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“उत्तिष्ठ जाग्रत प्राप्य चरान्निबोधत ।”

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

THE JOURNEY'S END

*Somasya mā tavaśam vakṣyagṇe vahnim cakārtha vidathe yajadhyai,
Devān acchādīdyad yuñje adrim śamāye agne tanvam juṣasva.*

O restless Flame,
Art thou longing for a Soul
Strong to bear the rising gush of Immortality?

And thy choice has fallen on me,—
A Channel of thy Joy's limpid Stream,
As on the Path of a ceaseless Quest I strayed—
My Being an offering to the Unknown!

In an answering flash
It leaps to those Lights on high,
While the granite Will crushes its golden Ray.

And now, O quickened Flame,
Lap with thy eager tongues
The Delights of this quivering Frame
To hush it into the quiescence of the Void.

—*Gāthina Viśvāmitra (Rg-Veda, III. 1. 1.)*
(Translated by Anirvan)

CONVERSATIONS OF SWAMI VIJNANANANDA

SRI RAMAKRISHNA MATH, ALLAHABAD: WEDNESDAY, 18 FEBRUARY 1920

Several devotees had come to the Math and were seated near Swami Vijnanananda. The Swami was feeling much fatigued as he had gone out that day to visit the temple of 'Pandela' Mahadeva. Having had the Darshana of the great deity, the Swami was so full of divine bliss that he was totally unmindful of his physical fatigue. He was freely and happily conversing with the assembled devotees on various religious topics. Referring to his visit to the temple of 'Pandela' Mahadeva, the Swami said, 'Though I had said yesterday that I would be visiting the temple of "Pandela" Mahadeva, yet there was no great urge for it within me (at the time). I might not have gone at all but for the wonderful divine vision I had last night.' As he spoke these words, the Swami became overwhelmed with spiritual ecstasy and there was a perceptible modulation of voice due to emotion. After a pause, resuming very slowly, he said: 'The whole body, from head to foot, became completely saturated with spiritual light—that unique experience cannot be described in words; but I felt I was transported with intense joy. I could realize that Lord Shiva had showered His grace upon me. The Lord is omnipotent; the divine Mother is omnipotent.' The Swami became silent again for a while and then slowly resumed: 'The Lord does everything; He has become the king, and again He has become the subjects too. He is the virtuous man and He is also the thief. People (egotistically) cherish a sense of false pride when they boast that *they* do everything. But the Lord does everything according to His own choice—He does not await the pleasure or opinions of anybody. We are living because it is His will, and it is also due to His grace that we are able to repeat His name. If He so wills, we shall be no more this very moment. When this life itself is of the Lord,—

when our life as well as death depend on His will,—why then this useless attachment to the world? It is our duty to be His servants, to think of Him alone, to attend to His work, and to meditate on Him only. Whatever we do should be done as an offering at the feet of the divine Mother. Time, space, and causation are Her outward manifestations. Assuming the very form of the determinative faculty (*buddhirūpīnī*), She tells us what ought to be done. We have to do that and that only—(there is no alternative).

'When the Master (Sri Ramakrishna) was blessed with the vision of the divine Mother Kali, he thought within himself, "If this vision of mine has been true and genuine, then (as a test of that genuineness), may this big stone (before me) jump up thrice!" Immediately, what he thought actually happened. And seeing that, the Master was fully convinced of the genuineness of his vision. I heard about this incident from Swamiji (Swami Vivekananda) at Belur Math. I have heard also another remarkable incident regarding the Master: There is the temple of Nila Mahadeva at Bally (near Calcutta, opposite to Dakshineswar). On the auspicious day of *nīla-ṣaṣṭhi*, the Master went there, accompanied by Hridayanath (his nephew), to have Darshana of Lord Shiva. After finishing the Puja, he sat near the image of Shiva and looked intently at the flower that was placed on the head of the image. After a short while, he exclaimed, "O Hriday! Shiva's head is shaking; look! the flower (on the head) will drop down now; there, it is just going to fall". Hardly had the Master finished saying this when the flower fell down from Shiva's head. Everything about the Master is really marvellous! The *nīla-ṣaṣṭhi* celebrations of Nila Mahadeva can be said to be held successfully only when this particular flower drops down from the head

of the image. The Sannyasins taking part in the celebrations lead a very austere life for about a month before the day of the festival, particularly the one among them who acts as their chief spokesman. It is said that if, on this day, the flower on the head of Shiva does not fall down, then the chief Sannyasin sacrifices himself in the sacred fire. Whatever that be, as soon as the flower dropped down (that day), there began the celebrations with great eclat. I heard about this incident from a gentleman at Aligarh. I do not remember his name now.

'I perceived the grace of "Pandela" Mahadeva in that He did not let me feel any difficulty while going to or returning from the temple. I got the train as soon as I reached the station—at about 9-30 a.m. while going and at about 2 p.m. while returning. The temple of Mahadeva stands on the other side of the Ganga, nearly opposite to Shivakoti. It is about three or four miles from Kakaman station. On arrival at Kakaman, I went to the Ganga. Seeing that everyone was taking bath in the river, I followed suit. This was the first time I took bath in the Ganga again after nearly four years, i.e. after I had the last attack of blood-dysentery. Finishing my bath, I started walking on the sandy riverside. It was about noon, and in the scorching heat of the sun, the road seemed long and endless. I thought to myself, "O Lord, why are you so far away here?" But then I at once realized that it was my own fault—for,

"Pandela" Mahadeva had never asked me to go to Him! Any way, I reached the temple at last. Round about the temple, there were heaps of earth and stone-chips. On occasions when there are big crowds (of pilgrims), many people who find it difficult to enter the temple, make their offerings of sacred water to Mahadeva by taking Ganga water in receptacles made of earth and throwing them (from outside) at the image. There are four doors on the four sides of the temple, and inside (in the centre) there is a brick-built altar, about fifteen feet square. The mud and water had made the place slushy all over. After completing my worship of Mahadeva, with offerings, etc., I went to visit the temple of Hanumān nearby. From there I went to the temple of (Goddess) Pārvati, for it occurred to me that as my horoscopic name is "Parvati-charana", I should go and have Darshana of the feet (*carana*) of Parvati. After these visits to the temples, I returned by a different route. At one place, on the way, devotional music was being conducted, to the accompaniment of instruments; here and there some shops also were opened. I bought, for a pice, a "Rākhi" (or Rakshā—a piece of holy thread, generally tied round the wrist as a symbolic means of invoking divine protection).' Here, the Swami added humorously, 'If I could obtain Raksha (divine protection) and refuge under (the great God) Shiva by paying one pice (for the "Rakhi" thread), then why should I miss it? So I bought one.'

'Whatever thou doest, whatever thou eatest, whatever thou offerest in the sacrifice, whatever thou givest away, whatever austerity thou practicest, O son of Kunti, do that as an offering to Me.'

—*Bhagavad Gita*

THE IDEAL OF SOCIAL RECONSTRUCTION

BY THE EDITOR

'That society is the greatest where the highest truths become practical.'

—*Swami Vivekananda*

The march of humanity is doubtless an active and resolute process in which every succeeding moment of human life presents an advance over the preceding. No power, no interest, can permanently resist this growing impulse within man—an impulse which stems from the ever present divinity innate in him and which operates the mainsprings of life—that seeks to provide him with a drive towards the ultimate goal of life. Everyone, while doing his duties in life, is perforce, either consciously or unconsciously, going towards the same goal—the discovery of his innate divinity. The goal of the whole universe is that, for the universe is, at bottom, but one infinite existence. Out of diversities all are going towards this universal existence. Everybody knows this truth, though in varying degrees of intensity and application, and is willy-nilly working it out. This applies even to external nature—every atom is rushing towards that goal wherein it can attain completion and fulfilment of its own individuality through identity with a vaster and more permanent whole of which it feels it forms an integral part.

In all countries and ages, the family has been the natural sphere for man for achieving the ethical and social ideals which he holds to be dear and sacred. The value that man attaches to family prestige and social honour has always been a strong influence in regulating his moral conduct and making community life healthy. Man begins by making his home and the home ends by remaking him. The call of duty and obligation within the family circle exercises an ennobling influence on the individual by affording him the opportunity to extend his sense of personal identification

successively to his children, his more remote descendants, his social group, and to mankind as a whole. The inevitable process of mutual and harmonious adjustment within a family or brotherhood, on which depends the happiness and strength of its individual members, is in itself a training in self-restraint and self-sacrifice.

In every society, from the highest to the lowest and most primitive, family life, characterized by a high sense of responsibility, forms the framework on which society rests. Family devotion and domestic affection alike contribute to a very desirable rearrangement of the individual's scale of values and personality structure. Thus, in and through the household environment the individual learns almost his initial lesson in social reconstruction, viz. the subordination of self-interest to group-interest, without, at the same time, jeopardizing individual freedom and conscience. The extension of self-love and self-identification to those around with whom one feels close kinship, though unoften rising to the height of fanatical passion, makes it possible for him to develop that profound ethical and emotional refinement required of every efficient member of a stable social organization.

The social result of a philosophy of life based on and proceeding from extreme forms of individualism and hedonism cannot but prove deleterious in the long run. In a society where all the functions of life seem to be subordinated to an unholy competition for mere accumulation of wealth and the achievement of personal self-interest as opposed to the common good, social tensions and individual frustrations become inevitable. For, so long

as man is individualistic in outlook and sees himself and others as mere physical entities with sensual urges and inclinations, he will seek undue advantage over others, disregarding all concern for the welfare of the collective whole. Such a person, who thinks the body and the senses to be everything, being ignorant of the underlying Self (*ātman*), naturally believes that his chief happiness lies in sense-gratification and carnal satisfaction. Money-grabbing will occupy the most important place in his scheme of life and consequently he will not be able to see anything abnormal even in the reckless pursuit of his own self-interest. So, a social group in which the majority of people come under the sway of such a hedonistic pleasure-principle cannot but suffer from the evil effects of exploitation and persecution of the poor by the rich, the weak by the despotic, and the masses by the upper ten thousand. This callous neglect of the large mass of the less fortunate members of society by a small group of persons who have managed to seize upon and monopolize every form of special privilege is the direct consequence of an utter lack of enduring spiritual values and, on the other hand, an insensate emphasis on false values attaching to rank, wealth, and social position.

Every society has its characteristic view of life which, in its turn, conditions the stability and wholesomeness of the former. The non-spiritual view of life like that of the Asura King Virochana, which affirms that man is only a material and perishable being whose possibilities of enjoyment cease with death as the end of life, encourages the individual to grab and devour all pleasures without showing any the least concern for his fellow men. Consequently, society as a whole begins to venerate a false but alluring doctrine of mere self-indulgence and self-aggrandizement, often-times supported by a specious philosophy which says that the bodily self alone is to be worshipped, that the body alone is to be served, and that he who worships the ego and gratifies the senses, thereby fulfilling what are called his 'natural' desires and ambitions,

gains all that the world has to offer. It is also argued that in pursuing his personal interest and instinctual urges, every man furthers the common good of all, for the progress of the community is nothing but the sum total of the progress of the individuals. Ideals based on such a non-spiritual and imperfect understanding of man and the universe cannot but vitiate family life, society, nations, and races. This can only lead to the wide prevalence of the law of the jungle and to the rule of might over right. It is, at best, 'civilized barbarity' which, if allowed to persist too long, will undermine the foundations of civilization itself.

Life is not limited by its material aspects only, and man does not live by bread alone. Life devoted to the satisfaction of mere instinctual urges and momentary pleasures is no better than bestiality, without any real human value. If life on earth is to become less weary and more fruitful than what it often is found to be, it is necessary to value and serve something other than mere 'life', some end which is eternal and impersonal, embodying the very essence of the content of human personality. History points out that not only individuals but societies also stand or fall by the greatness of life's ideals and values and the intensity with which they are pursued. The goal of life is God-realization, the super-sensuous perception of the one indivisible Truth which expresses itself in various forms. Man is not merely a physical or even a psychical entity. He is a spiritual personality—not a simple Mr. So-and-so but the Self or Atman which is omniscient, omnipotent, and omnipresent. Man is divine, though he is not always aware of it. All his thoughts, words, and deeds are but attempts, however imperfect and ineffective they be, at manifesting this inherent divinity by controlling nature, external and internal. The difference between man and man is not in kind but in degree, because everyone from the highest to the lowest is but an expression of the one Divinity, the infinite existence-knowledge-bliss that pervades every particle of the universe.

The individual ideal of life is the soul's

salvation, and the social ideal has naturally to reinforce and nourish the individual in his pursuit and, at the same time, enable him to regulate his freedom, wealth, and power in order to ensure stability and progress of society as a whole. This can be best achieved through the spiritual ideal of social reconstruction. Application of social sciences and economic nostrums has doubtless brought about revolutionary changes, but not without making confusion of ideals and values worse confounded. Moreover these changes have been but temporary and superficial in most cases, and have inspired little hope for the future stability of society. Reconstruction of society on the basis of a political ideology or economic pattern has been attempted in many parts of the world, not without success though, and the inevitable consequences have followed, much to the regret of the builders and organizers themselves. So long as man is attached to the life of the senses and seeks pleasure only as the supreme goal, there is every possibility of frustration, tension, and conflict in society. When the major objective of social organization fails to raise the individual to a new level by liberating the human spirit from the bonds of fleshy desires, social disequilibrium and the consequent cultural regression are unavoidable. Social frustration can hardly be alleviated in a society not based on spiritual foundations, as the finite sense-objects, however fascinating they may be, cannot satisfy the inherent craving of the soul.

The spiritual regeneration of the individual is the most important factor which no society can afford to ignore without facing great peril. Society is to the individual what fertile soil is to the plant. Development of character and integration of personality of the individual have to be accomplished in and through the ideals for which society stands and to which all its activities and functions are duly subordinated. A society based on non-spiritual ideals which put a premium on selfishness, competition, and individual pleasure-seeking is bound to disintegrate under its own weight, as there are, in it, inherent

causes for limitation and consequent destruction. Social groups which cherish pleasure and worldly success as the chief good in life, to the exclusion of the abiding human values, invariably idolize the primacy of power and wealth and thereby grow extremely violent and aggressive in their activities and functions. 'An acquisitive society with competition as the basis and force as the arbiter in cases of conflict,' says Dr. S. Radhakrishnan, 'where thought is superficial, art sentimental, and morals loose represents a civilization of power (*rajas*) and not of spirit (*sattva*) and so cannot endure. Spiritual reconstruction alone can save the world heading for a disaster.' (*Kalki or The Future of Civilization*).

Hence there can be no doubt in discerning minds as to the true ideal of social reconstruction. Society on a spiritual basis alone can serve the best interests of the individual and preserve whatever is great and valuable in civilization. Society must be so organized that it may present before the individual the highest and best ideals that are worth striving for in life. Man is divine, and society can help him, through its institutions, to develop his personality and manifest the divinity within in order not only to attain individual perfection (*ātmano mokṣa*) but also advance the welfare of all (*jagat-hita*). Injunctions (*vidhi*) and prohibitions (*niṣedha*) which restrict the individual's freedom within society are justified only if they lead to freedom on a higher level (*mokṣa*) where man realizes his essential unity with humanity. It should be the purpose of society to produce such spiritual giants who can convert the scorching heat of social tension and conflict into the soothing light of love and harmony and render to the large mass of their fellow men extraordinary love and service. The spiritual outlook on life makes for unity and love in human relationship. The individual's personality is sacred and is to be treated with due regard, notwithstanding his external attributes arising from caste, creed, or colour. On the other hand, the egocentric attitude, tainted by the desire for power, privilege, and

selfish gratification, separates man from man in the family, society, and nation.

The spiritual ideal is indispensable to right living. Man's sensuous outlook has to be transformed into the spiritual and therein lies the secret of his material as well as moral greatness. Life may be faced in two ways, which often assume two extreme positions: either as an affair of the moment, from the standpoint of the materialistic view that man is no better than a conglomeration of the physical body, mind, and the senses; or as a problem having a significance for eternity, from the standpoint of the spiritual world view that man is divine, the imperishable Atman, non-separate from the supreme Self existing in all. A society which subscribes to the former viewpoint naturally considers physical comfort and intellectual achievement as the primary objective of life. The feelings, thoughts, and activities of the individual belonging to such a society tend to be subordinated to a purely sensuous outlook on life. The objective of gaining the greatest amount of pleasure for oneself and for one's group creates the demand for exclusive rights and privileges, causing disharmony between haves and have-nots, between exploiters and the exploited. Lack of spiritual enlightenment and a living, active faith in the dignity and divinity of human personality results in a psychological vacuum within the body social, which is likely to fill itself up in a way that is detrimental to both the individual and society.

