise to a tendency to identify the introduction of the 'scientific method' in India with the advent of British rule. Modern Indians seem to have forgotten almost totally about the existence of a sufficiently developed scientific and technological knowledge in India from the earliest records of history.¹⁴ In regard to technology, contemporary records as late as of the eighteenth century show, inter

13. Quoted by Sham Lal, *The Times of India* (Bombay, Feb. 20, 1982).

14. The reader may refer to the following books:

Satya Prakash, *Founders of Sciences in Ancient India* (New Delhi: The Research Institute of Ancient Scientific Studies, 1965).

D. M. Bose, S. N. Sen and B. V. Subbarayappa, *A Concise History of Science in India* (New Delhi: Indian National Science Academy, 1971)

Dharmapal, *Indian Science and Technology in the 18th century—some contemporary European accounts* (Delhi: Impex India, 1971)

P. Ray, *History of Chemistry in Ancient and Medieval India* (Calcutta: Indian Chemical Society, 1956)

Debiprasad Chattopadhyaya (Ed.) *Studies in the History of Science in India* (Original authoritative works) (New Delhi: Editorial Enterprises, 1982)

alia: 'Ice making was common. Even surgery was practised. Inoculation against small pox was practised long before it became generally acceptable in Europe. Steel produced in India was considered by British as superior to that which they themselves manufactured.'¹⁵ The myth that scientific methods got created with modern science in Europe has contributed to the delegitimization and destruction of Indian traditional knowledge and technologies by assigning to them irrational, superstitious and mystical status. As pointed out in a workshop of professionals¹⁶ our traditional systems have been rich resources of appropriate science and technology, and it is an urgent research task to collect as much information as possible about the rationality of these systems before they are further lost.

Concluding remarks

There is no doubt that India is presently passing through a crisis the immensity of which is perhaps not perceivable on the surface. While the common problems of poverty, unemployment and illiteracy are too well known to need recounting, the subtler ones like cultural degradation and alienation often elude ordinary observation. Wisdom dictates that for the eradication of material poverty, cultural poverty needs to be given greater attention. This awareness has to be reflected in the educational system.

India and other Third World countries are greatly influenced by western technological achievements. However, an unbridled indiscriminate importation of foreign technology, not tailored to our ingenuity and cultural values, has done more harm than good.

Our present cultural decadence cannot

15. Dharmapal, *op. cit*

16. See footnote 11.

be stemmed just by importing alien cultures, isms and ideas, for the problem thereby gets all the more complicated by the creation of an incongenial environment. What is actually needed is a more natural and congenial cultural environment, which can be provided only by one's native culture and tradition, with which are bound intimately the natural disposition and ethos of the people.

It may be noted that the criticism ventilated in this paper is not directed so much against the contents of curricula, namely, learning of foreign languages including English, modern sciences, technology etc., in which topics we should certainly continue to take interest in all earnestness, in these days of technology and internationalism. All that is being underscored is that unless social education is made to conform to our national ethos and cultural heritage, no amount of reform in the name of 'modernity' and 'secularism' is going to help us. It is absolutely essential that an average modern Indian should learn to develop the vitally important emotional mooring in our native culture as expounded by our saints and seers. In any case, the ancient Indian wisdom founded on Dharma and spiritual values is not in disharmony with modern scientific temper, nor is pure science (as distinct from technology) which seeks truth and unity in diversity is anti-spiritual.

The aforesaid emotional rapport can grow only when modern Indians see for themselves what constitute the basic tenets and essential features of the native culture, by referring directly to the authoritative literature—especially the Upaniṣads, the Gita and the epics like the Rāmāyana and the Mahābhārata—instead of forming wrong and distorted opinions based on hearsay or on a superficial observation of the present degraded social conditions. Note that the truths and values enshrined

in this ancient literature are applicable to mankind as a whole, irrespective of the religion one cherishes. It is indeed a pity that because of an improper understanding of the term 'secularism', we are shy of imparting this knowledge to our school-going children and college-going youth. An exercise in familiarization with the ancient Indian literature will not lead to cultural regression; on the contrary, it will enable the educated to see the present-day problems in the correct historical perspective, and perhaps help clear much of the confusion prevailing in our society.

In spite of all the prevailing confusion, however, there is no reason to lose hope. Dharma and spiritual values have not yet disappeared completely from this land. Spirituality is still a living force here, though it has been eclipsed by other things. Every patriot-saint of recent times dreamt of reviving the spiritual ideal of the nation with greater vigour and vitality, not only for the benefit of this country, but eventually also for the whole world. We have still amongst us though few in number, true saints and sages moving about unostentatiously as ordinary folk. We have had great patriot-saints like Vivekananda, Tilak, Aurobindo, Gandhi and several others who raised high the banners of India's ancient culture in International forums, despite their English education. Note that all these great men have taken pains to remove the limitations of our alien educational system through extra-curricular efforts. Even now, there are people who are following their footsteps.

We have patriotic organizations, large and small, run by Sannyasins and by laity, wedded to the cause of spreading spiritual values. However, all such noble efforts seem to be getting mostly washed away by the fast spreading current of secular western educational system. There is hardly

any awareness about its evil effect even among the upper educated class. These are some of the reasons why it is felt that educational reform should be accorded the highest priority. If the overhauling of the whole system is impossible, at least a small step in the right direction, however difficult it may be from the politico-economic angle, would still perhaps be adequate at this stage.

They Lived with God

GAURI-MA

SWAMI CHETANANANDA

(Continued from the previous issue)

Once Sri Ramakrishna stood on the semi-circular verandah and called, 'O maya, please come.' Gauri-ma was astonished and asked the Master why he was calling for maya. Then he explained that the natural tendency of his mind was to soar to a very high realm, and it was hard to bring it down. He was calling for maya so that his mind would stay in a lower plane, making it possible for him to help his disciples. This shows what love the Master had for them. He used to send them to different temples of Dakshineswar or to the Panchavati for meditation. Over each one he kept a watchful eye, and if he observed that a disciple was performing too much austerity or fasting, he would say: 'Please eat your meals regularly and then practise your japa and meditation. The Divine Mother is not a stranger. She will not be angry if you eat first and then call on her. In this Kali yuga the human body cannot bear excessive austerities, and it is hard to practise spiritual disciplines if one's health is not good.' At the Master's behest, Gauri-ma

sometimes cooked food for the disciples whom she regarded as her own children.

One day Rakhal (later, Swami Brahmananda) was very hungry and mentioned it to the Master. At that time there were no restaurants or confectioneries in Dakshineswar. So the Master went to the bank of the Ganga and called loudly: 'Hello, Gaur-dasi! Please come. My Rakhal is hungry.' After a short time a boat became visible, coming from the direction of Calcutta. It anchored at the temple's ghat, and Balaram, Gauri-ma and others alighted from it. The Master found that they had brought with them some rasagollas (cheese balls soaked in syrup). He immediately called Rakhal: 'Come, Rakhal! They have brought rasagollas. Come and eat! Didn't you say you were hungry?' Rakhal was much embarrassed. He said to the Master, 'Sir, why are you talking about my hunger in front of others?' 'What does it matter?' said the Master. 'Since you are hungry, you should eat. What is the harm in saying so?'

The Master passed his days at Dakshineswar in various kinds of ecstatic moods. One day he was in samadhi in the rose garden, and his cloth became entangled in the thorny bushes. Gauri-ma found him and brought him back to his room. A couple of times she found the Master in ecstasy on the steps of the bathing ghat. Holy Mother and the disciples had to keep constant watch over the Master because he so often lost outward consciousness.

Gauri-ma was happy in Dakshineswar, but she had a desire to practise more austerities in a secluded place. The Master understood her intention; so he did not stop her. One day she left for Vrindaban. There she practised japa and meditation from sunrise to sunset for nine months. Meanwhile Sri Ramakrishna was preparing to end his divine play. A few days before he passed away on August 16, 1886, the Master talked about Gauri-ma: 'She was very close to me for such a long time, but now she won't see me anymore. I have a deep feeling for her.' Balaram wrote letters to Vrindaban inquiring about her, but no one knew where she was.

