PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

ALL-SUPPORTING AND TRANSCENDENT

LORD! You are, indeed, this universe of causes and consequences; still You are different from it, existing separately in the beginning and in the end. Therefore the idea of anything as one's own or another's is only an illusion and unreal. That on which anything depends for its origin, dissolution, subsistence, and light (intellectual power) and in which it exists, and finds its destruction, is nothing but that very thing. The seed and the tree are nothing but the earth and its subtle cause.

Bhāgavatam, VII.9.31

Tvam vā idaṁ sadasadīśa bhavān tato'anyo,
Māyā yad-ātma-para-buddhirīyaṁ hyapārthā;
Yad-yasya janma nidhanaṁ sthitirīkṣanaṁ ca
Tad-vai tadeva vasukālavadaṣtitarvoḥ.

THE GITA*

I

By Swami Vivekananda

To understand the Gītā requires its historical background. The Gītā is a commentary on the Upaniṣads. The Upaniṣads are the Bible of India. They occupy the same place as the New Testament does. There are [more than] a hundred books comprising the Upaniṣads, some very small and some big, each a separate treatise. The Upaniṣads do not reveal the life of any teacher, but simply teach principles. They are [as it were] shorthand notes taken down of discussions in [learned assemblies], generally in the courts of kings. The word Upaniṣad may mean "sittings" [or "sitting near a teacher"]. Those of you who may have studied some of the Upaniṣads can understand how they are condensed shorthand sketches. After long discussions had been held they were taken down, possibly from memory. The difficulty is that you get very little of the background. Only the luminous points are mentioned there. The origin of ancient Sanskrit is 5,000 B.C.; the Upaniṣads [are at least] two thousand years before that. Nobody knows [exactly] how old they are. The Gītā takes the ideas of the Upaniṣads and in [some] cases the very words. They are strung together with the idea of bringing out, in a compact, condensed, and systematic form, the whole subject the Upaniṣads deal with.

The [original] scriptures of the Hindus are called the Vedas. They are so vast—the mass of writings—that if the texts alone were brought here, this room would not contain them. Many of them are lost. They were divided into branches, each branch put into the head of certain priests and kept alive by memory. Such men still exist. They will repeat book after book of the Vedas without missing a single intonation. The larger portion of the Vedas has disappeared. The small portion left makes a whole library by itself. The oldest of these contains the hymns of the Ṛgveda. It is the aim of the modern scholar to restore [the sequence of the Vedic compositions]. The old, orthodox idea is quite different, as your orthodox idea of the Bible is quite different from the modern scholar's. The Vedas are divided into two portions: one the Upaniṣads, the philosophical portion, the other the work portion.

We will try to give a little idea of the work portion. It consists of rituals and hymus, various hymns addressed to various gods. The ritual portion is composed of ceremonies, some of them very elaborate. A great many priests are required. The priestly function became a science by itself, owing to the elaboration of the ceremonials. Gradually the popular idea of veneration grew round these hymns and rituals. The gods disappeared and in their place were left the rituals. That was the curious development in India. The orthodox Hindu [the Mīmāṁsaka] does not believe in gods, the unorthodox believe in them. If you ask the orthodox Hindu what the meaning is of these gods in the Vedas, [he will not be able to give any satisfactory answer]. The priests sing these hymns and pour libations and offerings into the fire. When you ask the orthodox Hindu the meaning of this, he says that words have the power to produce certain effects. That is all. There is all the natural and supernatural power that ever existed. The Vedas are simply words that have the mystical power to produce effects if the sound intonation is right. If one sound is wrong it will not do. Each one must be perfect.

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[Thus], what in other religions is called prayer disappeared and the Vedas became the gods. So you see the tremendous importance that was attached to the words of the Vedas. These are the eternal words out of which the whole universe has been produced. There cannot be any thought without the word. Thus whatever there is in this world is the manifestation of thought, and thought can only manifest itself through words. This mass of words by which the unmanifested thought becomes manifest, that is what is meant by the Vedas. It follows that the external existence of everything [depends on the Vedas, for thought] does not exist without the word. If the word "horse" did not exist, none could think of a horse. [So] there must be [an intimate relation between] thought, word, and the external object. What are these words [in reality]? The Vedas. They do not call it Sanskrit language at all. It is Vedic language, a divine language. Sanskrit is a degenerate form. So are all other languages. There is no language older than Vedic. You may ask, "Who wrote the Vedas?" They were not written. The words are the Vedas. A word is Veda if I can pronounce it rightly. Then it will immediately produce the [desired] effect.

This mass of Vedas eternally exists and all the world is the manifestation of this mass of words. Then when the cycle ends, all this manifestation of energy becomes finer and finer, becomes only words, then thought. In the next cycle, first the thought changes into words and then out of those words [the whole nniverse] is produced. If there is something here that is not in the Vedas, that is your delusion. It does not exist.

[Numerous] books upon that subject alone defend the Vedas. If you tell [their authors] that the Vedas must have been pronounced by men first, [they will simply laugh.] You never heard of any [man uttering them for the first time.] Take Buddha's words. There is a tradition that he lived and spoke these words [many times before]. If the Christian stands up and says, "My religion is a historical religion and therefore yours is wrong and ours is true," [the Mīmāṁsaka replies,] "Yours being historical, you confess that a man invented it nineteen hundred years ago. That which is true must be infinite and eternal. That is the one test of truth. It never decays, it is always the same. You confess your religion was created by such-and-such a man. The Vedas were not. By no prophets or anything. . . . Only infinite words, infinite by their very nature, from which the whole universe comes and goes." In the abstract it is perfectly correct. . . . The sound must be the beginning of creation. There must be germ sounds like germ plasm. There cannot be any ideas without the words. . . . Wherever there are sensations, ideas, emotions, there must be words. The difficulty is when they say that these four books are the Vedas and nothing else. [Then] the Buddhist will stand up and say, "Ours are Vedas. They were revealed to us later on." That cannot be. Nature does not go on in that way. Nature does not manifest her laws bit by bit, an inch of gravitation today and [another inch] tomorrow. No, every law is complete. There is no evolution in law at all. It is [given] once and forever. It is all nonsense, this "new religion and better inspiration," and all that. It means nothing. There may be a hundred thonsand laws and man may know only a few today. We discover them—that is all. Those old priests with their tremendous [claims about eternal words], having dethroned the gods, took the place of the gods. [They said,] "Yon do not understand the power of words. We know how to use them. We are the living gods of the world. Pay us; we will manipulate the words, and you will get what you want. Can you pronounce the words yourself? You cannot, for, mind you, one mistake will produce the opposite effect. You want to be rich, handsome, have a long life, a fine husband?" Only pay the priest and keep quiet!

Yet there is another side. The ideal of the first part of the Vedas is entirely different from the ideal of the other part, the Upaniṣads.

The ideal of the first part coincides with [that of] all other religions of the world except the Vedānta. The ideal is enjoyment here and hereafter—man and wife, husband and children. Pay your dollar, and the priest will give you a certificate, and you will have a happy time afterwards in heaven. You will find all your people there and have this merry-go-round without end. No tears, no weeping—only laughing. No stomach-ache, but yet eating. No headache, but yet [parties]. That, considered the priests, was the highest goal of man.

There is another idea in this philosophy which is according to your modern ideas. Man is a slave of nature and slave eternally he has got to remain. We call it karma. Karma means law, and it applies everywhere. Everything is bound by karma. "Is there no way out?" "No! Remain slaves all through the years—fine slaves. We will manipulate the words so that you will only have the good and not the bad side of all—if you will pay [us] enough." That was the ideal of [the Mīmāṁsakas]. These are the ideals which are popular throughout the ages. The vast mass of mankind are never thinkers. Even if they try to think, the [effect of the] vast mass of superstitions on them is terrible. The moment they weaken, one blow comes, and the backbone breaks into twenty pieces. They can only be moved by lures and threats. They can never move of their own accord. They must be frightened, horrified, or terrorized, and they are your slaves forever. They have nothing else to do but to pay and obey. Everything else is done by the priest. . . . How much easier religion becomes! You see, you have nothing to do. Go home and sit quietly. Somebody is doing the whole thing for you. Poor, poor animals!

Side by side, there was the other system. The Upaniṣads are diametrically opposite in all their conclusions. First of all, the Upaniṣads believe in God, the creator of the universe, its ruler. You find later on [the idea of a benign Providence.] It is an entirely opposite [conception]. Now, although we hear the priest, the ideal is much more subtle. Instead of many gods they made one God.

The second idea, that you are all bound by the law of karma, the Upaniṣads admit, but they declare the way out. The goal of man is to go beyond law. And enjoyment can never be the goal, because enjoyment can only be in nature.

In the third place, the Upaniṣads condemn all the sacrifices and say that is mummery. That may give you all you want, but it is not desirable, for the more you get, the more you [want], and you run round and round in a circle eternally, never getting to the end—enjoying and weeping. Such a thing as eternal happiness is impossible anywhere. It is only a child's dream. The same energy becomes joy and sorrow.

I have changed my psychology a bit today. I have found the most curious fact. You have a certain idea and you do not want to have it, and you think of something else, and the idea you want to suppress is entirely suppressed. What is that idea? I saw it come out in fifteen minutes. It came out and staggered one. It was strong, and it came in such a violent and terrible fashion [that] I thought here was a madman. And when it was over, all that had happened [was a suppression of the previous emotion]. What came out? It was one's own bad impression which had to be worked out. "Nature will have her way. What can suppression do?" That is a terrible [statement] in the Gītā. It seems it may be a vain struggle after all. You may have a hnndred thousand [urges competing] at the same time. You may repress [them], but the moment the spring rebounds, the whole thing is there again.

[Bnt there is hope.] If you are powerful enough, you can divide your consciousness into twenty parts all at the same time. I am changing my psychology. Mind grows. That is what the yogis say. There is one passion and it rouses another, and the first one dies. If yon are angry, and then happy, the next moment the anger passes away. Out of that anger you manufactured the next state. These

states are always interchangeable. Eternal happiness and misery are a child's dream. The Upaniṣads point out that the goal of man is neither misery nor happiness, but we have to be master of that out of which these are manufactured. We must be masters of the situation at its very root, as it were.

The other point of divergence is: the Upaniṣads condemn all rituals, especially those that involve the killing of animals. They declare those all nonsense. One school of old philosophers says that you must kill such an animal at a certain time if the effect is to be produced. [You may reply.] "But [there is] also the sin of taking the life of the animal; you will have to suffer for that." They say that is all nonsense. How do you know what is right and what is wrong? Your mind says so? Who cares what your mind says? What nonsense are you talking? You are setting your mind against the scriptures. If your mind says something and the Vedas say something else, stop your mind and believe in the Vedas. If they say killing a man is right, that is right. If you say, "No, my conscience says [otherwise," it won't do]. The moment you believe in any book as the eternal word, as sacred, no more can you question. I do not see how you people here believe in the Bible whenever you say about [it], "How wonderful these words are, how right and how good!" Because, if you believe in the Bible as the word of God, you have no right to judge at all. The moment you judge, you think you are higher than the Bible. [Then] what is the use of the Bible to you? The priests say, "We refuse to make the comparison with your Bible or anybody. It is no use comparing, because—what is the authority? There it ends. If you think something is not right, go and get it right according to the Vedas."

The Upaniṣads believe in that, [but they have a higher standard too]. On the one hand, they do not want to overthrow the Vedas, and on the other they see these animal sacrifices and the priests stealing everybody's money. But in the psychology they are all alike. All the differences have been in the philosophy, [regarding] the nature of the soul. Has it a body and a mind? And is the mind only a bundle of nerves, the motor nerves and the sensory nerves? Psychology, they all take for granted, is a perfect science. There cannot be any difference there. All the fight has been regarding philosophy—the nature of the soul, and God, and all that.

Then another great difference between the priests and the Upaniṣads. The Upaniṣads say, renounce. That is the test of everything. Renounce everything. It is the creative faculty that brings us into all this entanglement. The mind is in its own nature when it is calm. The moment you can calm it, that [very] moment you will know the truth. What is it that is whirling the mind? Imagination, creative activity. Stop creation and you know the truth. All power of creation must stop, and then you know the truth at once.

On the other hand, the priests are all for [creation]. Imagine a species of life [in which there is no creative activity. It is unthinkable.] The people had to have a plan [of evolving a stable society. A system of rigid selection was adopted. For instance,] no people who are blind and halt can be married. [As a result] you will find so much less deformity [in India] than in any other country in the world. Epileptics and insane [people] are very rare [there]. That is owing to direct selection. The priests say, "Let them become sannyāsins." On the other hand, the Upaniṣads say, "Oh, no, [the] earth's best and finest [and] freshest flowers should be laid upon the altar. The strong, the young, with sound intellect and sound body—they must struggle for the truth."

So with all these divergences of opiuion, I have told you that the priests already have differentiated themselves into a separate caste. The second is the caste of the kings. . . . All the Upaniṣadic philosophy is from the brains of kings, not priests. There [runs] an economic struggle through every religious struggle. This animal called man has some religious influence, but he is guided by

economy. Individuals are guided by something else, but the mass of mankind never made a move unless economy was [involved]. You may [preach a religion that may not be perfect in every detail], but if there is an economic background [to it], and you have the most [ardent champions] to preach it, you can convince a whole country. . . .

Whenever any religion succeeds it must have economic value. Thousands of similar sects will be struggling for power, but only those who meet the real economic problem will have it. Man is guided by the stomach. He walks and the stomach goes first and the head afterwards. Have you not seen that? It will take ages for the head to go first. By the time a man is sixty years of age, he is called out of [the world]. The whole of life is one delusion, and just when you begin to see things the way they are, you are snatched off. So long as the stomach went first you were all right. When children's dreams begin to vanish and you begin to look at things the way they are, the head goes. Just when the head goes first, [you go out].

[For] the religion of the Upaniṣads to be popularized was a hard task. Very little economy is there, but tremendous altruism. . . .

The Upaniṣads had very little kingdom, although they were discovered by kings that held all the royal power in their hands. So the struggle . . . . began to be fiercer. Its culminating point came two thousand years after, in Buddhism. The seed of Buddhism is here, [in] the ordinary struggle between the king and the priest; and all religion declined. One wanted to sacrifice religion, the other wanted to cling to the sacrifices, to Vedic gods, etc. Buddhism . . . . broke the chains of the masses. All castes and creeds alike became equal in a minute. So the great religious ideas in India exist, but have yet to be preached: otherwise they do no good. . . .

In every country it is the priest who is conservative, for two reasons—because it is his bread and because he can only move with the people. All priests are not strong. If the people say, "Preach two thousand gods," the priests will do it. They are the servants of the congregation who pay them. God does not pay them. So blame yourselves before blaming the priests. You can only get the government and the religion and the priesthood you deserve, and no better.

So the great struggle began in India and it comes to one of its culminating points in the Gītā. When it was causing fear that all India was going to be broken up between two . . . . [groups], there rose this man Krishna, and in the Gītā he tries to reconcile the ceremony and the philosophy of the priests and the people. Krishna is beloved and worshipped in the same way as you do Christ. The difference is only in the age. The Hindus keep the birthday of Krishna as you do Christ's. Krishna lived five thousand years ago and his life is full of miracles, some of them very similar to those in the life of Christ. The child was born in prison. The father took him away and put him with the shepherds. All children born in that year were ordered to be killed. He was murdered; that was his fate.

Krishna was a married man. There are thousands of books about him. They do not interest me much. The Hindus are great in telling stories, you see. [If] the Christian missionaries tell one story from their Bible, the Hindus will produce twenty stories. You say the whale swallowed Jonah; the Hindus say someone swallowed an elephant. . . . Since I was a child I have heard about Krishna's life. I take it for granted there must have been a man called Krishna, and his Gītā shows he has [left] a wonderful book. I told you, you cannot understand the character of a man by analyzing the fables about him. The fables have the nature [of decorations]. You must find they are all polished and manipulated to fit into the character. For instance, take Buddha. The central idea [is] sacrifice. There are thousands of folklore, but in every case the sacrifice must have been kept up. There are thousands of stories about Lincoln, about some characteristics of that great man. You take all the fables and find the general idea and [know] that that was the

central character of the man. You find in Krishna that non-attachment is the central idea. He does not need anything. He does not want anything. He works for work's sake. "Work for work's sake. Worship for worship's sake. Do good because it is good to do good. Ask no more." That must have been the character of the man. Otherwise these fables could not be brought down to the one idea of non-attachment. The Gītā is not his only sermon. . . .

