PRABUDDHA BHARATA

VOL. LXII *SEPTEMBER 1957* No. 9

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

THE ONE SIGNIFICANT FACTOR

GLORY to that God,—Nārāyaṇa—without true remembrance of whose lotus-feet repetition of the Vedas is as fruitless as crying in the wilderness; daily performance of Vedic duties has no other fruit than the reduction of corpulence; acts of social utility, without exception, are as ineffective as pouring oblation into ashes; and dipping in holy water does not differ from the bath given to elephants.

Mukundamālā
of Śrī Kulaśekhara

Āmnāyābhyasanānyaraṇya-ruditaṁ veda-vratānyanvaham
Medac-cheda-phalāni pūrta-vidhayas-sarve hutam bhasmani
Tīrthānām-avagāhanāni ca gaja-snānaṁ vinā yad-pada-
Dvandāmbhoruha-saṁsmṛtiṁ vijayate devas-sa Nārāyaṇaḥ.

THE WORLD AND WORLDLINESS (*Contd*)

2. When a man dies his wife and children think of their own lot, of what would happen to them, and not of what is going to happen to the man that passed away. How many pray to the Lord to forgive the departed his faults? This is the world, whose name is selfishness.

3. People are dubbed fools if, being edűcated, they fail to earn much. An ignoramus is regarded as wise and intelligent if he has learnt the trick of earning money. Minerva goes abegging.

4. Look to the conduct of the world! A sincere soul of simple habits and having no pride in him, even if he is rich, is not honoured —he is considered a fool! What to speak of one who has no money! They are fools and those who are puffed up with pride and vanity are sane and wise! Just look at . . . ; there is no trace of pride and egotism in him, he has cast them off. He has understood that they are the worst enemies of man. It is a rare achievement. This does not happen without a special favour of God. Have you not noticed how free he is with us? All barriers round his personality have been removed. He feels no hesitation in bringing here even small things. This is real love.

5. Some used to complain to the Master, 'Sir, *sādhus* ask for money.' Master got annoyed one day and said, 'Just look at these people. Do they mean that *sādhus* could subsist on air? These *sādhus* have renounced all pleasures of the world; they want a few necessaries for which they beg. These worldly people are loath to give them even these small amenities! Do you think such people will ever have spirituality?' Master would humorously say, 'Do you know why so many people come here (i.e. to me)? They are not to pay a farthing.' They are worldly people. Money is their very blood. To part with money is extremely painful to them!

6. Where is the time for these people to think of God? Their whole time is taken up in thinking of money. Every cell of their body cries out for money! Money is their religion, money their morality; money is their society, money their patriotism, their humanity.

7. You are *sādhus,* do not hob-nob with inveterate worldly people. Do you think I do not know these people? I know their innermost thoughts. But I do not like to wound everyone's feelings, so I keep quiet. Still when they go to the extreme, I have to draw their attention to their defects. It is for their good as well as yours. Do you know why the scriptures have enjoined *sādhus* to keep away from the worldly people? They spread their contagion over the *sādhus.* So beware.

* * * *

GOD

1. Is there any doubt about the existence of God? We do not feel His presence; it is because we do not have the urge to know Him. If one wants to realize God one has to ignore praise or censure, all human criticisms, and to practise hard. Then alone descends God's grace on one.

2. In prosperity man has no need of God. Then thinks he that he is the independent architect of his fate, that he has earned his enjoyment by dint of his labour and intelligence. And forgetting God, he goes on enjoying. In adversity everyone calls on Him— what is there to praise? He alone is praiseworthy who does not forget the Lord in weal and wealth. Says saint Tulsidas, 'All worship God in misery and none in times of happiness. If they worshipped Him in good times why should bad times come at all?'

3. Happiness and eternal life is his who has firm faith in the Lord. Miseries seize the unbeliever,

BILVAMANGAL

By Swami Vivekananda

This is a story from one of the books of India, called "Lives of Saints". There was a young man, a Brahmin by birth, in a certain village. This man fell in love with a bad woman in another village. There was a big river between the two villages, and this man, every day, used to go to that girl, crossing this river in a ferry boat. Now, one day he had to perform the obsequies of his father, and so, although he was longing, almost dying to go to the girl, he could not. The ceremonies had to be performed, and all those things had to be undergone; it is absolutely necessary in Hindu Society. He was fretting and fuming and all that, but could not help it. At last the ceremony ended, and night came, and with the night, a tremendous howling storm arose. The rain was pouring down, and the river was lashed into gigantic waves. It was very dangerous to cross. Yet he went to the bank of the river. There was no ferry boat. The ferrymen were afraid to cross, but he would go; his heart was becoming mad with love for the girl, so he would go. There was a log floating down, and he got that, and with the help of it, crossed the river, and getting to the other side dragged the log up, threw it on the bank, and went to the house. The doors were closed. He knocked at the door, but the wind was howling, and nobody heard him. So he went round the walls, and at last found what he thought to be a rope, hanging from the wall. He clutched at it, saying to himself, "Oh, my love has left a rope for me to climb." By the help of that rope he climbed over the wall, got to the other side, missed his footing, and fell, and the noise aroused the inmates of the house, and the girl came out and found the man there in a faint. She revived him, and noticing that he was smelling very unpleasantly, she said, "What is the matter with you? Why this stench on your body? How did you come into the house?" He said, "Why, did not my love put that rope there?" She smiled, and said "What love? We are for money, and do you think that I let down a rope for you, fool that you are? How did you cross the river?" "Why, I got hold of a log of wood." "Let us go and see," said the girl. That rope was a cobra, a tremendously poisonous serpent, whose least touch is death. It had its head in a hole, and was getting in when the man caught hold of its tail, and he thought it was a rope. The madness of love made him do it. When the serpent has its head in its hole, and its body out, and you catch hold of it, it will not let its head come out; so the man climbed up by it, but the force of the pull killed the serpent. "Where did you get the log?" "It was floating down the river." It was a festering dead body; the stream had washed it down and that he took for a log, which explained why he had such an unpleasant odour. The woman looked at him and said, "I never believed in love; we never do, but, if this is not love, the Lord have mercy on me! We do not know what love is. But, my friend, why do you give that heart to a woman like me? Why do you not give it to God? You will be perfect." It was a thunderbolt to the man's brain. He got a glimpse of the beyond for a moment. "Is there a God?" "Yes, yes, my friend, there is," said the woman. And the man walked on, went into a forest, began to weep and pray. "I want Thee, oh Lord! This tide of my love cannot find a receptacle in little human beings. I want to love where this mighty river of my love can go, the ocean of love; this rushing tremendous river of my love cannot enter into little pools, it wants the infinite ocean. Thou art there; come Thou to me." So he remained there for years. After years he thought he had succeed-

ed, he became a Sannyāsi and he came into the cities. One day he was sitting on the banks of a river, at one of the bathing places, and a beautiful young girl, the wife of a merchant of the city, with her servant, came and passed the place. The old man was again up in him, the beautiful face again attracted him. The Yogi looked and looked, stood up and followed the girl to her home. Presently the husband came by, and seeing the Sannyāsi in the yellow garb he said to him, "Come in, sir, what can I do for you?" The Yogi said, "I will ask you a terrible thing." "Ask anything, sir, I am a Gṛhastha, (householder), and anything that one asks I am ready to give." "I want to see your wife." The man said, "Lord, what is this! Well, I am pure, and my wife is pure, and the Lord is a protection to all. Welcome; come in, sir." He came in, and the husband introduced him to his wife. "What can I do for you?" asked the lady. He looked and looked, and then said, "Mother, will you give me two pins from your hair?" "Here they are." He thrust them into his two eyes saying, "Get away, you rascals! Henceforth no flesh things for you. If you are to see, see the Shepherd of the groves of Vṛndāvan with the eyes of the soul. Those are all the eyes you have." So he went back into the forest. There again he wept and wept and wept. It was all that great flow of love in the man that was struggling to get at the truth, and at last he succeeded; he gave his soul, the river of his love, the right direction, and it came to the Shepherd. The story goes that he saw God in the form of Kṛṣṇa. Then, for once, he was sorry that he had lost his eyes, and that he could only have the internal vision. He wrote some beautiful poems of love. In all Sanskrit books, the writers first of all salute their Guru. So he saluted that girl as his first Guru.

SYNTHESIS THROUGH DEEPER REFLECTION

By the Editor

It is useful to watch the course of knowledge within ourselves. For the sake of convenience, we may restrict our observation to a limited period, say, ten years, already over. Probably some of us have gained experience in two or three fields of activity within this time. A fairly versatile person may even be able to sum up his progress thus: first, by utilizing spare moments he cultivated art for which there was an inborn taste; secondly, he entered the University and took a degree in science; lastly, he secured a post in the Administrative Service and was quickly promoted for his tact and thoroughness. Whatever the details may be, it is clear that the 'power' to understand and master subjects is capable of considerable extension, provided the conditions necessary for the continuance of formal learning can be fulfilled. As a matter of fact, however, beyond a certain stage most people do not try to increase the number of subjects for detailed study. In the first place, none can, or need, waste his time to become proficient in many matters. In a world of varied talents, it is more economic to seek the services of experts, wherever available, than to rely upon one's own stock of information picked up at random. There may be also other factors that prevent a serious penetration into new fields. For instance, there may be a natural distaste for or fear of certain subjects. Or there may be a conviction that settling down to some quiet business, with a steady income, has become very urgent. The 'power' of knowledge is then employed for making a survey of the forces in the midst of

which we happen to live. This leads to a co-ordination of all acquired knowledge, related to the home, academic training, art, social obligations, and possible careers. We mentally hang them up in front, like coloured threads for weaving, and combine them according to desired patterns to fashion the unique fabric that constitutes our life. Insufficient observation or faulty calculation may result in our omitting or wrongly combining some of them. This may cause losses or defeats, or our progress may be held up for a time. The remedy lies in learning to direct the 'power' of knowledge to various new aspects of the forces playing in and around the personality and in attaining greater depths of comprehension. Surprises and shocks will then be minimized; and in the handling of every situation higher values will be preserved.