After the Master's passing away, Holy Mother, along with Lakshmi, M's wife, and Golap-ma and Swamis Yogananda, Abhedananda and Adbhutananda went on a pilgrimage. At the birthplace of Radha, near Vrindaban, Swami Yogananda by chance saw Gauri-ma seated in meditation. He did not disturb her but immediately brought the news to Holy Mother. The next day all went to see Gauri-ma. When she heard the sad news about the Master, she wept, holding Holy Mother. Both of them cried profusely then. Holy Mother told her that after the Master had passed away she had started to remove the bracelets from her arms and put on the traditional widow's garb when the Master

appeared before her and forbade her to do so. He told her to consult with Gaur-dasi. After listening to the story, Gauri-ma said, 'Mother, the Master is eternal and ever present and you are the goddess Lakshmi.' Then she further explained by quoting the Vaishnava Tantra that if one's husband is Kṛṣṇa, one could not be a widow.¹

From Vrindaban Gauri-ma again visited Gangotri, Jamunotri, Kedarnath, and Badrinath. She then returned to Calcutta and stayed with Balaram's family, where she had an attack of cholera. After recovering, her mother took her home, but again she became sick with a high fever. Since she was a nun and a wanderer by nature, she was very uncomfortable living with her family. As soon as she was

1. According to Gauri-ma's Bengali biography this incident happened at Vrindaban, but in *At Holy Mother's Feet* Holy Mother says this incident happened at Kamarpukur: 'When I was living at Kamarpukur after returning from Vrindaban (after the Master's passing away), people began to comment about this and that, and I was so afraid of what people would say that I took off my bangles. I used to wonder how I could possibly stay in a place where there was no Ganga; I wanted to bathe in the Ganga; I had always had this weakness. One day I saw the Master walking along the road in front of me, from the direction of Bhutir Khal. Behind him followed Naren, Baburam, Rakhal, and other disciples, crowds of them. A fountain of water gushed forth from near his feet and the waves flowed on ahead of him in a strong current! I said to myself, "Now I see that he is everything and the Ganga rises from his lotus feet." Quickly I broke off handfuls of hibiscus blossoms from the plant beside Raghuvir's house and offered them into the Ganga. Then the Master said to me: "Do not take off your bangles. Do you know the Vaiṣṇava Tantra (scripture)?" I answered, "What is the Vaiṣṇava Tantra? I do not know anything." He said, "Gaur-mani will arrive this evening; she will explain everything." Gaur-dasi really did come in that very afternoon and explained it all to me. From her I heard that one's husband is really pure consciousness'.

partially cured, she left for South India without telling anyone. There she visited Tirupati, Kanchi, Madura, Rameswar and Kanyakumari. At Rameswar she worshipped Lord Śiva with the water she had brought from Gangotri. After visiting some holy places of central India, she returned to Calcutta.

In 1894, Swami Vivekananda wrote from America to his brother disciples: 'If you want any good to come, just throw your ceremonials overboard and worship the Living God, the Man-God—every being that wears a human form—God in His universal as well as individual aspect... Spread ideas—go from village to village, from door to door—then only there will be real work... We want both men and women. There is no distinction of sex in the soul... Where is Gauri-ma? We want a thousand such mothers with that noble stirring spirit.'² In Vrindaban Holy Mother had also reminded Gauri-ma: 'The Master said that your life was meant for serving women—the living goddesses.'

Gauri-ma's twenty years of travel gave her firsthand knowledge of the Indian people, especially of women. At last she felt an inner urge to fulfil the mission which Sri Ramakrishna had designated for her. In 1894, she founded the Sri Sri Saradeshwari Ashrama for women on the bank of Ganga in Barrackpore, fourteen miles north of Calcutta. There were twenty-five members of the ashrama, and Gauri-ma trained them, following the ancient tradition of India. Everyone rose very early in the morning, bathed, and then practised japa and meditation. After that they did the household chores and studied under Gauri-ma's supervision. The ashrama was designed like a village, with thatched

huts surrounded by trees. There was no school building, so Gauri-ma held classes either under a tree or on the verandah of a thatched hut. Holy Mother once visited the ashrama and blessed Gauri-ma's pioneering work.

Referring to Gauri-ma's love and steadfast devotion to her Chosen Deity, the Holy Mother once said: 'It is amazing how Gaur-dasi has passed her life holding a stone image of the Lord.' Gauri-ma treated that image as her living husband. One afternoon she was trying to take a little nap, but she was restless. Then she remembered that she had not offered any milk to the Lord for lunch. As a result, his meal was not complete and he was not getting any sleep. Immediately she got up, brought a glass of milk to the shrine, and offered it to the Lord. Then she got some rest. On another occasion Gauri-ma was ill, so she offered some sweets and fruits instead of a regular meal to the Lord and went to bed early. At midnight she got up and went to the kitchen to make some luchis (fried bread) for the Lord. Hearing the sound of noise in the kitchen, a student rushed there. Gauri-ma explained with a smile, 'After a short sleep the Lord told me he was hungry, so I started cooking.' She was a mystic.

Although the ashrama was at Barrackpore, Gauri-ma had to depend on the financial help of the devotees at Calcutta. Because of this, in 1911 she transferred the ashrama to North Calcutta, to a place not far from Holy Mother's residence. Fifty dedicated women joined the ashrama, and three hundred girls received their education there. Gauri-ma had to raise funds, supervise the building construction, do household chores, and look after the training of the workers. Some of the direct disciples of the Master and some devotees helped her financially, but it was not enough. Once she organized a meeting

2. *The Complete Works of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1978) vol. 6, Pp. 264-5, 267, 285.

and invited judges and many distinguished people of Calcutta in order to explain to them the aims and objectives of the Saradeshwari Ashrama. She emphasized that education for women was essential for the revival of the society, and also reminded them of the ideals and contributions of the great women of ancient India. Gradually some generous and noble-minded people came forward to help her with her work. She also travelled to various parts of the country and lectured on the need for more women's education in India. She had a striking personality and the power to convince people. Above all, she had tremendous faith in the Master. Although she was just a penniless nun, this faith brought success.

It is a person's actions that make him great, not his name. Great people are few in this world, but truly Gauri-ma was one of them. Once Holy Mother said to a devotee about her: 'Gaur-dasi takes wonderful care of the girls at her ashrama. If anyone is ill, she does all her personal service herself. She never had to do these things before, but the Master is making her do them this time, this being her last birth.'

One morning in Calcutta, Gauri-ma went with some of her students to bathe in the Ganga. After arriving there she noticed that a girl was being carried away by the current of the river. Some people were watching the girl and lamenting, but they did nothing to rescue her. Gauri-ma scolded them, and then quickly tied her cloth around her waist and jumped into the water, saying 'Victory to the Divine Mother.' Her students knew that Gauri-ma could not swim, so they screamed. In the meantime two men also jumped into the water, and they rescued the girl. Fortunately Gauri-ma had not gone into deep water.

Gauri-ma would sometimes show a

rough exterior, but her heart was full of love and tenderness. Once a wealthy drunkard came to pay his respects to her, but she bluntly told him, 'I don't allow drunkards to touch my feet.' The man was hurt and said, 'You are the mother of everyone, so why are you reluctant to be the mother of a drunkard?' 'All right', answered Gauri-ma, 'if you give up drinking, I shall be your mother.' 'Then bless me, Mother,' said the drunkard. He bowed down to her and left. Later on, Gauri-ma came to know that he actually gave up drinking, changed his life-style, and became a devotee of God.

Even after establishing the school, Gauri-ma continued her pilgrimages to various parts of India. She met many interesting people and gathered much experience. When she was practising austerities at Triveni, in Allahabad a beautiful woman, wearing expensive clothes and jewellery, came to her one day and began to cry.

'Why are you crying?' asked Gauri-ma.

'Is there any hope for me, Mother?'

'What happened? Why are you so depressed?'

The woman described her sad life and moral lapses to Gauri-ma and then said, 'Please tell me how I can attain peace.'

Gauri-ma told her: 'The path of peace is extremely difficult. No one can tread on that path without shunning the cravings for worldly enjoyments. If you really want peace and bliss in your life, call on God. Don't look back. What has happened has happened. Forget it.'

After receiving some spiritual instructions from Gauri-ma, the woman threw her jewellery into the Jamuna, cut her long hair, put on an ordinary cloth, and left for Rishikesh to practise austerities. Many years later Gauri-ma met her again and was impressed by her transformation.