He is the most rounded man I know of, wonderfully developed equally in brain and heart and hand. Every moment [of his] is alive with activity, either as a gentleman, warrior, minister, or something else. Great as a gentleman, as a scholar, as a poet. This all-rounded and wonderful activity and combination of brain and heart you see in the Gītā and other books. Most wonderful heart, exquisite language, and nothing can approach it anywhere. This tremendous activity of the man—the impression is still there. Five thousand years have passed and he has influenced millions and millions. Just think what an influence this man has over the whole world, whether you know it or not. My regard for him is for his perfect sanity. No cobwebs in that brain, no superstition. He knows the use of everything, and when it is necessary to [assign a place to each], he is there. Those that talk, go everywhere, question about the mystery of the Vedas, etc., they do not know the truth. They are no better than frauds. There is a place in the Vedas [even] for superstition, for ignorance. The whole secret is to find out the proper place for everything.

Then that heart! He is the first man, way before Buddha, to open the door of religion to every caste. That wonderful mind! That tremendously active life! Buddha's activity was on one plane, the plane of teaching. He could not keep his wife and child and become a teacher at the same time. Krishna preached in the midst of the battlefield. "He who in the midst of intense activity finds himself in the greatest calmness, and in the greatest peace finds intense activity, that is the greatest [yogi as well as the wisest man]." It means nothing to this man—the flying of missiles about him. Calm and sedate he goes on discussing the problems of life and death. Each one of the prophets is the best commentary on his own teaching. If you want to know what is meant by the doctrine of the New Testament, you go to Mr. So-and-so. [But] read again and again [the four Gospels and try to understand their import in the light of the wonderful life of the Master as depicted there.] The great men think, and you and I [also] think. But there is a difference. We think and our bodies do not follow. Our actions do not harmonize with our thoughts. Our words have not the power of the words that become Vedas. . . . Whatever they think must be accomplished. If they say, "I do this," the body does it. Perfect obedience. This is the end. You can think yourself God in one minute, but you cannot be [God]. That is the difficulty. They become what they think. We will become [only] by [degrees].

You see, that was about Krishna and his time. In the next lecture we will know more of his book.

'All the Upaniṣads are the cows, Śrī Kṛṣṇa is the milker, Arjuna is the calf, men of purified intellect the drinkers, and the supreme nectar Gītā is the milk.'

THE HOLY MOTHER*

15th Śrāvaṇa 1325 (1st August, 1918)

When I went to pay my respects to the Mother today, I had the opportunity of having a long talk with her, mainly about the young men who joined the 'Math' (monastery) as Sannyāsins. Perhaps due to the death of Premananda Swamiji, nowadays her mind was gradually preoccupied with thoughts of these boys. She spoke of them now and said, "These boys insisted on testing the Master. When they were at the 'Math' at Baranagore, Niranjan and the others sometimes spent their time in prayer and meditation, without enough nourishment to sustain them. They were talking among themselves one day, 'Well, we left everything for the sake of the Master. We shall now see whether he provides food for us, if we lie here with his name upon our lips. We shall say nothing when Suresh Babu (Surendra Mitra) comes and no one shall go out for alms.' With this, they wrapped themselves up and took to meditation. The whole day passed and part of the night as well, when someone knocked at the door. Naren rose first and said, 'Now, go and see who is there. First see whether he is carrying anything.' Glory be! As soon as they opened the door, there stood a man from Śri Śri Gopal's temple by the riverside, with a load of delicious food. They were all overjoyed, they had realized how the Master felt for them. At once they offered the food to Him and partook of it late at night.

"This sort of thing happened more than once. On another occasion 'luchis' arrived from Beni Pal's house at Sinthee. The boys live in great comfort nowadays, but Naren, Baburam and the others had to put up with a great deal of hardship. Rakhal you call your Maharaj[1] now; he himself often had to clean the cooking utensils. Once when Naren was on his way to Gaya and Banaras, he spent two days without food, in the shade of a tree. After some time he heard someone calling him. He saw a man standing before him with 'luchis', savouries, sweets, and a pitcher of cool water, which he held out to Naren saying, 'I have brought you Rāmji's offerings, be pleased to accept them.' Naren replied, 'But you do not know me, you must be mistaken, they must have asked you to give it to someone else.' The man said in an appealing tone, 'No, Maharaj, I have brought all this for you. I fell asleep in the day and dreamed of someone saying to me: Get up quickly and carry food to the holy man under that tree. I thought it was only a dream and turned on my side. Then he shook me and cried: Must you sleep when I ask you to go? Now go quickly. Then I thought my dream is not false, it is Rāmji's own command. So I rushed here with all this.' Then Naren took the food as a gracious gift from God.

"On another occasion, it so happened that Naren had been walking on the mountains for three days and was on the point of actually fainting when a Muslim fakir appeared and offered him a melon, which he ate and saved his own life. On his return from America, Naren noticed the man standing in a corner at a gathering at Almora, and taking him by the hand made him sit in the middle of the assemblage. Everyone was astonished but Naren said, 'This man saved my life,' and related the whole incident. He also gave the man some money, which he would not accept,

[1] Rākhāl or Swami Brahmānanda, First President of the R. K. Math and Mission was reverentially addressed as 'Maharaj', which in Hindi-speaking areas means 'Sir', but also bears the literal sense of 'a great king', the Sanskrit form being 'Mahārāja'. The Mother makes a pun, implying that the venerable 'great king' had once to do menial work.

* Translated by Srimati Lila Majumdar M.A. from 'Māyer Kathā'

saying, 'What did I do that you should give me money!' but Naren would not hear of it and insisted on his accepting it.

"I remember the first time Naren brought me to the 'Math' in order to celebrate Durgā Pūjā, he put twenty-five rupees in my hand to give the priest. On that occasion he spent fourteen hundred rupees. On the day of the Pūjā, an enormous crowd gathered, the boys were hard at work. Naren came to me and said, 'Mother, make me have fever.' Strange to say, hardly had the words left his lips than he was shivering with fever. I cried 'Alas! What is this? What will happen now?' Naren replied, 'Do not worry, Mother. I purposely contrived this fever because the boys are doing their utmost, but something is bound to go wrong all the same, and I shall lose my temper and scold them or even go so far as to give a slap or two! They will feel hurt and I shall feel sorry too. So I thought I would much rather lie down with a *fever!*' At last when everything was over I said to Naren. 'O Naren, you may get up now.' Naren said, 'Yes, Mother, I shall be up just now!' and he immediately sat up, quite well again!

"He brought his own mother too to the 'Math', to see the Pūjā. She began to pick brinjals and chillis and wandered about from garden to garden. She felt a little proud that her Naren should have done all this! Then Naren went up to her and said, 'My dear, whatever are you about? Go and sit near the Mother instead of picking brinjals and chillis! I suppose you think your Naren has done all this? No, Mother, He has done it all, in whose hands it lies, Naren is nothing at all,' meaning the Master has done all this. Alas! My Baburam (Swami Premananda) is no more, who will celebrate the Pūjā this year!"

UPLIFTING POWER BEHIND WORDS AND ACTS

BY THE EDITOR

"Learn to make the whole world your own. No one is a stranger, my child; this whole world is your own."

Sri Sarada Devi

In a way, 'words' constitute the greatest 'output' of the present day. They issue out in an unbroken stream, daily and hourly, from the press, the platform, and the radio. Like oblations in ancient fire-sacrifices, they are poured into the eyes and ears of millions, young and old, all over the globe. Some portion of it deals with developments in art, literature, science, technology, and social relations. That has real educative value. A larger portion is devoted to advertisements of various sorts. Many of them are skilfully combined with tempting pictures, the object being to stimulate in unwary minds an insatiable craving for articles and satisfactions that drain away earnings without conferring any corresponding inner refinement. On the contrary, they make the 'consumer' fancy that by procuring them he is maintaining a higher standard of life and thereby ennobling himself, his family, and also his country! Lastly, there is an undue proportion of details about the ups and downs of politics, national and international.

Since events in one country cannot but affect others sooner or later, it is necessary to

know what they are, so that the public can remain alert, estimate possible repercussions in their own areas, and learn to take adequate steps to meet emergencies. In economic matters, particularly, there is likely to be great confusion. Even well-meaning people may find it hard to follow the intricacies of food crops, foreign exchange earners, import licences, national development schemes, or State loans. Easy explanations of these topics must always be welcome. For, what most men feel directly all the time is that they are being taxed more and more heavily, while their demands for higher wages and salaries go unheeded, or are sternly frowned upon by those in authority. The strength of a democracy depends upon the willing co-operation of the masses in peace and in war. This can be secured more easily only when each citizen is helped to see relevant facts and the connection between them and the policies adopted by the men at the top.

But as no human arrangement is free from drawbacks, the very supply of predominantly political news, mostly ill-assorted, leads to undesirable consequences, especially in the minds of the young. Imitation comes to them, naturally and 'untaught', in their impressionable years. If they are to grow up into broad-minded persons whose love of power will be subordinated to the claims of their country's and the world's welfare, they should be able to see unmistakable expressions of this supreme virtue not merely in the talks, but also in the lives, of acknowledged leaders. The spectacle of prominent men pushing their differences to the extent of forming bitterly hostile parties and struggling to overthrow one another through false propaganda or sudden armed uprisings,—whether shown in films, described in novels, glorified in histories, or exhibited in actual life—can have only one result upon youngsters, to whatever race or religion they may belong. That will be the introduction into their outlook of an incurable habit of talking in one way while planning to act in a totally different way when they think the time is opportune. It would never strike them to seek, and move into, the common ground where all available creative forces can be made to meet to exert their maximum healthy pressure. Instead they would take delight in magnifying points of difference and harp on them till splitting and subdividing would assume dangerous proportions in society. Divergent views do indeed acquire a compelling value when their upholders succeed in giving them a concrete shape in institutions and services that change people's lives for the better, at least in a few limited fields. In such cases words and arguments become indicators of tasks accomplished, and not weapons of offence to be brandished before opponents in the political or any other arena.

The proper scope of words may be said to be twofold: First, from the side of any 'leader', they must be charged with the mature experiences resulting from programmes undertaken for public good, in some sector or other, —of errors eliminated, and of successes attained. That gives an added meaning to proposals for extending activities to fresh spheres as a next logical step. Secondly, in the case of people at the co-ordinating level, their words must be aimed at assembling and intensifying every positive element found in social movements, irrespective of party labels or affiliations, or of race, creed, or even of language. The motto has to be to collect all the good within reach and resolutely turn it to practical use.

II

This is nothing but a special application of the old saying that hatred cannot be conquered by greater hatred but only by greater love. Evils in society cannot be removed by a greater evil in the shape of a fight to a finish among different sections whose programmes for constructive work are yet mainly in the realm of promises and differ from one another only in minor matters. It will not be possible for the leader of the victorious group to have a free hand in carrying out his schemes

undisturbed. For the increased output of hatred and intolerance is sure to affect his own side sooner or later. The usual form in which it breaks out is one of struggle for 'leadership,' as we see around us at the present day. All competition is not bad. But this particular form will not be at the level of actual service, to heighten its quality and widen its range, but to seize posts of command and occupy places of honour. This danger applies equally to all fields of activity,—political, economic, social, and religious.

The fact is that enthusiasm and determination, which most men have in abundance, are not enough to ensure a smooth flow of peaceful and constructive work. For they are often misdirected into harmful channels owing to the slow infiltration of uncontrolled ideas and emotions. If we allow our mind to dwell exclusively on the glory of too general an 'end', like public welfare, dynamic life, or prestige of an institution, we are likely to skip over the need to examine the purity of our motives or the justification for all the steps we take. We may say to ourselves: 'We want speed. What is the use of waiting till doubters wake up to notice our immediate requirements? If they oppose us, we shall crush them into position like loose and broken metal under a road-roller. The loss of a few foolish heads does not matter since our ideal is all right. The fittest alone survive and go ahead; how else does evolution work?' Such a calculation comes because of an unconscious clothing of the ideal in a soldier's dress. We fail to discriminate and see if social education is the field for the employment of unmixed military tactics. An engineer's insignia appear more appropriate; and they may be profitably put into two or more 'extra' arms of the deity representing the ideal. For we know that when we wish to tap sources of oil that do not become exhausted very soon, we invariably take the assistance of engineers. They come with their special instruments and set about drilling deeper, and in all promising places. Social enthusiasm has its wells too; and the question is one of technical skill,—of training available hands to reach right depths, bring up the precious contents lying there, and construct a network of canals to convey them to conversion plants. Our approaches towards problems, our reasonings, and our plans are dominated by 'figures of thought', akin to figures of speech. Discrimination is needed to estimate their moral worth and their appropriateness in different contexts. The next part of discipline is to learn to detach those which cause splits and fights and to introduce others which promote unity, co-operation, and loving service.

Democracy involves respect for the individual. The right to vote or to stand as a candidate at elections is one form in which he can enjoy equality and freedom. What is more important is recognized to be the creation of educational and other facilities, so that he can develop his inborn gifts and grow up to his full stature by using them for the benefit of society. Nowadays there is also a greater tendency to look upon under-developed communities as units that deserve aid from richer and more advanced nations and groups. No doubt old habits and vested interests frequently raise their heads and threaten this freedom, as they used to do before. But such attacks act as signals for the starting of counter-movements, however feeble and ineffective at the moment, to awaken the moral conscience of cultured people all over the globe. The result may be declared a failure when judged from the standpoint of immediate material gains. But every step in mobilizing higher values, through the exercise of discrimination and detachment, leaves freedom's citadel less vulnerable to future attacks.

Even in the day to day life of an individual, it is easy to see how discrimination and detachment play an important part. Take, for example, the business man or even a soldier. Each of them has to exercise these supreme virtues to solve the problems confronting him. What is essential, what non-essential; what obstacles can be overthrown,

what must be bypassed; what factors are helpful and how can they be brought together? These and many more questions each one has to ask himself when making serious calculations. His success or failure depends upon the facts he manages to observe and the scale of values he keeps while fixing his plans. Imagine the case of a manufacturer who puts into the market a low-priced vehicle fitted with such conveniences that its purchaser cannot help praising it wherever he goes. To some extent the maker's success is assured. For he has more than balanced the sacrifice he makes in the selling price by gaining the services of his customer himself as a free advertiser. Most of the difficulties of argument and propaganda disappear if a person knows how to touch the strong and noble elements in the character of every individual he contacts for howsoever short a time. The magnitude of the sacrifices men can gladly make if their sense of dignity and responsibility is correctly roused is seen clearly from what happens in a battlefield. How quickly the hearts of soldiers are filled with courage and heroism when the commander tells them briefly that the country is confident that its freedom and honour are perfectly safe in their hands! To obey orders, whatever they are; to gain the objectives assigned to him; and to use in its pursuit the maximum discretion possible within the limited area where he works,—these alone occupy each man's attention henceforth. All other considerations are detached and shut out.

III

The field of battle has some unique features. There the pressures from the external world are the greatest and most dangerous. The choice before the soldier lies between a grim fight or a cowardly retreat. In the latter case he ruins his country, his relatives, and also himself. What is there during peaceful times to compel such concentration, devotion, self-sacrifice, discrimination, and detachment? "Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is the really great man whose character is great always, the same wherever he be." "If you really want to judge of the character of a man, look not at his great performances. Every fool may become a hero at some time or another. Watch a man do his most common actions; those are indeed the things which tell you the real character of a man."[1]

Here we wish to record the substance of an intimate talk between a highly respected elder (for convenience referred to as A.) and some youngsters whose character became moulded through their intense love for him. They had seen A. at close quarters in various contexts. They had been profoundly impressed by the way he once recovered stolen rice during a Flood Relief work. While they fell asleep, being tired, A. kept awake. As he had suspected from the start, one of the boatmen stole half a bag of rice and jumped ashore with it soon after midnight. A. promptly gave chase till the culprit had to escape capture by throwing it into the swollen channel. By the time the young men woke up and ran up to him, A. had dived into the water and brought up the precious grains. Earlier than this, as also later, they had seen A. holding positions of authority, yet occupying a corner of the cow-shed and even cutting grass for the cattle. This was remarkable since, in his youth, A. had trodden the path of violence with the hope of freeing the country from foreign yoke. So, one evening, after making him describe how he used to practise sword-play in secret, the juniors asked him:

Q: The freedom you wanted to get through violence has not yet come. When you spend much of your time looking after purchases or tending cattle, don't you feel at heart that your life has been a waste?