A balanced social order, ethically progressive, culturally advanced, and psychologically sound can be founded on principles and ideals which have sprung from the Vedantic philosophy of life. The Vedantic ideal is universal and all-inclusive, and, as such, brings out the best in the individual and enables him to live with his fellow men in perfect harmony and peace while assiduously pursuing his own avocation (*svadharma*) in life. A society, reconstructed on the Vedantic ideal of the divinity of man and the unity of existence necessarily reaches the high watermark of civilization. When an individual,

inspired by the spiritual outlook on life, tries to manifest the divinity and perfection already in him by discharging his social duties and obligations, he can easily pave the way for elimination of fragmentation and frustration within and conflict, competition, and discrimination without. If man gives up his inordinate craving for things sensual and material, he will no longer seek to profit at the expense of others. The love which he expended on himself is now extended and turned outwards upon his fellowmen.

Vedanta stands, above all, for universality, synthesis, and harmony. It is a most practical philosophy of infinite hope, strength, and life-affirmation. Vedanta, while recognizing inevitable differences between man and man on the relative plane proclaims the supreme equality and fraternity of all beings on a spiritual and divine (*paramārtha*) basis. But this divinity has to be manifested sooner or later. And it is best that social leaders emphasize this great Vedantic ideal of not only spiritual liberty, equality, and fraternity but also inherent divinity and sacredness of human personality. This lesson of universal brotherhood, of loving one's neighbour as oneself, has been inculcated by all religions. The Vedanta lays down the surest path for the social, moral, and spiritual progress of man and enjoins the performance of duties by which he gradually transcends his lower self and lives a higher and purer life and advances onward till his self merges in the universal Self. The duties which Vedanta enjoins have reference to the relation in which man stands to himself, to his kith and kin, to his community, to his country, to the whole of mankind, nay, to the whole universe as part of one infinite existence. True salvation, or to use a more appropriate expression, *mokṣa* (liberation from ignorance and bondage), consists in the complete realization of this identity, this spiritual world view.

A doubt is often expressed, saying, 'Does not this spiritual (*ergo* non-material and otherworldly) outlook on life clog secular activity and thwart ambition and progress, thus disturbing practical relations between man and

man in the ordinary workaday world?' This is a question which has been discussed and answered times without number since the dawn of life on earth. The Upanishads and the *Gita* have solved this momentous problem. The Tantras and the Puranas also have thrown considerable light on the subject, sufficient to disabuse the doubting mind of all such misconceptions and misjudgments regarding the supremacy of the spiritual ideal over all other ideals in life. Vedanta is far from being an abstraction merely meant for philosophical discourses and intellectual interpretation. It is intensely practical and can be most effectively carried out in everyday life, producing lasting harmony and satisfaction and giving the highest benefit to all—to the person who is bold enough to practice it as well as to others around him. Man understands the true significance of spiritual ideals only when he puts them into practical application in individual and collective life. Practical demonstration is the only condition for the establishment of a society on the basis of spiritual ideals.

The most outstanding feature of Indian civilization is its insistence on Dharma as the foundation of the social order. The principles

that regulate and guide man's functions in daily life and in his social relations are constituted by what is called Dharma—a word of protean significance. As Dr. S. Radhakrishnan observes: 'The basic principle of Dharma is the realization of the dignity of the human spirit which is the dwelling-place of the Supreme. . . . It is truth's embodiment in life, and the power to refashion our nature. . . . The principle of Dharma rouses us to a recognition of spiritual realities not by abstention from the world but by bringing to its life, its business (*artha*) and its pleasures (*kāma*), the controlling power of spiritual faith.' (*Religion and Society*). The ideal of social reconstruction should remind the builders of society, through its various aspects, that the ultimate Truth in man has to express itself in spiritual illumination and in extension of his sympathy across all barriers of caste and colour. And Vedanta can and does provide mankind with such an ideal which while it does not deprive man of the advantages of wholesome economic, social, and cultural institutions, enables him gradually to transcend his material limitations and realize his spiritual unity with the ultimate Reality in and through the brotherhood of man.

THE VEDIC RELIGION: A TWOFOLD WAY

THE WAY OF PROSPERITY AND THE WAY OF SUPREME GOOD: HOW THEY MEET

BY SWAMI SATPRAKASHANANDA

(Continued from the June issue)

X. THE HINDU VIEW OF SVADHARMA OR DUTY IN ACCORD WITH THE LAW OF ONE'S OWN BEING. HOW IT PROMOTES BOTH MATERIAL AND SPIRITUAL WELL-BEING. THE FOUR SOCIAL ORDERS BASED ON IT.

We have seen how virtue aligns the way of prosperity with the way of Supreme Good. The cultivation of virtue is as essential to material well-being as to spiritual unfoldment.

It is primarily the practice of virtue that enables the seeker of prosperity to enjoy life's blessings and also to realize their inherent deficiency and turn to something beyond, something that never fails, something that is flawless, limitless, free, pure, perfect, blissful. Virtue consists principally in the right performance of duties true to one's stage and sphere of life. As noted above, a man's duty should

always be in accord with the law of his own being. Duty determined by one's natural bent, capacity, and condition of life is called in Hindu scriptures 'Svadharma', one's own religion or mode of being.

Svadharma makes each man great in his own place. It promotes both individual and social growth. It calls forth the best in each person by preparing him for the social function for which he is naturally endowed. It brings about complete harmony between the individual and the social life. The individual and the society are interdependent. The growth of the society depends upon the growth of the individual and the growth of the individual upon the growth of the society. Human beings cannot live without mutual help, understanding, and sympathy. Unlike other living creatures, man is ever dependent on his fellow beings. He has to develop as a social being. He must fit into the social body as best as possible. In the interest of the society and in his own interest, every individual should be trained for those duties for which he has natural aptitude. In other words, a man's place in the society should be determined by his Svadharma.

In the Vedic view there are four principal types of men according to their inborn nature. Each type is fit for a particular social role, i.e. each has its Svadharma. So from the viewpoint of Svadharma there are four main classes of men in society. Sri Krishna declares: 'The fourfold social order has been created by Me according to the division of Guna (inborn nature determined by Guna) and Karma (duty)'.⁷⁷ The four social orders are: Brāhmana, Kshatriya, Vaishya, and Shudra. Some men are born with Sattva Guna predominant in them. Their religious tendencies are remarkable. They have innate faith in God. They love truth and virtues more than wealth and pleasures. They have natural aptitude for learning and knowledge. They can live the simplest life with the noblest ideal. They are fit to be trained as educators,

philosophers, and religious teachers. By living the religious life themselves they can guide others in the path of religion. Such are the Brahmanas. They represent the intellectual, the cultural, and the spiritual ideals of society. To be a Brahmana one must be Sāttvika by nature, receive the right kind of education, and also assume corresponding social duties. Similarly, each of the other three classes is also based on inborn nature, right training, and appropriate social function.

Next to the Brahmana are the Kshatriyas. In them Rajas prevails, with a mixture of Sattva. They are the heroic type. They understand moral principles better than spiritual truths. Uprightness, valour, nobility are their principal characteristics. They can sacrifice material interests, nay, even their lives, for the sake of truth and justice. They are ever ready to defend the virtuous and subdue the wicked. They are fit to be trained as rulers and warriors. No man is entitled to the use of arms unless he values truth more than his own life. No man has any right to take another's life in the name of justice, unless he can willingly give up his own life for its sake.

Thirdly, there are the Vaishyas. Rajas, with an alloy of Tamas, is predominant in them. They understand economic values more than the moral or the spiritual. To them life is of first importance. They are inclined to work for its preservation. They have the genius to produce and distribute the necessities and the comforts of life. They develop the material resources of a country. Rightly trained they take care of its agriculture, commerce, arts, industries, and banking.

Last of all, are the Shudras, in whom Tamas is preponderant. They do not have creative or inventive power. They lack in initiative. They need others' guidance. They have to be engaged in the service of the other three classes and trained for that end. They are usually the labourers.

The higher a class is the greater are its responsibility and spirit of sacrifice. The main activities and characteristics of the four classes are thus stated in the *Bhagavad Gita*, 'The

⁷⁷ *Bhagavad Gita*, IV. 13.

control of the mind and the senses, austerity, purity, forbearance, straightforwardness, knowledge, realization, faith,—these are the duties of a Brahmana, born of his own nature. Prowess, courage, fortitude, ability, dauntlessness in battle, generosity, sovereignty—these are the duties of a Kshatriya, born of his own nature. Agriculture, cattle-rearing, and trade are the duties of a Vaishya, born of his own nature, and work consisting of service is the duty of a Shudra, born of his own nature.⁷⁸

Manu-Smṛti specifies the duties of the four classes as follows: 'Study and teaching, worship and guiding worship, making and receiving gifts—these are the duties ordained for the Brahmana. Protection of people, charity, worship, study, non-addictedness to sense-enjoyments—these are in brief the duties ordained for the Kshatriya. Preservation of cattle, charity, worship, study, commerce, money-lending, agriculture—these are the duties ordained for the Vaishya. Ungrudging service to the other three classes is the main duty prescribed for the Shudra.'⁷⁹

But the common duties of all the classes, as stated in the *Bhāgavata*, are non-injury, truthfulness, non-stealing, restraint of lust, anger, and greed, and endeavour to do what is agreeable and beneficial to all beings.⁸⁰

The practice of Svadharma conduces to both outer and inner development of man. There is no better way of combining the two. By its observance he can secure material welfare while growing spiritually. Any deviation from it hampers man's natural course of evolution and is therefore hazardous. So Sri Krishna warns Arjuna and through him whole humanity: 'Better is one's Dharma, though imperfectly performed, than the Dharma of another well performed. Better is death in the doing of one's own Dharma, the Dharma of another is perilous.'⁸¹ Arjuna was a Kshatriya. As a member of the ruling class it was his Svadharma to uphold justice, to

quell the aggressors, to fight for the right cause. With this end in view he had come to the battle-field. But the sight of his elders, relatives, friends, and countless other human beings ranged in battle-order, ready to kill one another, filled him with commiseration. He wanted to give up the fight, and even to retire from the world and live on alms like a Sannyāsin. Sri Krishna noticed it was only sentimentalism, delusion, and confusion of ideals, and not the spirit of renunciation, that prompted Arjuna to betake himself to such a course. By retiring from the world at this stage he would simply prove a false Sannyāsin, a hypocrite. Hence the note of warning.

A few more illustrations may be necessary to bring out the full import of Sri Krishna's lesson. Suppose a person who is a Vaishya by nature studies theology and becomes a preacher of religion. As commercial spirit is predominant in him, he will naturally seek material gain through his religious duties. He will not be able to practise what he preaches. Being untrue to himself he cannot minister to the spiritual needs of others. As a mere preacher he may have a success, but spiritually he will degrade. It will be better for him to give up the Brahmana's position and take up an occupation in keeping with his Vaishya tendencies. Even if it be so that, for lack of practice or sufficient training, he cannot do the latter work ably, still this will help him to take up the thread of his spiritual development.

Similarly, there is danger when a Kshatriya arrogates the position of a Brahmana, or a Vaishya the position of a Kshatriya. A Kshatriya will bring his combative spirit into the field of religion and look for contest in some form or other. When a Vaishya takes up arms he becomes a mercenary. He fights for material interests and not for truth and justice. This is why a war waged by commercial people always spells disaster to the world. It does not establish peace. One war leads to another. Because none of the belligerents, including those who are on the defensive, can stand for peace and justice as they profess.

⁷⁸ XVIII. 42-44.

⁷⁹ *Manu-Smṛti*, I. 88-91.

⁸⁰ *Bhāgavata*, XI. xvii. 21.

⁸¹ *Bhagavad Gita*, III. 35.

They care for material values rather than the moral.

As a spiritual discipline Svadharma has great significance. Anyone, whether a Brahmana, or a Kshatriya, or a Vaishya, or a Shudra, can reach the highest goal by its observance. With his inner progress, a person, a Vaishya for instance, has not necessarily to change his occupation for a higher one, i.e. for that of a Kshatriya or a Brahmana. He can perform his duties in the spirit of a Karma Yogi, as an offering to God, and continue to develop spiritually, no matter what social order he may belong to outwardly. In the practice of Karma Yoga, as we have seen, it is the mental attitude of the worker that counts rather than the nature of the work. With the inner transformation continuing, the aspirant, though there may not be any change in his outer activities or social rank, will gradually develop the spirit of renunciation and ultimately reach the goal. About the spiritual value of Svadharma Sri Krishna says: 'Man attains perfection by devotion to his duty. Hear from Me, O Arjuna, how perfection is attained by him who is devoted to his own duty: By worshipping Him from whom all beings proceed and by whom the whole universe is pervaded—by worshipping Him through the performance of duty a man attains perfection.'⁸² The truth of this is demonstrated by the fact that there have been mystics and saints from all classes of Hindu society, from the highest to the lowest. Some of the Vedic seers such as Kavasha, and Mahidasa, were Shudras by birth.⁸³ The *Mahābhārata* records the words of wisdom of a hunter-sage (Dharma Vyādha). In the *Rāmāyaṇa* there is the story of the scavenger-prince, Guhaka, who was a dear friend and devotee of Rama, an incarnation of God. The saint Kabir was a weaver, Ravidas a cobbler, Sena a barber, Nāmadeva a carder of cotton, and Tukaram a farmer,—to mention just a few out of numerous

instances. Among women also there have been numberless mystics and saints from the Vedic time up to the present age.

The fourfold classification according to Guna (inborn nature) and Karma (duty) applies to all humanity. There are these four types of men,—Brahmana, Kshatriya, Vaishya, and Shudra,—more or less, in all countries and in all races. But they do not form distinct classes everywhere. They exist mostly as individuals. It was in ancient India that the social order was founded strictly on the principle of Svadharma. References to all these four classes are found in the Vedic literature.⁸⁴ The present hereditary caste system among the Hindus is a degenerate form of the original social plan. It will be wise to remodel it on the old basis rather than demolish it. The Hindu doctrine of Karma traces the inborn nature of a child to its previous lives and not to heredity. In this view, parents' qualities, congenital or acquired, are not transmitted into the child. Parentage can indicate, but not determine, the child's nature. Good children are expected to be born of good parents on the ground that like attract the like. The difficulty of ascertaining a child's inborn nature made the social order dependent to a certain extent on birth. But the old system always stressed Guna and Karma, and not birthright. The *Bhāgavata* clearly states: 'The characteristics of each social order as described will alone determine what social order a person belongs to, according as they are manifest in him, even though he be born in a different order.'⁸⁵ In many cases persons born of Kshatriya families were elevated to Brahmana class or degraded to Vaishya or Shudra class according to their fitness.⁸⁶ Similarly, men born of Brahmana parents were degraded to other classes because of their incapacity to live as Brahmanas. By this process of elevation and degradation the

⁸⁴ *R̥g-Veda*, X. xc. 12; *Satapatha Brāhmaṇa*, V. 5. 4. 9.

⁸⁵ *Bhāgavata*, VII. xi. 35.

⁸⁶ *Vide Bhāgavata*, V. iv. 13; IX. ii. 9, 23; IX. xxi. 19, 20; and also *Viṣṇu Purāṇa*.

⁸² *Ibid.*, XVIII. 45, 46.

⁸³ *Vide Aitareya Brāhmaṇa*, II. 19; and *Kauṣītaki Brāhmaṇa*, XI. 3.

Hindu society maintained its true standard. As long as India was able to hold to the principle of Svadharma she was great both materially and spiritually. One can get glimpses of her material and spiritual greatness from her ancient literature and also from Greek, Chinese, and Arabian accounts. Clear traces of her cultural expansion are still to be found in the architecture, sculpture, paintings, literature, mathematics, medicine, metaphysics, and religion of most of the Asiatic countries including Oceanic islands.

But India's prosperity at the same time drew hordes of invading races from central and north-western Asia and even from far off Greece. For many centuries she had to fight against these aggressors. Some of them were repulsed. Some were able to enter the country as plunderers and went away with the booty. Some succeeded in getting a foothold in the soil of India and settled there. In course of time these were assimilated into the Hindu race. This happened long before the Mohammedan rule. When such races as the

Shakas, the Greeks, the Pahlavas, the Kushans, were included in Hindu society, the Hindus acknowledged their priests as Brahmanas and their ruling chiefs and warriors as Kshatriyas. In this way there arose within the Hindu social polity many different groups, each with rites and customs of its own; and various restrictions on inter-marriage and inter-dining prevailed among them to maintain their cultural distinctiveness. This is how the old social order gradually lost its original purity and flexibility and passing through many vicissitudes petrified into the present hereditary caste system. Prof. Radhakrishnan rightly observes: 'Caste was the Hindu answer to the challenge of society in which different races had to live together without merging into one.'⁸¹ Indeed, in weal and woe unity in diversity has been the dominant note of Hindu culture.

(To be continued)

⁸¹ *Eastern Religions and Western Thought* (2nd Ed.), p. 373. (Oxford University Press, London, 1940).