While in Gaya, Gauri-ma heard that

some women pilgrims were being harrassed by some rascal priests for money. The priests had even threatened the women that unless their demands were met they would not let them leave the city. Since Gauri-ma was very much respected there, she was able to meet the priests and convince them to allow her to talk to the pilgrims so that she could find a solution to the problem. Accordingly, the priests took her to the women and let her speak to them privately. One of the women asked Gauri-ma: 'Mother, you are a woman. If they capture you, how can you rescue us?' She replied with a smile: 'Who will capture me? Don't worry. God is with me and he will rescue you.' She then left, giving the priests the impression that she was going to get some money. Within a short time, however, Gauri-ma returned with a police officer whom she knew personally, and he rescued the women.

Gauri-ma was a brave woman herself, and she wanted to see this quality in other women. Some women devotees knew that she sometimes dressed as a wandering monk, in a long robe and turban, so one day, out of fun, they asked to see her in those clothes. Gauri-ma warned them that they would be frightened. Early one afternoon, Gauri-ma put on her robe and turban and, with the bamboo staff in her hand, appeared before those women when the men were away at work. Seeing a stranger in the inner apartment, the women screamed. Gauri-ma then disclosed her identity and scolded them: 'What is this? Why are you so afraid of a man? When you saw a stranger enter the inner apartment, why didn't you throw something at him instead of screaming? Isn't it possible for three women to push out one man? It's not enough for women to be good housewives. They must be strong and learn to protect themselves.'

One day in 1916, Gauri-ma went to visit Belur Math. Swami Brahmananda received her graciously and encouraged the monks to ask her about how she met the Master, and about her itinerant days and sadhana. One monk asked: 'We heard that when you left home you were a young girl, weren't you afraid to travel by yourself—and without any money?' Gauri-ma replied: 'My son, all fear is pertaining to the body. I had something with me so that no one could harm me.' Then she said in a firm tone, 'By the grace of the Master, I regard lustful persons as worms, and their place is always under the feet.'

Once when Mahatma Gandhi came to Calcutta, at the time of the noncooperation movement, Gauri-ma's disciple Raja Rao arranged for her to meet him at the home of Chittaranjan Das. Gandhiji was impressed when Gauri-ma talked to him in fluent Hindi, and he inquired about her activities. She spoke to him about *niṣkāma* karma (unselfish action) according to the *Bhagavad Gītā*, and mentioned the ideal of Sri Ramakrishna and Swami Vivekananda for the present age, 'Serve man as God'. She also explained to Gandhiji the importance of women's education in India. It was obvious that both Gandhiji and Chittaranjan Das were deeply impressed by her personality and dynamism; they warmly appreciated her work among women.

During Sri Ramakrishna's birth centenary celebration in 1936, Gauri-ma gave an address in Bengali which was broadcast on All India Radio. The following is a free translation:

Om. Salutations to Sri Ramakrishna.
Man forgets the duty of his life due to his inertia and his involvement with the petty matters of the world. Being infatuated by maya, he forgets God. Sri Ramakrishna was born in this age to awaken God-consciousness in the minds of

people. His centenary celebration is reminding mankind of the eternal truth—his life-giving message.

Whenever I think of Sri Ramakrishna, I picture him in my mind in samadhi at Dakshineswar, and I hear his melodious singing: 'O Mother, make me mad with Thy love! What need have I of knowledge or reason?' On this auspicious occasion, let us give up dry discussion and intellectual reasoning and enkindle within ourselves burning faith and complete surrender to God. Let us put into practice the immortal message of the Master. And let us pay our homage to that great woman, Sri Sarada Devi, who, through her austerity and self-sacrifice, helped her husband fulfil his mission.

Sri Ramakrishna was not only an ideal monk or a living-free soul, but was a devout follower of Śakti (divine power) and a great source of Śakti. His power is now spreading in all directions, and in his name various philanthropic institutions are coming into existence. His heart melted for the poor and the afflicted. Swami Vivekananda got the idea of worshipping the living gods (God in human form) from his Master, and he spread this idea all over the world. There is no end to what we can say about the divine life of Sri Ramakrishna. Language and expressions are inadequate to describe his infinite nature. Various faiths and sects and diversified ideas are mingled in him. There is no division, aversion, or friction in his ideal—there is only a great harmony and unity. Let us remember that great soul, Sri Ramakrishna, whose life was a blend of action, knowledge and devotion, and thereby purify ourselves.

Peace, Peace, Peace.

There is a saying, 'An organization succeeds, not because it is big, or because it is long established, but because there are people in it who live it, sleep it, dream it, and build future plans for it.' Gauri-ma put into practice this truth in her life. Following what the Master had asked her to do, she became one of the pioneers of education for women of modern India. She founded a beautiful educational institution according to the ancient ideals of India, and she trained the women of the ashrama, but all the while

she considered herself a 'maidservant of the ashrama.' Because she led such a pure, dedicated, and unostentatious life herself, she was a wonderful exemplar for her students. She used to tell them, 'Remember, the beauty of a woman is not enhanced through clothes and cosmetics, but through physical and mental purity.'

As Gauri-ma grew older, her body began failing, but she passed her days in various kinds of spiritual moods. One day she told two nuns, 'I shall go to Vrindaban, so don't cry for me.' At this time if anyone asked her any mundane question she told her or him: 'Don't talk to me about the world anymore. Talk only about the Master so that I will get joy and you will attain blessedness.' Neither attachment nor delusion nor fear of death could touch Gauri-ma. She was absorbed in the bliss of the Self.

On Monday, February 28, 1938, the day of Śivarātri (the spring festival of Lord Śiva), Gauri-ma announced, 'The Master is pulling the string.' In the afternoon she began to prepare herself for her final departure and asked her students to help her get dressed. She put on a silk sari and shawl, and a flower garland was placed around her neck. She indicated that her chariot was coming. That night she talked to her assistant, Durga Devi, about the forthcoming festival of the Master and advised her to follow the tradition.

The next morning, Tuesday, March 1, Gauri-ma handed over her beloved image of Visnu to Durga Devi, whom she had brought up with great care. Then she felt relieved; she was quite cheerful the whole day and talked frequently about the Master. That evening she uttered aloud three times, 'Guru Sri Ramakrishna,' and then started repeating her *iṣṭa mantra*

silently. At 8.15 Gauri-ma passed away. Her body was cremated the next day at the Cossipore cremation ground, where the body of her beloved Guru, Sri Ramakrishna, had also been cremated. (Concluded)

Faith for Today

GOD AND JUSTICE—GOOD AND EVIL

DR. BRUCE A. SOUTHWORTH

I hear and behold God in every object, yet understand God not in the least,
Nor do I understand who there can be more wonderful than myself.

Why should I wish to see God better than this day?

I see something of God each hour of the twenty-four and each moment then,

In the faces of men and women I see God, and in my own face in the glass,
I find letters from God dropped in the street—and everyone is signed by God's name,
And I leave them where they are, for I know that others will punctually come forever and ever.

Walt Whitman

I chose Walt Whitman for the reading here because he captures for me the sense of enthusiasm and joy I feel at being a part of this larger universe and creativity. This notion of God is entirely naturalistic and includes none of the hocus-pocus supernaturalism that dishonours human intelligence of this day and age.

Having affirmed this, having affirmed a reliable, trustworthy Source of Life and Love and Beauty based in a creative reality, the perennial human problem remains: How do we explain the reality of evil, hate, destruction and ugliness?

I do not wish to be too abstract about this reality which confronts the faithful conclusions of anyone who wrestles with the facts of life in all its tumble and grace. One of the searing images and experiences of our times is the assassination of John F. Kennedy. Million of Americans recall vividly the shock of learning of Kennedy's death: a wanton, senseless, ruthless act of murder. He was not a perfect man, nor a perfect President, but no God of justice would do such a thing, would He? Life is not fair.

What kind of world, if not cruel, is it if in our society—the greatest on the face of the earth—there are nine million unemployed, or thousands upon thousands of homeless, or millions who go hungry? I have in my mind the image of a raggedly dressed man who, barefoot in the middle of summer with the temperature approaching 100 degrees, is wrapping himself in a blanket. Obviously, I think to myself, this man has a lot of problems. It's crazy to hug a blanket around oneself in such weather. But, when I get closer, I see he has no shirt. The chill of winter no doubt lurks deep within the soul of someone who does not even have a shirt.

My own troubles are mild by comparison. Death is one of those curious evils of

the world. It is often ordinary. It is guaranteed. But so often we view the natural fact of death as evil. It is because we have the ability to love that we suffer the loss of loved ones. We also have imagination, a great gift, and yet this same ability enables us to project what things would have otherwise been like had some person lived. I think of my father who died thirteen years ago at the age of almost 57; I think of my wife's mother who died last August at the age of 69; Michael, our son of three months, will not have these two good people as grandparents. Because we love and because we can imagine possibilities no longer available, we rail against the natural event of death.