A. Service in any form is never a waste. I have not given up even a fraction of the desire for the country's freedom. Why should I? But that freedom is now fitted

[1] *Compl. Wks. of Sw. Vivekananda,* Vol. 1, Karma Yoga, p. 27.

into a well integrated Ideal of service to the Lord manifested *in* or *as* man. To get freedom and, what is more, *to retain it*, millions of services are needed. You know that in the case of an army, if in time food is not supplied, if transport breaks down, or if the signalling section fails to arrive, soldiers in front lines fall into danger. If any service is omitted, the total plan cracks to that extent. So, in our case too, cows, milk, stores, and food are as vital as study, preaching, money collection, accounting, or correspondence. Do you imagine that siting in a particular room and issuing orders is more honourable and important than serving guests or sick people? If any other work is assigned to me, I shall certainly do it to the best of my ability. But when I am relatively at leisure, why should I not look after these animals whose milk you and I drink? By my doing this, and your doing other things for which your education and youthful energy make you fit, are we not helping to maintain an institution doing excellent constructive work of the type required not only in the struggle for freedom but also in the task of preserving it when got? If out of many such organizations, at some future time, a batch of large-hearted people take the final steps to win the country's freedom, do we not form essential links in that chain; and do we not have the satisfaction of playing our part in that glorious task?

The young men began to see the deeper implications of what they had gathered from books about terms like discrimination and detachment. They were shining through A.'s words and acts. There was no rejection here, no retreat, no sense of frustration. Each action was significant and immediately satisfying; every thought, hope, and plan had its proper place in a comprehensive Whole embracing oneself and others, knowledge and action, politics and religion. One more question remained to be asked.

Q: In that rice-bag incident, long ago, you risked your life for some handful of grains. The thief could have stabbed you to death, or the swollen canal could have become your watery grave!

A. Had I not risked this life many a time while following the path of violence? Surely it was more noble to risk it for the sake of serving the afflicted, wherever found. Besides, whose is such rice? Every grain belongs to the public, or to the needy, or to God who appears in all forms. When every drop of blood in this body is God's gift, or His own Self in that form,—whichever way you wish to classify it philosophically—can I hesitate to shed it, if need be, to save each grain of that rice, so that it can be put to its rightful use? The same thing applies to every pie of public funds. The essence of worship consists in knowingly and reverently offering to God what is really His own, in whatever form He chooses to take it back.

Here was a perfect harmony of discrimination, detachment, and divine service. Discrimination showed the highest values to be upheld, as also what deserved to be dropped,—the latter being all selfish considerations, worry, and fear. While A.'s body took up all kinds of work, his mind remained steeped in holy thoughts. He spoke very little; but his words never failed to inscribe themselves in the minds of those who wished to benefit by them.

IV

The words and arguments of one person may at most persuade another to accept an intellectual pattern for work. They do not by themselves give him any power to master the emotions that oppose his intellect. That power flows naturally from the personality of the speaker only if he has gained complete ascendancy over his mental movements. Just as the words of a man with intellectual clarity

tend to cause similar clarity in the minds of his hearers, so too, the simple talks and acts of service of those who have perfect self-control become the means of helping sincere aspirants to achieve similar controls in themselves. The enormous output of 'words' at the present day can produce tangible results on a wide scale only when those who employ them grasp this principle and themselves acquire the habits they ask others to cultivate. And this means hard discipline.

Here we wish to refer to a few of the quiet utterances of Sri Sarada Devi, the Holy Mother.[2] Her external life was cast in a very limited framework, like that of any ordinary Indian woman. But wherever she was and whatever she did, there was such an outpouring of energy all around her that sincere seekers could draw freely from it and transform their lives. Her words acted more or less like the low whistle, or call, or a gentle tap with the stick, of an experienced shepherd who loves his flock as much as he loves himself. They made the hearing units respond without fail, beat a retreat from far-away grounds, and slowly started on their homeward path. Many came to Sri Sarada Devi with disorganized thoughts and harassing memories of a violent or shameful past. She led them forward, sometimes definitely like a teacher, but mostly like a mother. She roused their self-respect, and helped them to put an effective watch on their mental currents as a preparatory step to center them round the sublime Ideal represented by Sri Ramakrishna, and ultimately direct them into spiritual perfection and acts of loving service.

To a certain disciple who was worried about the 'vision of God' and who may be taken as a representative of many others who felt like him, she replied in a few words which covered three important points. The first was a statement in unmistakable terms that the 'vision' can come only through His grace. The second explained the need for 'spiritual disciplines such as worship' to remove 'impurities of mind' and make the mind fit to receive the truth. She used just those illustrations that could easily awaken the feeling of holiness. "As one gets the fragrance of a flower by handling it, as one gets the smell of sandalwood by rubbing it against a stone, in the same way one gets spiritual awakening by constantly thinking of God." Last came the correct stress on self-effort: "But you can realize Him right now, if you become desireless."[3]

In this self-effort, 'duty', no doubt had a very important place, "it keeps one's mind in good condition." "But it is also very necessary to practise Japa, meditation and prayer." "Such practice is like the rudder of a boat. When one sits in the evening for prayer, he can discriminate as to whether he has done good or bad things in the course of the day. Then one should compare the mental state of that day with that of the previous one." "Unless you practise meditation in the morning and evening side by side with your work, how will you know whether you are doing the desirable or undesirable thing?" The hearer ran to the opposite extreme and remarked, "Some say that one achieves nothing through work." She was quick to move the rudder to hold the balance. "How have they known," she said, "as to what will give success and what will not? Does one achieve everything by practising Japa and meditation for a few days? Didn't you notice the other day that one person's brain became deranged because he forced himself to excessive prayer and meditation?" Then she added significantly, "The intelligence of man is very precarious. It is like the thread of a screw. If one thread is loosened, then he goes crazy." "But if the screw is tightened in a different direction, one follows the right path and enjoys peace and happiness. One should always recollect God and pray to him for right understanding." "How many are there who can meditate and practise Japa all

[2] Particularly as this is the season when her birthday is celebrated.

[3] This and the following quotations are taken from "Sri Sarada Devi" (1940 Madras Edition) Conversations, Series iii. p. 487.

the time?" "My Naren (Vivekananda) thought of these things and laid the foundation of institutions where people would do disinterested work." "Are these" works "in any way less spiritual than austerities?"[4]

Her method was always the same. She talked to reinforce the good thoughts of one person or to correct the wrong moods of another. Or she spoke to create self-reliance in a third who was doubting his own competency. But whatever the context, she tried to help others to establish a *proper balance* among their various faculties,—those involved in work, detachment, and devotion. Discrimination being the most direct means to get and preserve this balance, she emphasized it in a number of ways. One example will suffice. "What does one become by realizing God?" she asks, "does he get two horns?" She herself answers: "What happens is that he develops discrimination."[5]

Her own inner harmony and poise passed into the hearers through her simple talks and motherly acts. In this sense, she 'taught' all the time, even while making betel rolls or husking paddy as much as when some one went to her to be formally instructed. Indeed, she herself answers: "What happens is that *'mould'*, to enable "many others" to "make their images from it", according to their different needs.[6]

[4] *Ibid*, pp. 477-78.

[5] Series ii, pp. 381, 415, and 458.

[6] *Ibid*, p. 405.

LIFE AND WORKS OF ŚRĪ ŚAṄKARA

By Sri A. V. Sankaranarayana Rao

(Continued from previous issue)

Before we enter upon the subject of Śrī Śaṅkara's works, we may state in brief the position he takes in his works in dealing with the other systems of thought. Śrī Śaṅkara's is always a synthetic approach. He does not discard anything of value either in the Karmakāṇḍa of the Vedas or in the systems opposed to his own. As far as possible, he tries to accommodate them in his all-comprehensive scheme, finding them an appropriate place therein. He counters in them only those aspects which are not conducive to the welfare of man and are based merely on speculation. Though he upholds the sole reality of Brahman, the One without a second, which is to be realized only through Jñāna, Brahman being our very Self, there is scope in his scheme for any amount of Karma, Bhakti, Yoga, rituals and worship, Tantra and Mantra, nay, for even mythology and legend. He himself was as much a Bhakta as a Jñāni, as much a Yogi (recently a commentary on the *Yoga Sūtras* attributed to him has been found) as a tremendous worker for the welfare of humanity. A study of his various works reveals this fact, and his own life is a blazing example of his all-comprehensive synthetic mind and dynamic activity.

Śrī Śaṅkara gives a respected place for reason, but reason must subserve the Śrutis (Śrutyanukūla-tarka). This is not dogmatism; the view is based on the inherent limitations of reasoning itself, for reasoning cannot create facts. Facts exist in their own right. Reason can work only on the basis of data supplied by experience. Reason is only a 'street cleaner'; its function is negative. When a fact is given in experience, then reason can remove the

logical obstructions to its intellectual apprehension, just as light removes darkness and enables us to see things. The transcendental Truth or the ultimate Reality is given to us by direct experience (Aparokṣānubhūti), the nature of which has been stated in the Śrutis. Reason must help us to grasp it properly, warding off the doubts and problems that the intellect may pose. So we find Śaṅkara giving always a secondary place to reason and primary importance to Śruti[1]. It may also be noted that Śaṅkara does not apply different criteria for reality on the material and spiritual planes. But just as a scientist does, he applies the same criterion for reality in all fields, viz. direct experience (Anubhūti). The means of experience may differ on different planes—it may be intuition, mind, or senses—but the criterion of experience is the same everywhere. The other Pramāṇas are only of secondary importance and must ultimately be corroborated by this supreme Pramāṇa. For Śrī Śaṅkara, ultimately, Reality is one and not many.

Hence, as a 'Śrutyaika Śaraṇa', it is but natural that Śrī Śaṅkara, instead of launching into original compositions, should devote himself predominantly to the exposition of the Śruti and the Smṛti texts through commentaries. Though there are a good number of original compositions too attributed to him, and that of no mean order, the best thought of Śrī Śaṅkara is to be found in his commentaries on the Prasthāna-traya—the Upaniṣads, the *Brahma Sūtras,* and the *Gītā,* the three basic texts of the Vedānta philosophy. The Upaniṣads supply him with the fundamentals of his Advaita philosophy, the *Brahma Sūtras* help him to systematize and establish it on a rational basis, and the *Gītā,* itself being a supreme scripture of harmony (Samanvaya-śāstra), of spiritual life (Yoga-śāstra), and of practical life (Sādhana-śāstra), gives him the scope for his synthetic approach in practical application of that philosophy to life. Thus these three form the broad basis of his comprehensive philosophy in which revelation, logic, and life are harmoniously blended and balanced.

Śrī Śaṅkara is reputed to have completed all his writings by the time he was sixteen. There are about 153 works attributed to Śrī Śaṅkara which can be classified under three heads:

1. Bhāṣya Granthas, numbering 23.
2. Prakaraṇa and Upadeśa Granthas, counted at 54.
3. Stotra-Stuti Granthas, totalling 76.

Of these 3 types of works, Bhāṣyas on the *Brahma Sūtras,* the ten Upaniṣads, and the *Gītā;* Prakaraṇa Granthas such as *Upadeśa-sāhasrī, Vivekacūḍāmaṇi, Aparokṣānubhūti,* and *Ātmabodha;* and Stotra Granthas, such as *Ānanda-laharī, Govindāṣṭaka, Dakṣiṇāmūrti-stotra, Daśaślokī, Dvādaśa-pañjarikā, Bhaja-Govinda-stotra, Viṣṇu-ṣaṭpadi, Harimīḍe-stotra,* and *Nirvāṇaṣaṭka* are the important ones, which have been recognized generally as authentic works of Śrī Śaṅkara. After a lapse of over a millennium it is difficult, at this stage, to give a chronological order of his writings (which is not very essential for a consideration of his thought or of the merit of his works), or to affirm their authenticity in every case. Doubts are cast as to the real authorship of Śrī Śaṅkara in regard to the commentaries on the *Śvetāśvatara Upaniṣad,* the *Māṇḍūkya Upaniṣad,* the *Nṛsiṁhatāpinī Upaniṣad,* and the Vākya Bhāṣya of the *Kena,* about a large number of Stotras attributed to him, and some of the Prakaraṇa Granthas, including *Vivekacūḍāmaṇi* and the prose portion of the *Upadeśa-sāhasrī.* However, without dogmatizing, we may say that the first work Śaṅkara took up for comment was *Viṣṇu-sahasranāma.* Probably the *Taittirīya Bhāṣya* was taken up first among the Upaniṣads. The *Gītā Bhāṣya* appears to have been finished before he took up the Upaniṣads, at least the bigger ones. Then must have followed the other Upaniṣads culminating in the *Chāndogya* and the

[1] Bhūta-vastu-viṣayāṇāṁ prāmāṇyaṁ vastu-tantram; tatra evaṁ sati brahmajñānam api vastu-tantram eva, bhūta-vastu-viṣayatvāt.

Bṛhadāraṇyaka Bhāṣyas. The *Māṇḍūkya* Bhāṣya on the Upaniṣad and the Kārikas of Gauḍapāda were perhaps the last to be taken up for commenting. The Brahma-sūtra-bhāṣya, his magnum opus, must have been taken up after the Upaniṣads. The various Prakaraṇa Granthas and Upadeśa Granthas as well as the Stotras must have been written now and then when occasion needed, or on the spur of the moment when some striking incident inspired him to do so. This is especially true of the *Bhaja-Govinda-stotra,* which is said to have been composed on seeing a student deeply absorbed in mugging up the rules of Pāṇini, and the *Manīṣāpañcaka,* which is said to have been composed at Vārāṇasī on being reminded of the highest Truth by a Caṇḍāla.

The principal arguments advanced against Śaṅkara's authorship of the several works are:

(1) Śrī Śaṅkara could not have written so many works in the course of such a short span of life of 32 years. (Some people who hold on to the view of Śrī Śaṅkara's authorship of all the works, therefore, say that he lived for 50-55 years).

(2) The ideas and conclusions in several of the works differ from what are found in his principal works.

(3) The language and style of all the works are not the same; and in several of the works, the Purāṇas are largely quoted, which is contrary to the practice of Śrī Śaṅkara.

(4) All his works are not current in all parts of India; several of them are limited to certain areas and are not even known in other parts.

Adducing reasons for the large number of works said to have been written by Śrī Śaṅkara, they explain:

(1) that there were several Śaṅkaras and all their works have been very often attributed to the original Śaṅkara;

(2) that several authors, to propagate their own works, have passed them off in the name of the great Śaṅkara, as has been the case, not infrequently, in Indian scholarly world, where importance is given to the ideas of the author rather than the person;

(3) that several people have composed works in the name of Śaṅkara to find authority for their own favourite notions and sectarian views;

(4) that the opponents of Śaṅkara have given currency to certain works as written by Śaṅkara to discredit him and to misrepresent his views.

These arguments have been answered by others with equal force. They point out that for a genius like Śaṅkara to compose so many works was not at all a great task. Secondly, Śaṅkara composed many of his Stotras and other Prakaraṇa works for the sake of different Adhikāris, people in different stages of development. Further, Śrī Śaṅkara's philosophy was a synthetic and all-comprehensive approach and for him to take up different positions to suit the needs of the people was nothing strange. Thirdly, as to language, style, etc., there is always a difference in language and thought even in the case of the living writers, the authorship of whose works is not in doubt. It is but natural there should be such differences in several of his works and, sometimes, even within the same work. Even with regard to those works which have been accepted definitely as of Śaṅkara's authorship, this factor is present. Lastly, since Śrī Śaṅkara travelled so widely in the country and composed his works in different places, often to meet the local needs, all his works did not become current in all parts of India.