KALIKRISHNA AT THE BARANAGORE MONASTERY

BY SWAMI ATMASTHANANDA

Till then the children of Sri Ramakrishna could not overcome the great sense of void that came upon them after the Master had left his physical frame. No, they could not live separated from him. Distress made them restless. They had dedicated themselves wholly to the feet of the Master, and now they must feel that Sri Ramakrishna was still with them. They still depended on him to guide them through the new course of life they had adopted. In agony Swami Vivekananda went out as a pilgrim visiting holy places. Some others also followed him. The rest of the orphaned children of Sri Ramakrishna plunged themselves in intense spiritual prac-

tices at Baranagore. Description fails to paint their hardships and much more their anxiety to commune with the divine. In that dilapidated house at Baranagore, the disciples were accumulating the great power that was to usher in the spiritual renaissance of the nineteenth century. The Prophet of Dakshineswar had come, brought out the truth of all religions, and picked up his messenger and the associates quietly. The embodiment of purity and perfection that he was, it was not for the Master to present himself on the pulpit. Intense public activity was not suited to that life of absolute Divine communion. Naturally, therefore, Sri Ramakrishna was still an object

of adoration for the few, and nobody knew anything about Swami Vivekananda and much less about his brother-disciples. Nevertheless, the Divine Mission must be fulfilled. If at Dakshineswar the Master had lived his wonderful life of sādhanā and spiritual illumination, if at Cossipore he had dispelled all doubts from the minds of his children and passed on to them the sacred task of bringing in spiritual awakening among mankind, it was at Baranagore that he prepared his dear boys for his unfinished work and laid the foundation of the future Ramakrishna Brotherhood. How gloriously the band of young monks lived there in constant remembrance of the Master, striving with whole-souled devotion to follow the Ideal! How wonderful were those days, when in the pursuit of Truth, even the bare needs of the physical body were lost sight of! Indeed, the history of those Baranagore days gives the proud picture of a spiritual brotherhood and remains an inspiration to posterity. The present and future Ramakrishna Order of monks will ever remember Baranagore and those who formed the brotherhood with a feeling of profound esteem and indebtedness. Kalikrishna (Swami Virajananda) happens to be one of those blessed souls who had the rare privilege of sharing in that life. In recent years, he was the connecting link between the Baranagore Brotherhood and the present monks of the Ramakrishna Order.

Divine will works through hidden ways and secret springs. It works itself out naturally, without handicaps, and the culmination is ever assured. Trailokyanath Bose, Kalikrishna's father, a pious, large-hearted and popular physician of Calcutta, had a selected collection of books in his visitor's room. The very few books on the life and teachings of Sri Ramakrishna published by that time had their place there too. Temperamentally religious-minded Kalikrishna's eyes fell upon them and this was his first introduction to Sri Ramakrishna (1890). Already Kalikrishna and his friends, of whom Khagen (later Swami Vimalananda) was the leader, were practising sādhanā as appealed to them and were meeting

those whom they knew to be spiritual leaders. Thus their thirst for spiritual illumination increased by degrees every day, and at last Divine help came to them. Reading some placards in the streets of Calcutta, they learnt about the annual festivities to be held at Kankurgachi, under the leadership of Ramachandra Dutta, a lay disciple of Sri Ramakrishna. This attracted the young aspirants. They joined the festivities and acquainted themselves with Ram Babu, who was very kind and cordial to them. Ram Babu's magnetic personality became a source of great attraction, and Kalikrishna and his friends went to him frequently to hear the enchanting story of the Saint of Dakshineswar and his wonderful spiritual experiences. Kalikrishna and his friends thus became very intimate with Ram Babu and helped him in the management of the Kankurgachi Ashrama when occasion demanded. They were, thus, brought closer to the feet of the Master.

Sri Ramakrishna drew Kalikrishna and his friends nearer while they were studying in the F. A. class in the Ripon College. Mahendranath Gupta, popularly known as M., the Boswell of Sri Ramakrishna, was then working as a professor of English in that institution. Khagen (Swami Vimalananda), discovered that in a secluded room on the top floor of the College building M. used to hide himself and compile the *Gospel of Sri Ramakrishna*. Naturally, Kalikrishna was eager to come in close touch with him. In consultation with Khagen, he planned to meet him in his hour of contemplative work. Accordingly, one day they intruded upon his privacy, but, contrary to their apprehensions, they found that their reticent teacher received them very kindly. Understanding their interest in the life of the spirit and particularly their anxiety to know about Sri Ramakrishna, M. said, 'Look here, Sri Ramakrishna renounced lust and gold; therefore to understand Sri Ramakrishna rightly, one has to come in touch with those who have given up these. Go to Baranagore; there you will find his Sannyasin disciples who have renounced everything and have been

endeavouring to put into practice the ideals of the Master and to realize God'. He added, 'One should not meet a monk empty-handed; one should take at least a pennyworth of something'. And when they took leave, the professor further said, 'Let me know your impressions when you meet them'. These words touched the depth of Kalikrishna's heart. The subsequent events are best related in his own words.

'From now on we were waiting for an opportunity to go to the Math. One day (1891) during our College hours I discussed this with Khagen and said to him, "Well, let us start for Baranagore." No sooner said than done. Leaving our books in Khagen's house, we three—myself, Khagen and Kunja of Kankurgachi—started for Baranagore. Under the scorching sun, we had to walk four miles to reach there. When we arrived, it was 1 P.M. and we were naturally tired. On our way, we had purchased sweets worth five or six pice with the little allowance for our tiffin. The inmates of the monastery were resting in the hall—they were not sleeping. We took the dust of their feet and they received us very affectionately. They enquired from where we had come, how we had come to know about the Math, what we were doing, etc. At four o'clock the shrine room opened. We offered salutations there and took leave after having a little prasada. They invited us to come now and then and we agreed.

'There we were told that Swamiji (Swami Vivekananda) had left Baranagore six months ago for upper India. He had been travelling in those parts as an itinerant monk even before this. But he had to come back temporarily at the news of Balaram Babu's illness, to which the latter succumbed. Swamiji next returned to the Math only in 1897, after his triumphant tour of America.

'When we went to the Math we saw Sasi Maharaj (Swami Ramakrishnananda), Swami Shivananda, Old Gopal Da (Swami Advaitananda), Yogin Maharaj (Swami Yogananda), Niranjan Maharaj (Swami Niranjanananda), Latu Maharaj (Swami Adbhutananda), Khoka

Maharaj (Swami Subodhananda), Sarada Maharaj (Swami Trigunatitananda), and Daksha Maharaj (Swami Jnanananda). The atmosphere of the Math was so charming that we felt as if we were landed in an altogether different world. These Swamis with their strong and well-built bodies, their ochre robes, their simple ways of life, their pure, bright and joyful features, their sweet and frank behaviour, and the prevailing quiet and solemn mystic atmosphere in that dilapidated house deeply impressed us. Each of them appeared to us to be a living fire. We felt irresistibly attracted towards them and thereafter were always looking forward to opportunities of meeting them again. We used to visit Baranagore as often as we could. . . . Here we learnt that Sri Ramakrishna was above all dogmatism, that he had equal regard for all sects and faiths and enunciated through his own spiritual experiences the truth, "As many faiths, so many paths", and that his grand message was that of the harmony of all religions. We learnt that the Master's fundamental teaching to all seekers after Truth was "Renunciation—absolute renunciation of lust and gold" without which higher spiritual life and realization of God was impossible.'

Light kindles light. The touch of the children of Sri Ramakrishna at once captured the hearts of Kalikrishna and his friends, and they had an insight into religion in its true perspective. It dawned upon them that they must renounce in order to realize God. Kalikrishna and Khagen planned to run away to the Himalayas. Before finally going away, they thought it wise to strengthen their bodies a little. Accordingly they spent about a fortnight at Diamond Harbour in the house of a relation of Khagen. Returning from there they fixed a day, and were preparing themselves for the journey. Thinking that it might help them to strengthen their spirit of renunciation, on the night preceding the day of departure, they went to the Star Theatre to see Chaitanya Lila. And everything was settled. But that was not to be: Kalikrishna

was to dedicate himself at the feet of Sri Ramakrishna. It so happened that during the night, when everybody was fast asleep, a gentleman who was held in high regard for his religious and devoted life, knocked at the door of the room where Kalikrishna and Khagen were sleeping and said, 'I hear you are ready to renounce and run away? But I have just had a vision that this will harm you.' At this they were taken aback and abandoned the plan. They were now assured that close by at Baranagore they had seen genuine God-men and they must be with them. Attachments to other devotees yielded place to this new urge. Their thoughts were ever with Baranagore and the children of Sri Ramakrishna. Intimacy grew day by day till Kalikrishna joined the monastery.

Sasi Maharaj used to ask these boys about their studies saying, 'Do you come here to escape your studies?' He was a hard task-master to them. He would give them mathematical problems to work out. If they failed, they were not spared. He advised them to be attentive to their studies. As a matter of fact, Sasi Maharaj was a terror to them.

Kalikrishna was a very studious boy and never an idler. He never wasted his time in playing cards, etc., with his chums. Rather his pastime was to keep company with his mother. 'I was', said he, 'the recipient of good conduct prizes'. Naturally, he fared well in his class examinations. He was, however, weak in mathematics. Now, one day Sasi Maharaj caught hold of him and enquired about his studies. Kalikrishna said that he was strong in all subjects except mathematics, which he could by no means master, and that he feared he might get plucked in the next F. A. examination because of this deficiency. At this Sasi Maharaj said to him, 'Well, you will soon have your summer vacation. Come here and stay with us. I will coach you up in that subject in such a way that you will very easily get through the examination.' What could be more welcome to Kalikrishna? Enthusiastically he placed this suggestion before his father, who also agreed to it. Accordingly Kali-

krishna presented himself at the Baranagore monastery with his books as soon as his college was closed. Everybody there was pleased and Kalikrishna's happiness knew no bounds. But it is interesting to note what mathematics he learnt there. It was the mathematics of renunciation and service; in the company of those spiritual giants Kalikrishna entered into the deeper aspects of the spiritual life. The books he had carried with him were left untouched. His days were spent in the service of Sri Ramakrishna, and he found his greatest pleasure in attending upon his children. He was ever on the look-out for something to do for them and totally forgot the purpose of his visit. Strangely enough, Sasi Maharaj also never mentioned it. Happy days fly quickly. Kalikrishna did not know how he had spent the whole vacation in thus living the life of a Brahmacharin in the monastery. Did he know that here he had his first training of the monastic life? After this could he expect to live at home for any length of time? Unawares he was fashioning himself differently.

Now Kalikrishna must return home. But the very thought of going back was distressing. He burst into tears. The inmates of the monastery consoled him saying, 'There is nothing to be alarmed at, don't be so depressed; come here whenever convenient and you can stay with us occasionally'. Anyway, he had to face the situation and with a broken heart he returned home.

But Kalikrishna could no more pay attention to his studies, though he had to sit with his books and attend College lest he should annoy his father. He thought, 'What am I doing? What's the use of reading all these? It is all a waste of time. It will be much better if I can devote this time to prayer and meditation, and the mission of my life will be fulfilled if I can realize God.' These ideas haunted him so much that it became impossible for him to remain a student, and he began to pray or meditate secretly in his study till late hours of the night. Lest his father should know what he was doing there, Kalikrishna would brighten the dimmed kerosine lamp and pore

upon a book as soon as he heard the sound of his father's approaching carriage. Days rolled on like this. Khoka Maharaj used to call on him during this period. Kalikrishna spent his evenings in the nearby lonely garden of the Sikhs in thoughts of the Divine.

Kalikrishna could not avoid the watchful eyes of his father for long, and his mother was questioned about the present attitude of the son. The mother knew something of what was happening with Kalikrishna. Thinking that revelation of the truth might cause suffering to the son, she avoided the issue saying, 'Who knows?'. 'Later, one day father called me', afterwards related Kalikrishna, 'and said very sternly, "Listen Kali, I have noticed that you are not as earnest about your studies as you were. What are you after? I want to know your mind clearly"'. Though by nature very shy and trembling before his father, Kalikrishna today became bold and slowly said, 'Yes, I have lost all charm for studies. I spend most of my time in spiritual practice so that I may attain God'. To his utter surprise, his father replied calmly, 'Well, you cannot serve God and Mammon at the same time. If you desire to prosper in life, you have to proceed regularly with your studies, but if you aspire to realize God, then you have got to do sadhana with wholesouled devotion. Now choose your course of action. Think well, I give you three days' time. Let me know what you decide.' The young aspirant was overwhelmed with joy at the reply of his father.

Kalikrishna already knew what his answer would be. Accordingly, when asked about his decision after those three days, he said, 'Yes, I have concluded that I would endeavour to realize God.' 'And have you thought out how you will regulate your life?' 'I think I shall be greatly helped in this if I can live in the Baranagore monastery in the company of the disciples of Paramahansa.' At this his father

said, 'All right. I have four sons, and it will indeed be a matter of joy if one of them can successfully live the religious life and see God. Well, I have no objection if you have the consent of your mother. Consult her.'

Kalikrishna then went to his mother, Nishad Kali, and narrated the whole story. She said, 'My son, I shall not be an obstacle to your spiritual life. You can act up to your determination. But please stay with me for three days before you leave.' Kalikrishna took the dust of her feet and agreed. Blessed, indeed, is such a mother and more blessed is it to be born of such a one.

Kalikrishna was now ready to embrace the life of renunciation and his worthy mother was helping him in this. 'My mother', as he said afterwards, 'herself dyed a cloth yellow for me (that was the colour of the dress of the Brahmacharins then) and gave me sweets of her own preparation as an offering to Sri Ramakrishna at Baranagore. On the fourth day, on the eve of taking leave, I saluted my parents. Mother was weeping, but she said, "My boy, don't think that I am in tears so that you may not go away leaving me in this predicament. You know, one is attached even to a dog or a cat if one has reared it for some time. It is due to affection. Don't be unnerved at this. God will fulfil your heart's desire"'. With his mother's blessings and remembering Sri Ramakrishna, Kalikrishna stepped out of his paternal home and proceeded towards the Baranagore monastery. When he reached the Math, it was a great joy for everybody; the blessings of the Master were showered upon the young seeker of truth. When he narrated the episode of his coming away from home, they said, 'Splendid! It is all His Grace!' 'At length', to quote Kalikrishna again, 'I felt that I was in my elements, I was in my own place and my heart was full.' He was then only seventeen.

THE LAND-GRANT CHARTERS OF ANCIENT INDIA

BY DR. R. K. DIKSHIT

Indian culture, throughout the ages, has laid great emphasis on the duty of bestowing liberal gifts upon the needy and the deserving. *Dāna* has been recognized as the Yuga-Dharma of the Kali Age. (*Manu*, I. 86), and it became a religious obligation of the householders to make suitable benefactions to people belonging to the other Āshramas (*ibid.*, III. 77-78). It was this national instinct of charity which enabled the students and the ascetics to devote themselves to the acquisition of the highest knowledge, free from all worldly cares and anxieties.

We have the earliest references to charitable gifts in the *Dāna-stutis* of the *Rg-Veda*. The later *Saṁhitās*, the *Brāhmaṇas*, the *Upanishads*, as also the epics and the *Purāṇas* have similarly inculcated the virtues of *dāna*, while, at a later stage, the *Smṛtis* regulated and regularized the entire system of gifts. The importance attached to *dāna* is evident from the vastness of the literature on the subject, especially when we remember that what has survived is only a fraction of what was composed.

Of the various objects of gift referred to in the sacred texts, the gift of land was held to be the most meritorious. According to the *Mahābhārata*, *bhūmi-dāna* was superior to all other benefactions (*Anuśāsana Parva*, 62. 62). The *Bhaviṣya Purāṇa* has classed it among the ten *mahādānas*, while *Vasiṣṭha* has styled it as *atidāna*. It was specially enjoined upon the rulers of the country to bestow land upon deserving and qualified persons on suitable occasions (*vide*, cf. *Aitareya Brāhmaṇa*, 39. 6; *Anuśāsana Parva*, 62. 39, etc.). These injunctions have been most assiduously followed at all times and we have numerous references to royal grants, scattered throughout the vast range of our literature, while many

inscriptions on stone and copperplates have preserved the historical instances of the same.

According to the *Smṛtis*, a king should confirm his land-grant by a royal charter (*śāsana*), and they have prescribed elaborate rules as to how it should be drawn up. *Yājñavalkya* (I. 318-320), for instance, prescribes as follows:

दत्त्वा भूमिं निबन्धं वा कृत्वा लेख्यं तु कारयेत् ।

आगामिभद्रनृपतिपरिज्ञानाय पार्थिवः ॥

पटे वा ताम्रपट्टे वा स्वमुद्रोपरिचिह्नितम् ।

अभिलेख्यात्मनो वंश्यानात्मानं च महीपतिः ॥

प्रतिग्रहपरीमाणं दानाच्छेदोपवर्णनम् ।

स्वहस्तकालसंपन्नं शासनं कारयेत्स्थिरम् ॥

Similar directions also occur in the *Smṛtis* attributed to *Vyāsa*, *Viṣṇu*, and *Bṛhaspati*, and these rules have been further elaborated by the authoritative commentators like *Aparārka* and *Viśvarūpa*. These texts prescribe that a land-grant charter should contain the following particulars:

- (i) a description of the donor and his family;
- (ii) a description of the donee, together with the name of his father and that of the *śākhā* of his Vedic study;
- (iii) a description of the gift-land;
- (iv) the place;
- (v) the occasion of the gift, including the date;
- (vi) the object of the gift, e.g. for the sake of merit accruing to the donor and his parents;
- (vii) the perpetuity of the grant expressed by such phrases as *candrārka-samakālinam*—it was to be enjoyed by the donee and his descendants in unbroken succession, and was

not liable to be resumed or interfered with;

- (viii) the terms of the grant, such as freedom from the payment of taxes ; and
- (ix) the benedictory and imprecatory verses, eulogizing the virtue of land gifts and pointing out the consequences of their resumption.