Let us go back to the example of the versatile person. It may at first sight appear that art and science on which much effort was bestowed may be of no further use to him. But his inner progress really lies in recognizing the danger of shutting out any aspect of the personality from the active concerns of life. Excluded aspects create an undercurrent of disappointment, a feeling of something secretly gnawing at the heart at all times. He can avoid it only by widening his outlook and by assigning a proper place to his love of science and art. If he has the will, it will not be difficult to find out ways to infuse their essence, namely, aesthetic refinement and devotion to truth, into all his relationships, domestic, social, and official. He can also use his spare moments to get into circles engaged in scientific and artistic pursuits. But whatever adjustment he makes, its soundness can be tested only when fortune's wheel turns in its usual course and he finds himself caught in an environment, unyielding and definitely hostile. That is really Nature's signal to him to regroup his energies round an Ideal that transcends the claims of his limited self,—an Ideal that embraces the best and the noblest virtues, not only gathered from the text-books of his student days, but also heard of from traditional accounts and directly witnessed in the lives of contemporary men and women acknowledged as truly great. Each one of us has to create an intellectual picture of such an Ideal, and continue to hold fast to it till perceptions, memories, plans, loyalties, and personal prospects revolve round it and ultimately stand transformed into its vital organs and extended limbs.

II

Tastes and temperament have a great share in regulating the initial approach to the Ideal and in its clarification and expanding application in the light of growing experience. But whatever course the refinement may take, certain characteristics are sure, and ought, to be present in it in an increasing measure. They would be accommodated in such a way that the perfection of one blends imperceptibly into those of the rest. The total feeling awakened would be one of certainty that its attainment includes everything worth gaining,[1] and that in it lies the fulfilment of all duties,[2] towards oneself and others. The achievement of ordinary aims depends on external factors, like the situation of wished for objects in particular settings and the proximity of people favourably disposed. They act as causes. The desired condition is their result. But the Ideal cannot be dependent upon something else and at the same time be 'perfect'. It must stand in its own independent fulness, unaffected by human failings, yet silently impelling all towards maximum development by its luminous presence. It must be such that each human heart can function as a reliable instrument to be tuned to it,—especially when the intellect is convinced about its uniform existence everywhere and in all beings,[3] and sincere steps are

[1] Yaṁ labdhvā cāparaṁ lābham manyate nādhikaṁ tataḥ. *Gītā*, vi. 22.

[2] Cf. Etad-buddhvā buddhimān syāt kṛta-kṛtyaśca. . *Ibid*, xv. 20. These and other expressions quoted from the *Gītā* can be applied to the Ideal, Personal *or* Impersonal.

[3] Cf. Samaṁ sarveṣu bhūteṣu tiṣṭhantam. . . Samam paśyan hi sarvatra samavasthitam. . . *Ibid*, xiii. 27-28.

taken to 'pick up' and 'amplify' those elements in thoughts and emotions that are consistent with its supreme poise and grace. Its vision implies the complete transformation of the personality into a clean and promptly responsive medium for its manifestation in daily life. In its all-encompassing truth, the movements that mark the birth, growth, and illumination of beings would fit in like innumerable triangles drawn with sides of varying lengths within any given circle,—in this case, the sacred Circle of Wisdom and Glory. The thoughts, words, and actions of one who realizes such an Ideal cannot but be conducive to the welfare of all without distinction. People will not shrink away from him through fear of ill-treatment; nor would he think of avoiding them[4] due to considerations of self-defence or dread of physical pain. In the drama of life enacted in the benign light of this Ideal he would play his allotted part with zeal and satisfaction. He would do his best unaffected by praise or censure. Nothing that enters into the Ideal can be unworthy or discordant.

There is no hard and fast rule as to how these different values can be fused into a single harmonious unit. We know that when the proper materials are supplied and left undisturbed for a time, Nature, by using her own technique, produces many-sided crystals capable of responding to light in special ways. Something similar takes place in the case of anyone who presents to his mind the requisite values through appealing symbols and maintains a steady level of faith and devotion. The values so presented blend spontaneously, purifying the personality, filling it with an inward light and permitting the unhampered flow of creative energies through it. The cultivator manures the plant and pulls out the weeds around it. In a way his duty ends there. It is the function of the power inherent in the plant to combine the food materials in the correct proportions, arrange its own growth, and put forth flowers when the right season arrives. Mental discipline follows more or less the same law. What is within our conscious control is to make a selection of thoughts, memories, arguments, and affirmations which can aid in keeping up the feeling of holiness at as high a level as possible and in replacing the usual doubts and anxieties by quiet trust and unwavering thankfulness. Time acts like an invisible slope. With the rise in momentum of controlled energies running along it, the stage is set for the coalescence of values into an immutable, many-sided awareness. The last 'movement' which marks this 'welding' is not a voluntary act like the introduction of different thought-patterns to reinforce devotion or effect self-surrender. It takes place by itself when voluntary efforts remain at the peak of intensity, with no place in it for uneasy flutters or impatient peeps.

[4] Yasmān-no'dvijate loko / Lokān-no'dvijate ca yaḥ. *Ibid,* xii. 15.

III

The one prominent object that helps us to distinguish ourselves from others is our physical body. How we came to possess it and when the process of 'assembling' it into its present shape will end, cannot ordinarily be understood. Nor is such knowledge of any great importance in leading a noble life. It is enough if we remember that as long as it stays, it is the most faithful instrument to enable us to go forward. When we speak or act, it functions like a willing tool; and when our talks or deeds create reactions, favourable or unfavourable, it records them, often receiving a good portion of them directly on itself. As one poet wrote,[5] the tip of the tongue is the abode of the Goddess of Prosperity. On it, of course, depend also friends and relatives. But the trouble is that, in its liberality, it gives equal accommodation to the agencies that cause imprisonment and even death! But whether the results of our behaviour recoil on our own bodies, or become distributed widely in the external world,—the domestic sphere or the country at large—we learn from them unforgettable lessons that go to strengthen our

[5] Jihvāgre vartate Lakṣmī;
Jihvāgre mitra-bāndhavāḥ;
Jihvāgre bandhana-prāptir;
Jihvāgre maraṇaṁ dhruvam!'

virtues and eliminate our faults. In thus preparing the ground for the attainment of wisdom, the body constitutes the main 'field of action', *karma-bhūmi*. The 'world' (*loka*) of the aspirant is, in this sense, not an extensive area filled with creatures, but the commencement and continuation of bodily connection. It is, technically, 'birth', *janma*,—the basis for observing and comparing actions and their consequences in the broadest sense.[6] The view taken is that life is an opportunity for a series of experiments culminating in wisdom, and its expression in loving service. If the programme is not completed before the bodily structure breaks down, kind Nature will surely erect another for us. But why should any sensihle person put forth half-hearted efforts and find himself badly in 'arrears' while the rest of the world has been marching on diligently? "That which naturally takes a long time to accomplish can be shortened by the intensity of the action." "Given rapid growth, the time will be reduced" and perfection got "in this very life",[7]—"before the fall of the body", as one scripture puts it."[8]

The body is, indeed, a portable laboratory, housing the experimenter, an assortment of probes, sensitive meters, calculating frames, and special sections for co-ordination of results and modification of plans. By good fortune, it is so constructed that it can withstand a variety of shocks, and repair minor damages caused by rash ventures. What justification is there for injuring it in the name of spiritual pursuit? It is a tragedy we sometimes look upon different parts of this establishment as stumbling blocks and break them down by self-inflicted tortures! Exercises should be only 'purificatory' measures,—not punitive expeditions. *Tapas* has sometimes been translated as 'asceticism' or 'austerity', implying cruel vows of self-denial. It is refreshing to see that one saintly writer explained it as 'the taking of food (surely, not only physical) that is pure, sufficient, and conducive to welfare', *Hita-mita-medhyāśanam tapaḥ*.[9] Another raised the question: 'Is it not possible that certain practices, although undertaken with the idea of aiding purification, can be actually such as to upset the harmony of the fluids and tissues of the body? How can such practices he considered aids?' He himself answered it by indicating the general principle: 'So much, or that type, of purifying action (*Tapas*) alone is to be carried out as does not cause disorder to the vital functions of the body.'[10] To put it in positive terms, all those steps are to be taken that ensure a steady supply of energy, of the requisite kind, at all times.

Scientists and medical men have their own special approach to the study of the physical body. They observe its various parts and tissues, and find out the laws governing their growth and their treatment during disease. The approach of the spiritual aspirant is different, but there is no need for him to come into clash with those laws. Rather he stands to gain by following them. They are included in the wisdom that he seeks. In fact the pattern of reflections does not require any modification even if a hundred more details are discovered about the formation of cells or the nature of glandular secretions. For they all come under the subheading, 'body'. They cannot affect the basic position taken in reflection, namely, that the body itself is produced out of 'food' (*Anna*) meaning by that term the entire world of 'matter' found in the 'external' world. It may consist of many kinds,—elements like water, or organic substances like leaves, grains, fruits, or the flesh of animals that live on them. In imagination we may even picture the theoretical possibility,—provided time and circumstances could be so strangely propitious

[6] *Lokāḥ*: Karma-phalāni lokyante, dṛśyante, bhujyante iti, *Janmāni...Iśa Up*.3, Śaṅkara Bhāṣya.

[7] *Rāja Yoga* by Vivekananda, 'Prāṇa', ch. iii.

[8] *Iha* ced-aśakad-boddhum *prāk-śarīrasya visrasaḥ*. *Kaṭha*, vi. 4.

[9] *Yogasudhākara* of Śrī Sadāśivendra Saraswati.

[10] Nanu upādīyamānam api tapo dhātu-vaiṣamya-hetutayā Yoga-pratipakṣa iti, katham tad-upāya ityata āha (Vyāsa:) Tat ca (citta-prasādanam-abādhyamānam-anena āsevyam iti manyate). Tāvan-mātram eva tapaś-caraṇīyam na yāvatā dhātu-vaiṣamyam āpadyate iti. Vācaspati, *Yoga Sūtra*, II. 1

—of all the matter in the world outside being 'cooked' piecemeal for our food, transformed into our body for a while, and sent out again, in due course, to build up the bodies of others! But a little cross-section of this movement, the 'circulation of matter' taking place in a single day, is quite enough to give a healthy turn to our thoughts. It can remove some of the barriers that seem to separate us from our surroundings. For, in so far as the external world is made up of 'matter' (*Anna*), it may be regarded as the 'raw material' of our body, and our body itself as a highly 'refined' form of it, rendered capable of being carried about with us for making our experiments whenever we like. We identify ourselves with our limbs and say, 'This is my head, these are my arms and trunk.'[11] Day to day life will be impossible without such identification. But when we put this valuation into a wider setting, we see these limbs as temporary formations of cosmic material, continuously running 'into' limited areas like our body, and whirling itself 'out of it' when its time expires. Do we utilize properly these incoming 'units' from the space surrounding us? This is a question worth asking. Often we are troubled by our failures which we attribute, not to our mistaken policies, but to the machinations of 'others'. During such moments we give vent to our worst passions which strike, not our supposed enemies as we imagine, but these very serviceable 'units' that stand arranged as our own body and are meant solely to enable us to make our life noble. It is not the sign of wisdom, while getting an endless stream of helpers, to misuse their precious energies for keeping up a sad chorus chant that 'none really comes to help' and that 'the world is bad'! There is nothing creative in an attitude of complaint or lamentation; hence the instruction to avoid it[12] and put forth every effort to cultivate positive virtues like faith and devotion.