God's love for man is one of the fundamental religious questions for those of us growing up in the Judeo-Christian heritage of Western civilization. The familiar view is the old supernatural one of White Beard in the sky. Evil is rampant in the world: bigotry, racism, economic injustice and nuclear madness ... But somehow, ultimately, it is OK because God loves us.

The best I can say for that faith, and it borders on blind faith not a reasonable faith as far as I can tell, is that those who call it a mystery are right. I am one who agrees with the theologian Robert McAfee Brown who wrote a few years ago:

The deliberate murder of six million Jews, by those who were shaped by an ostensibly Christian culture, makes forever impossible some of our previous theological assertions about ... a universe in which all things work together for good There is little of past Christian theology that is credible in the presence of burning children.

Christianity has taken evil seriously but unfortunately has strained credulity by asserting that such evil of this magnitude can be and is redeemed by God's mysterious power.

I believe that we are the universe-come-to-consciousness, and only to the point that we care about such evils and are able to respond to life to prevent such future evils, does the universe care about or transform evil. Only through us does this happen. Albert Schweitzer's hospital in Lambarene had a sign that speaks to me about the kind of care to be found in the world; it said, 'Here in whatever hour you come, you will find light and help and human kindness.' Human kindness in a rather indifferent universe is what we see.

For a moment let's look also at the perspective of Eastern religions. In the West, evil is real, but God can overcome it and redeem it somehow, somewhere. In the East, the attitude toward evil is rather different; it is not so real; evil is an illusion in some schools of Eastern thought. For the Buddha, the first great truth was that life is full of suffering, but the ultimate answer which he offered was that the suffering was an illusion just as all of the phenomenal world is an illusion and transitory. The Buddha argued that life is out of joint, dislocated, and yet it need not be that way if we do certain things described in his Eightfold Path. We can be enlightened, fully awake, and the pain is ultimately dissolved in Nirvana.

Indian thought, Hindu and Buddhist, has almost infinite varieties and forms. It is a rich, complex tradition, and it is difficult to do any justice at all to it so briefly, but the basic outlook is one of denying pain by taking the larger perspective, a wider cosmological view. This wider view is highly speculative and speaks about reincarnation or the transmigration of souls and about karma, which asserts that much of what happens to us in life is a consequence of our own actions in previous lives. Therefore, any evil in our lives is in part a 'just desert' and in part a tool for refining the devel-

opment of our souls so that we can progress in the cycle of lives. If this view does not totally deny evil, it verges on explaining it away, or even justifying it. It runs the risk of blaming the victims—for example the six million Jews—for their own troubles.

This Eastern perspective in effect says that the universe does care about human souls but do not expect worldly events in one particular life-time to be important; this one is only one of perhaps an infinite number. Just as old Whitebeard seems outdated, so also does this view to me. Yet I acknowledge that this Eastern view cannot be disproved nor proved rationally or logically any more than my own naturalistic faith. My problem with it, nonetheless, is that the metaphysics is too speculative and that the attitude toward evil seems to me to be too disregarding of the profound evils we daily observe in our world.

The heart of the matter, as I see it, is that the universe is indifferent to human adventure, or cares only as much as we care. Albert Camus put it this way (and I believe he was not a gloomy existentialist but a man of great naturalistic faith): the universe treats humanity with benign indifference. Or, I would say, sweet indifference—sweet because there are powers of creativity we can harness. Although psychologically it may be profoundly comforting to believe that the universe loves us, I see no 'reasonable reason' for me personally to believe that. However, the universe does not have to love us like some kindly grandfather for us to love Life and to love the universe out of which we have arisen and come to consciousness.

At the same time, I should add that I do not believe that the universe is out to get us. I do not fully subscribe to a tragic view of life that would acknowledge the

triumph of evil over good in human affairs.

When we think about God, when we think about evil, we have to remember that we are meaning-makers: by our use of language, sign and symbol, we describe the universe as best we can. Having come this far, let me now define evil. Evil is whatever thwarts or limits creative good—whatever thwarts growth, love or beauty.

The source of evil is not some independent supernatural agent called the Devil or Mephistopheles or Beelzebub but some human response to events of Nature. Natural disasters and accidents are daily apparent and can be heart-rending. From the human standpoint, Nature is both cruel and gracious; it is both good and evil. But, over all, it appears that Nature and evolution have favoured the appearance of humanity. We do exist!

To move along quickly, Paul in the New Testament somewhere talks about fighting against the 'principalities and powers', and that is a language which makes sense to me. I do believe that there are thwarting powers, destructive powers, crippling powers at work in this world, and they arise usually in some form of inertia or entropy. Bureaucracies have a kind of complexity and size that can be detrimental. An economic system such as ours, which has so many benefits for so many people, also brain-washes most everyone into thinking this is the best way to continue, and we accept levels of unemployment or the reality of a permanent underclass without much concern. Ideologies such as racism can have a life of their own within a culture and be terribly destructive. There are 'principalities and powers' that arise out of human institutions and human thought and cannot necessarily be tied to one person or one cause as the source.

The reality of Evil is inescapable. In fact, we might argue it is necessary. That is, if we did not know the difference between good and evil, if we did not have feelings about good and evil, if we did not value some things over others, if we could not discriminate and make judgements between ideas or between acts, then we really would not be human as we define it. We might be more like cows, or no different from a simple protozoan.

As long as we are thinking, valuing creatures there shall be evil because the universe is not designed simply to please us. But this observation does not and should not diminish our feelings of pain or outrage or hurt in the face of damage or cruelty. Too much stoicism is not healthy. Yet, it is honest to acknowledge the human condition, and without such an awareness of good and evil, we might as well be dead.

The concept of evil, in addition to being a fact of existence, in addition to arising in human institutions, and in addition to being an inextricable part of nature, remains at the core a human creation. Injustice arises out of what we do to one another.

I love the different ways in which humanity has identified the source of evil. Judeo-Christian tradition has seen evil and sinfulness in the human rebellion against God, and in the sin of pride.

The Buddha was concerned that we are asleep to the world and that we need to wake up. We need to be enlightened; we need to attend to the wonder of each moment and each person and attend to the beauty which surrounds us, and by confidence in the beauty overcome the sense of ugliness. It is what Alice Walker refers to in her novel *The Colour Purple* when she says that God gets angry whenever we see the colour purple in a field and we do not take notice. Norman

Cousins in a recent book talks about the human dilemma as one of being desensitized. He says, 'We are becoming casual about brutality. We have made our peace with violence.'

Islam has also pointed out human folly, and it describes original sin as forgetfulness. It is not that we do not know the difference between good and evil, but that we simply forget to do the good on a consistent, habitual basis. We get our priorities mixed up. We forget.

Scott Peck in his book *The Road Less Travelled* takes a slightly different view and says that our root problem is that we are lazy. Sometimes it appears to be too much trouble to do the right thing; to change ourselves or to change institutions or to change society requires work.

All of these—pride, dulled perception, forgetfulness, laziness and others—contribute to the ills of society and to the pain and suffering which we cause one another. We are the chief causes of human misery. Describing the situation in terms of my own liberal religious faith does not solve the dilemma and evil, but I do believe *a reasonable understanding of life and evil is imperative if we are to live with purpose and dignity.*

I have described a naturalistic God, a force for good, a creativity at work in the world which I choose to call God because this Source of Life and Love and Beauty is trustworthy—wherever it appears it is good—and it is a unifying and integrating principle. This I believe is a reasonable conclusion about the universe.

There are also in this world forces that limit or thwart creativity and mutuality, and such is evil. The universe itself is sweetly indifferent to humanity and certainly is not best characterized as a kindly old man who loves us. Although it is indifferent, we need not be indifferent to all Life around us. As far as I can conclude,

because of the Creative Force inherent in it, the universe is benign at worst and includes much joy at best.

However, the pains and suffering are real, and nature contains forces which we humans find troublesome and hurtful. Yet, the pains and suffering which exist and about which we can do something arise because of our own behaviour.

I was struck by the words of Andre Malraux in the opening page of his *Antimemoirs*. He tells of running into a long-time friend who for the past fifteen years had been a priest. Malraux asks his friend what he had learned in the last fifteen years of hearing confessions. The man thought carefully and then said he had learned two things:

'... First, people are much more unhappy than one imagines ... and then ...'