We are also told that the charter should be written on copperplates (*tāmra-paṭṭa*) or on canvas (*paṭa*),¹ and that it should bear, besides the royal seal (*mudrā*), the signatures of the king and of the officials concerned. The royal order sanctioning the grant was pro-

¹ Cf. also Strabo, 'The Indians write letters upon cloth very closely woven'—McCrindle: *Classical Literature*, p. 56. The charters on canvas have naturally not survived.

claimed to the state officials as well as to the residents of the gift-village. Yājñavalkya further adds that the charter was meant for the information of the future rulers so that they might not interfere with the grant.

These directions of the *Smṛtikāras* have been generally followed by the writers of the royal charters, a very large number of which has been discovered, belonging to various dynasties that ruled over different parts of the country—from the days of the Guptas to the end of the Vijayanagara empire. These *tāmra-Paṭṭas* not merely preserve the records of the royal gifts, they are also important historical documents and have made a very valuable contribution to the study of the social, religious, economic, and administrative institutions of ancient India.

THE CONCEPTION OF THE SPORTIVE ABSOLUTE

BY PROF. AKSHAYA KUMAR BANERJEA

(Continued from the June issue)

VIII. THE IDEA OF ABSOLUTE PERSONALITY

Deeper and deeper reflection upon the conceptions of the Absolute Spirit and the 'absolute power' reveals to the human consciousness that the conception of each is really involved in the conception of the other. If the idea of power is abstracted wholly from the idea of the Absolute Spirit, the Spirit can have no self-expression, no self-determination, and even no self-consciousness. It cannot then be conceived even as witnessing, illumining, and unifying the diverse non-self-luminous states and functions of the phenomenal consciousness; it cannot then serve any purpose either as the ground of unity or as the substratum or as the illuminer of the diversities. Even if the subjective as well as the objective diversities of all kinds be regarded as false or illusory, the Absolute Spirit, being the One

without a second, must be conceived as having the power of freely revealing or manifesting itself as a unified system of diverse orders of false appearances. The very conception of the Absolute Spirit must be such that, while being the One without a second, it can and does appear as many; while undergoing no change or modification in its nature and making no effort or expenditure of energy, it can and does reveal itself as a system of finite and transitory realities, illumine and sustain them and determine their courses; while existing in and by itself above time and space and relativity, it can and does freely manifest itself as innumerable conscious and unconscious beings, occupying space, changing in time, and exhibiting relations of various sorts. The unlimited power of such self-expression or self-manifestation or self-appearance must be admitted in

the nature of the Absolute Spirit, in order that reference to it may have any epistemological and cosmological importance to the human consciousness.

Again, the very idea of the 'absolute power'—the absolute dynamic ground and cause of the cosmic process—conveys with it the ideas of underivative, unconditional, independent existence and of perfect freedom of self-manifestation, self-diversification, and self-regulation. The ideas of plan and design, order and adjustment, organization and unification, must be inherently associated with the idea of the 'absolute power'. This is the conception of spiritual power or power of the Absolute Spirit. Nothing other than the Absolute Spirit,—no reality in the domain of space, time, and relativity,—no non-spiritual, non-eternal, imperfect substance,—can be self-existent and self-acting, can have the absolute freedom of self-revelation, self-diversification, and self-determination.

Thus the ideas of Spirit and power become identified in the case of the Absolute Reality. Spirit without power and power without Spirit are both abstractions. The Absolute Reality must accordingly be conceived as the Absolute Spirit with 'absolute power' pertaining to its essential nature or eternally identical with itself. This is the conception of absolute personality.

The absolute personality is neither pure attributeless Spirit nor pure inexplicable potentiality or power. Spirit and power are impersonal when they are conceived in abstraction from each other. It is in that case that the question of their relation arises. The idea of personality involves both. The 'absolute power' may be said to be the whole predicate, in terms of which alone the Absolute Spirit as the subject can be conceived. The absolute personality is the Absolute Reality, which is the Absolute Spirit with 'absolute power'—the absolute subject with the absolute predicate. The perfectly self-conscious, self-revealing, self-determining absolute personality, above all limitations of time, space, and relativity, by virtue of His absolute power, manifests Himself with absolute freedom as a

relative plurality of progressive finite centres of experience (which are generally known as finite spirits) and as a cosmic system of diverse orders of finite and transitory existences and also as the absolute Lord of them all.

The absolute personality may accordingly, without any real violence to the inner reason of man, be thought of as eternally One without a second and eternally with many self-expressions, as eternally transcendent above time, space, and relativity, as eternally manifesting Himself in the world of time, space, and relativity, as eternally being and eternally becoming, as eternally enjoying Himself in His self-shining unity and eternally enjoying Himself in the created and illumined plurality.

According to the logical principles that the effects are essentially non-different from their cause, the power which manifests itself in the forms of these effects—and that power is essentially non-different from the seat or substance or owner of the power—it is evident that the entire cosmic order with all the diversities in it as well as the 'absolute power' from which it eternally originates are non-different from the absolute person. From this view-point the absolute person is eternally the One without a second, the non-dual Reality. He never becomes or modifies Himself into any reality other than Himself. Though all the diversities are illumined by His consciousness, He is not conscious of anything different from or external to Himself. In all the apparently diverse names and forms, in all the temporal and spatial relative realities, He is eternally conscious only of Himself as the sole Reality. But this does not mean that the power and its products do not at all appear to His consciousness. They all exist in and by His existence. They are all manifested in and by His consciousness. They are all organically related and determined in and by His perfect freedom. They all are His self-expressions. In being conscious of them He is only conscious of the infinite and eternal glories of His own nature; in ruling over them He only enjoys the perfect freedom of His own nature; in creating and sustaining and destroying and re-

creating them He only realizes the 'absolute power' inherent in and constituting His nature. Thus He is consciously transcendent above all and immanent in all.

Deep self-reflection reveals that the very idea of personality involves the ideas of the unity of subject and object, the unity of changelessness and change, the unity of the infinite and the finite, the unity of unity and plurality, the unity of rest and motion, the unity of affirmation and negation. Personality transcends all such duality as well as supports and is immanent in all such duality. In our consciousness of finite imperfect personality, self-consciousness and self-determination are only imperfectly realized and hence all kinds of duality are not fully transcended and reconciled. In the absolute personality self-consciousness is absolutely perfect, freedom or self-determination is absolutely perfect. His self-consciousness is not limited by the consciousness of any not-self or the lack of consciousness of any aspect or element in the nature of His self, or the necessity of process and exertion to be conscious of any reality; His freedom is not limited by the presence of any rival or opposing power or any want within His nature and desire to fulfil it, or any unrealized ideal and hankering for its realization, or any necessity for making any effort or exertion or adopting any plan or contrivance due to imperfection of knowledge or power. Absolute self-consciousness and freedom transcends and reconciles all kinds of duality and contradiction. His self-consciousness means the processless, transcendent knowledge of all relative realities within His self. His freedom means the doing of all without any effort and without any change in Himself—the identity of His will and its fulfilment. Absolute self-consciousness and self-determination accordingly also implies perfect transcendent self-enjoyment or absolute bliss.

Now, the human consciousness, caged in the world of relativity, has to form an idea of the absolute person in terms of His 'absolute power' in and through which His nature is manifested and to form a conception of His

'absolute power' in terms of what is experienced in the world system, which is the product or self-manifestation of the power. The unfathomable vastness and complexity of the cosmic system, the remarkable unity amidst its diversities, the inviolable rule of law in all its departments, the charming beauty and awe-inspiring sublimity of the great organic system, the amazing contrivances for progress and development in each of its provinces, the inscrutable design for the gradual self-realization of supreme moral, spiritual, and aesthetic ideals in it—all these point to the infinite energy, wisdom, greatness, goodness, majesty, and beauty of the 'absolute power' that has manifested itself in this magnificent system. It is in terms of these glorious attributes that the human consciousness must attempt to form a conception of the absolute personality, to whom the 'absolute power' belongs and with whom this power is identical. From the viewpoint of the world of relativity, the absolute person should have to be conceived as absolutely powerful and wise, absolutely great and good, absolutely majestic and beautiful—the perfect, eternal, embodiment of all the highest ideals which the human consciousness is capable of conceiving. The world of plurality is the variegated and progressive manifestation of what is eternally and infinitely realized in the absolute personality.

IX. THE CONCEPTION OF LILĀ OR DIVINE SPORT

The idea of the absolute personality manifesting Himself with perfect self-consciousness and freedom through His absolute power into finite and changing relative realities in time and space leads to the conception of *lilā*. The term *lilā* has a special significance of its own. It is distinguished from natural evolution, from spontaneous emanation, from voluntary as well as involuntary action. The conceptions of evolution, emanation, and involuntary action are inconsistent with the notions of absolute self-consciousness and absolute freedom. Evolution and emanation occur in accordance with inexorable laws to which the ground of

evolution and emanation is subject and over which it has no control. They do not mean expressions of perfectly free self-conscious personality. Moreover, evolution proceeds from potentiality to actuality, from the most undeveloped state of existence to more and more developed states of existence, from the lowest order of being to higher and higher orders of beings. The governing principle of evolution is some power or ideal or law acting upon the nature of the reality, and not proceeding from the free judgment and will of the reality itself. The idea of emanation also is borrowed from the experience of inanimate objects in which the characteristics of the Spirit are absent.

With regard to action, it is obvious that the self-expression of the absolute spiritual personality cannot be of the nature of involuntary action. The involuntary actions are not the expressions of freedom. In the case of men they are the indications of the limitations of their free rational nature. The forces that move men to involuntary action are extraneous to their self-conscious and self-determining nature. It is because their nature is not perfectly spiritualized that there is room for such involuntary or other determined action. In the perfectly spiritual divine nature there is no possibility of actions of this kind.

The relative and imperfect freedom that men possess finds expression in their voluntary or purposive action. Can the divine self-expression be of this nature? Our will arises from our imperfection. It is some feeling of want or imperfection or discontent with the present state of things that generally gives rise to a desire for something which is expected to remove such feeling and produce some sense of comparative satisfaction. The idea of the desirable object or the unrealized ideal becomes the motive of our voluntary action. We never experience any volition when we are fully satisfied with our present condition. The idea of voluntary action in the case of finite, imperfect, self-conscious and self-determining persons is always associated with the ideas of unattained desirable objects, unrealized ideals,

unaccomplished purposes. The action ceases as soon as the object is attained, the want is satisfied, the purpose is accomplished.

In the nature of the absolute personality there can be no want, no sense of imperfection, no unrealized ideal, no feeling of discontent. He can have no motive to action, as we have. The suggestion that His love or mercy for His creatures is the motive of His action is of little worth, since there are no creatures before creation, before His self-expression as plurality.

Thus the question of any motive of His beginningless and endless creative action, in the sense in which we understand it, cannot arise at all. Hence it cannot be understood on the analogy of our voluntary action. What then can be the character of the self expression of the absolute personality? We can form a consistent conception of it on the analogy of *sport* and *art*. A true sportsman or a true artist gives expression to his inner joy and beauty and power and skill in various outward forms with perfect freedom and self-consciousness, without any motive, without any sense of want or imperfection or discontent, without any concern about the consequences. A true sportsman finds joy in the play itself. All the harmonious and beautiful movements of his limbs flow almost effortlessly from the fullness of his heart in the course of the play. The plan and design, the order and adjustment, the regularity and uniformity, the skill and dexterity, which are noticeable and often surprisingly remarkable in his operations, are the effortless and delightful expressions of his developed self-consciousness and thorough mastery over the organs and the nervous system. It is not an unrealized ideal that he seeks to realize by dint of his sportive actions, but it is an ideal which he has already realized within himself that he finds joy in giving expression to in his outer movements. A true sportsman thus becomes a creator of beauty and he imparts his own inner joy to the hearts of the spectators.

A true artist's action also is of similar nature. He creates works of art not from any motive. He acts with free will and self-

consciousness. There is no compulsion or constraint in his creative work. There is no calculation of gain or loss in it. He freely and consciously expresses himself in his artistic creations. His aesthetic consciousness is embodied in his beautiful productions.

In cases of such true sportive and artistic self-expressions,—unless any extraneous considerations vitiate their essential sportive and artistic character,—we find a type of action which are remarkably distinct from our voluntary actions, but in which nevertheless there is manifestation of free will, dynamic consciousness, creative genius, wisdom, and knowledge, power and skill, all these being merged and unified in the deep sense of joy and beauty. May not actions of this type give the human consciousness a clue to the nature of the divine self-expression?

It may be noted that an absolutely perfect sportsman or artist can scarcely be expected in this imperfect and relative human world. By a perfect artist is meant one whose entire being is artistic, in whose body, senses, feeling, knowledge, and will the highest ideal of beauty is perfectly realized, all whose thoughts, emotions, wills, and actions are only diversified self-expressions of the deepest uninterrupted enjoyment of perfect beauty. A perfect artist is described as *rasarāja*—beauty incarnate or perfectly self-conscious and freely self-expressing beauty. Whatever he perceives is beautiful, whatever he thinks or feels is beautiful, whatever he wills and does is beautiful. He has not to overcome any obstacle, either from within or from outside, and for that reason has not to make any effort or to use any instrument or material, in the creation of beauties, in giving expression to his self-enjoyment in diverse outer forms. His power of self-expression is without any limitation, without any resisting force, without any dependence upon external conditions, means, or materials. There is no motive exercising any influence upon any of his actions, except that of freely enjoying the beauty realized in his own nature in a variety of objective forms. Since the beauty realized in his consciousness

is above all conditions and limitations, it cannot possibly be exhaustively expressed in any limited number of phenomenal objective forms. Hence newer and newer forms of beauty should be created every moment. His free will and power for such creation should never be exhausted within any limited period of time. This is what is meant by the highest perfection of an artist's life. This perfection is not evidently realizable by any finite creature, whose life is conditioned by various physical and mental needs, by various wants and aspirations, by various unaesthetic feelings and desires and by the various forces and laws of psycho-physical being. It is only the infinite, perfect, absolute person, who is above all such conditions and limitations, that can be conceived as eternally enjoying this artistic perfection, and His self-expressions in the pluralistic universe may also be conceived accordingly.

It is equally plain that the ultimate ideal of sportsmanship also is not realizable in the worldly life of an imperfect human being. No man can possibly convert his entire life into a life of pure play. The human life is a life of wants and desires and of voluntary and involuntary efforts to satisfy them. Play occupies a small corner in the mundane life of a man. He wants to live and prosper. He requires food and drink, clothing and shelter, comfort and happiness. He has ambition for name and fame, power and authority, learning and greatness. As a moral being he distinguishes between good and evil, and his life is a life of duties, obligations, and responsibilities. He has to struggle for existence and for meeting the demands of his physical and mental nature. Competition, rivalry, and hostility surround him. How much leisure and opportunity can he have for pure play? Play requires freedom from wants and desires, freedom from struggles and competitions, freedom from ambitions and depressions, freedom from weakness and fatigue. It demands perfect fullness of heart and mind, perfect ease and peace, both within and without. Play should be spontaneous, though voluntary,

expression of the inner joy. A worldly man can only temporarily enjoy this blissful state of existence, and it is only during such short periods that he becomes a sportsman in the true sense of the term. It is only a life of perfect freedom, unrestricted power, infinite bliss, and unlimited beauty that can be a life of pure play,—an absolutely sportive life. All the actions or self-expressions of such a life are of the nature of *sport*. The self-expressions of such a perfect sportsman may indicate supreme wisdom, knowledge, power, and resourcefulness; they may involve the most complex plans and devices; but to him all these are nothing but play,—nothing but the easy and delightful manifestations of his inner self-enjoyment. This is the conception of *līlā*. In *līlā*, truth, beauty, and goodness, knowledge, love, and might, plan, order, and harmony—all appear in the form of artistic play.

X. THE CONCEPTION OF THE ABSOLUTE ARTIST-PLAYER

This idea of the power and self-expression of the absolute person leads the human consciousness to the conception of the absolute artist-player. Infinite, eternal, perfect enjoyment of His absolute power in all possible forms of its manifestations constitutes His essential character. He enjoys Himself above time and in time, above space and in space, above relativity and in relativity. In His creation, preservation, and destruction of countless orders of diversities in the beginningless and endless cosmic system, He is not actuated by any motive, He is not under any inner or outer necessity, compulsion, or obligation, He is not goaded on to it by any power or force or principle operating either within Himself or outside Himself, nor is He merely a passive witness to or inert substratum of some automatically evolving process of Nature or some illusory modification of an inscrutable entity like *māyā* or Ignorance. Being absolutely perfect, being eternally at the highest state of self-realization, He is eternally enjoying in infinite forms the infinite beauty, sublimity, and glory of His perfect nature.