Matter as such is not perceived by our senses which work only within definite ranges. What they perceive are its manifold forms. But this very analysis shows us something that is beyond their reach, namely, the truth that there is a twofold movement in, or of, matter: first, the change from the formless into forms; secondly, the rearrangement, through our power of digestion and assimilation, of independently growing substances, like fruits on distant trees, into complicated structures like our vocal cords which can send forth exquisite music. Desirable results are obtained also by controls unconnected with the building up of tissues on our own body. Even if we do not know the art of singing, we 'encourage' our children to become proficient in it. So too does the head of a State, through political, military, economic and cultural 'organization', extend his influence and enhance the welfare of millions who come under his sway. If 'forms' of matter can be innumerable, equally innumerable can be the 'forms' of control and direction which alter the groupings of matter and help the attainment and the manifestation of the highest Ideal of human life. What is described as 'bondage' in religious books is not caused by matter as such, but by the harmful framework in which we make it work. We can overhaul the framework through reflection, backed by a passionate love for the Ideal.

IV

'Internal' and 'external' are distinctions observed when the limits of our physical body are kept as a rigid demarcation line. In a smaller view and for certain purposes these distinctions hold good. But if we take a bigger view, we shall find that 'matter' in its totality remains undiminished even while we witness the birth, growth, and death of individuals all around us. It stands as a Whole, our experiences notwithstanding. Who does not remember the little experiment in the school laboratory, designed to show us that 'when a candle burns, nothing is really lost'? There was a time when this indestructible 'matter' was thought to be at bottom different from 'energy', its mover. Science has now

[11] Tasya idam eva śiraḥ. *Taitt. Up.*,, Valli II, 1

[12] Cf. *Titikṣā*, with stress on 'sahanam. . . ', cintā-vilāpa-rahitam as well as *Śraddhā* and *Bhakti*. *Vivekacūdāmaṇi*, 25, 26 and 32.

found out that matter itself is a form of condensed energy. The discovery is having far-reaching consequences in many fields like industry and economics, as also, unfortunately, in the manufacture of weapons of mass destruction! But in the path chalked out by the ancients for spiritual reflection it does not create any serious repercussion. Far from disturbing the indicated pattern of thought, it tends in a way to make our intellectual grasp of certain points much more easy.

For instance, it helps us to pass, without delay or confusion, from our previous concept of the invisible fund of matter, taking shape as our body, to the more comprehensive concept of an equally invisible flow of energy, depositing itself as cells and tissues for a time. While it is true that the body is made up of matter, *Anna*, it is much more true that it is an expression of energy or *Prāṇa*. It was not in ancient philosophy, but only in old science that matter and energy were kept in a manner which gave room for mutual exclusion. Principles of spiritual practice have always accepted both of them as products of evolution from a common Source. There is, thus, no danger of reflection ordinarily making us ignore or sacrifice the physical aspect when the more inclusive value of energy comes to be upheld. The very purpose of reflection, *Manana*, or *Tapas*, is to approach each problem from all possible angles till every shade of significance becomes clearly impressed on our mind and our earlier valid conclusions become fully integrated with subsequent extensions of knowledge. To a person who does not belong to the rational type, this process may appear long and tedious. But to those with the right temperament, it is sure to be interesting and highly beneficial.

We may, for convenience, plot a few points suggestive of the majesty of energy's sweep across space. We may contemplate it successively in the heat of the sunbeams; the clouds rising up from the sea; rainfall on land surfaces; growth of vegetation and food crops; formation of the bodies of generations of creatures; in man, particularly, gain of experience through thought and action; break-down of tissues as a result of work; and escape of waste products till at last the 'circuit' of energy is complete. What we call the inanimate and the animate represent only a small fraction of this invisible whirlpool of energy embracing the earth and the heavens.

We may imagine our physical body in its various stages to be a kind of 'mould' into which energy is being poured, with special arrangements to drain it out, the net result being that it is kept fresh and full[13] during our life-time. We may also picture to ourselves different 'limbs' standing for its head, sides, and trunk. For example, the energy functioning as and through our mouth or nose can be counted as its head.[14] Similarly we may assign the position of the trunk to the currents that supply nourishment equally to all other parts. With additions and alterations we may get ready other symbolic pictures to make us intensely aware of the creative activities going on everywhere in the universe. Here too there is identification: first with the forces regulating our own personality, and then in due order with the forces behind our relatives and others. Identification alters the outlook and leads to a greater power of control over the environment. As the grip over the subtle becomes effective, the sense of dependence on the physical side of life disappears. Fear and anxiety connected with such dependence also progressively vanishes; and these are gains worth having.

We know that when the Head of a State loves *all* his subjects, he does not, and cannot, literally go about cultivating the acquaintance of everyone of them individually. What he does is to develop in himself an attitude of equal love, an equal readiness to help one and all without distinction. That shines in his heart like a steady light; and when he meets anyone or discusses any problem, that inner

[13] Ayam prāṇamayaḥ puruṣavidho, mūṣā-niṣikta-pratimāvat; na svata eva. Śaṅkara Bhāṣya on *Taitt. Up.*, Valli II, 2; also Tenaiṣa pūrṇaḥ.

[14] Mukha-nāsikā-niḥsaraṇo vṛtti-viśeṣaḥ (Prāṇaḥ) śira eva *parikalpyate*. . . . pakṣādi-*Kalpanā*. *Ibid.*

radiance enters into his conduct and his decisions. There is complete detachment in his outlook, in the sense that he refrains from thinking of himself in 'isolation', or as an entity competing with his people or having claims against them. Their welfare forms so wide and pervasive an Ideal that, while engaged in striving to achieve it, he finds himself nearing his own perfection as an individual. It is when detachment is less that a man contrives to stand 'aloof' and steal a march over others.

Thus, when by reflection we 'identify' ourselves with the fund of energy taking shape as the universe, we shall awaken in us an unwavering love and good will for all. Even while gazing at the beauty of natural scenery or watching butterflies with multi-coloured wings flitting in the sunlight or among the flowers, we sometimes imperceptibly lean over the edge of the superficial and merely physical aspect of things, and get a glimpse of the grandeur lying beyond the field of the senses. That itself is sufficient to cause a glow, though passing, of wonder and awe. What, then, must be the feeling of reverence and adoration when, by systematic discipline, we 'live, move, and have our being', *consciously,* in the Power that sustains not only our little personality but all manifestations in the universe, by a 'fraction'[15] of Its inconceivable might!

There, in reflection's depths, the distinctions with which we commence our discipline, namely, physical and vital; ego and non-ego; ourselves and others; detachment and identification; thought and action; attainment and expression; wisdom and service,—all these become gradually transformed into an illumined awareness,—'crystal-clear', many-sided, and abiding.

15 *Ekāmśena*: Ekāvayavena, ekapādena, sarvabhūta-rūpeṇa, Śaṅkara Bhāṣya on *Gītā*, x. 42.

MAN-MAKING EDUCATION

By Principal B. S. Mathur

In *The New Statesman and Nation* (November 3, 1956), there is a story:—

Three young Arabs came to see an old friend and told him :

"Our father has died. He left us 17 camels, and in his will he stipulated that the eldest was to have one half, the second son one-third, and the youngest one-ninth of the camels. Tell us what to do."

The old Arab thought it over and said :

"So as to share properly you are one camel short. I am a poor man and I own only one camel, but you may use it. Take it, do your share-out according to your father's will, and return to me whatever may be left over."

The young men thanked their old friend, took his camel away, and proceeded to share out the 18 camels in the manner stipulated: the eldest taking half, meaning nine; the second taking one-third, meaning six, and the youngest one-ninth, meaning two camels. They were surprised to see one camel left over. This, reaffirming their thanks, they returned to the old man.

What a proper way to help one's friends! If one goes deeper into things of life, one will certainly find it true that to help others does not really involve any loss. Actually, there is a gain, an ever-increasing and gratifying gain. In helpiug others our inner goodness comes apace and it seems to envelop others just to create a sweet atmosphere of sacredness and light. There is, in a way, indeed, in a characteristic way, inner culture that takes out God that resides in us in our deeds, thoughts, and dreams. This inner culture must be outside culture in the world. Then only dark clouds of war will pass into nothingness.

Here is great burden on us. We think we

are being educated but we never think of helping others. The result is frustration all around ns. We must have our own culture of sacredness and of lack of selfishness. A new world of joy, of infinite fulfilment, of unlimited calm and achievement, is bound to emerge. But always remember the condition to look inside to help others endlessly. Not without a meaning, the Great Buddha asked his disciples to be delivered first to give deliverance to others. Man has about him, inside him, a vast mass of ignorance, an ocean of darkness: this vast mass has to be eradicated through culture and education to see about us, in an ever-expanding intensity, light and illumination. Education, proper education, is the instrument of light and culture. Let us have it in an ample measure for all of us, without any discrimination and also without an end.

At the moment there is a ceaseless talk of falling standards of education. There are many reasons: education has multiplied and with vaster numbers—with this expansion—standards must fall. Because of increasing democracy in society standards are made lower. This has resulted in falling standards. In the year 1956 pass percentage in English and Mathematics at the High School Examination in the U.P. was 28 instead of 33. Just imagine these students passing because of 28 marks in English or Mathematics; they are bound to be a problem for colleges. Because of vaster number of students in classes there is hardly any contact between the teacher and the taught. There can be no proper education in this atmosphere where teachers are not closely connected with their students. Education is just a comparing of minds. That is impossible now. Also equipment as desired for proper education is wanting. Buildings are not good. There are hardly any facilities for games and sports. Indeed, as a consequence, there is little in the atmosphere to encourage students in their adventure of learning. If one goes deeper one will find no big libraries in our schools and colleges. The picture is certainly of a tragedy of unending frustration for our youths.