He raised his lumberjack's arms into the night full of stars:

'And then, the bottom of everything, is that grown-ups do not exist ...'

In the billions of years of this universe, our human nature is truly in its infancy. We are co-creators of this universe as we are the universe come to self-awareness. I believe in a Source of Life and Love and Beauty and that in order to grow up—and we have noble exemplars throughout history of saints and prophets and teachers who have been fully awake and alive and loving—in order to grow up we must harness the powers within, respond to the

colour purple and all beauty wherever it is, help create more Love in this world. As we do this, we shall grow up. We are co-mingled good and evil, but we can ally ourselves with the God of Life and Love and Beauty.

Finally, in my reading this week, I came across an incident which the more I thought about it, the more I realized was pregnant with meaning and a resounding challenge to us. It is a story about the great Pragmatist philosopher John Dewey who was sitting at home one day working on a mathematical theory when he started to feel water trickling down his neck. He knew that directly on the floor above him in his house was the bathroom, and he dashed up the stairs to find the cause of the problem.

Looking into the bathroom, he saw his son about ten years of age who had filled the bath-tub literally to overflowing and had created a lake for himself. On this sailed a fleet of sailboats, and the young boy was busily turning off the spigots with both hands.

He turned to his father as John Dewey opened the door, and the boy spoke to the philosopher severely saying, 'Don't scold me—get the mops!'

That's it. Instead of blaming someone else, let us get on with cleaning up the messes we create so that evil is contained and the good is established.

God is in all men, but all men are not in God, that is the reason why they suffer.

Sri Ramakrishna

SOCIOLOGY OF DEMOCRACY

A REVIEW-ARTICLE)

POLITICAL MAN: BY SEYMOUR MARTIN LIPSET. Published by Heinemann Publishers, 22 Bedford Square, London WC HB 3HH. 1983 Pp. xxi + 586, £6.50

The social instinct inherent in man has led him to forming associations of varying degrees of hierarchical complexity of which the State is the highest one. Thus if man is a social animal he is also a political animal. The State that the political man forms exists in the society—it is an essential part of the society. Thus understood, the political behaviour of man cannot be understood properly except with reference to its social context. In other words, politics has its *social* bases. As Prof. Lipset says 'The study of man in society cannot fruitfully be compartmentalized according to substantive concerns.' (p. ix) It is not enough to analyse a political phenomenon with reference to its political determinants alone; its social determinants must also be looked into. To treat the state and society—the political and social systems—as two organizations independent of each other is a mistaken perspective. If both *traditional* political science and sociology suffered from such an inadequate conceptualization of their main focus, the modern sociology of politics or political sociology has provided the much needed corrective.

Assuming such a premise, Aristotle, Marx and Machiavelli held the view that political systems must be analysed in terms of their social class structure. Writing in the fourth century B.C., Aristotle conceptualized a system of government as 'an organization of offices...distributed... according to the power which different classes possess.' Class analysis of politics led him to the conclusion that democracies

are most likely to occur in those societies where the middle class holding a moderate and sufficient property is more numerous than the rich classes. Machiavelli found a positive relationship between social egalitarianism and democratic politics: the more egalitarian a society, the greater the chances for a democratic polity. The class analysis of politics found its most articulate form in Karl Marx. Marx believed that industrialization in society inevitably led to the economic exploitation of workers. Their common sufferings gave rise to class consciousness among workers. In the class struggle that eventually ensues between the *new* proletariat class and the exploiting capitalist class, the former triumphs and, after a temporary dictatorship of their own, replaces capitalism with socialism, that is, the social ownership and control of the means of production and distribution of the material resources of the society on the basis of the principle: 'From each according to his ability to each according to his needs'.

As per the assumption of the Marxian theory of historical materialism the United States—the country with the most advanced capitalist development—should have undergone a proletarian revolution. But as Max Beer points out, 'The attitude of American Labour appeared to stand out as a living contradiction of the Marxian theory that the concentration of capitalist production, and attendant proletarianization of the masses was necessarily bound to lead to class struggles and the formation of an independent labour movement with socialist aims

and ends.¹ Far from leading to the proletarianization of the masses, industrialization and concentration of capitalist production changed the class structure of western societies to produce an enlarged middle class and a more affluent and secure working class. The enlargement of the middle class, the affluence and security of the working class, and the emergence of the Welfare State using its power to redistribute wealth and income have brought about a fundamental change in the mutual relationships of the former antagonists (the capitalists and the workers) in the most industrialized nations of the West. As Herbert Marcuse observes, 'In the capitalist world, there are still the basic classes (capitalists and workers)...but an overriding interest in the preservation and improvement of the industrial *status quo* unites the former antagonists in the most advanced areas of contemporary society.'²

'Communist revolutions have succeeded, of course,' observes Lipset, 'but invariably in pre-industrial, agrarian societies—in Tzarist Russia, in China, in Vietnam... Marx's most fundamental assumption has been totally refuted by history. Regimes identified as Socialist or Communist have come to power on the shoulders of the peasants of poor underdeveloped economies. Socialist revolutions have occurred—but they have not been Marx's revolution.'³ While Marx has been proved a false prophet and workers in the more industrialized nations, especially of the West, have become supporters rather than opponents of the democratic regimes (in the sense of their contributing towards the

stabilization of these societies), his assertion, as that of Aristotle, Machiavelli and of many others, that there is a relation between occupational position, socio-economic status and political orientation, remains valid as ever.

It is an undeniable fact that political democracy has become more pervasive in the post-war era. Among the social requisites for democracy economic development is regarded as paramount. It would not be an inappropriate generalization to hold that the wealthier a society, the greater the chances of its sustaining democracy. If, however, the wealth is concentrated in the hands of a few favoured elite at the cost of a large impoverished mass as in the case of the oil-rich Middle Eastern states, the result is likely to be oligarchy or tyranny rather than democracy. Wealth, therefore, must imply the lessening of economic disparities—the wide gap between the rich and the poor—and the more or less equitable distribution of wealth among the members of a society. There are, of course, some deviant cases of a poor society sustaining a democratic political system and a wealthy society having an autocratic one. India, for example, has been able to establish democracy on a foundation of persistent poverty, while an economically prosperous Argentina has done otherwise. Despite such divergencies, it can be asserted with confidence and with considerable statistical evidence that democracy is more likely to be successfully established in economically developed and egalitarian societies. That economic development is crucial for democracy can be seen further from the fact that such development independently affects the orientations conducive to democracy of its citizens and contributes positively towards belief in the legitimacy and effectiveness of a regime.

In all democratic countries a correlation is found between socio-economic status on

1. Max Beer, *Fifty Years of International Socialism* (London: Allen and Unwin, 1935), pp. 109-10. See *Political Man* p. 465

2. Herbert Marcuse, *One-Dimensional Man* (Boston: Beacon Press, 1964) pp. xii-xiii. See *Political Man* p. 467

3. *Political Man*, p. 468

the one hand, and political beliefs and voting preferences on the other. If the people belonging to the lower strata of society or the working class are generally found to be providing electoral support to authoritarian parties such as the Communist party, it is because of their own authoritarian propensities. Among the socio-psychological factors which predispose the working class towards authoritarianism, and therefore politically to communism, are lower education, lower economic security and a more cynical or distrustful life perspective. While the Marxists would take exception to such an observation, they should not be oblivious of the fact that Lenin himself characterized the lower classes in somewhat similar terms. He opined that the masses were 'slumbering, apathetic, hidebound, inert and dormant' and believed that in such characterization of the masses lay the special need of the leadership of the Communist Party.