He is eternally playing with Himself, eternally playing with His infinite wisdom and knowledge, infinite goodness and greatness, infinite will and strength, infinite beauty and splendour, which all are united in His absolute power. He is eternally enjoying His absolute self-existence in all possible forms of apparently imperfect relative contingent existences. He is eternally enjoying His perfect transcendent self-consciousness in and through innumerable orders of imperfect phenomenal consciousnesses. He is eternally enjoying the infinite beauty and splendour of His nature in various orders of limited beauty and splendour. He is eternally enjoying His absolute freedom in all forms of limited freedom. His eternal sportive and artistic self-enjoyment is manifested in His creative action. The structure of the universe indicates His infinite power and wisdom, His infinite knowledge and skill. But in His transcendent consciousness all His power and splendour and knowledge and skill are united in the enjoyment of perfect bliss. Thus the conception of the Absolute as the eternally perfect artist-player gives a pretty good idea of His transcendent as well as self-manifesting character.

From the view-point of the identity of His self-expressions with Himself, the absolute person is eternally the one non-dual Reality, there being nothing either within or outside Himself from which He can be distinguished. From the view-point that His eternal self-conscious existence embraces all the relative existences, conscious and unconscious, in which it is manifested, His non-duality is qualified by the presence of duality and plurality within it. The view-point of the distinction between His transcendent nature and His self-expressions leads to the dualistic conception of the Absolute. The idea of difference as well as non-difference of His self-expressions from Himself leads to the conception of His dual-non-dual personality. Each of such characterizations is true from particular view-points. In truth the character of the Absolute is supra-logical. It cannot be perfectly conceived or described in terms of any category of 'formal

logic'. Formal logic, governed by the abstract principles of Identity and Contradiction and Excluded Middle, is concerned with the relative. In seeking to fly away from the bondage of the relative and reach the Absolute, the human consciousness really seeks to transcend the domain of formal logic. It cannot deny to itself that it has within its essential nature the capacity to transcend this domain. This faith in its own capacity urges it on towards the Absolute. It finds some rest in the supra-logical idea of the supra-physical, supra-mental, supra-moral, supra-intellectual, blissful, self-enjoying, and self-expressing perfect spiritual personality of the Absolute.

When the human consciousness is thoroughly attuned to the perfectly artistic and playful

personality of the Absolute, it experiences with the deepest joy the Infinite manifested in all finite existences, the Eternal manifested in all temporal phenomena, the Perfect manifested in all the imperfections of the world; to it all the persons and things and affairs of the world appear beautiful and good, and the sight of everything becomes a fountain of joy; it finds itself in everything and everything in itself, and it feels no bondage or sorrow or limitation in any of its fields of experience. -The whole universe becomes a work of art and play to it, and it becomes a free participator in the cosmic and supra-cosmic play of the Absolute artist-player or the sportive Absolute.

(Concluded)

STUDIES IN THE BRIHADARANYAKA UPANISHAD

BY DR. NALINI KANTA BRAHMA

(Continued from the June issue)

VI

EMANCIPATION—SUDDEN AND GRADUAL

(*Sadyo-Mukti and Krama-Mukti*)

Mukti or emancipation results as soon as the state of Brahman is acquired, as soon as the identity between the *jīva* and Brahman is felt and realized directly—'*Brahmabhāvaśca mokṣah*'. There is no interval (*vyavadhāna*) between the realization of identity and liberation. Liberation does not come as a result of the realization but is identical with the realization itself. Although we have used such expressions as 'result', 'acquired', etc., indicating as if there is a cause and effect relation, it is to be clearly understood that there is nothing of this kind in the Vedantic conception of liberation. Liberation is nothing but the realization of the real nature of the

Self, while bondage merely implies the taking of the Self as something other than its real nature. Nothing is to be accomplished, nothing is to be produced, and hence *karma* or action has no scope directly in the matter of liberation.

For the realization of the Self, *śravaṇa* (hearing of the texts), *manana* (rational interpretation), and *nididhyāsana* (conviction) have been prescribed as the means to be adopted. *Manana* or reasoning removes all doubts as to any impossibility underlying the teachings of the Śruti texts; it drives away *asambhāvana-buddhi* completely. As a result of *manana*, conviction results and there is uninterrupted flow of meditation along the line preached by Śruti texts and this conviction is identical with *vijñāna*. As a matter of fact, the author of the Vārtika has explained *nididhyāsana* not as

concentration or meditation but as *viññāna*. The *nihsamśaya dhyāna* or the flow of the stream of consciousness uninterrupted by any alien current or any doubt is *viññāna* itself. *Manana* and *nididhyāsana* have been regarded as auxiliaries to *śravaṇa*. Where the mind is absolutely purified, *śravaṇa* alone is competent and realization results directly from the hearing of the texts—*vākyāt tattvamatirbhavet*. But where impurities still remain, *śravaṇa* alone is not sufficient but has to be aided by *manana* and *nididhyāsana*. As *śravaṇa* is the *pramāṇa*, the source, it is the principal factor (*aṅgi*), and the other two, being aids, are auxiliaries (*aṅga*). As soon as these conditions acquire adequacy by their togetherness, *tattva-jñāna* or realization results spontaneously—*sāmagri-pauṣkalyāt phalaśiraskam tattva-jñānam sidhyati*.

The above is the way of *sadyo-mukti* or direct emancipation. As soon as the impurities and obstacles are removed, the Pure Self, the Atman, the Brahman, which was lying there all the time untouched by the impurities, manifests itself in its full glory and the realization of the Self as it is is all that is meant by liberation. This Self is enveloped by no *upādhi* or adjunct and is above hunger and thirst, above all wants, and is infinite and all-pervading. The realization of the infinitude and of freedom from all limitation is liberation, and there is nothing intervening between this realization and emancipation. Even while holding this mortal frame, the seeker realizes Brahman and becomes Brahman. This is the realization of the Pure Self as it is and is altogether *nirupādhika* and *nirāvaraṇa* (naked). Brahman is *sākṣāt aparokṣa*—direct and immediate realization. There is no gap here between the knower and the known—the distinction being merged in the Pure Consciousness. This realization once acquired is never lost and there is no falling off or *vyutthāna* from this state. There is no opposition between the Pure Self and the innumerable adjuncts (*upādhi*), endless processes that are superimposed on the Self. They appear simultaneously with the Pure Self and they form no impediment or obstacle to it. The impedi-

ments are there only from the standpoint of the *jīva*; from the standpoint of Brahman or Atman there are no obstacles, no obstructions. It is a wrong interpretation of the Vedānta which thinks that there is an opposition between Brahman and *jagat* (world), i.e. between the Atman and the *upādhis*. Had the Vedānta held that there was any opposition between Brahman and *jagat*, this would have interfered with the absoluteness of Brahman, the *jagat* forming an 'other' to Brahman. Brahman or the Atman is the support and substratum of everything and as such is not antagonistic (*bādhaka*) to anything. While the world appears, Brahman is not non-existing. While there is realization of Brahman, the world ceases to be taken as Reality, but there is no bar to its continuation as appearance. While Brahman is perceived to be Reality, the world is understood to be a false appearance. There is no opposition between Brahman as Reality and the world as appearance. If the world had been taken as Reality, it would have been antagonistic to Brahman. This position of Vedāntic metaphysics should be understood thoroughly. As the Vedānta allows the simultaneous existence of Brahman and the world, the one as Reality and the other as false appearance, the world need not cease to appear for the liberated. All that is necessary is that it should cease to exist as a real, but its continuance as appearance is not precluded thereby.

Śaṅkara states clearly that this realization, whether it be early in life and the first of its kind or it be the last thing in life, awards direct emancipation. The obstacles that hindered the realization being removed, nothing can obstruct it any more and it must happen spontaneously. This is the perfect realization of Brahman which is free from all *upādhis*, which is beginningless, deathless, and free from all decay and from all fear, and is not the object of speech and mind and can only be referred to as 'not this', 'not this'. Any such realization which removes *ajñāna* or ignorance and its consequents viz. grief, delusion, etc., awards liberation, irrespective of the

fact whether it comes first or last. This is called *sadyo-mukti* because here the liberation is immediate and direct, there being no interval between *jñāna* and *mukti*, between realization and emancipation. Because it is the realization of the naked Absolute as it were, because there is no *vyavadhāna* (gap) between the knower and the known, because it is the apprehension of the Absolute without any adjunct, of the naked Absolute as it were, because there is the revelation of the Pure Consciousness which allows no division or difference, emancipation results instantaneously and no destruction can be conceived at all.

The Upanishads have described the three—*śravaṇa*, *manana*, and *nididhyāsana*—in another way as *pāṇḍitya*, *bālyā*, and *mauna*. *Pāṇḍitya* has been explained as the learning of the essence of the Vedantic teaching from the preceptor and serving the latter with all one's heart—*acārya-paricaryā-pūrvakam vedāntānām tātparyāvadhāraṇam pāṇḍityam*. *Bālyā* is explained as the giving up or elimination of the 'not-Self' through reason—*yuktito anātma-dṛṣṭi tiraskāro bālyam*. *Mauna* is stated to be the continuous working of the mind in the form 'I am the Absolute—there is nothing other than me'—*ahamātmā param Brahma, na mattah anyadasti kiñcana, iti manasaivānusan-dhānam maunam*. And *Brāhmaṇya* is the realization of the meaning of the great sayings—the Mahā-Vākyas—*mahāvākyārthāvagati Brāhmaṇyam*. (Anandagiri's commentary). It is easy to see that *pāṇḍitya* corresponds to *śravaṇa*, *bālyā* to *manana*, and *mauna* to *nididhyāsana*. *Brāhmaṇya* is *darśana* or realization. These three are the means to direct realization—*sadyo-mukti*. There is no *vidhi* or *niṣedha*, no obligatory or prohibitory injunction for the person who has attained this *Brāhmaṇya* or the great realization—*nirupa-caritam hi tadā tasya Brāhmaṇyam prāptam*. It should be remembered, however, that this does not mean that the *jñāni* or the *Brahmavid* acts unrestrained, and true freedom should not be confused with licence. For realization, purification of the intellect is necessary, and according to the Vedānta this purification

cannot be attained unless there is the performance of what is enjoined and the rejection of what is forbidden, and hence there is no possibility for a *jñāni* equipped with pure intellect to act without any restraint. It merely shows that at this stage, there is rising above all limitation and it is only in exaltation of the transcendent level that this has been said—*yeyam Brāhmaṇyāvasthā seyam stūyate, na tu carāṇe anādarah*.

There is another form of emancipation taught by the Upanishads. This is the path of gradual liberation where one has to proceed step by step and reach the goal after passing through many stages. Those who cannot and do not grasp the *nirupādhika* Brahman, those for whom it is almost like the void or something altogether blank, cannot adopt the path of *sadyo-mukti*, i.e. the direct path, and they have to tread the graded path. They worship the *sopādhika* Brahman, the Brahman qualified by adjuncts, and acquire identity with the object of their worship and enjoy all the blessings attached to the adjuncts or qualities of their object of worship. Gradually they reach higher and higher stages according as they can perceive their object of worship through finer and finer *upādhis* and only at the long last they reach the goal. This is the path of *krama-mukti*. It is to be noticed, however, that there is no rebirth in this world even for those who tread the path of *krama-mukti*. One who worships Brahma or the Creator goes to His abode, the Brahma-loka, after death, and resides there and worships Brahman adorned with finer and finer qualities and attains gradual development. And finally along with the Creator he becomes liberated. The same thing happens with regard to the worshipper of the other forms also.

The logic is simple. If there is worship of the Absolute through *upādhis* or adjuncts, there is a *vyavadhāna* or gap. Hence the result of such worship also will imply a gap or an interval. This interval is all that is signified by *krama-mukti*. On the other hand, where there is apprehension of the Pure Consciousness, unenveloped by any adjunct, there is

direct realization, there is the attainment without any gap or interval, and hence there cannot but be *sadyo-mukti*. It is also easy to understand that while there are various forms of *sādhana*, multifarious methods of approach in the line of *krama-mukti*, there can be but one method, if it can be called a method at all, in *sadyo-mukti*. As the Atman is One, *ekarasa*, and without a second, its realization is bound to take only one form. It is to be understood clearly, however, that this has reference only to the immediate or direct means of attainment viz. *śravaṇa*, *manana*, and *nidīdhyāsana*, the three forming one Whole. As regards remote means, the Upanishads speak of the three *da's*—*dāna*, *dama*, and *dayā*—charity, self-control, and kindness—to be very helpful. For the purification of the intellect, these three are essential. Unless the sense-organs are controlled completely, unless there is complete getting rid of selfishness, unless there is an overcoming of the barrier between the Self and the not-Self, that is, unless the body-sense be thinned to a very great extent, nothing can be achieved in the direction of Self-realization. There is no ambiguity in the matter. With all the energy and power at one's command, one has to achieve mastery over one's sense-organs and an expansion of one's self. This is the indispensable preliminary to the realization of the Self and unless this is achieved, *ātmadarśana* or *mukti* remains a dream. The recital of the sacred syllable *Om* has been given a very prominent place, if not the most important. The *Om* is the first manifestation of the *nirupādhika* Brahman and is nearest to it. This mystic symbol is neither altogether formless like the Atman or Brahman, nor has it any form like the things of the universe. It has the peculiar privilege of forming the genuine intermediary between the two. As this symbol is the first evolute from Brahman and is at the source of creation, it is the first thing that is to be relied on when one wants to pass from the world to Brahman. The *Om* is stated to be the name that is very favourite to Brahman

and therefore one who recites that syllable is favoured.

If there is a plurality of names and forms, if there is a world of duality and division, if there is the universe of multiplicity and variety, there must be some arrangement for *krama-mukti*. But as the Absolute does not change at all, as it is not touched in the least by this creation, as it remains what it was even before creation, as there is no diminution or decrease, as the Full remains the Full and the Perfect even after the whole universe has appeared out of it, *mukti* essentially is *sadyo-mukti* and is *ekarūpa* and *ekarasa*. What is beyond time is seen through the appearance of temporal division. What is always the same seems to be now in bondage and then free. Bondage and freedom—both are illusory. The truth is that Reality is ever unchanging—the same identical substance, the infinite freedom, throughout.

Sannyāsa or the life of a recluse has been prescribed as the most important condition for the attainment of *tattva-jñāna* or liberation. From one point of view, Sannyāsa may be regarded as identical with liberation. Really there is no distinction between *vidvat-sannyāsa* and *mukti*. The Sannyāsa that accompanies transcendental knowledge cannot but be identical with liberation. At the stage when the Atman is perceived to be the only reality and is realized to have no connection with anything else, the not-Self being seen to be merely an appearance, Sannyāsa or true renunciation results automatically and there is nothing that can distinguish between this Sannyāsa and liberation.

In the Upanishads it has been stated that the realization of the Atman that results from Sannyāsa leads to liberation. That the realization of the Atman or Brahman is alone able to lead to liberation is perfectly intelligible; but it is difficult to understand why Sannyāsa should be deemed essential. Two forms of Sannyāsa have been recognized—*vidvat-sannyāsa* and *vividiṣā-sannyāsa*. So far as the former is concerned, it has been stated above that it is identical with *tattva-jñāna* or libera-

tion. There is no question of renouncing anything at this stage, inasmuch as the Self is here perceived to be everything. The difficulty centres round the latter, the *vividiṣā-sannyāsa*, where the renouncing of all *karmas*, including the obligatory ones (*nitya-karma*) like daily prayers (*sandhyā*), is prescribed. In one part of the Vedas, viz. the *karma-kāṇḍa*, these *nitya-karmas* have to be performed till the last moment of one's life and the failure to do so is sinful. In another part, viz. the Upanishads, renunciation of all *karmas*, including the *nitya-karma*, is prescribed as the indispensable preliminary to *tattva-jñāna*. The apparent contradiction presents a difficulty. Moreover, the utility of Sannyāsa in the matter of *tattva-jñāna* has to be established. Śankara solves the contradiction by saying that the compulsion of performing *nitya-karma* till the last breath is not applicable to all. Those who have realized that there is nothing but the Self and have perceived that the division of action, agent, and result has no basis in reality, can have no motive for action and for them the injunctions of the Vedas cease to have any meaning and applicability. The Upanishads prescribe Sannyāsa for those persons who have realized even indirectly that reality is above duality and division. So there is no contradiction between the injunctions of the *karma-kāṇḍa* and the teachings of the Upanishads meant for the advanced few. So long as duality and division are perceived to be real, so long as the Self or the Atman is not found to be above the division of agent, action, and result, Sannyāsa is not allowed and failure to perform the *nitya-karmas* is regarded as sinful. The two—*karma-kāṇḍa* and *jñāna-kāṇḍa*—are meant for two altogether different equipments (*adhikara*), and hence the contradiction apprehended is only apparent and not real.