But there is one thing: even teachers are not as much devoted to their studies as they must be to be right guides for their students. Hence this fall in our standards.

We have to be ceaseless students to be proper guides and teachers for our students. We have, it seems, in majority of cases, our own business. It may be so on account of meagre salaries paid to us. Unlimited vigilance as teachers is required of us. We must be devoted to our studies: frontiers of knowledge are infinite and we have to visualize our students in all their complications. They are not leading a simple life as we led in our own student days. They are living in a changing world, indeed, in a rapidly changing world of complications. Our teachers had little problems with us. But now the problems are greater, and greater knowledge on the part of teachers is essential. That knowledge is not forthcoming. Hence the great tragedy we are suffering from.

O Brother, my heart yearns for that
true *Guru*, who fills the cup of
true love, and drinks of it himself,
and offers it then to me.
He removes the veil from the eyes, and
gives the true vision of Brahman:
He reveals the worlds in Him, and
makes me to hear the Unstruck
Music:
He shows joy and sorrow to be one;
He fills all utterance with love.
Kabir says: "Verily he has no fear,
who has such a *Guru* to lead him
to the shelter of safety!"

The aim in the world is shelter of safety. There is lot of misery, lot of ignorance that must go, never to return. True education is the answer. But we must have true *Gurus*. Kabir, that wonderful mystical poet, has a world of insight to reveal in the poetic lines, given above. I wish we could penetrate into Kabir's mind to fill our hearts and minds with pure and undefiled love. Love alone will conquer and give light. Love of studies

must be infinite to cover infinite knowledge that must be passed into our students. But first we have to be learned. We must have our lamp burning constantly. Generally, in our schools and colleges, notes are prepared and they are our friend for years to come. This is not the right atmosphere for fresh and ever-lasting conquests in the domain of knowledge. We had a University professor, in our University days, who would repeat humorous remarks on fixed dates of the year, year in and year out, with the same class for the University degree examination! Humour needs freshness and it cannot emerge to order. We have naturally to drink in the stream of knowledge constantly and then we are to offer the cup of our drink to our students. Then follows the true vision of Brahman: new visions come before our students—this is Unstruck Music.

There is infinite knowledge inside: just an atmosphere is to be worked out to prepare our students for self-illumination. This atmosphere is born of our ceaseless traffic with knowledge in our schools and colleges. In this atmosphere there is always an adventure into a new world of excitement and illumination. Many things not realized thus far come our way to surprise us, to give us a new feeling of life and love that certainly transports us into a vast presence—presence of culture and light, a presence that will show joy and sorrow to be one. That is the truth we have to fasten upon as a result of proper education through true *Gurus*.

Swami Vivekananda has very beautiful lines:—

When all the many movements of mind
Are, by Thy grace, made one, and unified,
The light of that unfoldment is so great
That, in its splendour, it surpasses far
The brilliance of ten thousand rising snns.
Then, sooth, the sun of *Cit*, reveals itself.
And melt away the sun and moon and stars,
High heaven above, the nether worlds, and all!
This universe seems but a tiny pool
Held in a hollow caused by some cow's hoof.
—This is the reaching of the region which
Beyond the plane of the External lies.

Real unfoldment is the thing to fasten upon in education. The burden is upon teachers, upon those who have their say in the sphere of education, who have the future of the country in their hauds when they are face to face with the youth, coming to them for light and learning.

Education is, thus, a penetrating adventure into inside. There is, indeed, a vast mass of sweetness in us and that must body forth in our dreams, deeds, and thoughts. Education must help the inside sweetness outside. This existence of sweetness must be felt and felt with our students. Here is a lesson in sweetness in co-operation that education gives us. Could we learn this lesson, of ever-lasting sweetness?

Teachers have, therefore, to develop a new attitude of mind. Mind alone matters. Mind leads to perfection of heart through perfection of body. Edncation, then, comes to mean a big thing, a comprehensive experience, that must cover and uncover life. Mystery of life has to be revealed through education. Really, education is man-making. There is enough courage inside: there is enough in life that matters and that is courage. Why not work for its emergence? How can we forget Swami Vivekananda's words?

"We have to bear in mind that we are all debtors to the world and the world does not owe us anything. It is a great privilege for all of us to be allowed to do anything for the world. In helping the world we really help ourselves."

TWO GREAT SOCIAL CHANGES OF OUR TIME

By Dr. Pitirim A. Sorokin*

A successful growth of Sri Ramakrishna and of the Vedānta movements in the West is one of many symptoms of two basic processes which are going on at the present time in the human universe. One of these changes is the epochal shift of the creative center of mankind from Europe to the larger area of the Pacific-Atlantic, while the other consists in a double process of continued decay of sensate culture and society and of the emergence and growth of the new—Integral or Ideational—socio-cultural order.

We all know that up to roughly the fourteenth century the creative leadership of mankind was carried on by the peoples and nations of Asia and Africa. While our forefathers in the West were still in the stage of the most primitive way of life and culture, in Africa and Asia the great civilizations—the Egyptian, the Babylonic, the Iranic, the Summerian, the Hittite, the Hindu, the Chinese, the Mediterranean (the Creto-Mycenaean, the Greeco-Roman, the Arabic) and others—emerged, grew, and fluctuated in their repeated blossoming and decay for millennia. The Western, Euro-American, peoples were the latest in entering and then carrying on the creative leadership of mankind. They became such a leader only in the fourteenth or even the fifteenth century; and so far, they carried this torch only during the last five or six centuries. During this short period of the Western leadership, they discharged their creative mission brilliantly, especially in the fields of science, technology, sensate fine arts, politics, and economics. At the present time, however, the European leadership shows the unmistakable signs of fatigue and exhaustion of its creative forces for the present and the near future. As a matter of fact, European monopolistic leadership can be considered as definitely ended: the creative center of human history is already shifting to a different and much larger area of the Pacific-Atlantic. The present and the future history of the mankind is not going to be centered in and around Europe, as it has been for the last few centuries, but will be staged on a much larger sceuery of Asiatic-African-American-European cosmopolitan theater. And the stars of the next acts of the great historical drama are going to be: the Americas, the renascent great cultures of India, China, Japan, Arabic world, Russia, and Europe, if it would be able to unite itself into one peaceful union. This epochal shift is already under way and is rapidly moving from day to day. It has manifested itself in the dissolution of the great European empires like the British and the French, in the decreasing political and cultural influence of Europe in the international relationships, in the shift of creativity of several European nations to other continents: the Anglo-Saxon to the United States, Canada, Australia; the Spanish and Portuguese to the Latin America; in the creative growth of the Asiatic Russia in comparison with its European part, and so on. A still stronger manifestation of this shift is the unquestionable renaissance of the great cultures of Asia and Africa: the Indian, the Chinese, the Japanese, the Indonesian, the Arabic, and others. This renaissance lies at the basis of a successful liberation of these nations from Colonial servitude. It has shown itself in a rapid growth of their political and social independence and of their influence in

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international affairs; in a successful diffusion of their religious, philosophical, ethical, artistic, and cultural values (including the diffusion of Sri Ramakrishna and the Vedānta movements) in the Western world; and of many other phenomena. All these and a legion of other evidence make the fact of the great shift of the creative leadership of mankind from Europe to Americas, Asia, and Africa fairly certain. Though in Russia and China the shift has temporarily assumed a somewhat ugly form of Communistic Totalitarianism; this form, however, is to be viewed as a kind of "the socio-cultural measles" of their renaissance process. The "measles" are bound to be quite temporary and will pass, as they pass in a growing child; but the basic renaissance process will continue with all its epochal consequences for the whole humanity. Such is the first basic process of which the Sri Ramakrishna movement is one of the symptoms.

The other process is possibly still more significant for the present and the future of mankind. It consists in a double process of: (a) continued decay of sensate culture of the West, and (b) emergence and slow growth of a new socio-cultural order—Ideational or Integral—as the dominant order of the future.

Some thirty years have now passed since the time when I ventured to diagnose the present state of the Western culture, and then to make several forecastings of its future trends. The diagnosis, made at the end of the nineteen-twentieths, stated that the sensate form of the Western culture and society, dominant during the last five or six hundred years, was disintegrating; that the Western world was in the state of the total crisis in which all compartments of its culture, all its main values, the very bases of its social organization, the dominant type of the Western personality and of the way of life, were crumbling; and that, as a result of this greatest total crisis, we should expect an extraordinary explosion of wars, bloody revolutions, destruction, misery, liberation in man of 'the worst of beasts,' and many other pregnant consequences. In considerable detail, I ventured to predict many specific trends (later on fully published in four volumes of my *Social and Cultural Dynamics and Crisis of Our Age*) of this epochal decay of sensate dominant order and of a probable new order that had to replace it.

In the gaudily-optimistic atmosphere of the nineteen-twentieths this sort of diagnosis and predictions were naturally "a voice crying in the wilderness" and appeared to many as "loony," "crazy," "impossible," "improbable," and entirely "wrong." Despite this inimical reception of my diagnosis and predictions on the part of the prevalent opinion of that time, the diagnosis and the predictions have come to pass even earlier than I expected myself. At the present time everyone knows that mankind is in the state of a greatest crisis, though most of the people still do not know exactly its real nature, and its how and why.

In accordance with my diagnosis and prognosis of the Crisis, the central process for the last few decades has consisted in: (a) a progressive decay of sensate culture, society, and man, and (b) in an emergence and slow growth of the first components of the new—ideational or idealistic—socio-cultural order.

In science this double process has manifested itself in: (a) the increasing destructiveness of the morally irresponsible, sensate scientific achievements, of invention of nuclear, bacteriological, and other Satanic means of destruction of man and of all main values; and (b) in a transformation of the basic theories of science in a morally responsible, ideational or idealistic direction. This change has already made today's science less materialistic, mechanistic, and deterministic—or less sensate—than it was during the preceding two centuries. For this modern science matter has become but a condensed form of energy which dematerializes into radiation. The material atom is already dissolved into more than thirty non-material, "criptic, arcane, perplexing, enigmatic, and inscrutable" elementary particles: the electrons, and anti-electron, the proton, and the

anti-proton, the photon, the mesons, etc., or into "the image of waves which turn out into the waves of probability, waves of consciousness which our thought projects afar. . . These waves, like those associated with the propagation of light quanta, need no substratum in order to propagate in space-time; they undulate neither in fluid, nor in solid, nor yet in a gas." Around a bend of quantum mechanics and at the foot of the electronic ladder the basic notions of "materialistic and mechanistic science" such as: matter, objective reality, time, space, causality are no longer applicable, and the testimony of our senses largely loses its significance. As to the deterministic causality it is already replaced in the modern science by Heisenberg's principle of uncertainty, by fanciful "quanta jumps," by a mere chance relationship or—in psychosocial phenomena—by "voluntaristic," "free-willing, law of direction" exempt from causality and chance.