However, neither the greatness of Śrī Śaṅkara nor the fulfilment of his mission depends upon the number of works he has written, but on their quality, the mighty and eternal spirit they breathe, bringing life and hope to mankind. There may be truth in both views and a much larger number of works may have been composed by Śrī Śaṅkara than is readily acknowledged by many of the modern scholars.

Leaving aside controversies, let us now

turn our attention to a consideration of Śrī Śaṅkara's principal works, which are accepted as his by a great majority of scholars.

Śrī Śaṅkara's interpretation and exposition generally follow a certain method. For him Śruti is the highest authority; he buttresses his statements and arguments first from Śruti, then from Smṛti and Nyāya (reason) (Śruti-smṛti-nyāyācca). Very rarely does he quote Purāṇas, at least in his principal works. He emphasizes that the Śruti is the highest Pramāṇa for us with regard to things that are by no means amenable to the other Pramāṇas.[2] This point he often stresses in the *Upaniṣad* and the *Sūtra Bhāṣyas*: 'Tasmāt śabdamūla eva atīndriya-arthayāthātmya-adhigamaḥ', 'Śabdamūlaṁ brahma, śabda-pramāṇakaṁ na indriya-pramāṇakaṁ' (*B. S. B.* 2.1.27). 'Śrutyavagāhyamevedam ati-gambhīraṁ brahma, na tarkāvagāhyam' (*B. S. B.* 2.1.31). 'Śrutiśca naḥ atīndriya-viṣaye vijñānotpattau nimittam' (*Tai. Up.* 2.6). And with regard to things that are known through other Pramāṇas or instruments of knowledge, we should take the evidence provided by them. To know that fire is hot we do not need a Śruti to tell it to us; it is a matter of ordinary experience; and it holds good on that plane of experience. In an investigation of Truth, the laying down of such a principle is imperative, as otherwise, we go beyond our own means of knowledge and shall have no firm ground to stand upon. We have to refer back to experience (Anubhūti) at every step. The world is pervaded by Truth, and it has Truth as its substratum; as such, every experience has an element of truth in it. We have the right to reject particular experiences only in the light of the higher and more general experiences.

This fact leads Śrī Śaṅkara to adopt the theory of the three degrees of Truth or Reality: The Pāramārthika-sattā (Truth as it is in itself, taught by the Śrutis), Vyāvahārika-sattā (Truth as it has manifested in the phenomenal universe and is the basis of all our relations, thoughts, and activities), and Prātibhāsika-sattā (illusory experiences, which have the Vyāvahārika relations as their substratum). In each of these, the later one is sublated when the true knowledge of the earlier one arises. Because of this threefold scheme of the view of Reality, Śrī Śaṅkara is able to harmonize all our experiences, sacred and secular (Vaidika and Laukika), which gives to his writings a modernness which is unique.

Śrī Śaṅkara's language is brief, precise and lucid and his prose has few rivals in its classical grandeur. His thought is deep and majestic, his vision comprehensive, and his attitude generous. He is never dogmatic. We find him very often giving alternate meanings to several passages. As far as scientific knowledge is concerned, he accepts it, for it finds a proper place in his scheme of thought and does not affect his philosophical position in the least.

The primary object of Śrī Śaṅkara in writing the commentaries seems to be the establishment of the all-comprehensive Vaidika Dharma. The Vedic scheme of life visualizes the welfare of the individual both on the material and the spiritual plane (Abhyudaya and Niḥśreyasa). It takes man from where he is and tries to give him a lift upwards. That is why it provides for the four values in life to be realized—Dharma, Artha, Kāma, and Mokṣa—according to the needs of different people. Further, through its graduated scheme of Varṇāśrama Dharma, it tries, on the one hand, on the basis of the Varṇa scheme, to find a place for every man in the socio-economic life of society, and at the same time brings the blessings of Mokṣa to the door of each, in whatever position he be in the social scale, and, on the other, on the basis of the Āśrama scheme, it regulates the life of the individual, conserves and canalizes his energies for the realization of the highest end in life (Paramapuruṣārtha). It provides a ladder, as it were, to scale up the highest state.[3]

[2] 'Atīndriya-vastu-viṣaye śrutireva naḥ pramāṇam.

[3] Catuṣpadī hi niḥśreṇī brahmaṇyeṣā pratiṣṭhitā; etāmāruhya ṇiḥśreṇī brahmaloke mahīyate.

To defend and establish such an integrated scheme of life, which elevates man gradually without violently tearing him away from the context of his life and society, and which provides for the highest fulfilment of man, individual as well as social, which tries to bring the deliverances of the supreme Reality to inform our daily lives and conduct, is the object of Śrī Śaṅkara's efforts. In his introdnction to the *Gītā Bhāṣya,* he clearly states that 'Dharma proclaimed in the Vedas has two aspects, Pravṛtti and Nivṛtti, the foundations for order in the universe. This religion helps all creatures to attain worldly prosperity and liberation.[4]

Though Śrī Śaṅkara upholds the primacy of Jñāna for the realization of the impersonal Truth, which is our very Self, he does acknowledge the necessity of Bhakti and Karma as helps (Ārādupakāraka) to the realization of Truth. He recognizes that the same impersonal Brahman appears as the personal Īśvara, the Creator and Lord of the Universe. Rather the same Reality is manifesting as Īśvara, Jīva, and Jagat. As long as one of these lasts, the other two also exist as its correlates. So within the phenomenal realm, there is ample scope for the grace of Īśvara (Īśvarānugraha)[5], and an honoured place for Bhakti and Karma, for various gods and goddesses, for different states of existence and Lokas (worlds), and for all achievements and their means, both worldly and heavenly.

In interpreting the texts Śrī Śaṅkara accepts the exegetical method of the Mīmāṁsakas, the logical method of the Naiyāyikas, and the evolutionary process and Guṇa theory of the Sāṁkhyas, with slight modifications. When he refutes the other systems, as he does in the *Brahma Sūtra Bhāṣya,* he does so not for its own sake, but only to establish his own position, and he refutes only that much which is unacceptable to him in those systems. Further, he refutes every system on the basis of their own accepted premises. Stating one's own position (Svapakṣa-maṇḍana) and refuting other positions (Parapakṣa-khaṇḍana) has been a recognized method of establishing a system of thought in India. Moreover the object in thus establishing a system by refuting other positions was meant not so much for public display as for strengthening the convictions of one's own followers (Niṣṭhā-dārdhyāya).

Just as his introduction to the *Gītā* is famous from the social point of view, similarly from the philosophical point of view, the Adhyāsa Bhāṣya or the introduction to the Brahma Sūtra Bhāṣya is justly reputed. The quintessence of Śrī Śaṅkara's philosophical thought is compressed therein. And his approach there is so rational, so clear, and so profound that it has become a classic by itself. Of the Upaniṣad Bhāṣyas, the most recondite are those of the *Bṛhadāraṇyaka* and the *Chāndogya.* Of the smaller Upaniṣads, the *Taittirīya,* the *Kena,* the *Kaṭha,* and the *Muṇḍaka* Bhāṣyas contain many grand thoughts. Among the Prakaraṇa Granthas, the *Upadeśa-sāhasrī* and the *Vivekacūḍāmaṇi* (which is a masterpiece of poetic art as well) are commendable, and of his many Stotras, the *Dakṣiṇāmūrti-stotra* is incomparable for its philosophic depth and beauty, his *Bhaja-Govinda-stotra* for the depiction of the vanity of worldly life, his *Manīṣāpañcaka* for broad, liberal views, and his other Stotras for fervent devotion. Śrī Śaṅkara has to his credit Stotras on different deities of the principal Hindu sects, testifying to his liberal views.

Śrī Śaṅkara's commentaries have been annotated by several scholars. Of these, his great disciple Sureśvarācārya's *Bṛhadāraṇyaka* and *Taittirīya Vārttikas,* Ānandagiri's 'Ṭīkā' on the Prasthāna-traya, Vācaspati's 'Ṭīkā' (Bhāmati) on the *Brahma Sūtra Bhāṣya* are famons.

Finally, it may again be emphasized that in evaluating Śrī Śaṅkara's works what should

[4] Dvividho hi vedokto dharmaḥ, pravṛttilakṣaṇo nivṛttilakṣaṇaśca, jagataḥ sthitikāraṇam; prāṇināṁ sākṣāt abhyudaya-niḥśreyasahetuḥ.

[5] Iśvaraprasāda-nimitta-jñānaprāptyā eva—*Gītā Bhāṣya,* II. 39.

guide us is not the view of Śrī Śaṅkara as a great scholar, or even a philosopher, but as a great seer who had in his heart the sole purpose of reconstruction of society and the bringing of the blessings of the highest Truth, of the oneness of all existence, to inform and elevate our lives[6] so that every one may realize that Truth in one's own heart, and peace may reign supreme in the world (Lokāḥ samastāḥ sukhino bhavantu). Śaṅkara is indeed Loka-śaṁ-kara.

[6] Cf. na hi sṛṣṭi-ākhyāyikādi parijñānāt kiṁcit phalamiṣyate, aikātmya-svarūpa-vijñānāttu amṛtatvaṁ phalam.

(*Concluded*)

ANCIENT INDIAN UNIVERSITIES

By Mr. Shamsuddin

Ordinarily the history of ancient Indian education extends from 2000 B.C. to 1200 A.D. From the point of education the period from 1200 A.D. to the eighteenth century can be called the medieval age. Socially and educationally, ancient India did not have the same characteristics throughout. Therefore, we sub-divide the periods, and the division would be as follows:—

I. 2000 B.C. to 1000 B.C.—The Vedic period.
II. 1000 B.C. to 200 B.C.—The Upaniṣadic period.
III. 200 B.C. to 500 A.D.—The Dharmaśāstric period.
IV. 500 A.D. to 1200 A.D.—The Pauraṇic period.

The Vedic Period: At this stage society was very simple. Idol worship was unknown. Men and women had equal rights. The caste system had not taken shape. Practically, every one was his own teacher, his own warrior, his own farmer and agriculturist.

The Upaniṣadic Period: During this period, gradually, society began to be divided into groups, and this grouping started with the Vedas. Round about 500 B.C., we began formulating the rules of writing. The Vedas were small in the beginning, and the people did not practise idol worship.

The Dharmaśāstric Period: This period saw a good deal of activity in respect of art, literature, mathematics and dramatics. Sanskrit had become a classical language. The language of popular communication was Prākrit. The caste system was rigid. Women did not enjoy the same freedom as before.

The Paurāṇic Period: Really speaking, this period is the period of the Buddhists so far as education is concerned. Universities of Nalanda nnd Vikramshila were Buddhistic institutions. Their language was Pali. Institutional education began for the first time in the Paurāṇic period.

Thus in brief, our modern institutions can be compared with the schools of ancient India. Any student who earnestly desired to be educated was never disappointed. Teachers too did not hide deliberately any technical knowledge from their students.

Śukrācārya, the preceptor of the Daityas, taught to his bitterest enemy's son, Kaca, the art of reviving the dead. Droṇa, the famous archer, could not hide whatever he knew of the art of archery from Dhṛṣṭadyumna, in spite of the fact that he knew that this disciple would kill him one day.

The guru and the pupil lived together. They had great affection for each other; rather their love was just like the love of father and son. The students used to live in the teacher's house which was known as the gurukula.

In the gurukula, the student had to shun all comforts. He had to go to bed after the

guru and had to get up before him. He had to help the guru in household work, involving even menial duties at times. The life in the gurukula was well disciplined, and at times very hard. From the point of view of needs, both teachers and the taught were satisfied. As the teacher did not live in luxury, he did not lead a life of want. The problem of indiscipline arose very rarely and since it was not frequent, punishments were not needed. There was a code for all sorts of activities.

Liberal Education

The education provided in the Universities like Taxila, Nalanda, Kanchi, Sridhanyakataka, Vikramashila and Banaras was quite liberal. Students were provided with free boarding, lodging, and clothing. There was generally a keen competition between the villagers in giving their mite for the village school. Besides this, they used to donate without hesitation at the time of social functions like marriage, upanayanam, etc. The teacher not only provided knowledge to the students, but also raised funds from the villagers for the benefit of the students. In times of crisis, the guru used to approach kings with a request to help the gurukula. The guru did not refuse to teach any student, provided the student was fit to receive instruction.

Their method of teaching was predominantly oral. It was not merely oral, but was individual also. Hearing, contemplation, and practice were the main features of their method. There were few books, the Vedas were not written. Everything was learnt by heart. Their conviction was: "If knowledge is in books, it is like money lent to others." At a time, the guru had 15 or 20 students and only so much was taught at a time as the pupil could easily learn. Whatever was taught, was learnt by the student on the same day. Unless the first lesson was fully learnt no further lesson was given. Sometimes older students were required to teach younger students. The "Bell Lancaster System", the "Monitorial System", or the "Madras System" was copied by the Britishers from this country. The teacher taught older students at a fixed time of the day, and then the older taught the younger ones at some other time. It was possible, as the number of students and the number of subjects were less. In this way there was an apprenticeship.

Our information regarding Nalanda comes from the Chinese pilgrim, Yuan Chwang, who toured India from 673 to 687 A.D. He stayed at Nalanda for ten years. He copied sacred Buddhist works. According to him, the place was known as Dharmaganj. The University had three big buildings known as Ratnasagar, Ratnadandi and Ratnaranjak. Out of these, the middle one was a nine-storeyed building. The library was housed in it. In all there were eight halls and 300 apartments. Messing was common. In every courtyard there was a well. Rooms were either single-seated or double-seated. Every student had a stone, known as the chabutra, to sleep on. In every room there was a place for keeping lamps and books. There was great rush for admission. Not more than three out of ten succeeded in getting admission. Even then, there were 10,000 students and 1,000 teachers and it continued for more than eight or nine centuries, beginning from the 2nd century A.D. The institution was financed out of grants in the shape of lands. There were as many as 200 villages endowed by the Gupta kings for the maintenance of the University. Since it was a Buddhistic institution, the head was a monk, and the teachers were bhikṣus. Strangely enough, the study of Sanskrit was compulsory.

To Indian Universities came students from far-off lands like China, Tibet, Java, Sumatra, Korea, Greece, Iran, and Arabia to quench their thirst for learning. They stayed in the Universities for more than ten years, and specialized in logic, medicine and astronomy. It is quite obvious that the Indian Universities had a high standard; that was why students from foreign lands were attracted, even when there were no facilities for travelling.

The standard of these Universities can be judged from the stay of the famous doctor Jeevak (who attended on Emperors and whose fee was a figure of not less than eight digits) at Taxila for seven years specializing in medicine. Even after his long stay, when he left the University, he thought that he was lacking in adequate knowledge of medicine. In those days, theoretical knowledge had no value. The doctor with theoretical knowledge was regarded like an ass, conscious of the quantity and not the quality of the load on its back.

Practical training in pharmacy and surgery was insisted upon by legislative action before a doctor could set up a practice. Strabo, the Greek historian, has certified the fact that Indians were great physicians, and they were specially good at curing snake-bites. Inexperienced candidates were given practice in surgery, under the most experienced and specialized teachers. Only proficient surgeons were allowed to make operations of intestinal displacements, deep cranial abscesses, cataract, hydrocele and the removal of the still-born child from the uterus. The patients were made insensitive to pain by an over-dosage of wine.

Not only human beings but even animals were given perfect medical aid. For the first time in the history of the world, Ashoka the Great built veterinary hospitals duly equipped with all necessary medicines. The names of great veterinary surgeons like Nakula and Sahadeva cannot be removed from the pages of history.

Similarly, ambulance cars were also utilized to remove the injured soldiers from the battle-field. We do not find the name of any such conveyance in European history before the commencement of the Crimean War. Not only this; even the services of Indian doctors like Manaka and others were requisitioned by Khalifa Harunal Rashid of Baghdad, when he was seriously confined to bed and Arab physicians had lost all hopes of curing him. After recovery the Khalifa himself requested Manaka to stay with him and translate Ayurvedic works into Arabic. He also desired to call Indian lady doctors and midwives to write text books for his medical colleges.

The Taxila University was at its zenith as regards medical studies even in the early centuries of the Christian era. Similarly, the famous University of Ujjain had specialists of mathematics and astronomy and was famous for having established a great observatory. In Southern India, there was a famous educational centre at Kanchipuram.