To say that the working class is pre-disposed to authoritarianism is not to say however that such proclivities are peculiar to the working class only and that the other classes such as the middle class are free from authoritarian tendencies. But there is a difference in the political expressions of the working class authoritarianism and of the middle class authoritarianism. While politically, working class authoritarianism is communism, middle class authoritarianism is fascism. To quote Lipset, 'The clearest expression of middle class extremism is European fascism. Fascist parties found disproportionate support from segments of the middle class displaced or threatened by the emergence of centralized large-scale industry and growing power and status of organized labour. Oppressed by the developments fundamental to modern society, small entrepreneurs, small farm owners and other insecure

members of the middle class were particularly prone to mobilization by fascist movements opposing both big labour and big capital. These developments represented in part a revolt against modernity.'⁴

What is the prospect of fascism re-emerging as a threat to democracy? In the judgement of Lipset, 'Seemingly, efforts to revive right-wing extremist movements flounder because of the decline of their traditional social base...There seems little possibility that right-wing extremist parties will re-emerge as a major threat to the democratic process in developed countries in the absence of severe economic crises or major international challenges to national security.'⁵

The present society has outgrown the industrial society that Marx had conceived in his time. The main political feature of the industrial society was conflict between the bourgeoisie and the proletariat over the industrial and political citizenship of the latter and over the distribution of wealth and income. With the proletariat winning industrial and political citizenship and with the bourgeoisie accepting the Welfare State, there has been an erosion in *class-linked* politics in the *post-industrial* society. As Marcuse points out, the advanced industrial society (which, for want of better name may be called post-industrial), through its ability to sustain abundance and mass culture, no longer provides a basis for proletarian class-conscious politics. Change in the technological structure of the post-industrial society has brought about corresponding changes in the culture and values (such social development is congruent with the 'base' and 'superstructure' concepts of the Marxian theory of historical materialism). If the main concern of the industrial society was materialistic in nature, the

4. *Political Man*, p. 489

5. *Political Man*, pp. 502-3

main concern of the post-industrial society has been with non-economic or social issues, with the quality of life, with qualitative problems, with a new type of growth which is more qualitative than quantitative—in a word, it is *post-materialist* in nature.⁶

Along with the decline in class-conscious politics, there has been a decline as well in the ideological commitments of the main adversaries (capitalists and workers) in favour of a more pragmatic orientation in the post-industrial society. There is now, as Bottomore acknowledges, a large and growing area of social policy on which the main parties agree.⁷ Whatever disagreements are there are in the area of methods or over the ways and means of reaching the common goals. The rise of the Welfare State or 'mixed society' has revealed, as Arthur Schlesinger puts it, 'classical capitalism and classical socialism as nineteenth century doctrines... It is evident now, for example, that the choice between private and public means... is not a matter of religious principle ... It is simply a practical question as to which means can best achieve the desired end ... Indeed, I would suggest that we might well banish the words 'capitalism' and 'socialism' from intellectual discourse.'⁸

While much of this thesis on the end of ideology applies well to the advanced capitalist states of the West, especially to the United States, its applicability to the less developed nations 'whose social structures and processes of change resemble those of Europe during the Industrial Revolution' is open to question.

To sum up, the main problem with which the *Political Man* deals is democracy as a characteristic of social systems. In

specifying the sociological conditions that are associated with democracy and various political alternatives, Lipset has made a lasting contribution to socio-political studies. Those who ideologically believe otherwise and are dogmatic about their beliefs will find fault with some of Lipset's conclusions, especially on 'Working class authoritarianism' and 'End of ideology'. But to accuse Lipset of naivete and bias in the presentation of facts will be flying in the face of facts. A liberal democrat as he is, he has an open mind on the subject he has written about and has allowed facts, often with the help of carefully compiled statistical evidence from voting records and public opinion polls from around the world, to speak for themselves.

The appreciation of the book all over the world could be seen from the fact that the book has been translated into fifteen languages and, since its original publication in 1960, more than 250,000 copies of this volume have been sold. The extensive new material presented in the expanded and updated edition of the book is a contribution in its own right.

Indeed, Lipset's *Political Man* is a classic work just as Aristotle's *Politica* is.

Seymour Martin Lipset is Professor of Political Science and Sociology, and senior fellow of the Hoover Institution, Stanford University. He has been the George D. Markham Professor of Government and Sociology at Harvard University. Currently President of the American Political Science Association and forthcoming President of the Sociological Research Association, he has served as President of the International Society of Political Psychology and as Chairman of the section on Social and Economic Sciences of the American Association for the Advancement of Science. He was Vice-President of the Social Sciences of the American Academy of Arts and Sciences

6. *Political Man*, p. 517

7. *Political Man*, p. 538

8. Quoted in *Political Man*, p. 546

from 1968 to 1978. He is also a member of the National Academy of Sciences and the National Academy of Education. Among other awards, he has received the MacIver Prize, the Gunnar Myrdal Prize and the Tounsand-Harris Medal. He is author or co-author of fifteen books and monographs.

Heinemann, well-known all over the world for their educational and other publications, deserve the grateful praise of all politically conscious people for bringing out this book at a modest price.

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REVIEWS AND NOTICES

VEDANTA DARSHAN AND THE FUTURE OF MAN: BY DR. R.C. BADWE. Published by Bharatiya Vidya Bhavan, Kulapati Munshi Marg. Bombay 400 007. 1984. Pp. 96. Rs. 27

The Vedānta philosophy propounds the unity of total existence and treats all living beings as one with the ultimate Reality called Brahman. A follower of Advaita does not envy anybody. He neither cultivates enmity nor attachment towards others because he knows that in the last analysis he is one with them. Unselfish and all-embracing love is the essence of the existence and we are expected to realize this blissful nature of existence potentially present within everyone.

Sankarācārya, while expounding the Advaita doctrine embedded in the triple texts (the Upanisads, the *Vedānta Sūtras* and the *Bhagavadgītā*) has emphatically pointed out the futility of clinging to worldly objects and objectives. He propounded the unity of consciousness and declared the material layer of existence to be an appearance (*māyā*). In modern times Swami Vivekananda preached the brotherhood of mankind and the uplift of the downtrodden. He also cautioned mankind against the dangers of the indiscriminate application of science in life. The second half of the present century has become more aware of the dangers of technological expansion. The threat of nuclear disaster has shaken the foundations of global culture.

Dr. R. C. Badwe has in his book *Vedānta Darshan* made an attempt to study the impact of Vedanta on the Hindu mind to determine the role it can play in the age of science and technology. He is of the view that a philosophy of spirituality, as found in the Vedanta of

Sankara, is the only answer to the annihilation-bound scientific progress. As regards the application of this spirituality in practical life he feels that if world agencies like the United Nations could appoint a commission to assess the value of *kīrtana*, a popular method of expounding religious truths in India, some regulative measures could be evolved for the solution of present-day problems. He is hopeful of finding out a modified version of Kirtana for universal application which, in due course, could eradicate the ills prevalent in the minds of conflicting groups of people around the world. The application of Kirtana can lead us to a brighter and happier course of life.

The book is a thoughtful presentation of traditional philosophical speculation applied to a most important problem of present times. The work is inspiring and satisfying. It deserves wider publicity.

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THE IDEA OF THE INEXPRESSIBLE: BY DR. AMULYA RANJAN MOHAPATRA. Published by Cosmo Publications, 24-B Ansari Road, Daryaganj, New Delhi 110002. 1984. Pp. 175. Rs. 135

The attempt to express the inexpressible is perennial. Be it in Chinese painting or in the sublime nuances of Indian music, the effort to grasp the Unmanifest is remarkably uniform. One of the major Upanishads realized that the Real could not be designated as this (*neti neti*). The Buddhist tradition holds that an object cannot be positively described. All designations

are efforts to describe things *via negativa* (cf. the theory of *apoha*). Jaina thinkers maintain that the Real can be described only relatively (*syādvāda*) and in not more than Seven manners (*sapta-bhangi-nyaya*), whereas the object has innumerable aspects. In modern western philosophy Ludwig Wittgenstein clearly says that what we cannot speak about, we must consign to silence.

The problem of the inexpressible has been stated and discussed from time to time in various forums of human knowledge. In fact the entire phenomenon of language is in itself an attempt to express the inexpressible. In the religious realm a number of mystics have made whole-hearted efforts to present to us that which is ineffable or beyond our speech, mind and intellect (*yato vāco nivartante aprāpya manasā saha*).

Dr. A.R. Mohapatra has made a serious effort to analyse the idea of the inexpressible in different areas of philosophy, viz., religious language in Indian and Western traditions, ethical language, aesthetic language and philosophy of language. While using the general approach as well as the method of analysis, he has tried to study some of the causes of inexpressibility, namely, insufficient language and symbol, inadequate expression, non-sense and abstract ideas, emotive and subjective feeling, metaphysical and transcendental facts, mystical and aesthetic experience and the lack of clarity of thought and ideas.