Similar transformations have taken place in the new, leading theories of biological, psychological, and social sciences. In contrast to the superannuated, though still intoned, cliches of mechanistic, materialistic, and deterministic biology, psychology, and sociology, the rising, significant theories in these disciplines clearly show that the phenomena of life, organism, personality, mind, and socio-cultural processes are irreducible to, and cannot be understood as, purely materialistic, mechanistic, and sensory realities. According to these theories, they have, besides their empirical aspect, the far more important—mindfully-rational and even supersensory and superrational—aspects. In these and other forms the most modern science has already become notably ideational or idealistic in comparison with what it was in the nineteenth century. This means an increasing replacement of the dying sensate elements of science by the new—idealistic or ideational—ones.

In the field of philosophy this double process has manifested itself in increasing sterility and decline of recent materialistic, mechanistic, "positivistic," and other sensate philosophies and in the emergence and growth of "the Existential," "the integral," "the Neo-Mystical," "the Neo-Vedāntist," and other philosophies congenial to the basic principles of Ideationalism or Idealism.

A similar double process has been going on in all fields of fine arts.

In the realm of religion it has shown itself in the simultaneous growth of: (a) militant atheism and (b) religious revival.

In ethics it has called forth: (a) utter bestiality and horrible demoralization shown in the second World War, bloody revolutions, and increasing criminality, and (b) growth of moral heroism, sublime altruism, and organised movements for abolition of war, of bloody strife, and of injustice.

In politics the double process has resulted: (a) in proliferation of all kinds of tyrannical dictatorships, and (b) in the slowly swelling grassroots movements for establishment of a competent, honest, and morally responsible government of the people, by the people, and for the people.

This struggle between the forces of the previously creative but now largely outworn sensate order and the emerging, creative forces of a new—ideational or idealistic—order is proceeding relentlessly in all fields of social and cultnral life. The final outcome of this epochal struggle will largely depend upon whether mankind can avoid a new world war. If the forces of the decaying sensate order start such a war, then, dissipating their remaining energy, these forces can end or greatly impede the creative progress of mankind. If this Apocalyptic catastrophe can be avoided, then the emerging creative forces will usher humanity into a new magnificent era of its history. Which of these alternative courses is going to take place depends tangibly upon everyone of us.

METAPHORS AND SIMILITUDES IN THE BHAGAVADGĪTĀ

By Swami Vimalananda

There are various ways in which language can be made to work effectively. Direct address, repetition of similar sounds, rhetorical devices, personifications, allusions, metaphors and similitudes are used in verbal communication from ancient times to heighten the effective connotations of statements. 'Lotus-feet' and 'moon-face' have little informative value. So long as these metaphors are capable of arousing the desired feelings they are in order. These figures of speech are not mere ornaments of dialogue but they are direct expressions of feeling. A simile, it may be noted, points out similarities with the consciousness of difference between the objects compared, while a metaphor makes an assertion of identity with the consciousness of differen.. In directive use of language these devices add to the force of the discourse and make the thoughts impressive. Parables and analogies also serve the same purpose of metaphors and similes, and they may be considered as an extended form of the former. In ancient epic literature these are found in abundance as these works are designed for the edification of the common man through the proper cultivation of emotions. An age is often known by the metaphors and similes it chooses to express its ideas.

The *Bhagavadgītā* is part of the largest and greatest Indian epic. It is often thought of as the essence of all scriptures. That may be true in the sense that it gives all that yearning hearts require for wisdom and peace. The texture of this short, great, complete philosophical song is set with thought-gems which must remain among the greatest recorded words of religion for all times. The masterly simplicity and lucidity of phraseology make it easily come within the grasp of even an Indian peasant. Yet it is profound and suggestive to a unique extent. No other book has exercised the minds of sages, saints, philosophers, and seekers of Truth in this country for over two milleniums to the measure the *Song of God* has done. A student of this sacred book is impressed by its unmistakably universal spirit; yet it should be said that its colour and imagery are typically Indian. This statement is borne out, among other considerations, by the use of familiar similes and metaphors appearing so exquisitely and appropriately in various contexts.

Coming to the few instances, let us notice that our own body invites interest and enquiry before all else. There are three significant metaphors employed by the Divine author of the *Gītā* for clearness and ease of explanation. One of the most significant metaphors that cling to our memory after a reading of the *Gītā* is that of the farm and the farmer, an ubiquitous sight in India. The metaphor of the *Kṣetra*, and the similes of the *Yantra* and the *Pura* are given in connection with the body. *Kṣetra* is not body in the sense of the physical structure alone, for it includes ego, intellect, mind, consciousness, organs, sense objects, and pain and pleasure. This is quite different from what we understand by the term 'body' commonly. In fact it is 'man' minus the 'Divine substratum' in him; here it is technically called the farm or *Kṣetra*. Here we get the farm and the farmer; the field and he who watches all that is going on in the field. Metaphorically the Real and the apparent man are presented as the observer of the field and the field. Even an unlettered man in our country knows all the implications of the law of causality and conservation of energy conceived as the doctrine of *Karma*, and he is a firm believer in it; he easily understands from this metaphor the whole significance of creation, its moral effects and the need of moral and spiritual culture. Culture, in truth, is cultiva-

tion of 'man', the field, with vision, care and energy. Thus the *Kṣetra,* denoting the empirical man, is the *Karma-bhoga-phalotpatti-sthāna* or *Samsāra-prarohabhūmi,* according to ancient commentators. These phrases signify a farm in which the seeds of one's deeds grow and bear fruit and the plot in which the tree of *samsāra* grows. The *Jīva* is the farmer who sows the seed of action in his 'farm' and reaps the fruit of joy and sorrow season after season, birth after birth. This beautiful metaphor suggests the importance of *Karma,* the great value of self-culture and self-reliance, and the need of paying adequate attention to the means of attaining freedom and bliss. Perhaps Shakespeare had an inkling of this universal idea when he put into the mouth of Iago these words: " 'Tis ourselves that are thus and thus. Our bodies are our gardens to which our wills are gardeners."

The metaphor of the field suggests the freedom which is inherent in the *Jīva* to make his own destiny through yearning and striving. But self-effort is inadequate in so far as *Karma* is not all in all. If it were so, the individual must be absolutely free. He is not. The Divine Will which is the source of the will in man is alone absolutely free. This is strikingly brought out in the second metaphor of the *Yantra,* the machine, the wheel of *Māyā,* upon which the Lord of the universe turns creatures round and round.

> There lives a Master in the hearts of men
> Maketh their deeds, by subtle pulling-strings
> Dance to what tune He wills.
> (Edwin Arnold's translation of the *Gītā* xviii.61)

The chariot allegory in the *Kaṭhopaniṣad* and *Bhāgavatam* also conveys the idea of the machine adduced here to explain the body animated by the spirit. In commenting about this verse, Venkaṭanātha reminds us about the doll-play familiar to us in the streets. He remarks: "Yathā hi sūtra-saṁcārādinā yantrārūḍhāni dāru-puruṣādīni loke sūtra-dhāraḥ māyayā chadmanā bhrāmayati nānā-karmāṇī kārayati, tathā Īśvaraḥ śarīrākhya-yantrārūḍhāni sarvabhūtāni prāṇinaḥ nānā-karmabhiḥ bhrāmayan tiṣṭhati." This similitude emphasizes the absolute controllership of God who is *Sarvāntaryāmi* and *Sarveśvara.*

Is man then merely a puppet? Really he is not; for he is the sovereign spirit dwelling in the city of the nine gates—the supreme sovereign called *Kṣetrajña Puruṣa,* under whose sanction all the activities of the body are carried on. From Vedic *Saṁhitās* downward we find the body likened to a *Pura* or walled city, so familiar to the inhabitants of this vast agricultural continent. The *Chāndogya Upaniṣad* compares the body to a city and the heart to the seat of the ruler, who dwells in it. The term *Brahmapura* used there for the body has been pressed to service in other *upaniṣads* also. Such a citadel is not only the base of action but also the means of protection from incursions. While the previous field metaphor and *Yantra* simile stressed the dynamic aspect of man, this simile specially brings home to us the primacy of the *Pratyagātman,* the Divine Being dwelling as the innermost self of man in the city of the corporeal body. In this metaphor the state of an aspirant who has realized the Truth is also described thereby. The Ruler is supreme in the city; the citizens and the wealth of the city in the ancient polity exist only to serve the ruling sovereign. So the body and all the faculties of man are supported by and function for the Dweller-in-the-body, *Pratyagātman.* The above three figures explain to the common man, with a wealth of suggestion, the nature of man, the *raison d'etre* of his existence and his divine destiny.

The figures about the body will not be complete without a mention of the simile in verse 22 of Chapter II, regarding the worn-out robe: "New bodies are donned by the *Jīva* just as a man puts on his garments." The relation between soul and body is as casual as that of the body and the garment worn around it. The supreme value of the human soul is nowhere emphasized more strikingly than here by this commonplace simile.