Instances of life-long brahmacarya were quite common in Nalanda. Megasthenes has quoted instances, where Brahmins studied for as many as 48 years. They studied logic, Vyākaraṇa, and philosophical subjects which are given great importance today and have been included in the humanities.

There were equal opportunities for all. There was no distinction between the rich and the poor. The prince and the peasant used to get the same kind of education from the same guru. The pupilage of Droṇa and Drupada is the best example of this type.

To conclude, education was free and broad-based. For the upkeep of the Universities, donations and endowments were made by the foreign as well as native rulers. The ultimate aim of education was the emancipation of the soul. 'Action is important' was their belief. Self-action and self-control lead life to emancipation. Education was influenced by the general principles of life. The Bhagvadgītā emphasizes that a student who seeks admission into a temple of learning should be properly disciplined, a sincere devotee, eager to hear and serve and never showing hatred towards others. Learning for base purposes was strictly prohibited. Every individual was induced to serve the community, irrespective of caste or creed, or his needs, just like a Doctor, who while treating, forgets whether the disease is contagious or whether he would get his fee or not. In convocations, high

ideals were insisted upon both in the teacher and the taught. The teachers prayed for the glory of their students so that they might earn good name and fame for themselves as well as for their teachers wherever they went. For such times only Yaska had defined a true scholar in the words of the goddess of learning, Saraswati; "Protect me, and I will be thy cherished treasure."

In brief, education was not controlled by any external authority in ancient times. The State did not try to control it. The teachers were free to teach whatever they liked. They were the masters of the field.

LOGIC OF RELATIONS IN VEDĀNTA

By Dr. P. S. Sastri

(Continued from previous issue)

7. We do not cognize an object as a point-instant or as a collection of point-instants. The object may be made up of these point-instants, but it is the object as a jar or as a table that is cognized by us.[103] Since the point-instants are not visible, they may be assumed to be related to one another. Take a point-instant s. It is to be surrounded by other point-instants on its four sides and also above it and below it. When s is to be related at the same moment to six point-instants, then s must have at least six parts, because two point-instants cannot have a relation to s on one side only. If s does not have any parts, then all the six can be related only to one and the same place. Then there can be no increase in the size, and consequently there can be no visible object.[104] Since the point-instant has no parts, the Vaibhāsikas argue that it is only the already conjoined point-instants that can be said to have parts or sides.[105] But this conjoined assemblage cannot be other than the point-instants themselves. If a point-instant does not have the conjunction, there can be no such collection; and if the point-instant is devoid of parts, it cannot have a conjunction.[106] Whether they have or do not have parts, the collections of point-instants cannot have any relation of conjunction. If the point-instant is to give rise to a visible object, it must have parts or sides that can facilitate the conjunction; and as having sides, it is no longer the ultimate unique entity. Just as light and darkness have different areas or directions, the point-instant must be internally differentiated if some other point-instant were to envelop it. If one is to be totally interpenetrated by another, then a collection of point-instants must have only the size of a single point-instant. If the whole is not other than the aggregate of the point-instants, the whole cannot be visible.[107] Then as the sun rises there should be only light and no darkness anywhere.[108]

The object jar which is visible cannot be a collection of point-instants. Is it then a single entity? If the object is one, then when there is the movement of a hand, the whole body must move; when I cognize the surface of the table, the whole table must be noticed by the eye. One cannot say that the object which is one is both seen and not-seen, since as one it can have no parts. When an animal is cut into pieces, the various parts cannot occupy different

[103] Vimśikā II.

[104] *Ibid* 12; VSB 522. 6-7; B 477.7-478.2.

[105] cf. AKV 89.

[106] Vimśikā 13.

[107] Sthiramati on Trimśikā, pp. 16-17.

[108] Vimśikā 14.

places since the object is one; and the very act of cutting it into pieces must be an impossibility. As one, even the most subtle entity must be visible as much as any other.[109]

Then how do we cognize the object? When we have a cognition, it is always a cognition of something. The means of cognition reveal to us that there are objects which are manifested as determinate entities. In the absence of an object, there cannot be a cognition. But in the dream we do cognize objects even though there are no objects.[110] The object need not be real and yet experience is possible because the object is first and last an appearance.[111]

8. If it is argued that the object apprehended is not a jar but a collection of point-instants, it would mean that that which appears is not really present but something else. How can an appearing something signify something else that does not appear? If it can thus signify, then any appearance can be any other entity in any perceptual act.[112] The external object can be point-instants or a conglomeration of point-instants called tables and pillars. Point-instants, however, are not the things revealed in the perception of pillars and tables; for, a cognition consisting of the discrete and small point-instants cannot be attributed to the cognition of a pillar. Even a pillar cannot be a conglomeration of point-instants because it is uot possible to state whether the conglomeration is distinct or not from the point-instants.[113] It is impossible to hold that the size or magnitude of an object is not really there, and that it is a character of the appearance, the appearance being that of a group of point-instants. That which appears can be the knowledge that I have or the object I apprehend. Is the character called size a property or quality of the knowledge? Or is it the quality of the object during the moment of the apprehension? In the former case, we have to hold that a cognition apprehends its own size or magnitude, and this is inconceivable. In the second alternative, we have to argue that the stream of cognitions directed to the point-instants makes us apprehend that there is a size. The size is a fact of apprehension generated by the continuous series of the point-instants.[114] What is this continuity? Is it a continuity of entities that are similar to one another? Then, wherefrom do we get the fragrance, softness, colour and shape of the flower? There must be different point-instants that can give rise to these features of the flower. If so, we do not have a continuous series, since such a series must admit of an interpolation from other point-instants. This would entail an interval between the point-instants that give an appearance of a shape; and an interval cannot account for the unity of the appearance of the shape or size. This unity based on such discrete point-instants is an illusion, it is a mental construction.[115]

If the aggregate of the point-instants is identical with the size or magnitude, then we can have only a collection of point-instants, never size. If it is different, then one cannot give rise to the appearance of another. Thus whatever appears is self-contradictory and thought cannot make it consistent. Nor can we assert existence of that which does not appear. The object cannot exist and yet it must. Its existence then must be derived from the consciousness of the percipient.[116] We cannot argue that consciousness reveals the object. The sense organ may give rise to the knowledge concerning an object. But consciousness cannot give rise to another consciousness; it can at best posit something as existent on the basis of its own existence. For, we cannot have an object whose character is unmanifest. An object which exists is that whose character is manifest; and this manifestation is to and by a mind. Consequently the perception of an object is no other than the immediacy of consciousness.[117] Though the cognition does

[109] *Ibid* 15.
[110] *Ibid* 16.
[111] PVA 287.35.
[112] B 543.1-2.
[113] VSB 542.2-543.3.
[114] cf. TSP 197, 552.
[115] B 543.2-12.
[116] B 543.12-544.1.
[117] B 544, 1-4.

not have the spatio-temporal character of the object, it comprehends this or that place, movement or rest, and this or that colour. These different and mutually exclusive characteristics make the cognition a many in one.[118]

9. The impossibility of an inherent or inseparable relation would render any distinction of conjunction from inherence futile. The threads are supposed to be related to the cloth, and this is taken to be an inseparable relation. The threads however exist prior to the cloth. In that state only one of the terms of the relation exists. And since a relation can subsist only between two existential entities, inherence becomes nugatory in the absence of the cloth. The cloth must first exist so that there can be an inseparable relation between the threads and the cloth. That is, prior to the operation of the relation, the cloth, one of the terms, must exist; and in that state it is a term which has a separable existence.[119] This contradicts the very character of a relation since a relation is that which is not possible even if one of its terms is absent or non-existent.[120]

We cannot attribute any existential character to the relation of conjunction or inherence. independently of the two objects that are united by that relation. If this relation exists, it ought to be apprehended. Since we do not apprehend it as an existent we must deny the existential character of the relation.[121] If we do apprehend the relation, we would speak of the whiteness in the cloth, never of the white cloth.[122] The apprehension would make the relation real. If a relation is real, by its very nature it must be capable of relating two terms even when they do not undergo any changes or modifications. Thus the milk may not become curd; but the relation of curd to milk, if it is a real existing relation, must already bring forth the curd into existence even if the milk has not undergone the change. But if the milk should undergo the change, it is not any relation that relates the curd to the milk; for, a relation is not that which relates those that are already related. A relation is that which must relate those that are distinct; and as long as we seem to have entities that are related, the introduction of a relation into such contexts serves no purpose.[123]

10. What we perceive, apprehend, or experience must be deemed to exist in the world. It need not necessarily mean that it exists only within perception. It is the perceptual knowledge that is within us. Thus the human being has a form which is similar to that of a pillar. Here the form is that which is common to both the human being and the pillar. It is not identical with either, but a feature recognizable in both.[124] Yet it is something that cannot be had apart from the objects having it. To this extent we have to treat it as a quality, and not something imputed by us to the object. Even those who deny the existence of the external object, like Dinnaga, assert its existence when they observe that "that within us, which assumes the form of an object of perception, appears as if it were external."[125] The *as if* here implies the existence of the object as external to the percipient. No one would say that x appears *as if* he was a son of a barren woman. That is, we do not postulate objective existence to that which is totally non-objective. Perception, therefore, refers to the object which is objective,[126] whatever may be its ultimate character.

Proportion or magnitude or a specific pattern cannot help us in determining the nature of the object. If these are identical with form, we fare no better than before. If they are not identical with form, then even when these patterns differ, similar forms must persist.[127] The jar that is said to have a form or colour, cannot be other than the form or colour.

[118] B 548. 4-6.
[119] VSB 519.3-520.3.
[120] SS 3. 205; B 519.10-11; SP 3; PKM 505.
[121] VSB 521.8-9 cf. PKM 511.
[122] B 519.3-4.
[123] B 519.11-520.4; SPI, PKM 504.
[124] NV 73.19-22.
[125] Ālambana Parīkṣā 6.
[126] VSB 548. 8-12; SV Nirālambana 79.
[127] cf. NV 74.7-9.

The form of the jar is not the quality of the jar, since we cannot visualise a formless jar. Nor can the jar be a quality of the form.[128] Thus fire itself is hot. Heat is not a property of fire since there is no fire that is not hot.[129]

We consider the relation between substance and quality as an inseparable mode of existence. Does it mean that both occupy the identical space? A piece of cloth originating from the threads occupies the same space as the threads. The whiteness of the cloth should occupy the same space as the threads. If the whiteness is only a quality of the cloth and not that of the threads, the threads must not be in the space in which the quality is. But if this whiteness is present in the threads, it is no longer the quality of the cloth. Does the inseparability then mean occupying an identical time series? Then, can we extend the relation of quality to substance to the two horns of a bull? Inseparability may be said to mean non-difference in nature. Then the substance and quality cannot differ.[130]

11. The Sāṅkhya and Buddhist thinkers held that every empirical thing is only a collection of very minute infra-atomic point-instants or elements called guṇas or dharmas. They are more or less similar to the supposed four great elements of matter represented by the forces of repulsion, attraction, heat, and mobility, and to invisible suffixes of grammar which are active forces in the formation of words. The Sāṅkhya and Buddhist views however were intended to bridge the gulf between matter and mind. The element or quality which is basic to the universe is said to be the ultimate reality.[131] It is a deep or subtle force,[132] an inexplicable something[133] to be known only by a philosophical analysis. When this alone is the ultimately real, the plurality of things that we find in our everyday life is a mere appearance.[134] Mind and matter on such a view have a parallelism.[135]

These qualities alone are said to exist. They are the data of all experience. The qualities accepted by the Buddhist have a functional interdependence, and as such they are appearances.[136] They are appearances because they seem to have forms while they are forces rather than substances. As appearances, they are appearances of a Reality. Reality is basic to all appearances. Nagarjuna speaks of it as transcendent to thought, non-relative, indeterminate, quiescent, non-discursive and non-dual.[137] This is also the fundamental position of Śaṅkara.

The realist takes the substance to be that which is the not-ground for the total non-existence of a quality;[138] and relations depend for their very being on qualities, while qualities depend on their relations only for the fact of their being related.[139] It is generally held that a quality is inherently related to a substance; and this implies that the entities related need not belong to the same category. A quality then will have to be related not to a substance, but also to an act, or relation. Further, a relation being that conditioned by the nature of a quality, the inherent relation can have a transitive reference only to the quality,[140] and not to the substance. This violates actual experience.

If an object emerges into existence as having a quality, we cannot say that a quality depends on substance. The converse may be true. Or the two together may depend on something else. But if quality emerges after the emergence of the substance, then we have a substance which has no relation to a quality for sometime at least.[141]

Then wherefrom does the quality come?

[128] CS 14.2.
[129] CS 14.16.
[130] Pūrva Mīm. Sūtra 2.1.8; MMK. 6, 4 ff; VSB 518.1-519.3; B 518.5-519.9; 123.3.
[131] Madhyānta Vibhāga Tīkā 27.
[132] AK 5.27.
[133] AK I. 27.
[134] Madhyānta Vibhāga Tīkā 26.
[135] ASS 4; AK I, 45.
[136] cf. LS 18-19.
[137] MMK 24.9-10.
[138] Lakṣaṇāvalī 3.
[139] Stout in Arist. Soc. N.S. Vol 2.
[140] KKK 582.1-4.
[141] TP 175.10-12.

How does it manage to enter into a relation? If quality is a universal, it would be impossible to relate it to a particular substance. A quality, which is a universal, is an indeterminate entity. But red as a quality can have not only the quality number but a distinction from the quality blue. Such a quality is determinate or specific and it is as such not a universal.[142] Substance and quality, moreover, depend on one another. One can be explained only with reference to the other. In themselves they are each inexplicable.[143]

This is true of all relations. Is the relation different from the entities related? If it is not different then we have either only entities or only relations, and not related entities. If the relation is different, it cannot relate them. An entity is related to another only by the conceptual understanding. It is to understand the things and their differences that *we* invent relations; and accordingly we employ words like of, in, by, and, to, from.[144] Relations are therefore not actual; they are constructions.[145]

Developing his theory of inference, the Buddhist Idealist comes to believe that there are three relations called identity, causality and contradiction,[146] that these are the laws of the understanding, and that they are necessary and universal truths presupposed in all experience. They are not derived from any sensible experience; and yet they operate only within the world of experience. Thus if we do not perceive an effect before its origination, if we perceive it when its cause has been observed, and if we do not perceive it when its cause is not perceived, we are compelled to accept a causal relation.[147] But when the effect has originated, we do not apprehend causality as a fact of sense-perception. Still the existence of an effect implies the existence of its cause. This is a constructed relation, a construction that is forced on us.[148] One may say that there is a peculiar connection called a tie; and that this 'is not a component of a construct but is involved in understanding the specific form of unity which gives significance to the construct'.[149] Such an account plainly admits that a tie has only a conceptual being, that, though it is unmodifiable, it is not an objective fact.

12. This amounts to a certain denial of the ultimate reality of the external world of experience. This denial can imply three possible views. First, we deny something because it is neither apprehended nor capable of being apprehended. This meaning cannot be applied to the world of experience. Secondly even though we apprehend something we deny it because it does not have an independent external being; it cannot be external to consciousness. This meaning is prominent in the Yogācāra system. Thirdly, we deny something even though it is an external entity, because it is self-contradictory.[150] This is the view appearing in the Mādhyamika and Advaita systems.

However much we may analyse or examine anything in the universe, we cannot find anything having its own self-complete character. No thing is independent by itself. Everything depends on everything else. The universe appears to be an inter-related structure. It is this self-transcendence that denies reality to a thing. As such the Buddhist Idealist rejects the claim of this universe to Reality. This world, because of its self-transcendence, is an inexplicable appearance. The Vedāntic Idealist, on the other hand, finds the universe to be other than consciousness and yet claiming to be real. Such a universe cannot be real, nor can we reject it as unreal. As such it is an inexplicable appearance.[151] It is only on this basis that we can conceive of the real and the unreal. If the unreal is something other than

[142] TP 177.5-8.
[143] MMK 10.10; MK 4.17.
[144] SP 5-6; PKM 506.
[145] SP 7, VVN 289; PKM 508; Bradley's Principles of Logic, 96.
[146] PV III. 33.
[147] See NK 205.22 ff.
[148] NBT 73.19-21.
[149] Johnson, I.10.
[150] B 547.10-548.2, cf. 549.6-7.
[151] KKK 76.1-6. cf. MMK 22.11.

the real, then it would stand on a par with the real which it will be limiting. That is, the unreal would become real. If it is not different from the real, then it must assuredly be the real. It cannot be both real and unreal.[152] Such an inexplicable appearance[153] differs from Reality as much as a reflection differs from an original face.[154] Our logical theory must point, at every step, this character, since it is rooted in the world of experience which is an inexplicable appearance.