That Sannyāsa is essential to *ātma-jñāna* will be evident when it is remembered that all desires (*eṣāṇa*) must be eliminated root and branch before there can be Sannyāsa. Desire implies ignorance and division and so long as there is the least trace of desire of any sort—desire for fame or for riches or for progeny—

it is the region of ignorance. The essential thing that characterizes Sannyāsa is this absolute elimination of desire and therefore this has been regarded as the indispensable preliminary to realization. *Karma* cannot result if there is elimination of desire, and hence a Sannyāsin, with all his desires eliminated, cannot have any *karma*. The indirect knowledge, the *parokṣa-jñāna*, that has been obtained shows that there is no division or difference. It is with a view to transform the *parokṣa* (indirect) into *aparokṣa* or direct knowledge that Sannyāsa is undertaken. The *nitya-karmas*, being obligatory for a non-Sannyāsin, act as a hindrance to the furtherance of this realization. Hence Sannyāsa has been prescribed by the Upanishads for the advanced seeker who has obtained *parokṣa-jñāna* and has felt the natural attraction for the highest Reality, and is engaging himself in transforming this into direct realization, so that the injunctions of the Vedas regarding the obligatoriness of the *nitya-karma* may not act as a hindrance. Desires have been eliminated already; now Sannyāsa is prescribed so that the thought of violating the injunctions of the scriptures may not also disturb the seeker and the flow of meditation on the Self (*ātma-dhyāna*) may continue ceaseless and uninterrupted. The only action that he may do is to procure food by begging when he feels hungry. Otherwise there is no *vidhi* and no *niṣedha*, no obligation and no compulsion. It cannot be objected that if the Sannyāsin finds time for procuring food, he should also find time to perform *nitya-karmas*, because while the *nitya-karmas* have to be performed at prescribed times, there is no fixed time or rule for procuring food. Obligatoriness is disturbing; mere performance of an action is not so.

The transcendental height that has to be climbed or the depth that has to be reached for the realization of the Self requires exclusive attention and one-pointed concentration. There is no possibility of attaining success in the difficult task if there is the least distributing factor anywhere. Hence, Sannyāsa providing

perfect ease and tranquillity, absolute release from any interference, has been prescribed. The *ātma-jñāna* that is not accompanied by Sannyāsa or thorough desirelessness is only indirect and as such not helpful. It is the realization that results from the elimination of all desires or Sannyāsa that can be direct (*aparokṣa*) and is able to reach the goal. The

life of a Sannyāsin represents the life of perfect desirelessness and if Sannyāsa has been prescribed as the condition *sine qua non* of knowledge, it only implies that without perfect desirelessness, realization or knowledge remains a myth.

(To be continued)

ĀTMAPANCHAKA OF SHANKARACHARYA BY PROF. K. R. PISHAROTI

INTRODUCTION

Stotras or religious lyrics are the outpourings of a heart filled with devotion to and love of God. They are sometimes an expression of a devotee's yearning and aspirations, sometimes a surrender and a supplication for divine grace, sometimes a directional advice embodying spiritual wisdom, sometimes a clarification of his God consciousness and sometimes an exposition of the nature of the supreme Godhead as he has visualized it. Whatever their character, they are always full of religious fervour and, more often than otherwise, enshrine eminently practical wisdom. Their recitals, it is widely believed, spiritualize the unspiritual and ultimately lead them on, step by step, to God consciousness, which, as the Hindus will have it, is the *summum bonum* of existence. The *pārāyana* (recital) of certain Stotras, it is commonly held, is a sure means of realizing one's cherished desires as well. Naturally, therefore, Stotra recitals have formed and do form, even today, a phase of our everyday spiritual practice. And tending as they do to infuse Bhakti and instil Jnana—the two essential prerequisites of salvation—they have played no small part in keeping up in some measure at least our spiritual consciousness.

Sanskrit is rich in Stotras and amongst the most popular of our Stotras, those of Shankaracharya occupy the place of honour. For, they combine, in a degree never yet equalled, much less surpassed, by any other, beauty of form and richness of content, elegance of diction and clarity of thought, poetic wealth and practical wisdom. As a result, they have succeeded in bringing philosophy down from its Olympic heights to the hard realities of the workaday world and making the seasoned fruits thereof accessible to the toiling humanity who are face to face with the soul-killing problems of everyday life. The fundamentals that philosophy preaches and teaches are not something to be treasured up in the recesses of man's intellect, but are to pulsate through every fibre of his being, controlling and guiding him in every one of his daily activities. In this respect the Stotras of Shankaracharya are of profound significance, for they boldly attempt and successfully achieve a happy synthesis of philosophy and life.

The Stotras of Shankaracharya have, naturally therefore, a message for humanity and that is also a message for the day. There is no gainsaying the fact that the world is in the grip of fear and in the depth of despair. As in the case of individuals and communities,

so in the case of nations and nation-groups ignorance and confusion of life's aims and ideals lead to conflict, and this is the cause of all the misery of man. And this becomes accentuated as much on account of our utter disregard of the traditionally accepted values, on which our culture is founded, as on account of the wrong values we have come to attach to men and manners and things, great and small, on which we are hoping, fondly though, to found a new order of life for the happy millennium to be. Life, it looks, has to be re-evaluated if it should be happy, if it should be free from want and free from fear, if it should be a process of becoming,—if, in short, it should be human and be in tune with the highest and noblest traditions of humanity. Lost in utter confusion, we have failed, failed miserably, to distinguish between the important and the unimportant, the real and the unreal, the essential and the non-essential, the significant and the insignificant. Our knowledge of matter and of the material world has not helped us so far to order a better world for ourselves. Western civilization has always preached and probably also aimed at the maximization of human happiness, but in reality it has only helped to bring man down to the level of beasts. It has always been synonymous with conquest—conquest of the animate and the inanimate world as well as of the forces of nature, both active and nascent. It has no doubt been dazzling and has dazzled man on account of its apparently remarkable achievements. Nevertheless, it has failed to secure for man even the minimum of human happiness, has failed to maintain man's dignity and independence, has failed to ensure for man the essentials of life—in short, it has failed to develop man into perfect manhood; and it has failed, because it has been concerning itself solely with matter and subjugation of matter to the utter exclusion of the Spirit. It may or may not have to be supplanted, but it certainly has to be supplemented in the higher, nobler interests of humanity. 'Whence is life? What is life? Why should it be lived? How should it be lived? Are we to live merely

to die?'—these are some of the questions we have to raise and answer; and in the light of the answers we may frame, we have to orient and live our lives, if indeed, we may save ourselves and our brethren from the confusion and chaos which seem to engulf us.

Religion is the art and science of living—living not so much in terms of success and greatness as in terms of peace and contentment. It has, therefore, to be interpreted and understood and practised not merely in a philosophical sense, not merely in an ethical sense or in a moral sense, but in terms of all these and something more—in an eminently human sense. Thus and thus alone can religion ensure for man all that is great and good; and in so far as such living is concerned, the Stotras of Shankaracharya serve as a guide and as a light for all leaders and men of thought and action, whatever their denominational or ideological differences may be, and enable them to bring peace to this distracted world and thus translate into reality the oft-expressed wish of our forefathers: *Lokāḥ samastāḥsukhino bhavantu*.

ĀTMAPANCHAKA

Among the Stotras of Shankaracharya, one of the shortest is the *Ātmapañcaka* which describes the *ahampadārtha*, i.e. the *jīvātmā*. This is certainly not the physical body, not the sense organs, external or internal, neither the ego nor the life-breath; neither intelligence nor the seat of intelligence; neither feeling nor the seat of feeling. Nor again can it be an activity of the body or the mind, nor the agent of the activity. The fundamental external activity, be it noticed, is breathing, and *ātmā* cannot be that. The foremost internal activity is the idea of possession and this cannot be *ātmā*. Nor can it be the agent of the activity—the familiar 'I'. Hence *ātmā* transcends both external and internal organs and their activities, severally and collectively, and, therefore, stands as a distinct entity. *Ātmā* is the *sākṣī* (the direct perceiver), *nitya* (ever-existing), *cinmaya* (intelligence-made), and *pūrṇa* (full and complete); it is void of *janana*

and *marāṇa* (birth and death) and is unaffected by *sukha* and *dukkha* (pain and pleasure). Such is the *ahampadārtha*, the *jīvātmā*. And this is identical with *paramātmā* and hence the ecstatic exclamation: *Śivo'ham, Śivo'ham* (Shiva am I. Shiva am I).

The description begins with what *ātmā* is not and concludes with what it is. This may appear strange, but it is perfectly natural and normal. Our approach to the unknown is always through the known and, more often than not, we confuse the unknown with some aspect or other of the known. Hence our minds have first to be purged of all wrong notions, resulting from misapprehension, and prepared for understanding and assimilating the true nature of *ātmā*. The process involves a large amount of verbalization; but this is a necessary preliminary in all cases of verbal cognition. Indeed, one cannot forget that *padārtha-jñāna* must necessarily precede all *artha-jñāna*.

An understanding of the nature of *ātmā* lifts man from his native ignorance and grossness to a higher plane, mental and moral. Indeed, Shankaracharya himself says,—

Svalpopi dīpakanikā bahulam

nāśayettamah,

Svalpopi bodho mahatimavidyām

nāśayettathā.

'Even as a small light destroys a host of darkness so does even a little knowledge (*bodha*) destroy a mass of ignorance'.

The importance of *bodha* cannot be over-estimated in the context, for learning divorced from *bodha* is a mere burden, similar unto the washed linen carried by the washerman's ass. Hence there must be *bodha*, and it must be progressive in character. Progress from mere apprehension to cognition, from understanding to *bodha*, transforms one into a Mahātma, who alone can bring peace and happiness unto himself and the world at large. The *Ātmapañcaka*, bespeaking the identity of *jīvātmā* and *paramātmā*, helps man to realize that there is no difference between man and man, between one aspect of God and another, and

between man and God, whatever their *nāma* and *rūpa*. As and when we rise to this plane and realize this triple identity, selfishness and self-aggrandizement, arrogance and hatred, recrimination and quarrel disappear from the scheme of our life. The light of wisdom clears away the darkness of ignorance—the cause of all misery—and, therefore, misery itself ceases to exist. This Stotra, then, teaches us the essential nature of *ātmā*—the godhood of man and the manhood of God. Ignorance has, indeed, been humanity's eternal curse. Our forefathers realized this central core of our weakness even in the first phase of the development of our culture, even in the Upanishadic period, and this made those ancient sages utter their soulful prayer—*tamaso mā jyotīrgamaya* 'Lead us from darkness to Light!' We have no doubt travelled far from those Upanishadic days, but the weakness is still there, probably in a more accentuated form, in spite of, rather because of, our vaunted achievements. Indeed all these days, here, there, and everywhere, we have been accustomed to study matter and *not* Spirit, words and *not* ideas. Consequently this Upanishadic text continues to be our most appropriate prayer even today; indeed, it is more appropriate today than at any time in the history of the world.

आत्मपञ्चकम्

ATMA MISAPPREHENDED

माहं देहो नेन्द्रियाण्यन्तरंगं

नाहंकारः प्राणवर्गो न बुद्धिः ।

दारापत्यक्षेत्रवित्तादिदूरः

साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥१॥

1. I am not body, not senses,¹ not inner organs,² not ego,³ not life-breath,⁴ not intelligence. Far removed are wife,⁵ child, and wealth. The direct perceiver, eternal,⁶ individual soul, Shiva⁷ am I.⁸

[¹ *Indriya* is generally rendered by the term sense; but it is something more than that. It is of two kinds—*buddhīndriya* and *karmendriya*. The former comprises the five senses—the organs of eye, ear, nose, tongue, and skin, which are implements of perception and independent of the latter, which

consists of larynx, hands, feet, anus, and the procreative organs. Between the *indriya* and *ātmā* stands *manas*, which is the eleventh *indriya*. When the *indriyas* and *manas* function in unison we have knowledge. According to Vedantins, *manas*, *buddhi*, *ahamkāra*, and *citta* form the four *antarindriyas*, thus raising the number of *indriyas* to fourteen. These four are covered by the term *antahkarana* (or mind). The mutual relationship of these four phases of mind is set forth as follows:

*Manastu sañkalpa-vikalpakāri,
Buddhistu sañkalpitanīṣayātmā;
Ahamkṛtirnāma sa yobhimānah.
Cittam tu tadyattrayamapyavaimi.*

Manas represents the indecisive state—is it this or that? *Buddhi*, the decisive state—it is this and not that. *Ahamkṛti* is the state of 'I know'. And *citta* stores up these varied mental states. This fourfold differentiation is, therefore, more of a functional character. Hence when they are used as synonyms, they refer to the faculty, but when they are differentiated, they refer to the functions. The term *indriya*, in the present context, means *bāhyendriya*; the term *antaranga* following has reference to *antarindriya*.

² *Antahkarana* refers to the inner organ with whole nor the parts thereof, external or internal, or the cognitive, conative, and affective aspects.

³ *Ahamkāra* refers to the self-element which figures in all processes of knowing, willing, and feeling,—in all our thoughts and words, feelings and actions.

⁴ *Prāṇa* is said to be of five kinds—*prāṇa*, *apāna*, *vyāna*, *udāna*, and *samāna*. *Ātmā* cannot be any of these.

⁵ *Ahampadārtha* cannot be the body, neither the whole nor the parts thereof, external or internal. If thus *ātmā* cannot be anything of the body, much less can it be anything off the body and hence it is said that wife, child, wealth, etc. cannot be *ātmā*.

⁶ *Nitya* is what has been existing, what exists, and what will continue to exist unchanged. The term emphasizes the unchanging character of *ātmā*, the complete absence of the *ṣaḍ-bhāva-vikāras*. Hence whatever is unchanged and unchangeable is *nitya*.

⁷ *Siva* refers to the *paramātmā*—the creator, the sustainer, and the destroyer.

⁸ 'I' is the subject and *Siva* is the complement and the two bespeak complete identity.]

MISAPPREHENSION DUE TO IGNORANCE

रज्ज्वज्ञानाद्वाति रज्जुर्यथाहिः

स्वात्माज्ञानादात्मनो जीवभावः ।

आप्तोक्त्या हि भ्रान्तिनाशे स रज्जुः

जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥२॥

2. As a rope looks⁹ a serpent because of the un-knowledge¹⁰ of rope, *ātmā* has life's features because of the un-knowledge¹¹ of *ātmā*.¹² When un-knowledge is destroyed¹³ through the words of a trusty friend,¹⁴ it becomes rope. Through the teachings of a Guru,¹⁵ I am not *jīva*, but *Shiva* am I.

[⁹ The term literally means *shines*.

¹⁰ *Ajñāna* means ignorance, generally spiritual ignorance, which prevents us from understanding the true nature of *ātmā* and its relationship with *paramātmā*. The term means not merely the absence of real knowledge, but also the presence of false knowledge, resulting from misapprehension.

¹¹ 'Un-knowledge' means un-knowledge of rope. If one is not so familiar with a rope and at the same time familiar with a serpent, he mistakes a rope for a serpent: one mistakes the unknown for the known. *Jīva-bhāva* is well known; but *ātmā* is not. And therefore the latter is sought to be apprehended in terms of the former. Thus (original) ignorance has false knowledge added on to it.

¹² The phrase may be interpreted as *svātmanah ajñānāt* or *svasya ātmājñānāt*, meaning one's un-knowledge of one's own soul or one's un-knowledge of the soul. We do not know the nature of what we have and, therefore, mistake it for something else. This false knowledge can be lifted only when we gain true Knowledge. When we are obsessed with false knowledge, the mistake has to be pointed out and hence the need for instruction by one who has true Knowledge.

¹³ *Bhrānti* means *ajñāna*. As a result of loose association, resulting from vague popular ideas, *ātmā* is identified with *jīva-bhāva*. This misapprehension can be removed when a friend points out the mistake and when the rope is cognized as a rope. Be it noticed that misapprehension is possible only when there is an element of resemblance and not when the two things are entirely dissimilar.

¹⁴ Two are the sources of our knowledge—personal experience and instruction by another. When there is complete ignorance or when there is misapprehension, true Knowledge is possible only through instruction by a Guru and this is most true when the subject is beyond the range of personal experience. So far as *ātma-jñāna* is concerned, there is misapprehension on the one side and there is, on the other side, the difficulty of personal experience, except in the case of some blessed individuals; and, therefore, in so far as this subject is concerned, we have to depend upon instruction by another, that is *āptokti*. This term means *āpta uktiḥ* or *āptānām uktiḥ*, i.e. beneficent instruction or instruction by a friend. Trusty instruction alone dispels

ignorance; and for this there must exist very intimate and cordial relationship between the teacher and the taught. This is an essential requisite in every kind of instruction and it is particularly so in so far as spiritual instruction is concerned. Only then could there be mutual confidence, devotion and faith, reverence and respect, and love—qualities which are essential to ensure what has been termed 'transference'. In the absence of this, all instruction, particularly spiritual instruction, becomes futile. Such *guru-śiṣya-bhāva*, was always emphasized in India, and, therefore, we have had an array of distinguished intellectual giants in the past in every branch of knowledge and in every walk of life. This aspect has never been emphasized in the present-day educational system and it has been the fundamental weakness of this system and the main cause of its failure. Absolute insistence on this relationship seems to be the only cure for the manifold ills from which our educational system has been suffering, particularly the sense of insubordination which is so widely rampant everywhere now and which seems to undermine all efficiency of teaching in every subject.