To thinking minds it is evident that pleasure is not the goal of life but knowledge, *Jñāna*. So we have another triad of metaphors in the *Gītā*, i.e. *Jñāna-asi; Jñāna-agni*, and *Jñāna-plava*. *Jñāna* is the light of spirit, or *Caitanya* within and the external awareness. It also means the realization of that spirit within; the knowledge that leads to the realization as well as the extensive discipline laid down for the achievement of such divine realization. In all these senses the word *Jñāna* is used in the *Gītā*, besides the understanding of certain principles implied in *Jñānopadeśa* which the wise teacher imparts to the seekers as the Lord taught Arjuna. *Jñāna* is the means of valid knowledge—certain and self-certifying—a sharp sword that can cleave through the tangle of doubts that enmesh the mind. Speaking in terms of the popular metaphor, religious consciousness may be said to be the edge of a well-cultivated mind that cleaves apart good and bad, truth and error, right and wrong, vice and virtue. Only an expert can distinguish between a blunt knife and a sharp one at night. Doubts and vacillation constitute the chief impediments on the path of the spiritual seeker; once cut asunder they are destroyed for ever. The sword of knowledge alone can do this; and it is incumbent on every aspirant to sharpen this weapon on the stone of understanding and experience, insight and vision, and destroy the great enemy, namely, doubt, unthinking and misapprehension. The *Purāṇas* describe that the sword *nandaka* in the hand of the Lord who is the protector of the universe, is the symbol of knowledge; and among the seers who were ruling, Janaka, it is said, was supreme, for he wielded the sword of knowledge. The raft of knowledge (*Jñāna-plava*) takes thousands across sin and evil. This however may suggest the idea that one somehow escapes difficulties adroitly with the help of knowledge. That is not the case. Knowledge can reduce and destroy evil. The next metaphor therefore takes a step further and says that knowledge is a veritable fire that consumes evil.

Next we take up the metaphor of knowledge-fire (*Jñāna-agni*). Fire is luminous; *Jñāna-agni* or the fire of knowledge is almost a universal symbol revealing objects and purifying them and reducing all substance into primary form. It ever goes up and it always exists either latent or patent. All these attributes are applicable to Jñāna also. The fire kindled for the performance of ritualistic worship (or *karma*) subsides when the *karma* is over, reducing all oblation to ash; so knowledge shines in its unchanging lustre even as the final form of ash does when all *karma* is brought to a close. This similitude is applied to potency of knowledge in counteracting the effects of all past deeds.

There are a few other metaphors and similes scattered over the *Gītā* which are remarkable for their vividness. The metaphor of the flowery speech, referring to the Vedic declaration inviting people to the performance of ritualistic *karma* as insurance for future enjoyment here and hereafter is deservedly famous for its wide application. The simile of the water reservoir in a place under floods, that of smoke hiding fire, dust covering the mirror, and placenta surrounding the foetus, are particularly significant in the respective contexts where the self-luminous Âtman is described as under a temporary eclipse. The control of the senses is beautifully impressed on the mind by the simile of the tortoise; for it is the will of the subject and not the absence of distraction that makes self-control successful. The simile of the protected flame no doubt suggests the need of suitable environment for securing an unflickering lamp flame. But it must be remembered that an aspirant who cannot tuck up the tentacles of the senses as the tortoise does with its limbs, cannot succeed in making the mind tranquil in well-protected solitude. The simile of the wind and ocean is brought in to describe the condition of the mind before and after yogic training. For a tyro, mind is a very difficult instrument to control. It is turbulent, violent, and unbreakable. Hence it is compared to the wind which cannot be bottled and tamed. But he enjoys peace who is not affected by the rise

of thoughts, feelings and emotions just like the ocean remaining constant by the inflow of many rivers. The Self of the true knower is unsullied by anything, like the ever pure sky and air.

This paper is fittingly concluded with the metaphor of parents, which brings home man's relationship with God. Arjuna implores the Lord to pardon his unseemly behaviour just as a father condones the children, as mutual friends overlook the lackings of each other or as the lover and the beloved take no offence at each other's hurts. There is a hypothetical comparison given for describing the splendour of the omniform Divine Being—"If a thousand Suns were to rise simultaneously on the horizon, that might be considered similar to the glory of the Lord." This is one of the rare examples of a purely imaginative comparison. By a careful examination of these and other figures in the text we are deeply impressed by the divine poetry and unforgettable teaching so vividly brought home through such medium in the *Song of God*.

STUDY OF LOGIC IN INDIA

(ITS PRESENT STATUS)*

By Prof. M. N. Rastogi

The purpose of this paper is twofold; firstly to survey the present position of the study of Logic in our country; secondly in the light of the survey to discuss the place that Logic should occupy in our educational system. The writer is a teacher of Logic in a degree college. As a teacher he experienced dissatisfaction with the present state of the study of the Logic in lower and higher stages of education and desires to plead for its reorientation, especially in view of the proposal for a three years degree course which is already enforced in Delhi and is expected to be enforced soon in other states also.

The materials for the present paper are obtained mainly from the prospectuses of universities and Boards of education. But we had to face some difficulties; the prospectus of the same year of every university and Board could not be got and, therefore, there is a lack of uniformity which does not represent the picture correctly. Information about oriental centres of learning, where Indian logic is especially taught, and about non-statutory institutions was not also available. In selecting the materials, the writer is generally guided by the title of the paper, but occasionally by the books prescribed or recommended.

Out of the nineteen universities, specially studied in this connection, in M.A. Logic is compulsory in six universities, optional in nine universities, and not prescribed at all in four universities; in B.A. (Hons.) it is compnlsory in four universities, optional in four universities and not prescribed in seven universities, and in B.A. it is optional in three universities, and not prescribed in sixteen universities. In most of the universities and Boards of education it is optional in I.A. and is not prescribed at all in High School.

There are three trends in the orientation of the study of Logic:—

(1) Traditional represented by Aristotle, Bradley, Joseph, Bosanquet, etc.

(2) Modern represented by Stebbing, Langer etc.

* The writer is indebted to Dr. Raj Narain of Lucknow University for guidance in writing this paper.

(3) Eclectic, i.e. a combination of Traditional and Modern.

In some Universities Logic is combined with Epistemology or Metaphysics.

To decide what place Logic should occupy in our educational system, we must first discuss the uses of the study of Logic. According to an old traditional view taken by Aristotle, Descartes and the Port Royal logicians, Logic is the art of thinking. It is not a theoretical study, or a disinterested investigation for the sake of understanding. Its purpose is practical, disciplinary and educational. It is held that thought can be disciplined adequately and efficiently through the use of the canons of formal Logic. The criterion of successful study is the improved quality of argumentation and debate.

As against this, we agree with the view that Logic is the science of reasoning. It studies the nature and the principles of valid reasoning. "It is not the business of Logic to make men rational, but rather to teach them in what their being rational consists" (Joseph). No doubt, every study contributes to make and alter something in the student himself and so far, necessarily, is also educational, disciplinary and practical. But Logic stands in no way superior to other subjects in this respect. To claim that it imparts better and higher training due to its abstractness is wrong because every subject—even the most concrete sciences—becomes abstract in its advanced stage. In advanced Physics and Chemistry we have mainly to deal with mathematical equations. Logic, at least, cannot claim itself to be more abstract than Mathematics.

So the only justification for the study of Logic is the theoretical knowledge which it imparts with regard to the principles of valid reasoning. The faculty of reasoning is the essence of man and the desire to know the nature of one's own self is deeper and stronger than the desire to know the external objects which is satisfied by the study of natural sciences, or the desire to know man's relation with the outside world which is satisfied by the study of social sciences. Perhaps it is the deepest and strongest craving in man. The study of Logic satisfies this craving.

Further the distinction between theory and practice is not absolute. Though theory is not practice, it does help in practice. Theory is the basis of any rational technique. All sciences involve either deductive or inductive, or deductive-inductive reasoning. To determine the truth or falsity of conclusions in different sciences we must first of all examine the process of reasoning, and to do so we must have an explicit knowledge of the principles which guide all valid thinking. In this way the study of Logic is an auxiliary to the study of other sciences. By applying the logical principles to different sciences we can know how far our conclusions are valid. Are they certain or probable, and if probable, what is the degree of probability? When logical principles are applied to a particular science for the investigation of truth, we have what is called Applied Logic.

Logic is not only a help for the study of other sciences, it is also useful for our daily practical life. The facts of daily life can be best understood if they are interpreted in accordance with the logical principles. We have often to apply the scientific method of hypothesis and verification to understand the facts of daily life. Suppose a man enters his room and finds his watch missing, he must collect the facts, analyze and synthesize them, form a hypothesis and verify it. John Dewey, as an empirical logician, holds the view that the study of Logic helps in the development of a child's thought, it guides the process of expe-riencing, and provides the conditions for his active participation in the outside world. Individual begins his thought in uncertain situations where the meaning of immediate experience is in doubt. Thought arises as an instrument for dealing with obstacles, and the experimental method of X is the most adequate method of resolving confusions.

As the purpose of lower education is to make the individual fit to receive higher education in any branch of knowledge and to help

him in the development of his thought, Logic should be introduced as a compulsory subject for the students of Higher Secondary classes.

In some institutions like Bombay and Poona Universities* there is an option between Logic and Mathematics in I.A. One has compulsorily to offer either Logic or Mathematics which implies the view that Logic and Mathematics can equally train the intellects of the students, and therefore Mathematics can be a substitute for Logic. But we have already rejected the view that the purpose of Logic is disciplinary. The relation between Logic and Mathematics is the same as that between Logic and other Sciences. The difference between Mathematics and Natural Sciences is this that the propositions of Mathematics and other formal sciences are quantitative while those of empirical sciences are qualitative. But the propositions of Mathematics are as much a snbject-matter of the study of Logic as those of other sciences. Logic as the most comprehensive science examines all propositions, whether quantitative or qualitative, with a view to determining their validity and evidentiary value. "We must not forget", observes Lotze, "that calculation in any case belongs to the logical activities, and that it is only their practical separation in education which has concealed the full claim of Mathematics to a home in the universal realm of Logic" (*Logic*, I, 147-148). When Logic employs an extreme type of symbolism, it transcends its limits and scope and enters the region of Mathematics. There is a close relation between formal Logic and Mathematics, because the former reveals the logical character of the latter, therefore we propose that "Formal Logic, Traditional and Modern" should be introduced as an optional paper for the students of Mathematics in degree classes.

Empirical Logic or Methodology of science is a systematic investigation of the logical character of the methods employed in the empirical sciences. Therefore, it is closely related to and helpful for the study of the empirical sciences. But it should be remembered that the experimental method employed in empirical sciences is not purely inductive but deductive-inductive. What we verify is not the hypothesis but its deductions, that is to say, the verification is indirect. Inference in science is a complex process involving both deduction and induction. The truth that deduction and induction are inseparable is now realized in the Western Logic, but it was stated long before by the Naiyāyikas in India. As Logic is useful for the study of empirical sciences, "Formal Logic and Scientific Method" should be introduced as an optional paper for the students of Natural Sciences in degree classes.