This is a conclusion which may not bring any consolation to most thinkers. But nothing can be done. It is a conclusion to which the objects themselves continue to lead us. As we examine them they seem to lose their very character. If the objects are like this, we cannot interpret them as we like; we are powerless in the face of that revealed by these so-called existents.[155]

[152] SS II. 39-40.
[153] IS 33.1-4.
[154] Pramāṇamālā 3,16-17.
[155] PV II. 209-210.

(*Concluded*)

ROLE OF SAÑJAYA
(KURU WAR)

By Prof. V. B. Athavale

In Vyāsa's 100 Parvas, 61st, 62nd, 63rd and 64th are Jambūkhaṇḍa, Bhūmi, Bhagavadgītā, and Bhīṣma-vadha respectively. Ch. 1-10 is Jambūkhaṇḍa. Tne first 3 chapters are important from the historical point of view. The next 7 chapters deal with the theoretical question as to how the earth was formed and we can ignore them. Ch. 1 tells that the rules of fight between equals was agreed upon. A Rathi was to fight with a Rathi only and not with a foot-man etc. Ch. 2 is a dialogue between the blind king and Vyāsa at Hastinapur. Vyāsa then asked Sañjaya to go to Kurukṣetra and report the progress of the war from time to time. Verse 8-12 tell that Vyāsa gave Sañjaya the boon of clairvoyance and also the blessings that he would return alive from the battle. Ch. 3 gives all the astronomical data observed. Ch. 11-12 is Bhūmi-parva and we can ignore it for it contains no historical references. Ch. 13-42 is the 'Bhagavadgītā-parva'.

But we know that 63rd Parva of Vyāsa is also 'Bhagavadgītā'. It means that in the scheme of Sauti, Gītā formed a part of Bhīṣma-parva and in the scheme of Vyāsa also the position of Gītā preceded the death of Bhīṣma. For, the next, 64th Parva, is 'Bhīṣma-vadha'.

It is necessary here to ascertain historically the part played by Sañjaya in narrating the incidents in the war zone. For, the 1st chapter of Gītā starts with the dialogue of Sañjaya and the blind king at Hastinapur. Sañjaya is reporting a talk between Kṛṣṇa and Arjuna just before the war started on the first day. The obvious contradiction is: if Sañjaya is with the blind king at Hastinapur, how can he report a dialogue on the battle-field immediately unless he had the mystic power of clairvoyance? *They may exist in the poet's imagination but they cannot be justified as historical facts.*

Here are the historical facts about Sañjaya. Ādi. 63.139 tells that his father's name was Gavalgaṇi and as he was the charioteer of the blind king, his family name was Sūta. Sabhā. 81 tells that Dhṛtarāṣṭra consulted him many times. Udyog. 21-32 tells that the blind king had sent him as a Dūta to the Pāṇḍavas, at Upaplāvya. The 50th Parva of Vyāsa corroborates it by naming it as Sañjaya-yāna.

Udyog. 137-143 tells that Sañjaya was with Karṇa in the chariot when Kṛṣṇa met him at Hastinapur, on Āśvin Vadya 8th.

Ud. 160-196 is a report of Sañjaya to Dhṛtarāṣṭra of the arrival of Ulūka to Yudhiṣṭhira in the camp and the talk of Bhīṣma about Śikhaṇḍi being a woman first. Bhīṣ. 2.10 confirms it by saying that Bhīṣma had asked Sañjaya to go to the camp to report the major incidents to the blind king. Bhīṣ. 13:1, 2 and 14, 3, 9 tell that Sañjaya returned to Hastinapur at midnight after the fall of Bhīṣma on the 10th day, and then the king asked him to tell the things he had seen. Bhīṣ. 44.5, 11 tell that Sañjaya was present on the first day of the war and he saw the archery skill of the Pāṇḍavas. Bhīṣ. 96.79 tells that when the armies retired on the 8th evening, he returned to the Kaurava camp. Bhīṣ. 97-98 tell that Karṇa, who was in the Kaurava Śibira, but did not take part in the battle, asked Duryodhana to go to Bhīṣma and request him to retire from the battle and allow Karṇa to display his powers. Sañjaya was present on this occasion.

Droṇ. 1.6, 7 and 12.1 tell that Sañjaya returned to Hastinapur at night on the 15th day after the death of Droṇa. Droṇ. 30.32-34 tell that on the 11th day he was nearer Droṇa and he heard the sound of Arjuna's bow from his right hand side. Droṇ. 180.20; 183.4, 5 tell that Sañjaya, Śakuni, Duḥśāsana and Duryodhana requested Karṇa each night to kill Arjuna on the next day or at least throw his Śakti weapon on Kṛṣṇa or Arjuna because Karṇa claimed that it would kill only one person. This Śakti was ultimately used by Karṇa to kill Ghaṭotkaca. Karṇa. 1.17 and 2.1-2 tell that Sañjaya returned to Hastinapur at night after the death of Karṇa.

Śalya. 25.50-67 tell that Sañjaya, Śakuni, Drauṇi, Kṛtavarmā and Kṛpa were first fighting with the Pāncāla army, but they were required to flee due to the shower of arrows of Arjuna. Then they met Dhṛṣṭadyumna, who defeated them and they had to run away. Sañjaya was wounded and tired, but Sātyaki pursued him. Sañjaya fell unconscious and Sātyaki was able to catch him alive. Śalya. 27.1-2 corroborate this fact by saying that Kṛṣṇa saw this incident from his chariot and told Arjuna that Sañjaya was carried away by Sātyaki. Śalya. 29.38-60 confirm it by saying that Dhṛṣṭadyumna saw Sātyaki carrying some one alive and he advised Sātyaki to kill the person and go away. Sātyaki was on the point of killing Sañjaya, when he suddenly remembered that Vyāsa had issued instructions not to kill Sañjaya. This fact is corroborated by Bhīṣ. 2.8-12. It says that Vyāsa had asked Sañjaya to go to the battlefield and prepare a report of the things he had observed, because he wanted to extol the glory of the Pāṇḍavas. Vyāsa had given him the *vara* (boon) that he would not be killed in the battle. Thus Sañjaya escaped death and he was walking slowly to the Śibira, when Duryodhana met him and told him to inform his father that he was going to hide in the Dwaipāyana-hrada. After leaving the king, Sañjaya was slowly walking towards the Śibira, when he met Kṛpa, Kṛtavarmā and Aśvatthāmā. They asked him the whereabouts of the king. Sañjaya told them that the king had gone to Hrada for hiding, and he was asked to go to Hastinapur. Then they carried Sañjaya in their chariot to the Śibira and after leaving him there, they went to Duryodhana's place of hiding.

In the meanwhile, Yuyutsu was asked by Yudhiṣṭhira to carry the women and the servants in the Śibira back to Hastinapur, because they were in a state of frenzy when they got the news that the king fled away from the battle. Śalya. 1.14, 25 tell that Yuyutsu, Sañjaya and the women reached Hastinapur in the evening on the 18th day.

This consistent account of Sañjaya shows clearly that he was not at Hastinapur on the first day of the war. Thus there was no necessity of clairvoyance for Sañjaya on this day, because he was present in the battlefield on that day. Gītā. 18.75 also testifies that he was present there through the grace of

Vyāsa. It clearly means that he was sent by Vyāsa specially for this purpose. But Bhīṣ. 2.10 tells that Sañjaya was given a mystic power. It is easy to see that this hypothetical power was introduced in Bhīṣma-parva for the purpose of introducing Gītā (a later composition of Vyāsa) in this Parva as a dialogue between Kṛṣṇa and Arjuna. It is a rule in mathematics that if some fictitious addition is made at a certain place for convenience, care must be taken to deduct the same quantity at the other end. *This ingenious device of Maharṣi Vyāsa becomes clear from the fact that Sauptika. 9.62 tells that this hypothetical power of Sañjaya vanished with the death of Duryodhana.*

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(Continued from previous issue)

Topic 9

THE RIGHT OF THE ŚŪDRAS FOR BRAHMAVIDYĀ DISCUSSED

शुगस्य तदनादरणश्रवणात्, तदाद्रवणात्, सूच्यते हि ॥ १।३।३४ ॥

33. Grief arose in him (Jānaśruti) on hearing the contemptuous words (of the Ṛṣi in the form of the flamingo); owing to his approaching him (Raikva with) that (grief) (Raikva called him a Śūdra); because it (the grief) is referred to (by Raikva).

In the last topic it has been shown that the gods are entitled to Brahmavidyā. This topic discusses whether the Śūdras are entitled to it. Since like the gods, the Śūdras also are possessed of a body, capacity and desire for final liberation, it naturally follows that they too are entitled to Brahmavidyā. Maybe they are debarred from the Vedic studies yet as Upāsanās consist only of mental activity the Śūdras have the necessary qualifications for that and they can get the necessary knowledge about the nature of Brahman and the method of meditation from Purāṇas and Itihāsas for which they have a right though not for Vedic studies. We also hear of Śūdras like Vidura who were established in the knowledge of Brahman. In the Upaniṣads also we have instances where Brahmavidyā has been imparted to Śūdras. In the Samvarga-vidyā of the *Chāndogya Upaniṣad* (Ch. IV) we find that there was a great king called Jānaśruti who was famous for his good works. In order to create a desire in him for the knowledge of Brahman two Ṛṣis took the form of swans and approached the place where Jānaśruti was sitting. One of them praised the king while the other spoke contemptuously of him as he did not have the knowledge of Brahman like Raikva whom he praised. The king on hearing this was smitten with grief for not having this knowledge of Brahman and so approached Raikva with presents for getting this knowledge from him. This sage Raikva addressed him twice as 'Śūdra'. Raikva said, 'O Śūdra, you have brought all these presents! Even by this means you will make me talk' (*Ch.* 4.2.5). After addressing the king thus, Raikva taught him Brahman.

This Sūtra refutes this view and denies to Śūdras by caste, the right to Brahmavidyā. Though meditation is only a mental activity yet the intellectual knowledge required as a means to the Upāsanā is not possible without the study of the Vedas, as in the case of

ritualistic action. As Śūdras are barred from Vedic studies they cannot therefore have the necessary qualifications for such Upāsanās. Itihāsas and Purāṇas only reiterate the knowledge derived from the Vedic studies and so, there is no chance of the Śūdra gettting this knowledge from them, without the necessary background from the study of the Vedas. Vidura and others had this knowledge on account of saṁskāras of a previous life. Moreover, that Jānaśruti was addressed by Raikva as 'Śūdra' is not because he belonged to that caste by birth; it refers to his grief for not having the knowledge of Brahman, for 'Śūdra' etymologically means 'one who grieves'. So Śūdras by caste are not entitled to Brahmavidyā.

क्षत्रियत्वगतेश्च ॥ १।३।३४ ॥

34. And because his (Jānaśruti's) Kṣatriyahood is known (from the texts).

The *Chāndogya* texts at the beginning of Chapter IV tell us that Jānaśruti had given gifts liberally and plenty of food too in charity. He also gave many villages to the sage Raikva as teacher's fee. All this shows that he was a man of position, a Kṣatriya, and not a low-born Śūdra.

उत्तरत्र चैत्ररथेन लिङ्गात् ॥ १।३।३५ ॥

35. On account of the indicatory sign later on (of his being mentioned) along with a descendant of Citraratha (a Kṣatriya) (Jānaśruti's Kṣatriyahood is known).

In connection with the same vidyā later on, Jānaśruti is mentioned with Caitraratha Abhipratārin who was a Kṣatriya. So the inference is that Jānaśruti is also a Kṣatriya as equals alone are mentioned together. Regarding this vidyā it is said later that it should be resorted to by Brāhmaṇas and Kṣatriyas only.

संस्कारपरामर्शात्, तदभावाभिलापाच्च ॥ १।३।३६ ॥

36. Because purificatory ceremonies are mentioned (before the study of the Vedas) and their absence declared (in the case of the Śūdras).

In the scriptures we find purificatory ceremonies like Upanayana etc. prescribed as prerequisites to the study of the Vedas and the vidyās. Vide *Ch.* 4.4.5. These ceremonies are for the three higher castes and not for the Śūdra. Their absence in the case of the Śūdra is repeatedly declared in the scriptures. 'Śūdras do not incur sin, nor have they any purificatory rites' (*Manu* 13.126); 'The fourth caste is once born and not fit for any ceremony' (*Manu* 10.4). So they are not entitled to the study of the Vedas or to the vidyās.

तदभावनिर्धारणे च प्रवृत्तेः ॥ १।३।३७ ॥

37. And because the inclination (on the part of Gautama to impart knowledge is seen only) on the ascertainment of the absence of that (Śūdrahood) (in Jābāla Satyakāma).

In *Chāndogya* 4.4.5 we have, 'The teacher said to him: No one who is not a Brāhmaṇa can speak thus. Dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmacārin, for you have not deviated from truth.' It was only after Gautama was convinced that Satyakāma, though the son of a maid servant, yet was not a Śūdra but a Brāhmaṇa that he proceeded to impart knowledge to Satyakāma. Hence Śūdras do not have the necessary qualifications for Brahmavidyā and so are not entitled to it.

श्रवणाध्ययनार्थप्रतिषेधात् ॥ १।३।३८ ॥

38. (And) because of the prohibition of hearing and studying (the Vedas) and knowing their meaning (and performing Vedic rites) (to Śūdras, they are not entitled to Upāsanās).

Śūdras are debarred from hearing and studying the Vedas. 'Therefore the Vedās must not be studied in the presence of Śūdras'. When they are not entitled even to hear the Vedas the question of their studying them and performing rites prescribed by them does not arise at all.

स्मृतेश्च ॥ १।३।३९ ॥

39. And on account of Smṛti texts (which prohibit hearing and studying of the Vedas by Śūdras).

Smṛtis also prohibit imparting Vedic knowledge to Śūdras. 'He is not to teach him (a Śūdra) sacred duties or vows' (*Manu* 4.80).

* THE PRĀṆA IN WHICH EVERYTHING TREMBLES IS BRAHMAN

Having concluded the intervening topics about the right of the gods and the Śūdras for Brahmavidyā, the main subject is again taken up and a further reason is given to show that the Person of the size of a thumb is the supreme Brahman.

कम्पनात् ॥ १।३।४० ॥

40. On account of trembling (of the whole world in His breath, He is Brahman).

In between *Kaṭha* 2.4.12 and 2.6.17 dealing with the Person of the size of a thumb we have the following text, 'Whatever there is in the whole world, when it comes out of Him, trembles in His breath. He is a great terror like the raised thunderbolt. Those who know this become immortal. For fear of Him the fire burns; for fear of Him the sun shines' etc. (*Kaṭha* 2.6.2-3). This text tells us that the whole world including fire, sun, Indra and others trembles from great fear of Him who is of the size of a thumb and who is referred to in the above text as Prāṇa. Here we have an attribute of Brahman, for such power before which everything trembles belongs to Brahman only, as could be gathered from other texts also. 'From fear of It the wind blows, from fear the sun rises' etc. (*Taitt.* 2.8.1). Vide also *Bṛh.* 3.8.9.

ज्योतिर्दर्शनात् ॥ १।३।४१ ॥

41. On account of brilliance declared in the text.

A further reason is given in this Sūtra to show that the Person of the size of a thumb is Brahman. 'The sun does not shine, nor the moon and the stars, nor these lightnings and much less this fire. He shining, everything shines after Him. By His light all this is lighted' (*Kaṭha* 2.5.15). This supreme brilliance is a quality of Brahman as we find from *Mu.* 2.2.10 where this very text is read. Moreover other Śruti texts also declare the supreme Person as light. 'The gods meditate on that Light of lights as longevity' etc. (*Bṛh.* 4.4.16); 'Now that Light which shines above this heaven' (*Ch.* 3.13.7). Therefore the Person of the size of a thumb is Brahman.