¹⁵ *Deśika* means spiritual guide, who instructs the aspirant in what *ātmā* is and helps him realize the identity between the *jīvātmā* and the *paramātmā*.]

VIŚVA UNREAL LIKE A DREAM

आभासीदं विश्वमात्मन्यसत्यं

सत्यज्ञानानन्दरूपे विमोहात् ।

निद्रामोहात् स्वप्नवत् तन्न सत्यं

शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥३॥

3. On account of delusion,¹⁶ this unreal universe shines¹⁷ in the soul which is of the nature of truth, knowledge, and bliss.¹⁸ Like dreams during sleep,¹⁹ it is unreal. The pure and true, the full and whole, the eternally constant, the one,²⁰ Shiva am I.²¹

[¹⁶ *Vimoha* prevents one's discerning what is true and what is false and hence steepens one in *ajñāna*. Such a deluded person believes that the phenomenal world is *real*. In the context, the term may also be understood to mean *vigata mohah*—void of *moha* or delusion.

¹⁷ Shines as something real. On account of ignorance, the phenomenal world is taken as real.

¹⁸ *Satya*, *jñāna*, and *ānanda* are the essential attributes of the soul. *Satya* means reality, purity, truth, and goodness. It is verily *jñāna*, i.e. higher spiritual knowledge, resulting from meditation on the *paramātmā*. It is also *ānanda*, i.e. pure happiness, unalloyed bliss.

¹⁹ Dreams are real as long as we are asleep and their cognitive value is confined to that period. The moment we wake up, we realize the unreality of dreams and then their cognitive value disappears. The reality we generally associate with *viśva* is like dream-reality. The reality, here kept in view, is not to be interpreted in terms of practical value, not in terms of personal views and opinions, resulting from racial and other kinds of discriminations and differentiations. That alone is 'real' which is never contradicted—that alone is *absolutely real*.

²⁰ Ignorance is compared to sleep. The realities, associated with *viśva* exist so long as ignorance lasts. What, then, is *real*? *I am real who am Shiva*.

²¹ Understanding *vimoha* in the sense of void of *moha*, this part may be rendered as follows: 'Freed from delusion, *viśva* appears unreal to the soul which is of the nature of *satya*, *jñāna*, and *ānanda*'.]

VIŚVA CREATED BY MĀYĀ

मत्तो नान्यत् किञ्चिद्वास्ति विश्वं

सत्यं बाह्यं वस्तु मायोपकुसम् ।

आदर्शान्तर्भासमानस्य तुल्यं

मय्यद्वैते भाति तस्मात् शिवोऽहम् ॥४॥

4. Apart from myself there is really²² nought of *viśva*.²³ Things outside are truly created by *māyā*.²⁴ In the Advaitic me it is like the image in the mirror.²⁵ Shiva am I.

[²² *Satya* here means *really*, *truly*, and in this sense it may be taken with what precedes or follows. On the whole, the sentence means—'whatever *satyatva* the *viśva* has, it gets on account of its association with me'.

²³ This statement is profoundly true. Things exist for us only because and to the extent we cognize them. What we cannot cognize does not exist for us.

²⁴ *Māyopakṣiptam*—what is created by *māyā* or illusion or nescience. This term refers to the creations made by a magician. In the same way as his creations have no *satyatva*, so the objective world has no *satyatva* or reality.

²⁵ The essential character of the phenomenal world is further illustrated by an eminently practical example—the image in a mirror. The image in the mirror has no reality and it never affects the mirror, though the nature of the mirror affects the image. Similarly, the phenomenal world has no reality and it never affects the *ātmā* in which it is reflected.]

CHANGES PERTAIN TO BODY AND ACTIVITY
TO AHAMKĀRA

नाहं जातो न प्रवृद्धो न नष्टः

देहस्योक्ताः प्राकृताः सर्वधर्माः ।

कर्तृत्वादिश्चिन्मयस्यास्ति नाहं-

कारस्यैव ह्यात्मनो मे शिवोऽहम् ॥५॥

5. I am not born, I do not grow, I do not die.²⁶ All these vulgar attributes pertain to the body.²⁷ *Kartṛtvādi*²⁸ pertains to the ego alone and not to the soul, which is intelligence-made. Shiva am I.

[²⁶ Birth, growth, and death are the three most important of the *śaḍ-bhāva-vikāras* which every living body undergoes every moment of its existence.

²⁷ *Dharma* presupposes the *dharmi*—in this case, the body.

²⁸ *Kartṛtvādi* pertains to the ego or the *antah-karaṇa*. It means the quality of being the doer—the feeling 'I am the doer'.]

ĀTMĀ ABOVE ALL ILLS OF BODY AND MIND

नाहं जातो जन्ममृत्यु कुतो मे

नाहं प्राणः क्षुत्पिपासे कुतो मे ।

नाहं चित्तं शोकमोहौ कुतो मे

नाहं कर्ता बन्धमोक्षौ कुतो मे ॥६॥

6. I am not born.²⁹ Whence are birth and death to me?³⁰ I am not life-breath.

Whence are hunger and thirst for me?³¹ I am not mind. Whence are pain and pleasure for me?³² I am not the doer. Whence are bondage and release for me?

[²⁹ The position is here summed up. The affirmation sets forth the quality of the *ātmā* and the interrogation explains what it is not.

³⁰ What is void of birth can have no growth and decay.

³¹ Since *ātmā* is not *prāṇa*, it is necessarily void of hunger and thirst.

³² One's actions are the cause of bondage and release and since *ātmā* is not the *kartā*, it is void of those two.]

This takes us to the end of the text. Enough wisdom is enshrined in this Stotra, short and simple though it is. It is profound and elevating. If man has degraded himself to the level of beasts—and this has happened only too often—it is because he is steeped in ignorance. A correct apprehension of the true nature of *ātmā* is the first requisite for correct cognition or *bodha*. And a proper cognition of *ātmā* or *ātma-bodha* alone can elevate man to the position of what he should be—the position which it should be the endeavour of every individual to attain—to become the noblest of God's creations by the realization of the God-head that is innate in him.

NOTES AND COMMENTS

TO OUR READERS

Gift of land to the needy and the deserving is held to be most meritorious according to the recognized traditions of charity in India. In his brief but original study of *The Land-grant Charters of Ancient India*, Dr. R. K. Dikshit, M.A. Ph.D., of the Lucknow University, tells us how the system of land-gifts was regulated and regularized in India on a humanitarian yet spiritual basis. . . .

Prof. Akshaya Kumar Banerjea, M.A., concludes his very illuminating exposition of *The Conception of the Sportive Absolute*. . . .

Prof. K. R. Pisharoti's simple and clear rendering of *Ātmapañcaka*, one of the many

well-known Stotras composed by Shankaracharya, will be read with much interest. It teaches the essential nature of *ātmā* and emphasizes the Vedantic ideal that the soul is potentially divine and that man can become divine by realizing the Divine.

THE ETERNAL SPIRIT OF INDIA

Nations, like individuals, possess their singularly distinct ideals,—each nation attaining excellence in its own way,—and the strength and vigour of the national life-current are derived from these ideals. So long a nation has faith in and lives up to its ideals and strives to pursue the national purpose that is specifically its own, it can stand firm, strong, and inde-

pendent in spite of the vicissitudes of time and fortune. In India we have the great heritage of an unbroken current of glorious national life. The highest and noblest ideas and ideals of man have always thrived on the soil of India and enriched the life-blood of the nation. Centuries of shocks and onslaughts as a result of external aggression and internal upheavals have been boldly faced and successfully overcome by the nation which has tenaciously held on to the perennial values of life and maintained its solid faith in God and religion through thick and thin. Today India is yet young and vigorous, though one of the oldest nations of the world, and true to her great mission she has come forward, once again, to proclaim to all other nations the supreme message of love, peace, and tolerance and to radiate to the entire world the light of the glory of the 'eternal quest' for the highest spiritual Truth.

Yet another glowing testimony of the fact that this undying Indian national tradition is vitally sound at the core and that the vivid faith of the nation in its eternal spiritual ideal is undiminished was furnished by the national rejoicing witnessed on the sacred and historic occasion of the consecration of the renovated temple of Somanath. It was an event of the deepest significance for modern and independent India, ushering in, once again, the advent of full and unqualified freedom of worship, thus reminding every Indian of the need to put into practice the essential teaching of the Vedanta—the perennial philosophy that had its birth on Indian soil. The name of Somanath cannot but rouse a host of mixed thoughts and feelings in the heart of every Indian. It points unmistakably to the fact that our life-blood is spirituality and that the essential core of our national life, wherein are treasured the spiritual truths of the Rishis, remains unsullied by the myriads of all sorts of 'disease germs' that sought to assail the body politic and the body social. More than fifty years ago, pointing out the great truth which our ancient and historic temples such as Somanath teach us, Swami Vivekananda said, in the course of one of his famous speeches at Madras:

'Your forefathers underwent everything boldly, even death itself, but preserved their religion. Temple after temple was broken down by the foreign conqueror, but no sooner had the wave passed than the spire of the temple rose up again. Some of these old temples of Southern India, and those like Somanath of Gujerat, will teach you volumes of wisdom, will give you a keener insight into the history of the race than any amount of books. Mark how these temples bear the marks of a hundred attacks and a hundred regenerations, continually destroyed and continually springing up out of the ruins, rejuvenated and strong as ever! That is the national mind, that is the national life-current. Follow it and it leads to glory.'

It is no doubt that this eternal spirit of India—at once broad, liberal, and universal—did inspire and animate all persons, from the highest to the lowest, who took part in the grand functions in connection with the consecration of and the installation of the deity in the Somanath temple which has been one of the centres and symbols of the spiritual faith and culture of the people of India. Dr. Rajendra Prasad, in the course of his most illuminating speech delivered after the dedication ceremony, said:

'Today our attempt is not to rectify history. Our only aim here is to proclaim anew our attachment to the faith, to the convictions and to the values on which have rested, since ages, our religion and to proclaim to the world that the great truth of spiritual life is that every individual and every nation should have full independence and opportunities in which man can hope to rise to the highest glory of his life, to which his experience and natural talents entitle him. This great truth, I repeat, is complete religious tolerance.'

Referring to the chequered history of Somanath and the significant lesson that could be learnt from its successive 'rise and fall', Dr. Rajendra Prasad pointed out that 'this temple of Lord Somanath had become the symbol of the wealth, the faith, and the culture of India'. He observed:

'Unfortunately, during the centuries, it had to suffer calamity after calamity. Again and again it was desecrated and demolished, but while the external symbols of a national faith may be destroyed, nothing can destroy the very fountains of

that faith. It was for this reason that in spite of having had to face numerous calamities there always remained in the hearts of the Indian people an undying faith and respect for this temple of Lord Somanath and it ever was their dream to build this temple again after its destruction and they went on doing so time after time. ... and this faith and creative energy are more powerful than all the arms, all the armies and all emperors of this world. By rising from its ashes again, this temple of Somanath is, so to say, proclaiming to the world that no man and no power in the world can destroy that for which people have boundless faith and love in their hearts. We are reinstalling the idol today and it is my conviction that it will live as long as it has its place and foundation in the hearts of the people.'

Elucidating the great ideal of unity in diversity in the field of religion, as in every other field of Indian life and thought,—eloquently proclaimed by the Vedic seers in the words, 'Truth is One, sages call it differently' (*Ekam Sat, viprah bahudha vadanti*)—Dr. Rajendra Prasad said:

'On this sacred and historic occasion it is desirable for all of us to realize the great secret of spiritual faith, which is to have a glimpse of God or Truth. It is not necessary for all men to follow one and one path alone. On the contrary if man devotes himself with all love and faith to the service of his fellow human beings and if he dedicates himself to the establishment of a kingdom of love and beauty on this earth, he would surely be able to realize God whatever may be the way he worships Him. This great truth had been perceived by our ancient seers and they had proclaimed it to mankind. They had consistently declared that though He is one yet they wish to describe Him in many ways and by many names. Similarly, the *Mahābhārata* says that all paths lead to God just as all rivers flow to the ocean.'

Whenever people failed to grasp this significance of the eternal spirit of religion, bitter conflicts arose and fanatical wars were waged between the followers of different creeds and religions. India, true to her faith and conviction in love, peace, and tolerance, has always offered hospitable shelter and extended friendly co-operation to the followers of every religion in the world. The Constitution of free India

has also given an assurance that no sect or individual would be subject to any discrimination on grounds of religion and that everyone would be provided with equal opportunities. A man who is fully imbued with the spirit of Vedanta remains invincible in his own faith and strength, without the least hatred or retaliatory violence towards those who assail his position. While he practises the best tolerance the world has known, he does not remain indifferent to the challenge of the evil forces of irreligion. Vedanta teaches man not only universal love but also absolute fearlessness. It exhorts man not to succumb to unmanly cowardice but to fight and conquer aggressive evil by means of aggressive good.

It was also most appropriate that the happy occasion of the consecration of the Somanath temple was utilized for inaugurating a much-needed constructive programme for developing the cultural life of the people. Presiding over the inauguration of the All-India Sanskrit Parishad, held in the precincts of the newly built Somanath temple, the Rajpramukh of Travancore-Cochin Union stressed the importance of Sanskrit studies for the cultural regeneration of India. He said:

'Sanskrit has not only been the language of Indian culture and multi-form speculation, it has not only been the true parent of the various languages and dialects of India but it has furnished the stimulus and ideological inspiration to far-flung countries extending as far as Egypt and Greece on the one side, China, Korea, and Japan in another direction as well as to the lands of the Far East where under modified forms its culture is still pervasive.'

There can be no doubt that the same faith and strength of the nation which enabled historic Somanath to rise once again will, at no distant date, make it possible to achieve the aims of the Sanskrit Parishad, viz. the formation of a world academy to promote the study of Sanskrit all over the world and also encourage systematic individual and comparative research in Vedic, Buddhist, Pali, and classical studies.

REVIEWS AND NOTICES

THE VALUES OF LIFE BY E. J. URWICK.
Published by the University of Toronto Press,
Toronto 5, Ontario, Canada. Pages 309. Price
\$3.50.

Without a well integrated and clearly oriented social philosophy, in which the *individual*, the heart and core of society and its rightful sovereign, is given the place of prime importance, all our endeavours in the fields of 'social service', 'social uplift', and now of 'social education' will be utterly barren of lasting results. Such a dynamic social philosophy is supplied to us by Urwick who was not only a mere arm-chair philosopher but also one who was not only a mere arm-chair philosopher but also one who tried out all his theories in the practical field. And Urwick's philosophy has the unique distinction of combining the best in the West, namely Platonism, with the best in the East, namely Vedanta. Our author has had the rare courage of conviction to prove that the sublimer elements of Platonic philosophy have been inspired by Vedanta. Urwick's re-interpretation of the *Republic* in terms of Vedanta is the basis for his social philosophy, and it is such a philosophy that we sorely need at present.

The most daring features of Urwick's social philosophy are its intensely spiritual foundations, its insistence on the individual as 'super-social' and as the sovereign of society, its insistence on the spiritual element as *the* reality in the individual, and above all its formulation of the goal of social life as one constant endeavour to realize God. It is against this impressive mental background of the author that we have to view the book under consideration.

The book under review, a collection of essays posthumously published, is the outcome of the mature thought of Urwick. Formulating his criteria of true values in the *Introduction*, and applying these with devastating results to *Ends, Goods, and Values* ordinarily cherished by us, the author passes on to a consideration of *Idealism and Ideals* which are really worth while. And the greatest of these *Ideals* is *Love*. 'Idealism is not an escape from reality, but first a faith in the reality beneath appearances, which secondly works by comprehension and not by opposition, and confers, thirdly, a power of transforming the appearance in the direction of the real reality.' (p. 73). With this leading concept as his guide, Urwick analyses the deep-seated human values of *Friendship, Beauty, Wealth, Knowledge, and Truth*, and argues convincingly for

simplicity in social life as the purest expression of real culture. The reviewer is particularly impressed by Urwick's evaluation of social progress and social evolution, and he can pay no greater tribute than to say that 'Darwin took God away from the world and the intellect of man, while Urwick reinstates Him as the crown and culmination, as well as the dynamic force in all evolution, both inside man and outside him'. This excellent treatise closes with two chapters on the relation of *Value* to *Capitalism* and to *Labour*. And an impartial reader cannot but agree to the author's major conclusion that the ultimate values of human life are spiritual through and through. In these days of well-intentioned but ill-defined and ill-directed efforts at 'social uplift', it will do good to every one, to the preachers and leaders of social reform, to their followers and to the men and women who are to be the beneficiaries of all this reform, to sit down and read calmly *The Values of Life*. It will be an eye-opener indeed! And the student of philosophy will discover here what he has been vainly searching for, namely the foundations for a true social philosophy. The book carries a learned introduction by John A. Irving covering the social philosophy of the author.