Logic is in no way less useful for the students of Social Sciences like Economics, Law, Psy .ology, Sociology, History, etc. Social Sciences[1] also employ scientific methods, though in some cases they somewhat differ from the experimental method of Natural Sciences. They also involve deductive-inductive reasoning. It is within the scope of Logic to study the logical character of the reasoning involved in the sciences and examine its validity. Therefore, 'Logic and Scientific Method' should be introduced for the students of Social Sciences in the degree classes.

Let us now consider what place Logic should occupy in the study of Philosophy in our country. We need not emphasize the importance of Logic in the History of Philosophy and its close association with Epistemology and Metaphysics. But at present it is not given its due place and importance in the study of Philosophy in Indian Universities.[2]

* The writer has consulted the prospectuses of studies of the year 1955.

[1] It should be noted that 'Logic and Scientific method' is an optional paper for the students of B.Sc. (Economics) in the London School of Economics (Prospectus of studies, 1951-52). For an elementary knowledge of the Scientific method employed in some of the Social Sciences, the reader is directed to go through the Chapter on 'Probable Inference in History and Allied Enquiries' in the book *Logic and Scientific Method* by Cohen and Nagel.

[2] It may be interesting to note that in Columbia University, Logic is treated as one of the four important fields of Philosophy—Logic, Ethics, Metaphysics and Aesthetics—and a student for the

Our study showed that in most of the universities, we do not have Logic as an independent paper in B.A. and in B.A. (Hons.) and M.A. It is put as an optional paper. The reasons for not having Logic as an independent compulsory paper may be the following:—

(1) Logic is not considered to be an important branch of Philosophy.

(2) Even if Logic is an important branch of Philosophy, it is thought that the study of the History of Philosophy gives a sufficient knowledge of the problems of Logic.

(3) Logic is a difficult subject, and so the introduction of Logic as a compulsory paper will affect the examination results, and the number of students offering Philosophy will go down.

The first reason is completely wrong, for if philosophy is to be an attempt to interpret and understand life and universe as a whole, how can we be successful in our attempts unless and until we solve the logical problems involved in it? Every attempt to solve the problem of life and universe involves reasoning and Philosophy which is a synthesis of all such attempts must first of all analyze and study the principles of valid reasoning. The importance of this aspect of Philosophy is fully realized in the present time. The present Western Philosophy is mainly concerned with the logical analysis of the problems.

The second reason does not seem to be sufficiently strong and adequate. Considering from the practical point of view, we find that little or no emphasis is laid on the problems of Logic in the study of the History of Philosophy. In the study of the History of Philosophy, it is practically not possible to include an adeqnate study of all the branches. Moreover, if we have a separate study of other branches of Philosophy, like Ethics and Psychology, why should we not have a separate study of Logic?

The third reason that Logic is a difficult subject does not stand well. The question is whether Logic is difficnlt in itself or it is we who make it difficult. Really speaking no subject is difficult in itself. It depends on our capacity to make it difficult or easy. The study of Logic requires a good intelligence and a special interest which the students often do not have, nor are there teachers sufficiently qualified to teach and capable of producing the interest in the students. Though there are so many good scholars of other branches of Philosophy in the universities, there are only a few who can really claim to be the scholars of Logic. So many good theses, concerning different fields of Philosophy, are written for the Doctorate Degrees, but only a very few concerning Logic. So weakness is in the teachers and the students, but there is no reason why Logic should not be compulsory.

The next question before us is: What should be the course of the study of Logic? There seems to be three trends in the orientation of the study of Logic—traditional, modern, and eclectic, i.e. a combination of both traditional and modern. Logic itself is neither traditional nor modern. It is due to the difference of approach between the traditional and modern thinkers that we make a distinction between traditional and modern Logic. The first criterion of scientific knowledge is that it is dynamic and progressive. Logic being a science, it is but necessary that the modern views should differ from the old ones, but the two cannot be totally separated. True it is that 'Old order changeth, yielding place to new'; but it cannot be denied that the new grows out of the old, and the old gets its completeness with the growth of the new. As Logic is a science, the new theories must stand on the stairs of the old theories to look to the universe. To quote Cohen and Nagel, "we do not believe that there is any non-Aristotelian Logic in the sense in which there is non-Euclidean Geometry, i.e. a system of Logic in which the contraries of Aristotelian principles of contradiction and excluded middle are assumed to be true, and valid inferences are drawn from them. What have

degree of Master of Arts or for the Doctor of Philosophy must have a general knowledge of all the four fields. (Announcement of the Faculty of Philosophy, 1953-54.)

recently been claimed to be alternative systems of Logic are different systems of notation or symbolization for the same logical facts'' (*Logic and Scientific Methods,* Preface p.v). History of Logic is a series of contributions of diverse value by the various schools. Therefore, both the traditional and modern Logic should be studied together. We agree with the eclectic view in the orientation of the study of Logic.

In some universities Logic is combined with Metaphysics or Epistemology. No doubt, Logic has been closely associated with Metaphysics and Epistemology in the History of Philosophy but it cannot be identified or blended with either. Metaphysics stands to Logic in the same relation as the other sciences. Metaphysics involves reasoning which must be valid. Metaphysical reasoning must be logical, i.e. must conform to the principles of correct thinking. Therefore, Logic is helpful for the study of Metaphysics in the same way as it is helpful for the study of the different sciences, but Logic should not be combined with Metaphysics because the subject matter of one is quite different from that of the other. Metaphysics deals with the ultimate nature of Reality, while Logic deals with the reasoning about the ultimate nature of Reality.

Logic is concerned only with the validity of inferential knowledge, but Epistemology or Theory of knowledge is concerned with knowledge as a whole. The fundamental questions of Epistemology are: What are the sources or instruments of knowledge? What is the relation between knowledge and things? What are the ultimate criteria of truth and the ultimate motives of certitude? etc. Obviously these questions are wider and deeper than the questions of Logic and should be left to a separate department. The earlier scholastic philosophers usually discussed them immediately after the questions of Formal Logic and described them as forming Material and Real or Applied Logic. Modern Scholastics are inclined to state and expound briefly the practical rules and canons which constitute the methods, both inductive and deductive, in Logic, and to leave the fuller discussion of all underlying principles of knowledge to a special treatise which they call Criteriology or Epistemology.

The question whether Indian Logic should be introduced or not should not arise because a subject or the problems with which it deals are neither Indian nor Western. Certainly, when we deal with any problem in Logic we must consider all the approaches. It is a matter of concern for all of us that the Indian approach has not been fully studied even in the Indian Universities. The Indian approach is as rich as the Western. Though there have been no significant recent developments in Logic in India, that does not detract from the value and importance of the traditional Indian approach. It is the duty of Indian Scholars to pay proper attention to it. Further, the studies of Indian Logic at the Oriental Centers of learning will be enriched if supplemented by the study of Western Logic. A comparative study of the Indian and Western approaches will be highly beneficial.

Our conclusion in brief is: in Higher Secondary classes 'Logic and Scientific Method' —Elementary Course—should be introduced as a compulsory paper; in degree classes 'Logic and Scientific Method'—Advanced Course—should be introduced as an optional paper for the students of Natural and Social Sciences; and 'Formal Logic—Traditional and Symbolic' should be introduced as an optional paper for the students of Mathematics; for the students of Philosophy in degree classes 'Logic and Scientific Method' should be introduced as a compulsory paper and the course should require an eclectic and comparative study.

KUMĀRILA'S THEORY OF INTRINSIC VALIDITY

A JUSTIFICATION

By Dr. G. P. Bhatt

The motive which led Kumārila to adopt the theory of intrinsic validity is to seek a theoretical justification for his belief in the intrinsic validity of the Veda. The Mīmāṁsaka does not believe in the divine authorship; he believes that the Veda is eternal and uncreated. He could not base the validity of such Vedic assertions as 'one desirous of Heaven should sacrifice' (Svargakāmo Yajeta) on such extrinsic grounds as the ominscience of God as is done by the Naiyāyika, because the hypothesis that there exists a God could not be supported by reason. The supposition that there exists a God is absolutely unverifiable through the available empirical means and to base the validity of the Veda on such a shaky foundation would have been detrimental to the religious feelings of the orthodox Hindus like the Mīmāṁsaka. Under such circumstances the safer course was to prove self-validity in the case of our common beliefs in the objects of sense and then to extend and generalize it to cover the case of Vedic knowledge.

Though Kumārila preaches the theory of self-validity on account of his partiality for the Veda and thus his attitude towards the enquiry into the conditions of truth is not expected to be detached and scientific, still we find that his theory contains much that is true. Our primary attitude towards knowledge seems to be that of belief. The knowledge given by the senses appears with the assurance of its truth. When I see a blue thing I take it to be a real blue thing and act in connection with it accordingly. Action presupposes belief. Our belief in the truth of our perceptions appears to be instinctive while falsehood is a discovery that is made when there is an experience of contradiction and practical disappointment. Montague rightly says: "It seems probable that the primary condition of consciousness is a condition of acceptance of cerebral implicates or conscious contents at their face value as real and as bases for action. Disbelief and doubt are sophisticated or secondary attitudes which we take towards a content only when it is contradicted by another content or by the system as a whole."[1] We proceed to act on the implicit belief that what we know is true. The Buddhist and Naiyāyika contention that mere doubt is a sufficient force to make us act seems to be wrong. Of course, sometimes we do appear to act with reference to an object of cognition of whose existence we are not fully convinced, but in such cases our behaviour is rather tentative, being a part of cognitive activity, and is not aimed at to fulfil some pragmatic need. Suppose I see at a distance something like water without being sure of its existence. I approach the object simply to verify this initial cognition with the aim of assuring myself that it is truly water and not of directly quenching my thirst. But if I am sure that it is water that I see, I approach it with the direct aim that I will drink it. When the upholder of extrinsic validity says that practical activity can be explained by doubt also, he forgets the distinction 'between real doubt which is a psychological state of oscillating hetween two alternatives and methodic doubt or doubt as a method of enquiry. We may investigate the validity of a judgement by provisionally assuming it as doubtful and then find out the grounds of its validity. Real doubt and methodic doubt are different in that while the former is imposed upon us by the conditions of knowledge the latter is a matter of choice.

[1] *The New Realism*, p. 294.