* These two Sūtras, 40 and 41, form a part of topic 6 and hence no separate number is given.

Topic 10

THE ĀKĀŚA WHICH REVEALS NAMES AND FORMS IS BRAHMAN

आकाशोऽर्थान्तरत्वादि॰यपदेशात् ॥ २।३।४२ ॥

42. Ākāśa (is Brahman) because it is declared to be something different etc. (from names and forms and yet their revealer).

'That which is called Ākāśa is the revealer of all names and forms. That within which these names and forms are, is Brahman, the immortal, the Self' (*Ch.* 8.14.1). A doubt arises whether the Ākāśa is the released individual soul spoken of in *Ch.* 8.13.1 or Brahman. It may be asked: As the small Ākāśa has been shown to be Brahman, how can such a doubt arise as to the meaning of the word Ākāśa in this text? The doubt arises because between the section dealing with small Ākāśa and this text there intervenes the teaching of Prajāpati which deals with the individual soul in all its conditions. The immediately previous text deals with the individual soul in the state of release. 'Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rāhu, I, having fulfilled all ends, obtain the eternal Brahman-world' (*Ch.* 8.13.1). So the opponent holds that it is the liberated individual soul that is referred to as Ākāśa. In its conditioned state the individual soul can be said to be the revealer of names and forms, for it supports in its unreleased condition the shape of gods etc. and their names, and in the released state it is beyond all names and forms.

This Sūtra refutes this view and says that it is the supreme Brahman that is referred to

by the word 'Ākāśa'. The evolver of names and forms does not mean one who takes those forms, the individual soul, but one who evolves these names and forms for it. This is possible only for the supreme Brahman. Even the released soul does not possess this quality. Vide *B.S.* 4.4.17. On the other hand we find from the scriptures that Brahman alone reveals these names and forms. 'Entering within these three deities with this living self, let Me evolve names and forms' (*Ch.* 6.3.2). Vide also *Mu.* 1.1.9. So this Ākāśa is different from the individual soul in both its states viz. the state of bondage and the state of release. In the state of bondage it is subject to name and form and so cannot be their revealer, and in its state of release it has no connection with the world (*B.S.* 4.4.17). 'Etc.' includes immortality and other qualities mentioned in the text. So Ākāśa is Brahman which in the previous text, *Ch.* 8.13.1 is referred to as the Brahman-world to be attained, and the attainer, the released soul, is obviously different from it.

सुषुप्त्युत्क्रान्त्योर्भेदेन ॥ १।३।४३ ॥

43. On account of difference being shown in deep sleep and death (between the individual soul and Brahman).

A further objection is raised by the opponent. Scriptural texts like, 'That thou art' (Tat Tvam Asi) 'There is no difference whatsoever here' (Neha nānāsti kiṁcana) declare the unity of all selfs and deny duality. Hence the individual soul is non-different from Brahman. Texts like, 'the highest Brahman' etc. refer only to the individual soul in release; and the attainer, the soul, and the attained, the Brahman-world, are not different. Therefore, the word 'Ākāśa' refers to the individual soul in release.

This Sūtra refutes this objection. This person (individual self) 'embraced by the supremely intelligent Self knows nothing that is without or within' etc. (*Bṛh.* 4.3.21). This shows that in deep sleep state the individual soul is different from the supremely intelligent Self, viz. Brahman. So also at the time of death. 'The self that is in the body presided over by the supremely intelligent Self departs' etc. (*Bṛh.* 4.3.35). Thus in deep sleep state and at the time of death, the individual soul bereft of the knowledge of the external and internal things is shown to be different from the supremely intelligent Self which is all-knowing. This clearly shows that the supreme Self is different from the individual soul.

पत्यादिशब्देभ्यः ॥ १।३।४४ ॥

44. On account of the words like 'Lord' etc. (it is the supreme Self).

Epithets like Lord, Ruler etc. are applied to this embracing Self. Vide *Bṛh.* 4.4.22. Again, 'This infinite, birthless self is the eater of all foods, and the bestower of the results of work—undecaying, immortal, fearless' etc. (*Bṛh.* 4.4.24-25). All these qualities mentioned in these texts cannot be true of the Jīva even in the state of release. So the Ākāśa which is the revealer of names and forms is different from the released individual soul. The declaration of nnity means only that all sentient and insentient things being effects of Brahman, have It for their Inner Self. 'All this is Brahman' means this. This will be explained further in *B.S.* 1.4.22.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

Swami Vivekananda gave "The Gita I" as the first of a three-lecture series in San Francisco in 1900. An old ticket shows that the lectures were delivered at 770 Oak Street on Saturday, May 26, Monday, May 28, and Tuesday, May 29. Admission was fifty cents for individual lectures, one dollar for the three. The lectures came to *Vedanta and the West* through the late Ida Ansell, who took them down in shorthand at the time of their delivery. "The Gita II" and "The Gita III", will be printed in forthcoming issues. . . .

Śrī Śaṅkara made a synthetic approach to the conflicting problems of his day. He evolved a 'comprehensive philosophy in which revelation, logic, and life are harmoniously blended'. Mr. Sankaranarayana Rao shows that in his all-embracing scheme, the great Ācārya retained everything of value in all systems of thought, even those opposed to him. He evaluates Śaṅkara's life and work as one of establishing 'an integrated scheme of life which provides for the highest fulfilment of man, individual as well as social'. It brings 'the blessings of the highest Truth of the oneness of all existence to inform and elevate our lives' so that 'peace may reign supreme in the world'. The writer presents Śaṅkara to us as a 'great seer', and 'a real Loka-śaṁ-kara'. Incidentally, the author details the arguments advanced for and against Śaṅkara's authorship of several works and cogently reconciles both the views. As he aptly remarks, 'neither the greatness of Śrī Śaṅkara nor the fulfilment of his mission depends upon the number of works he has written, but on their quality, the mighty and eternal spirit they breathe, bringing life and hope to mankind'. . . .

Often the question is asked: 'Even granting that the dates of the Vedas and the Purāṇas are exactly found out and pushed back a thousand years more than what many scholars are prepared to accept now to be fairly true, what is the use of spending time and energy to recall the glories of the past when we are sure that the conditions under which we live at present are entirely different?' The answer is that there were certain features of ancient life, especially in the field of education, which we can profitably remember and employ in an extensive scale now, with the added advantages made available through modern developments in almost every field of activity. As if to indicate these great possibilities, and to help the reader to get into a constructive way of thinking, Mr. Shamsuddin, B.A., B.T., M.Ed., gives a pen picture of Nalanda and other Universities of ancient India. When he says that 'students were provided with free boarding, lodging, and clothing', or that 'the guru did not refuse to teach any student provided the student was fit to receive instruction', we are led to see the enormous efforts needed to make such a 'motto' real on an all-India scale now. His remark that 'The Bell Lancaster' or 'The Monitorial' or 'Madras' system 'was copied by the Britishers from this country', strikes in our hearts a chord that can awaken the spirit of originality and research, transmitted to us by our ancestors, and lying latent in us all the while. Who can miss the valuable suggestion in the statement that at Nalanda, with its '10,000 students and 1,000 teachers... since it was a Buddhistic institution ... the head was a monk and the teachers were Bhikṣus' ... yet 'strangely enough, the study of Sanskrit was compulsory'? ... The mention of Jeevak, the able physician thinking, even after a study of seven years, that 'he was lacking in adequate knowledge of medicine' ought to act as a lesson in modesty for all title-holders of our time. The picture of 'the Khalifa' desiring 'to call Indian lady doctors and midwives to write text books for his Medi-

cal Colleges' has an inspiring message not only for India and the so-called Middle East but for other regions of the world as well. The writer significantly adds: 'To Indian Universities came students from far-off lands like China, Tibet, Java, Sumatra, Korea, Greece, Iran, and Arabia to quench their thirst for learning'. And, 'in those days theoretical knowledge had no value'. Each sentence shows that the writer is a master in the art of 'suggestion' at its best...

In 'The Role of Sañjaya', Prof. V. B. Athavale, M.Sc., F.R.G.S., picks up all the references showing that Sañjaya was actually moving about in the battlefield in order to ascertain all that was happening there. While we are thankful to the Professor for pointing out this aspect of the part played by Sañjaya, we are doubtful if he has shown sufficient grounds for his strong assertion that the introduction of the 'mystic power of clairvoyance' is only a piece of poetic 'imagination'. Even if Sañjaya was actually in the field every day, it would have been impossible for him to get a view of all parts of it, unless it can be shown that he had a large number of reporters under him and that he was constantly meeting them and co-ordinating facts. Besides, how can we conclusively prove from the withdrawal of the power after Duryodhana's death that its introduction in the beginning is exactly like well known techniques in Mathematics? The author of the Mahābhārata himself has shown us both the working of the power and Sañjaya's presence in the battlefield. He must have had some reason to do so. Our books are written according to a framework which stresses the existence of a supersensuous world where a trained mind works more freely than the physical body works in the material world. The scope of a historical study can never be to set aside this aspect of the question. . . . In analyzing the actions of Arjuna, particularly, we ought not to forget the special part he plays in accomplishing the purpose for which Śrī Kṛṣṇa dedicated his life. It is significant that in the Gītā, Śrī Kṛṣṇa, declares, 'I am Arjuna among the Pāṇḍavas',—not Yudhiṣṭhira so much. By treating the Gītā as a poetically constructed and interpolated summary of what was a conversation between Bhīṣma and many others, led by Yudhiṣṭhira, we are compelled to picture Arjuna as merely a tough soldier whom Yudhiṣṭhira and, probably Kṛṣṇa also, relied upon for the destruction of the Kaurava forces. It is not difficult to see many other problems cropping up by knocking the Gītā out of its present place on such arguments as the want of time to have such a long discourse in the field of battle.

REVIEWS AND NOTICES

GEETA: (With text, English translation etc.). By N. V. Gunaji, B.A., LL.B. *Pp. 368. Rs. 3. Phoenix Publication, Bombay*).

The author holds that the *Geeta* 'is very liberal and universal', but thinks, along with some modern critics, that the 'common belief' about Sañjaya's special power that enabled him to 'see everything open or covert' 'is not only not borne out by the context of the *Mahābhārata* but contradicted by the same.' Appendix I points out certain 'real inconsistencies' and he comments that they 'indicate a mind making guesses at truth, rather than a mind elaborating a complete system of philosophy.'

LIFE OF BUDDHA (in English, Hindi, Gujarati and Kannada). By Kashinath. *Pp. 133, 112, 128. Price Re. 1-8-0.*

LOKAMANYA TILAK. (In Hindi and Gujarati). By Damodar Sikhare. *Pp. 55. Price As. 8.*

SRI SAMARTHA RAMDAS. (Marathi). By Vitthal Vaman Hadap. *Pp. 22. Price As. 12.*

SAMRAT RAGHU. (Marathi). By Rajaram Sastri Natekar. *Pp. 44. Price Re. 1.*

Published by Karnatak House, Chira Bazaar. Bombay 2.

These four books, depict in simple language the

lives of four illustrious sons of India, who embodied in themselves the noble qualities of 'a whole-hearted dedication to an ideal and the spirit of service and renunciation', though in different fields of activity. Written in an easily understandable style, with a number of illustrations pertaining to the various incidents of their lives, they provide interesting and instructive reading material to young children and students. The publishers have done a signal service in the cause of instilling noble ideals in the hearts of children by bringing out these lives. The get-up and printing are good.

S. K.

THE SIKH REVIEW : ANTHOLOGY NUMBER. *Published by the Sikh Cultural Centre, 19A, Chowringhee Road (Suite F), Calcutta 13. Pp. 170. Price Re. 1.50.*

The readers will welcome this special number which contains a choice collection of articles on Sikhism that have appeared in the different issues of the magazine during the first three years of its appearance.

SRI AUROBINDO: ADDRESSES ON HIS LIFE AND TEACHINGS—BY A. B. PURANI. *Published by Sri Aurobindo Ashram, Pondicherry. Pp. 351. Price Rs. 6.*

Sri Aurobindo is perhaps the first after many years of Indian history, who has given us a comprehensive system of philosophy; and his two volumes on 'The Life Divine' have been acclaimed by experts as one of the most important contributions of our time. In the volume under review Sri A. B. Purani undertakes the task of explaining to the general public the specific nature of that contribution. Of the many contributions that Sri Aurobindo has made to the thought-structure of the world today, his interpretation of the process of evolution and his explanation of the nature of ignorance are the two most important ones. Sri Aurobindo views the evolutionary process as the gradual manifestation of the Divine consciousness through the distinct stages of matter, life, and mind. But the process does not stop with mind; it must ultimately ascend to the level of consciousness beyond mind. This is the theoretical implication of the law of evolution, if we go far enough with its logic. Sri Aurobindo clearly visualized this ascent; and suggested the practical steps by which transformation from the present psychology of man to the over-mental psychology has to be effected. It is precisely on this point that Sri Aurobindo has made a synthesis between the theory of evolution and the practice of 'yoga'.

Next, the problem of ignorance which is said to be the hardest nut in the world of philosophy, puts on a new significance when viewed in the light of Sri Aurobindo's explanation of the problem. If an omnipresent reality be accepted as the basis of all existence, then the problem, according to Sri Aurobindo, is not how it creates ignorance, but how it manages to become ignorant. With this re-formulation of the problem, Sri Aurobindo's solution also follows a new direction. The world, and the finite, imperfect, and ignorant beings within it cannot be an illusion. It is real, what we experience as ignorance is not something that is fundamentally opposed to the divine omnipresent reality. The omnipresent reality at each point of its self-existence spontaneously self-determines its manifestation and puts forth an exclusive concentration to support it. This exclusive concentration of consciousness on multiple points of individuation, oblivious of the other facets of consciousness is what we call ignorance.

All these are rather difficult ideas to grasp. But Sri Purani must be thanked for his presentation of them in a way which is at once faithful and illuminating. He himself is a disciple of Sri Aurobindo, and stayed with the master for more than thirty years. Naturally he has been able to know the mind of the master from within. As a result, what he says is not simply a text-book-type explanation, but revelation of a great mind by a sympathetic and appreciative mind. This is definitely a book which will help greatly in the proper understanding and evaluation of Sri Aurobindo as a versatile genius of our age.

ANIL KUMAR BANERJEE.

BUDDHISM AND ZEN: BY NYOGEN SENZAKI AND RUTH STROUT MCCANDLES. *Published by Philosophical Library, 15E. 40th Str., New York. P. 91. Price $3.75.*

Many of us are not so much familiar with the name of Bodhidharma, 'the blue eyed monk'; or the Zen Buddhism which develop out of his teachings. This book offers an elementary introduction to that. It contains firstly, answers to ten questions that are frequently asked in connection with Buddhism in general; secondly some general instructions for the beginners in meditation; thirdly, a translation of Sho-Do-Ka—the song of realization—by Yoka-Daishi of the 8th century A.D.; and lastly, some notes left by Bodhidharma himself. These notes were lost for centuries and were discovered during an excavation in China led by Mr. M. A. Stein early in the twentieth century. In the volume under review we have for the first time an English translation of those valuable documents.

Bodhidharma who was the twenty-eighth successor of Gautama Buddha, went to China in the sixth century A.D.; and it was through his teachings that the Zen Buddhism developed for the first time in China. 'Zen' is a Japanese word, and means literally *dhyāna* or meditation. This is significant.

For, Zen Buddhism concerns itself only with the practice of meditation and actualisation of Buddhadharma, i.e. the ultimate truth of universal oneness.

One of the authors of this book, Mr. Nyogen Senzaki is himself a Zen Buddhist monk who lives in comparative obscurity. He has given a commentary to Sho-Do-Ka as well as to the notes of Bodhidharma. This will be of great help to the readers in the understanding of the subject. On the whole this seems to be the best available elementary introduction to the Zen Buddhism.

ANIL KUMAR BANERJEE.