The reviewer cannot but draw attention to one or two blemishes in Urwick's interpretation of Indian thought. Speaking of 'disinterestedness', our author characterizes this virtue as something negative and unwelcome. 'The ideal of dispassion exalted in the Eastern religions cannot serve us in the West as an ideal of goodness.' (p. 5). It is amazing that Urwick, the keen student of Vedanta, should have failed to grasp the *Gita* connotation of desirelessness and disinterestedness! However, these are minor faults. Every young person in our country, particularly the leaders of youth congresses and conventions, should study carefully *The Values of Life* and ponder over the pure ideals set forth in Urwick's essays. This book is really the book of the hour for our country.

P. S. NAIDU

DIALECTICS OF HINDU RITUALISM (Part I).
BY DR. BHUPENDRANATH DATTA. Published by
Gupta Press, 37/7 Beniatola Lane, Calcutta—9.
Pages 228. Price Rs. 4.

The author seeks to trace in this book 'the origin and development of Hindu religious institutions from the days of the Vedas to today from its politico-economic aspects'. The first part under review comprises the periods extending from the

Rig-Vedic time to the Upanishadic age. Within a small compass he has brought in a mass of materials culled from the Vedic scriptures and dealt with a wide variety of topics, coming to conclusions which are not always in consonance with those generally accepted by the Indological tradition of the West. Among other things, he has tried to prove that the theory of the Nordic origin of the Vedic people is untenable, the current chronology of the Vedic epochs is purely hypothetical and completely arbitrary, the cradle of the Rig-Vedic people was Eastern Afghanistan and they had no other tradition of any other native land, the Aryas were not pure in their racial composition even at the time of composing the Vedic hymns, the Aryas and the Dasyus or Dasas are not different biotypes but the difference between them lies in religious beliefs and so the interpretation of the Vedas in the light of race-struggle is misleading, the word *varṇa* in the Veda stands for 'class'. These conclusions which are a challenge to the established tradition of the Western Indologists show the signs of a new orientation in Vedic interpretation which is slowly gaining ground. The issues are socio-historical and the author is quite at home in them.

But in assessing the value of the Vedic religion, unfortunately his study has not been deep and convincing enough. Here he has been led astray by the current anthropological dogma about the origin of religion and has uncritically accepted its conclusions to prove his thesis that the evolution of religious concepts and rituals is determined wholly by socio-economic factors. The problem of religion is specifically a psychological one, and rituals are active expressions of some deep-lying thought-processes which might follow a course of evolution driven by an inner urge independent of the environmental forces. In this sense, even a sociological interpretation of religion cannot do full justice to the subject, because it deals with it only from the standpoint of the collective consciousness and fails to incorporate the important role of leavening played by the individual consciousness. Collective consciousness, which tends to be dogmatic and mechanical, cannot sound the depths of an intensively growing personality and religion is essentially a deep personal experience more reacting to than being acted upon by the environment. To give it an economic interpretation is to treat it all the more superficially, without touching the core of the problem.

From the Vedic age up to the days of the impact of the West, there has been very little change in the economic pattern of Hindu society, because the means of production have remained the same. And yet the Vedic religion has lived an extremely vigorous life and is still a great living force. The

rituals which are the outward expressions of this life have sometimes changed their forms; but in many cases, especially where they have been nearer to the life of the common people, they have led a surprisingly tenacious existence. This long life has been sustained of course by a dialectic movement, but not in the way the materialistic interpretation of history would suppose. The spiritual history of India has been and is still being determined by the dialectic movement of two root-ideas of *brahma* and *kṣātra*, which, creditably enough, the Vedic seers had already which represent two primal urges of the human mind, have by their interaction created the age-long panorama of India's spiritual life and have thrown out esoteric and exoteric religions cults always in conformity with these root-impulses. In an adequate treatment of the religious phenomenon, which essentially belongs to the domain of the abstract and the ideal, a scientific probing into the depths of the Idea for its own sake is indispensable. The soil is of course important for the development of the tree, but after all it is the seed that contains the urge and the pattern to be developed. An idea, even if it is born of an impact of material forces, can very well have a life-history of its own; and to this the materialistic dogma is blind in its irrational enthusiasm for bringing everything under its totalitarian rule.

But still the book is extremely readable and thought-provoking. There are rather too many mistakes in transliteration of Sanskrit words, marring the pages of this diligent and scholarly work.

A.

LIGHT OF INDIA By M. S. DESHPANDE.
Published by the Author, Hind Kitabs Ltd., 261-263 Hornby Road, Bombay. Pages 320. Price Rs. 6-8.

Here is a choice collection from Gandhiji's vast and superb writings, which gives the readers a glimpse into his rich and many-sided personality, and the essence of his life-work and message to humanity at large. The matter is well arranged in suitable sections and topical chapters, with detailed sub-headings and minor headings.

The book is divided into four parts. Part I contains an elaborate introduction, giving the 'Essence of the Message' of Gandhiji. The other three parts describe respectively 'The Goal', 'The Path', and 'The Personality' of Gandhiji. It is seen that Gandhiji's goal was God-realization and universal harmony, though he was preoccupied with work in the political and other fields. His path, as is well known to all, was based on Truth and Non-violence. Part IV contains, among other things, appreciations of Gandhiji by eminent persons from all other the world. The book is well conceived, and is meant to serve as a useful introduction to

Gandhiji's life and thought. References to the original writings from where the passages incorporated in the book have been chosen are appended at the end.

SANSKRIT-HINDI

NYĀYĀVATĀRA—VARTIKA-VRITTI (OF SHANTISŪRI). Edited by Dalasukha Malavaniya. Published by Singhi Jain Shāstra Shikshāpitha, Bhāratiya Vidyā Bhavan, Chowpatty Road, Bombay 7. Pages 524. Price Rs. 16-8.

Nyāyāvatāra of Siddhasena Divākara is rightly claimed to have laid the foundations of the system of Jain Logic on a firm footing in the fifth century. The book under review purports to be a scholium on the Vārtikās written upon the eminent work of Divākara. The learned editor of the text has taken great pains to prove the identity of the Vrittikāra and the Vārtikakāra. Shantisuri (middle of the eleventh century) has presented here not only the fundamentals of the 'Anekānta-Vāda', the special view-point of Jain philosophy, but has also refuted the adverse criticisms levelled against it especially by the Buddhists and the Mimāmsakās.

Pandit Malavaniya has written a lengthy and

thought-provoking Introduction (covering over 150 pages), in Hindi, where he discusses at great length and with great acumen the origin and growth of the most important logical concepts of Jainism. He has conclusively proved how the conception of *pramāṇa* had its origin in the Jain Āgamās and how through the literary efforts of later Āchāryās it has grown into a full-fledged system of epistemology. He has added copious notes, in Hindi, upon the text at the end of the book. The reviewer has genuine admiration for the wide and accurate scholarship of the editor who has taken great pains to make his studies thoroughly *comparative* by utilizing what the Brahmana and the Buddhist logicians have to say upon the pertinent topics. Well-versed as he is in the Jain texts, he has shown none the less admirable acquaintance with the erudite Nyāya texts of the Brahmanas and the Buddhists.

We may not agree with all that the editor has to say, but we do commend it to serious scholars of Jain Logic and consider it to be an authoritative text, scientifically edited, and a good and well documented introduction to the exposition of Jain Nyaya. We congratulate the editor and the publishers for this useful publication.

BALADEVA UPADHYAYA

NEWS AND REPORTS

RAMAKRISHNA MATH AND MISSION

Srimat Swami Sankaranandaji has been elected President of the Ramakrishna Math and Mission in place of Srimat Swami Virajananda Maharaj whose demise took place on 30th May 1951. The Swami was the Vice-President of the Ramakrishna Math and Mission from April 1947.

RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

REPORT FOR 1950

The following is a short report on the working of the Ramakrishna Mission Students' Home, Mylapore, Madras, for the year 1950, the forty-sixth year of its useful career:

The Home has three distinct sections, the Collegiate, the Technical, and the Secondary. The latter two are self-contained units, providing both residential and instructional facilities, whereas in the case of the first the Home provides only boarding, lodging, and supervision. Admissions are restricted to the poorest among the best, merit being

the chief guiding factor in the selection. It is a free Home and paying boarders come in only as exceptions. The numbers of boarders in the three sections at the end of the year were 43, 62, and 148 respectively. About 40 per cent of the students were in receipt of scholarships and concessions towards school and college fees.

The Seva Praveena Samiti and the various Associations of boys in the different sections of the Home worked well. The Tamil Sangham brought out an attractive manuscript magazine. Special religious classes and discourses were arranged for the benefit of the students. Bhajans and Pujas were held, and religious festivals were also observed.

The General Library and Reading Room contained 3,050 books and received about 20 periodicals.

University Education: Of the 43 students in the Collegiate Section, 35 were in the Vivekananda College and 8 in other Arts Colleges in the city. Of the 14 sent up for various examinations, 13 passed, of whom 6 secured first classes. 36 students received scholarships and fee concessions.

Technical Education: The Ramakrishna Mission Technical Institute prepares students for the L.A.E. (Licentiate in Automobile Engineering) Diploma. The course extends over a period of three years. The attached Automobile Workshop for practical training has all the up-to-date equipment. Of the 62 students 33 per cent were in receipt of scholarships or fee concessions. The Institute has a library of its own, which contained 739 books. The percentage of passes in the L.A.E. Examination was rather unprecedentedly low during the year, though the Home Institute secured the highest percentage in the State.

Secondary Education: The Residential High School (Athur Camp) had a strength of 153 including 5 day-scholars. It is contemplated to shift the school to the main Home building at Mylapore from the camp when the additional storey under construction is completed. Of the 33 students sent up for the S. S. L. C. Public Examination, 20 were declared eligible. 48 per cent of the students were in receipt of scholarship and fee concessions. The school library had 6,115 books. Carpentry, cloth-weaving, mat-weaving, tailoring, and gardening continued to serve as hobbies.

Elementary Education: The Centenary Elementary School, Mylapore, had a strength of 332 (225 boys and 107 girls) with 11 sections. The Ramakrishna Mission Higher Elementary School and Harijan Hostel, Malliankaranai, Uttiramerur, had a strength of 184 boys and 30 girls. The Harijan hostel, attached to the school, had 22 boarders on the rolls.

Finance: The average cost of maintaining a boarder has risen from about Rs. 10 before the second world war to Rs. 31-4-0 at present. The running of all the sections cost the Management Rs. 1,52,552-13-0 while the receipts amounted to Rs. 1,31,266-5-10 resulting in a deficit of Rs. 21,286-7-2. The net deficit after adjustments is Rs. 12,180-7-2.

To meet the deficit, recurring year after year in larger figures due to the all-round rise in cost of foodstuffs and other materials, the Home needs liberal donations and subscriptions from the generous public so that it may carry on its invaluable activities on a sound financial basis. The Home also needs funds for its various construction purposes and development projects.

RAMAKRISHNA MISSION ASHRAMA, JALPAIGURI

REPORT FOR 1949

The Ramakrishna Mission Ashrama, Jalpaiguri, West Bengal, completed, at the end of 1949, 20 years of its useful existence. The following is a brief report of its activities during 1949:

Charitable Dispensary: The dispensary provides both the Homoeopathic and Allopathic systems of treatment. A large number of patients attend the dispensary, coming from even long distances. During the year under report it treated 12,892 cases of which 5,111 were new.

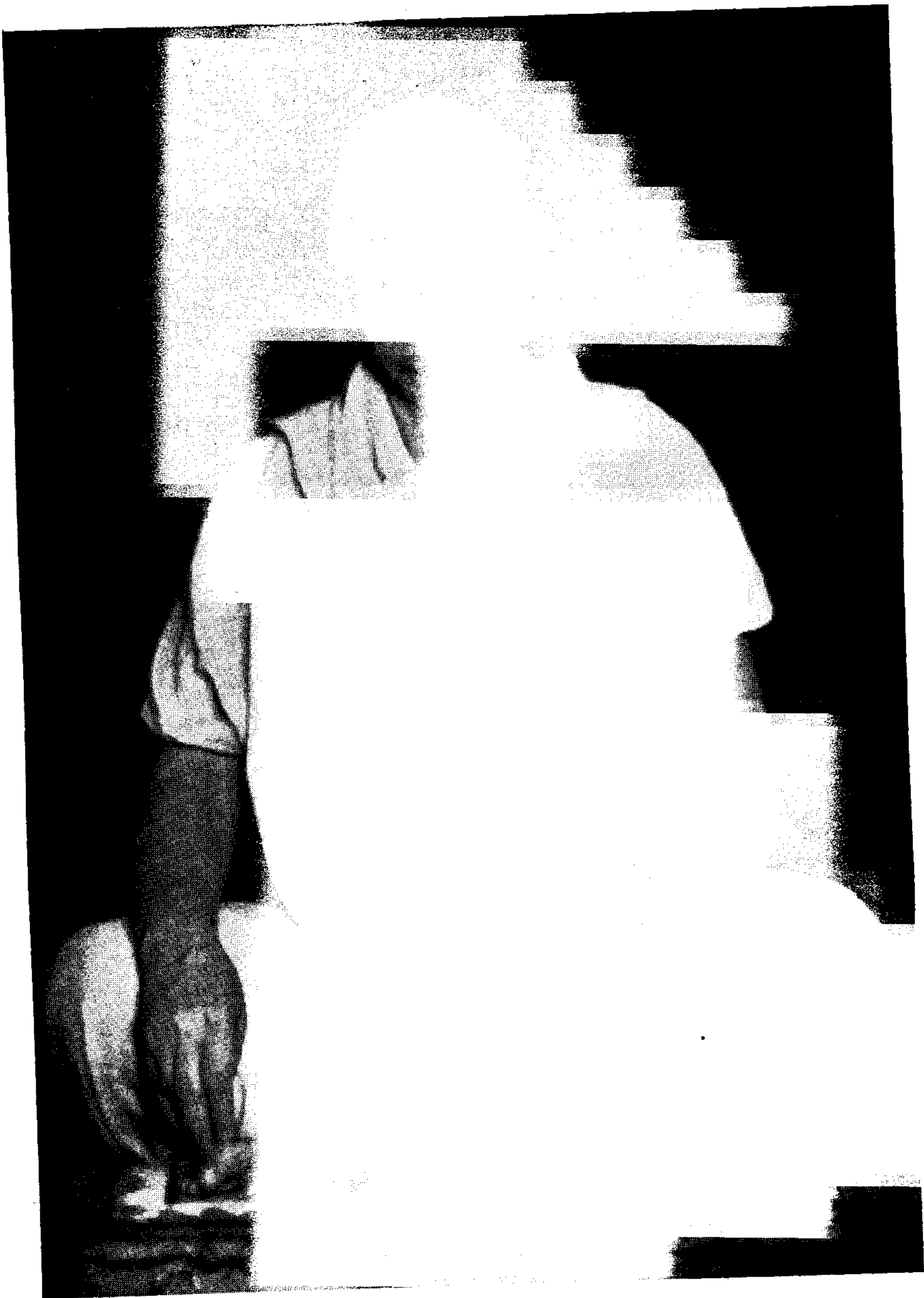
Maternity and Child Welfare Centre: The Centre has a Lady Health Visitor who pays visits to confined mothers in their homes and tenders useful and necessary advice. During the year under report she visited 1,536 such cases. The Centre has also two qualified and well-trained midwives who attend to labour cases in their homes. During the year they attended 43 cases of labour. Apart from these, 102 children and 157 mothers visited the Centre for advice. Milk was given free to 10,272 mothers and children.

Students' Home: There were 10 students in the Home, who studied in the local college and school. They are also helped to foster their religious life and build up their character.

Harijan Vidyalyaya: This was established for the upliftment of the Harijans. They get, in addition to secular education, spiritual and moral instruction as well and they take part in all the Pujas and religious festivals observed in the Ashrama.

Library and Reading Room: The library contained 1,288 books and 834 books were issued to the public during the year. The reading room received many periodicals.

Religious Preaching: There is daily Puja and Ārati in the Ashrama shrine in which the public participate. Birthdays of Sri Ramakrishna, Swami Vivekananda, the Holy Mother, Sri Krishna and other great saints and prophets are observed with public functions on the occasion. For spreading liberal religious ideas, regular lectures and classes are held. During the period under review, 12 lectures were delivered and 24 classes were conducted. Apart from these, readings from the scriptures, Rāmanāma Sankirtan, Bhajans, etc. are held in the Ashrama.



SWAMI SANKARANANDA
The New President of the Ramakrishna Math and Mission