Dealing with the Indian philosophical tradition, the author discusses the nature of religious language in Vedānta, Sūnyavāda, Nyāya-Vaisesika and Jaina systems. Amongst Western thinkers he singles out Plato, Paul Tillich and Wittgenstein for the analysis of inexpressible in religious language. The author treats Wittgenstein in rather greater detail and tries to reconstruct his (Wittgenstein's) thought in terms of its contents as well as the general structure of his arguments. The author firmly holds that the 'silence' (cf. *Tractatus*, 7) in Wittgenstein is not complete silence in the ordinary sense of not uttering anything. According to him Wittgenstein's doctrine of the inexpressible holds that which is really important cannot be said because of lack of clarity and the failure to understand the logic of our language. The author holds, in general, that the 'inexpressible' means inadequate expression or communication, and not complete silence. He also maintains that the idea of the 'inexpressible' is not inconsistent.

The work is virtually the first serious attempt to deal with the problem of the inexpressible, which is obviously one of the major issues in philosophy. The analysis of the subject made by the author provides a useful aid to understanding the issue. It also presents deeper insights into the problem and suggests further explorations in the area of analysis. The author deserves commendation for presenting his thesis in such a satisfactory manner.

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HAD SANKARA LIVED TODAY: By MATHURAM BHOOHALINGAM. Published by Affiliated East-West Press Pvt. Ltd., 8 East Super Tank Road, Madras 600 031. 1981. Pp. 117. Rs. 20

'In the modern world inspired by science and maintained by its ever-widening application to life,' says the author, 'the young would like to read more meaning into the teaching of Sankara.' But, the author feels, 'the doubts raised by Sankara are yet to be clarified.' In short, 'what would be the response' of Sankara's 'keen intellect and intuitive perception', 'were he to be faced with the entirely different world of today?'

The book is an attempt to answer this question and 'interpret' Sankara for us today. It adopts the form of an imaginary dialogue between two characters, Vidyā Sankara and the first person narrator, representing, obviously a later day version of Sankara and our present consciousness. Between them they thrash out the 'unresolved' issues: the nature of reality vis-a-vis māyā, the rationale of karma and renunciation, the nature of mythic, mystical consciousness, etc.

Though the ideas relating to these issues are presented cogently and fairly convincingly, the implicit arguments are often highly equivocal, if not totally untenable. For instance, it is rightly pointed out that Sankara's greatest achievement was to demonstrate by his personal example that 'through renunciation and sanyās, one could achieve a rationalized control over the instinctual urges.' This is held as equally true of Gandhi. But, it is suggested, that neither Sankara nor Gandhi 'can be an example for the ordinary man to follow.' The comparison is debatable for, even if one concedes that there is a grain of truth in claiming Sankara to be 'extraordinary', there is nothing that is out of the run in the case of Gandhi—at least the Gandhi who emerges from the *Autobiography*. Moreover,

'the ordinary man' is probably not what Śankara had in mind in regard to the issue of self-control vis-a-vis sanyās. Śankara seems to imply sanyās as a *graded* process resulting from a rigorous, precedent process of ethical striving. In effect, Śankara's ideas are not *sporadic*; they have a logic of a systemic *order* in which they figure as integral components of a progressive sequence of spiritual development. Isolating the ideas for autonomous, intensive discussion is viable, but to ignore the *order* of the ideas is to forget that in a comprehensive thinker such as Śankara, the *order of ideas* is more important, often, than the *ideas themselves*. Self-surrender is not recommended to the 'ordinary' man: it is a culmination of a series of precedent, preparatory steps, which have already transformed the 'ordinary' man into a 'seeker'.

Similarly, it is complained that Śankara has 'provided us with no guidance as to how he achieved illumination.' This is a question-begging statement because Śankara *did* give us clues—not specifically regarding himself, admittedly—both in his commentaries on the *prasthānatrayī* and independent manuals of Sadhana such as *Vivekachūḍāmaṇi* which are invaluable cognitive maps for attaining illumination. It is also surprising that Śankara is made to regret that 'he has not given enough allowance to the repercussions' of 'repressing our common reactions like anger, fear, failure, mutual hostility etc.' Moreover, the resurrected Śankara says that making this kind of repression, or even control, 'by giving up basic needs,' a 'necessary condition even for the' beginner is 'unfortunate.' Above all, the alter ego of Śankara says that 'if I had allowed' the play of the sexual impulse, 'a conflict might have ensued between the collective will to perpetuate the species and my individual will to survive as a person. In the process Śankara as you know him today would have been destroyed.' Finally, there are quite a few debatable, highly impressionistic statements such as 'No Hindu felt impelled to make the utmost of his life in the sense of contribution to the general good.'

Statements such as these make the book desultory and diffused in its discussion. In trying to contemporize Śankara the book succeeds only in distorting his philosophy in several ways.

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GRACE IN SAIVA SIDDHANTA (A Study of Tiruvarutpayan) BY DR. RAMA GHOSE. Published by Ashutosh Prakashan Sansthan, B-30/195, Ganga Tarang, Nagava, Varanasi 221 005. 1984. Pp. XV + 332. Rs. 100

Śaivism is both a religious system and a school of philosophy. As a religious system it is as old as Indian civilization, while as a school of philosophy it took shape during the early centuries of the Christian era. Śaivism consists of three main streams: Kashmir Śaivism of North India, Virasaivism of Karnataka and Śaiva-siddhānta of Tamil Nadu. All the three streams have in common several features especially a monistic view of Reality and acceptance of 36 categories. The author of the book under review has chosen for her study one particular aspect of Śaiva Siddhānta, namely, the doctrine of grace. As Dr. Sivaraman points out in his preface, the Śaiva Siddhānta has developed a unique doctrine of grace.

Though Śaiva Siddhānta accepts the authority of the Vedas its characteristic features are derived from the Śaiva Agamas, the 12 Tirumurais and the 14 Siddhānta treatises. The foundation of Śaiva Siddhānta was laid by the four 'great Acāryas': Appar, Tirujñāna Sambandhar, Sundarar and Mānikkavācagar. Its main edifice was built by the four 'junior Acāryas' known as Santānācaryas: Meykandar (who codified the main philosophical doctrines), Arulnandi (who explicated these basic doctrines), Maraijñāna Sambandhar and his disciple Umāpati Śivam. Out of the 14 Siddhānta treatises 8 were authored by Umāpati Śivam. Among these works of Umāpati, *Tiruvarutpayan* is famous for its literary beauty and for its clear exposition of the doctrine of grace. The title literally means 'The Fruit of Divine Grace' (*tiru* = Divine, *arul* = grace, *payan* = fruit). Dr. Rama Ghose has taken upon herself the difficult task of expounding this book as a part of her doctoral dissertation.

She has done it by dividing her work into two parts. The first part provides a general survey of the metaphysical and doctrinal aspects of grace, while the second part is a translation with a detailed commentary of *Tiruvarutpayan*.

In the first chapter of the first part the author traces the development of the concept of grace in Hinduism from the Vedas through the Upaniṣads and the Purānas. The second chapter is devoted to tracing the history of Śaiva

Siddhānta literature. The third chapter, entitled 'Grace in the World', deals with the Siddhānta view of God as grace and God's activity as bestowal of grace. The meaning of *līlā* (divine sport), the cosmic dance of Natarāja, the two theological formulations of immanent grace (*tirodhāna-sakti* and *arul-sakti*), the five-fold function of the Lord, the world as the manifestation of divine justice and love are also explained in this chapter. The fourth chapter discusses in detail the Śaiva Siddhānta way of reconciling evil with divine grace. Transcendental states of existence and transcendental grace form the subject of the fifth chapter which includes discussions on concepts like *karma-sāmya* (*irruvinai oppu* in Tamil) *mala-paripāka* (maturation of impurities) *sakti-nipāta* (infusion of power) and *dasakāryāni* (the ten stages or experiences on the path of salvation). Thus, in the first part Dr. Rama Ghose has outlined all the essential features of the Śaiva-Siddhānta doctrine of grace thereby preparing the reader thoroughly to appreciate the beauty and sweetness of Umāpati's masterly work *Tiruvarutpayan*.

The second part deals directly with *Tiruvarutpayan*. It is divided into ten chapters corresponding to the ten chapters of the original. Each chapter is preceded by a summary which is followed by the transliteration and translation of each verse and the author's detailed commentary on it.

In explaining the first couplet of the first chapter entitled *Patimudu nilai*, the author observes: 'Like the vowel 'A' (which is understood in every letter) the incomparable God abides in everything as knowledge pervasively.' While interpreting this couplet the author quotes the first couplet of *Tirukkural*: *akāra mudala eluttellām* and also *Bhagavad Gita* X. 33. She also observes that the significance of the letter 'a' is found in Sāyana Bhāṣya on 6th Khanda, 3rd Adhyāya of *Aitareya Aranyaka*.