SAINT BIJOYKRISHNA. By BRAHMACHARI GANGANANDA. *Published Sri Sri Sadguru Sadhan Sangha, 60, Simla Street, Calcutta-6. Pp. 30. Re. 1.*

This book gives a brief account of the life and achievements of Saint Bijoykrishna. It contains nice pictures and appreciative references to the Saint by Sri Aurobindo, Mahatmaji, and Dr. Radhakrishnan.

SISTER NIVEDITA: By MONI BAGCHEE. *Published by Presidency Library, 15, College Square, Calcutta-12. Pp. 315. Rs. 5.*

This detailed biography of Sister Nivedita is dedicated 'to the memory of Swami Vivekananda' and the Sister herself, 'who have placed India firmly on the road to greatness.' Those who are well acquainted with Swamiji's plans for his monastic Order,—and he wished to establish an institution for nuns, running parallel to that for monks—will remember that he was *quite emphatic on one point*: that *politics should be eschewed*. This biography must be read, keeping this point fully in mind. The book abounds in details gathered through patient research. The Sister is shown standing out clearly against the background of the time, using all her varied talents to give a vigorous lead in all departments of constructive work. There is a subtle pathos and considerable literary merit in many sections like the one dealing with her last moments in Darjeeling. Part II contains brief notes on her literary works, followed by relevant extracts which must stimulate serious and steady thinking in all those who are interested in our art, education and religion as well as in our civic and national 'ideals'. The last pages are devoted to show how eminent men and women like poet Tagore, S. K. Ratcliffe, or Lady Bose, looked upon her life and her services to her adopted land. We are made to 'see her pouring her understanding of the needs and spirit of India, which she had gathered after much intellectual toil and pain, as molten gold into the forms and materials of a living nationalism.' We hope that in the next edition, proof-sheets would be more carefully corrected.

CURRENT PROBLEMS IN RELIGION. By HERMON F. BELL. *Published by the Philosophical Library, Inc. 15 East 40th Street, New York 16, N.Y., U.S.A. Pp. VIII+648. Price $10.00.*

Many of the current problems in religion arise mainly from the fact that 'an educated or enlightened person' finds it hard to accept or believe the teaching of the organized churches which claim that 'they have the truth, the whole of essential truth', but at the same time are not able to 'explain . . . intelligently . . . their reasons, except such as heritage or tradition . . . for the articles of faith they profess to hold'. To most persons, 'zealous in their own churches', it seems that 'there must be one true religion, their own, to which all other persons must sooner or later be brought.' 'Religions other than one's own . . . (though) not entirely bad', 'represent partial truths and imperfect strivings,' and 'need to be replaced and fulfilled and completed by adoption of, or conversion to, the one true religion.' It is also claimed that unlike other branches of knowledge, 'the truths of religion and its creeds' being 'divinely revealed' are subject to no 'erroneous beliefs and assumptions' and as such to no 'subsequent corrections with increasing knowledge'. Such an attitude, the author feels, is 'erroneous in itself', and is a position 'under which dogmas and creeds necessarily take a front place' forming 'road blocks to progress.' 'The Christian Anthology, The Bible, is too restricted. There are not included therein many writings before and since its time, that belong in any open and continuously inclusive book of religion or universal Bible.' 'The sacred cannon of the Scriptures is not sixty-six books of the Old and New Testaments, but the world's entire literature as far as helpful in religion.'

The book is by way of an attempt at an 'understandable presentation' of a 'content of belief' which would be universal in its outlook, scientific in its approach and in which the 'old and the new in Theology could live together'. The author has made a 'very wide use of quotations' from the writings and sayings of eminent poets, thinkers, philosophers, and savants of the west to express his beliefs.

Though the book has been written keeping in view mainly the doctrines of the Christian Church the followers of other religions too can greatly benefit by taking due note of the points raised.

S. K.

ORIGIN OF THE SĀṄKHYA. By SHRI M. C. PANDYA, M.A., LL.B., B.Sc. *Solicitor, Coronation Building, Vithalbhai Patel Road, Bombay (4). Pp 54. Price Rs. 2-8-0.*

This is a prize essay which was adjudged as the

best and awarded the 'Silver Jubilee Gold Medal' (P. C. Divanji gold medal) by the Indian Philosophical Congress held in 1952. In the conrse of the study, the author traces the development of the Sankhya doctrine in its three important stages of evolution—the fragmentary character in which some of its doctrines are found scattered over in the Vedas and Upaniṣads, the theistic form in which it is found in the Mahābhārata and the Bhagavad Gītā (and Bhāgavatam), and the systematized philosophic form of atheistic dualistic realism as formulated in the Sāṅkhya Kārikā of Īśvara Kṛṣṇa.

S. K.

RĀMĀYAṆA. By Sudha Mazumdar. *Bharatiya Vidya Bhavan, Chaupathy, Bombay. Vol. I. pp. xvi+221; Vol. II. pp. xv+279. Price Rs. 1/12 each.*

Endless as the tail of Hanūmān, to borrow an adage from the topic itself, is the literature that has been growing round the ancient epic, *Rāmāyaṇa*. Innumerahle versions have sprung up and countless renderings have been made in almost all Indian languages and important foreign languages. It has been the source of inspiration to great poets like Kālidāsa and Bhavabhūti as well as to the commonest writer or reader down to the peasant hearing the epic sung under the village banyan tree. And still this immortal classic, honoured as the First Poem ever uttered (*Ādi-kāvya*) and as the Book of Grace (*anugraha grantha*), has not lost its charm. So, the volumes under review, the fruit of four years' labour of love of the versatile author, are sure to receive warm welcome. The attempt is more than justified. Though the translation, started at the request of personal friends, was meant for the people of the West, the author has succeeded in giving to the English-knowing world in general, a faithful and fascinating account of the epic story.

The author professes to have followed the version of Kīrtivāsa. But we find very little divergence from Vālmīki, except in a few minor incidents and details, which have heen included to increase the entertainment value of the narration. For the same purpose the author has ably and fully exploited the dramatic settings of the action-charged *Sundara* and *Yuddha Kāṇḍas*, the latter covering more than halt of the second volume.

The pathos and grandeur of the *Rāmāyaṇa* are indescribable and hard to be conveyed in an alien tongne. But Mrs. Mazumdar has fairly succeeded in this, by approaching the task in a simple way, with all the interests of a story-loving child and all the tenderness of a story-telling mother. The two volumes fit in well with the main ideal of the Bbaratiya Vidya Bhavan, viz. to acquaint the reading public with the best of the Indian culture in a fascinating way.

B. 1.

YOGA DICTIONARY. By Ernest Wood. *Philosophical Library, 15 East 40th Street, New York 16. Pp. 178. Price $3.75.*

In some other sister Dictionaries of the Philosophical Library, we come across, though not often, minor inaccuracies when dealing with the topics of the East. But in this volume, in none of the articles we had gone through, could we find any inaccuracy, which is really wonderful. The author, formerly Professor of Physics of the Sind National College, and lecturer at Madras University, exhibits a knowledge about *yoga* that is as intimate as his expressions are clear and precise. His stay and experience in India have been well utilized to make this volume a success.

B. P.

THE FRENCH FAUST—HENRI DE SAINT-SIMON. By Mathurin Dondo. *Philosophical Library, New York. Pages 253. Price $3.75.*

Henri de Saint-Simon was one of the enterprising Frenchmen who came to America and fought in the American War of Independence. Born in 1760 in a family whose ancestry was traced to Charlemagne, Saint-Simon came to be called the first American. Believing that Charlemagne was his ancestor, he had to struggle hard to achieve an ideal vaguely represented by Charlemagne. He was called the French Faust by George Brandes for his restless genius and for his irresistible craving for theoretical and practical knowledge of everything in the universe. People have interpreted him in varied ways. He was called a feudal philanthropist, a rationalist, a mystic, an advocate of capitalism, the progenitor of Socialism, and the father of Sociology. These appellations reveal that he was at least an enimga to most, a controversial figure to his enemies, and an apostle or Messiah for his admirers. Mr. Dondo focusses his attention on the biography of Saint Simon in order to understand the life and thought of this controversial first American. The book is the result of painstaking research and it is written with considerable sympathy. Mr. Dondo succeeds in presenting Saint-Simon as one of the enthusiastic humanists who paved the way for social and economic reforms in the country.

Dr. P. S. Sastri

FUNDAMENTAL FUNDAMENTALS. By Albert Brill. *Philosophical Library, 15 East 40th Street, New York 16. Pp. iv+199. Price $3.75.*

Rather a difficult book to review, but just because of this difficulty, it is a challenge to the literary

critic. A series of affirmations of faith in 40 'Fundamentals' which man and the universe share in common, brief expositions of these fundamentals which serve as a framework for understanding the entire creation, the development of unity and among them, an attempt to weave consciousness round everything and into everything, and finally a laudable effort to display the essential unity of the diverse objects of existence—such in brief are the contents of this volume. The book is philosophical in a true enough sense, but the approach is rather unorthodox, in the sense that it is novel. It is highly revealing of the individuality and uniqueness of the personality of the author.

Matter and Mind, Time and Space, Law and Causality, Evolution and Change, Immortality and Survival—the usual groups of concepts analysed in traditional philosophy are all there in the volume under review; and in addition certain new ideas such as, Awareness, Instinct, Expression, etc. are introtroduced. Instinct is given a place of prime importance. This is very refreshing when we find that it cuts against the smug tendency of modern psychology to the pretence of discarding Instinct and bringing in drives and biological urges instead. 'Everything in the universe acts in accord with its Nature, its *Instinct*. Everything therefore possesses *Instinct*. And it follows that nothing can exist without possessing Instinct.'

The main endeavour of the author appears to be to establish unity through probing deep into the consciousness of the human mind, thus penetrating into the sub-conscious and finding there a strange and revealing affinity with consciousness pervading the material and mental universe. This leads him on to a final spiritual view of the universe in all its material, biological, and human manifestations.

The book makes tough reading, but it is eminently worth reading. Those who are not afraid of stiff mental exercise and hard thinking will enjoy a careful study of this book.

(Prof.) P. S. Naidu

JOURNALS

We have received the following journals containing informative, high class research articles on a variety of subjects relating to oriental studies.

The Journal of Oriental Research, Vol. XXV; Parts I-IV, 1957. *The Kuppuswami Sastri Research Institute, Mylapore, Madras. Pp. 102+xv 55. Price Rs. 2.*

Journal of the Oriental Institute, M. S. University of Baroda, Vol. VI, Nos. 2-3; Dec.-Mar. 1956-57. *Pp. 201. As. 15.*

The Philosophical Quarterly, Amalner (E. Khandesh). Vol. XXIX, No. 3, October 1956. *Pp. 192. Price Re. 1/8 or 3 shillings.*

Lovers of oriental learning would ever be indebted to the above institutions for the valuable and useful service that is being rendered by them.

The *Journal of the M. S. University of Baroda*, Vol. V, No. 2, contains articles dealing with the results of the researches conducted in the different departments of science (Statistics, Physics, Physiology, and Botany) at the University. Though the articles in general would be of special interest mainly to research students, the one on 'Gastric Response to Indian Foods in Gastric Disorders' may be of interest to the lay reader also.

NEWS AND REPORTS

R.K. MISSION RIOT RELIEF

Ramanathapuram District, Madras State

Two Swamis from Sri Ramakrishna Math, Madras, have already toured some of the affected areas and ascertained the necessity of starting relief work. Accordingly the Mission has already begun its relief operations by opening a camp at Manamadurai. As soon as possible the work will be extended to other affected areas.

IN MUTHUKULATHUR AND PARAMAKUDI TALUKS

In the first place the Mission extended its services to the six villages viz. Kogandan, Ilaiyambur, Veerambal, Karsakulam, Irulandi Kottai in Muthukulathur Taluk and the Arungalum village in the Paramakudi Taluk. 331 houses were burnt in these villages. People in most of these villages remained in the same single cloth which they were wearing during the trouble. Hence the first relief was to give all the adult members of these villages, each a new cloth. 631 saris and 496 dhotis were thus distributed. In the three villages—Haiyambur, Veerambal and Arungalum—314 mats were also given.

IN SIVAGANGA TALUK

Besides this, within the period under report, the Mission *Sevaks* have taken required statistics after surveying forty affected villages in the Siva-

ganga Taluk. In these 40 villages, according to the Mission's findings, 1451 houses had been burnt. Among these 40 villages surveyed in the Sivaganga Taluk in three villages viz. Thiruppachetty, Melamelakkudi and Papamudai Puthur consisting of 186 families, the Mission has distributed 3,525 bamboos and 18,500 cocoanut thatches (*Keeths*), with which people are already husy rebuilding their houses.

We are thankful to the Government of Madras, all party leaders, the Press and the public for helping us in their respective ways to expeditiously carry on the urgent service dutifully undertaken.

Donations in cash sent to the Manager, Sri Ramakrishna Math, Madras-4, will be thankfully acknowledged.

R. K. MISSION CYCLONE RELIEF

Colony for Harijans, Vedaranyam (Tanjore), Madras

Sri M. Bhaktavatsalam, Home Minister, Govt. of Madras, recently declared open the second and last set of 72 houses of the Ramakrishna Mission Harijan Colony, the first set of 128 houses having already been opened by the Madras Governor seven months ago.

The Colony, consisting of 200 pucca houses and constructed on an area of ten acres of land located in sylvan surroundings at a cost of over Rupees three lakhs, was made over hy the R.K. Mission to the Harijan sufferers in the 1955 cyclone. The Colony is self-sufficient, with a Primary School, Library, Prayer Hall, a shrine of Sri Ramakrishna, Children's Park, Radio and other amenities including a cotton carding shed and another shed and platform for hand-pounding of rice. There are also nine pucca wells with platforms, eight Tube wells and 42 modern lavatories. A co-operative bee-keeping society has also been started.

Swami Chidbhavananda, President, Sri Ramakrishna Tapovanam, Tiruparaiturai presided over the function. Swami Kailashananda, President of the Madras Math welcomed the gathering and Swami Suddhasatvananda, Head of the Mission Relief work, presented a report narrating their activities in connection with relief and rehabilitation following the cyclone in Tanjore and Ramnad districts.

In all the Mission spent about six lakhs of rupees, both in cash and in kind, in this Relief work.

The Minister in his speech paid glowing tributes to the selfless services of the R. K. Mission in giving succour to the suffering humanity. Among those present were high officials and eminent people of the place.

R. K. MISSION SEVASHRAMA, VRINDABAN

On Wednesday, the 21st August at about 5-15 p.m., Sri V. V. Giri, Governor of U. P., laid the foundation-stone of the hospital buildings of the R. K. Mission Sevashrama, Vrindaban, on its new site, opposite the Jaipur Temple.

The function immediately following the actual laying of the foundation stone took place, as arranged previously, in the premises of the Monghyr Temple. There was a distinguished gathering of about 400 people on the occasion. After the garlanding of the Governor and Mrs. Giri, there was a sublime recital of Vedic Mantras by Pt. Sri Nrisingha Vallabha Goswami, Vedānta Śāstri.

Swami Viswavedananda, Asstt. Secretary, read the Address of Welcome and presented it to the Governor. Replying to the welcome address which referred to the services rendered by him to the country and his sacrifices, the Governor said that a servant of the public, be he a Governor, a Minister, a Collector or a Constable, had no right to seek praises or reward; on the contrary he should be ready to invite constructive criticism from one and all so that he may rectify himself and thus be fit for rendering greater service. Sri Giri spoke highly of the silent and selfless services of Ramakrishna Mission in India and abroad and exhorted public institutions to emulate their example. Speaking after the Governor, Swami Ranganathananda, New Delhi, referred to the difficulties which the Vrindaban Sevashrama had been facing on account of the floods and the urgency of completing the buildings on the new site. He thanked the Governor, Mrs. Giri and the Governor's party as well as the public of Mathura and Vrindaban whose unselfish efforts contributed to the success of the function.

Sri Prabhudayal Bhargava, Proprietor, Midland Fruit and Vegetable Products (India), Masani, promised a donation of Rs. 1,001/- towards the construction of the new hospital buildings.

Messages of good wishes were received on the occasion from various eminent people and important firms.

THE HOLY MOTHER'S BIRTHDAY

The 105th birthday of Sri Sarada Devi, the Holy Mother, falls on 13th December, 1957.