The 19th couplet is translated as: 'To the

eye of an owl light itself is dense darkness. Such is the case with the souls who do not see the Lord'.

Couplet 29, the author translates as 'The darkness (*ānava*) may grow and increase, (but) the light (imparted by *māyā*) will disperse it. If it fails (to do so) then the darkness will never leave the soul.' Her explanation of the term '*onṛu*' in this verse is significant.

Commenting on the verse 32, the author observes: 'Umāpati in this verse asserts that like the sun (*arukkan*) which makes no discrimination in giving light, Grace also unreservedly bestows itself in the form of light (*per oliyay enkum*) and energizes (*perukkum*) the souls to actions (*nukarvinai*).'

While explaining the couplet 67, she says that when Grace, in full bloom, dawns on the soul, the impurities keep away from the path of the soul. The soul is then under the absolute influence of Grace.

The whole poem of Umāpati Śivam has been given in Tamil characters as an appendix followed by separate indexes of Sanskrit and Tamil words. Though an 'Errata' has been provided, there are some more errors in printing.

We have to appreciate the fact that Dr. Rama Ghose, born and brought up in North India and whose mother tongue is Bengali, took great pains to learn Tamil and devoted the best part of her student life to a study of a difficult Tamil devotional classic. It is obvious to all that she has understood the spirit of the work as well as the tradition and philosophy of Śaiva Siddhānta. Her exposition of *Tiruvarutpayan* is lucid and precise. It is to be noted that she got the best available guidance for this work from her teachers Dr. K. Sivaraman and Dr. T. B. Siddhalingaiah. But it was her sincerity and hard work that crowned her effort with success in a way which has perhaps few parallels.

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NEWS AND REPORTS

RAMAKRISHNA MISSION SEVASHRAMA LUCKNOW

REPORT FOR 1983-84

Religious and cultural: In the Sevashrama shrine daily puja and aratrika were performed

as usual. Ramnam and Shyamnam samkirtanas were held on Ekadashi, fullmoon and newmoon days. Discourses and lectures were given on Gita by the Secretary on Sundays. Birthdays of Sri Ramakrishna, Holy Mother and Swami Vivekananda were celebrated with special puja,

distribution of prasad and feeding of the poor. Durga puja and other festivals including Ramanavami, Janmashtami, Shivaratri, Christmas Eve etc. were observed with enthusiasm and solemnity.

Educational: A sum of Rs. 9,123.23 was given as scholarships and help to deserving students during the year 1983-84. Besides, pecuniary help amounting to Rs. 12,400.00 was also given to needy persons during the year under review. The Sevashrama Library, although it does not receive any grant from the State Government, added 422 books thereby bringing the total to 17,512 (26,284 issued) books on its shelves. The reading room received 14 dailies and 94 periodicals. The Text Book section of the Library has proved helpful in meeting the needs of students particularly those who cannot afford to purchase Text Books. Young readers of the lower age group evinced keen interest in the Children's section of the Library.

Medical: The special feature of The Vivekananda Polyclinic, a prominent medical centre of its kind in Uttar Pradesh, which started functioning in 1970, has been its emphasis on domiciliary and specialized treatment in its outpatients Departments which are open for eight hours on all working days and are fully equipped with Radiological, Pathological and other facilities including the attendance of specialists. The local population is provided with extensive modern diagnostic facilities and treatment of various diseases in these departments which maintain detailed records even for the outpatients. This means the 100 indoor beds are spared for those really deserving hospitalization.

The 24-hour Emergency Service Unit with four intensive care beds attended to 2946 cases referring 730 of them to the indoor wards. Functioning as an integral part of the Emergency Service, the Intensive Coronary Care Unit monitored 1014 cases forwarding 311 of them to the indoor wards for follow-up treatment and care.

During the year the following sections of the Polyclinic were functioning: Tubercular Chest Diseases, Non-Tubercular Chest Diseases including Cardiology, General Medicine including Gastro-intestinal Diseases, Paediatrics, General Surgery, Ear Nose Throat, Orthopaedics,

Pathology including Biochemistry, Radiology, Physical Medicine including Physiotherapy and Medical Gymnastics, Gynaecology, Maternity, Dentistry including Dental Prosthesis, Ophthalmology, Homoeopathy, Leprosy, Social Welfare and Patient Guide, Medical Records, Blood Transfusion unit, Ayurvedic dispensary, Emergency Services with ICC Unit forming an integral part.

The total number of outpatients treated during the year under review was 7,51,778, and the total number of inpatients admitted was 4,492. In all 2,31,034 (30.73%) patients were treated free of charge in the outdoor departments and 1,416 (31.52%) in the indoor wards.

Future Plans:

The proposal for starting a General Nurses Training Centre could not be implemented during the year. As the existing 1000 MA X-Ray machine has become old and as it is becoming increasingly difficult to get spare parts for it, the Sevashrama has decided to replace it with a KLINOSKOP MOTORIZED all position X-Ray Examination Table unit costing Rs. 1,54,341 and an Ultrasonic Scanner costing Rs. 3.48 lakhs. The State Government of U.P. have kindly sanctioned a part of the necessary funds. The Ophthalmic Department needs for the improvement of its diagnostic facilities a Synotophore and Slit-Lamp, the approximate costs of which are Rs. 20,500.00 and Rs. 12,070.00 respectively. The generous public are requested to contribute their mite towards this end and send their donations through a/c payee cheques or drafts drawn in favour of Ramakrishna Mission Sevashrama and addressed to the Secretary, Ramakrishna Mission Sevashrama, Vivekananda Puri, Chandganj, Lucknow 226007, U.P.

Construction of the Math buildings is still in progress. The monastery and the shrine now located in the Sevashrama building will be shifted to the new buildings as soon as they are ready. Efforts are on to raise funds for the construction of a new building for the Sevashrama Library, the work on which is to be taken up in very near future. The additional room thus gained would serve as residential quarters for the Polyclinic staff.

NOTES AND COMMENTS

Environment and Development

The Indian nation has been undergoing more than one form of awakening for some time. If the last century saw it awakening to the glories of its past ages, and if independence awakened its inherent strength, the present decade shows signs that the nation is slowly awakening to the importance of the country's natural environment. An insightful analytical survey of this new interest in the environment—virtually an Environmental Movement—was provided by Dr. Anil Agarwal, Director, Centre for Science and Environment, New Delhi, in his Fifth Vikram Sarabhai Memorial Lecture delivered in New Delhi on 13 August 1984 under the auspices of the Indian Council of Social Research and reported in the ICSSR's *News Letter* Vol. XV-1.

The steps taken by the Government for the conservation of the environment are impressive. There are massive schemes for afforestation; during the last four years 10,000 million seedlings are said to have been distributed or planted. There are new laws for the control of air and water pollution, for the protection of endangered species (the other day a man was sentenced in Chandigarh to six months' rigorous imprisonment for killing a peacock) and for the conservation of forests. Nearly 3 per cent of India's land mass is now under protected national parks and wildlife sanctuaries. But the main drawback of these activities and plans is that, points out Dr. Anil Agarwal, 'they do not appear to be based on a holistic understanding of the relationship between environment and the development process taking place in this country....They seem to be based on the belief that concern for the environment essentially means protecting and conserving it, partly from development programmes but mainly from the people themselves. There is little effort to modify the development process in a manner that will bring it in greater harmony with the needs of the people and with the need to maintain ecological balance, while increasing the productivity of our land, water and forest resources.'

Dr. Agarwal points out that there is a significant difference between developed countries and Third World countries in their approaches to the environment. In developed countries pollution is the major environmental problem and it is a by-product of development. But in the Third World pollution is not the major or the only environmental problem; the most serious problems are those arising out of the misuse of the natural resource base—soil, forests and water. 'The Third World today faces both an environment crisis and a development crisis, and both these crises seem to be intensifying and interacting to reinforce each other.' Furthermore—and this is the most vital point that Agarwal makes—'It is the poor who are affected the most by environmental destruction.' The poor are deprived of not only land and water but also biomass resources which are necessary to meet crucial household needs and also provide raw materials for traditional occupations and crafts.

This is the reason why the Chipko Movement in Kumaon and Garwal, the Appikko Movement in Karnataka, the Mitti Bachao Abhiyan and scores of similar movements have the active support of poor people. This growing understanding of the need to protect the environment *for the use of the poor people* is the most hopeful aspect of the new awakening.