That the first expedition to the moon will be made within a decade is a matter of real doubt for me, but that the three angles of a triangle are equal to two right angles, though I am sure of it, may be doubted in order to remember the process of reasoning that leads to it. Thus it is true that some cognitions are really doubtful, but the contention that every cognition is doubtful unless it is verified to be true on external grounds is not true. Our primary attitude towards perceptual cognitions at least is that of belief and it is set aside when they are contradicted by other congnitions.' The cognitions derived from the statements made by others too are generally accepted as true if no reason to disbelieve them is found. The Bhāṭṭa theory of intrinsic validity is based on this psychological fact.

But a mere psychological belief cannot be the ground of logical certitude. That I happen to have a cognition is not the proof of its truth. To prove its truth we have to collect evidence that may turn out to be extrinsic to the cognition itself. But the Naiyāyika, though right so far as validity is sometimes proved on extrinsic grounds, is wrong when he asserts that validity is proved invariably on extrinsic evidence. Koffey rightly says: "All extrinsic evidence therefore rests ultimately on intrinsic evidence and can't itself be the supreme test of truth or the ultimate motive of certitude."[2] The proposition that heaven is attained through sacrifice can't be proved to be true on intrinsic grounds, but we have to seek its proof elsewhere and can give our assent to it if we can find sufficient reason to believe it. The Naiyāyika bases the truth of this proposition on the excellence of its source, that is God. In the same way the knowledge derived from other persons, e.g., 'snake-bite causes death,' is known and proved as true if the person is well-informed and trustworthy or if we actually observe people dying of snake-bite. But for the truth of the propositions 'a well-informed and trustworthy person must be believed' and 'what is perceived in many cases can't be false' which are the extrinsic grounds of proof in the case of the knowledge that snake-bite causes death, we do not feel the need of proving them i.e., they are self-evident. "For the truth of these two judgements we must ultimately have adequate intrinsic evidence i.e., evidence lying in the subject-matter itself of these two judgements: for if we accepted these judgements only on some other authority the same question would arise about the credentials of this latter and thus we should find ourselves involved in an endless regress."[3]

From some cases in which truth is proved on the strength of extrinsic evidence the Naiyāyika concludes that in every case it is so. But this is a mistake. Coherence and pragmatic success, which are extraneous tests of truth, presuppose a knowledge of truth on intrinsic evidence somewhere and the Bhāṭṭa is quite correct in pointing out this fact. My perception of water through vision is said to be known as true if it coheres with my later experiences of it through touch, taste and other senses. But the different senses reveal different aspects of water and their reports are different, which can't be said to point to the same fact viz., water, unless on many former occasions water has been experienced through different senses and the different sense-experiences have been known to be intrinsically true. Let *a, b, c, d* etc., be the different sense-experiences of water. At present I am having the experience *a* and subsequently I have the experiences *b, c, d* etc. But how can *b, c, d* etc., confirm *a* otherwise than on the ground of their intrinsic truth? The truth of *a* is known through *b, c, d* etc., because we already have had all of them together and have known each of them to be independently true. The pragmatic test of successful activity is nothing but verifying an experience by kinaesthetic and emotional experiences. When I believe my visual perception of water to be true when I quench my thirst with it the satisfaction of an organic need gives me an additional emotional experience. But why should this emotional experience prove that

[2] *Epistemology*, p. 263.

[3] *ibid.*

what I perceive is really water? There is no *a priori* connection between them. It is because the two experiences, a visual and an emotional one, have been connected in my mind in the past when I had them together and knew them as independently and intrinsically true. Truth is ultimately based on intrinsic evidence. Otherwise the Naiyāyika can't avoid infinite regress. The Naiyāyika tries to save his position by asserting that we have no motive to examine the truth of our experiences of practical results (*phalajñāna*). But this is merely accepting the theory of self-evidence in the case of the said experiences. We have no motive to examine the truth of our experience of success or failure of our practical activities because we are confident of its truth and there is no scope for doubt, which implies that truth is self-evident in that case.

Another extrinsic test of truth is the knowledge of merits in the source from which a cognition emanates, and the ground from which this test derives its legitimacy is the belief that truth is produced by merits while falsehood by demerits of the generating conditions of knowledge. But this involves reasoning in a circle. When the sense-organs are the cause of knowledge we can never be aware of their merits or demerits independently of the knowledge which arises from them. What is the standard from which merits and demerits are judged in sense-organs? It is only when a perception is found to be true or false on other grounds that merits or demerits are presumed in the corresponding sense-organ. Our knowledge of merits and demerits of the senses is primarily based on the knowledge of truth and error and even when we know them they are not a sūre guide to the knowledge of truth and falsehood, because, firstly, we are never sure that they are known exhaustively and, secondly, a perception may be true inspite of some defect in the sense-organ. For instance, the disease called jaundice is known to be responsible for the illusion of yellowness, but from the knowledge of its presence it can't be inferred that the perceived yellowness of an object is definitely false and the object is really white, because it may really be yellow. It is true that a white object is seen as yellow through a jaundiced eye, but a yellow object also is seen as yellow through it. In the case when the knowledge whose truth is to be examined is derived from inference, truth and falsehood surely depend on the soundness and defective character respectively of the reasoning process and we can be sure of the truth of the conclusion if there are no logical fallacies in the process. But whence did we know what constitutes soundness and what constitutes fallaciousness? This is primarily known after an independent knowledge of the truth and falsehood of inferences. In the case of knowledge derived from other persons a correct knowledge of things and a faithful statement of what one knows constitute merit but the merit can't be ascertained unless the truth of the knowledge is ascertained first. Even when we know a person as possessing the desired qualifications on the ground of our past dealings with him, it is very difficult to ascertain if he knows a particular thing correctly and thus the truth of human assertions can't be proved through a knowledge of merits. Knowledge of merits has hardly been offered as a test of truth by modern epistemologists. It may be granted that merits produce truth and demerits produce falsehood, but the Nyāya view that in this way truth and falsehood are extrinsic to knowledge is misleading. This view gives the impression that knowledge is first produced as neutral by its causes and subsequently the merits or demerits of the causes add the property of truth or falsehood in it. But this is wrong. The causes together with their merits or demerits are simultaneously operative in the production of knowledge. Knowledge is not a product of successive additions of the individual contributions of different elements. Similarly the Bhāṭṭa view that falsehood is extraneously produced in knowledge by demerits, also is misleading, though Pārthasārathi emphatically says that knowledge is true or false from the very origin,

and truth and falsehood are not its superadded properties.

The Indian theories of truth start from perception and end in an attempt to explain the validity of knowledge based on authority in the light of the criteria derived from perception. But the Indian philosophers hardly question the truth of our perceptions. Do we perceive things exactly as they are? In modern philosophy Locke questioned the reality of the secondary qualities of objects e.g., colour, taste, etc. He concluded that primary sense-qualities e.g., extension, motion, etc., actually belong to objects but secondary qualities are relative to our sensibility. Kant said that the thing-in-itself ever remains unknown and what we perceive and attribute to things are the effects of things-in-themselves upon our minds. Perhaps due to an inadequate knowledge of physiology Indian philosophers were not troubled by these problems. They seem to accept uncritically what the sense-organs report about the world around us and it is probably right. Our sense-cognitions are the product of an intercourse between the nervous system and the external world. We have an instinctive belief in the reality of things revealed by the senses. We have other instances also in which things are revealed as they actually are. A mirror reflects images of objects which we find to be more or less exact copies of them. A gramophone reproduces a voice quite faithfully. So why should we doubt that our organism too can faithfully apprehend objects? Perhaps there take place two types of processes in our organism when it is stimulated by external objects. The sense-organs convert the influences produced by external objects into a form of energy and transmit it to the central nervous system in which takes place the reverse process of restoring the original form to this energy. Our perception of objects is undoubtedly relative to our sensibility which is tinged by the peculiarities of the medium through which objects are received, but the central nervous system in the process of restoration counteracts and eliminates these peculiarities and distorting influences. Our organism has been evolved under the pressure of environmental influences and it may reasonably be supposed that it is adapted to reveal objects as they are. We observe instances of adaptation in nature everywhere. Males of a species are adapted to the requirements of the females and vice versa. Our organs are adapted to the peculiarities of the environment. There is no reason why we should not accept that our senses are adapted to reveal objects correctly. Our doubts regarding the truth of our perceptions are useless because perception is the only source of first-hand information about the external world. We are helpless and have to accept things as revealed by perception. Hence our perceptions are intrinsically true. The Nyāya view that their truth is extrinsic is wrong because there is no test extraneous to perception which is available and is more primary and reliable. The sense-organs are naturally adapted to reveal things in their real form and in this sense the power of producing truth is inherent in them. Falsehood is non-inherent in the sense that it is caused by the distorting influences of the medium which remain uncorrected due to certain defects of the central nervous system. Thus falsehood can be attributed to the agency of abnormal conditions. When the perceptive apparatus is not functioning normally it can be known from the discord among the reports of different sense-organs or among those of different persons or among those of the same person at different times. If many persons perceive the same thing, if we perceive the same thing at different times, if the reports of different senses agree, we have no reason to doubt the normal functioning of a particular sense-organ. Experience teaches us that within certain limits and under certain conditions our perceptions are quite reliable. Beyond these limits our senses may err but in such cases errors may be detected by different tests suggested by the Naiyāyika and the Buddhist viz., non-coherence, practical disappointment etc. If an erroneous perception were never contradicted by subsequent experiences of a person or of

other persons we could never be aware of its erroneousness. There is no superior and more primary faculty of knowing the real nature of objects than sense-perception and consequently what it reveals must be taken to be real. Intellect or the faculty of reasoning is no doubt superior but it acquires this superiority owing to its power of comparing, analyzing and synthesizing sense-data which are the result of a direct contact of sense-organs with reality. Thus in the sphere of perceptual knowledge the Bhāṭṭa theory alone is correct.

When knowledge is derived from a combined operation of the sense-organs and inference or from inference alone or from verbal testimony, the mere appearance of it is not a proof of its truth. If at night I perceive a light high up in the sky and judge that it is the light of a star my judgement goes beyond what is given by perception. So far as the perception of light is concerned there is no scope for doubt but the judgement that it belongs to a star may turn out to be false because the light may really belong to an aeroplane. Our judgements based on inference can have a fairly high degree of certitude if the grounds on which they rest are found sufficiently convincing. But their truth is ultimately proved if they are verified by perception. Similarly the truth of human assertions is proved by their correspondence with perception. When the objects of knowledge are not directly open to perception or when they are imperceptible, truth can be tested by coherence. In sciences theories are generally tested through experimentation. In astronomy the implications of a theory are calculated and compared with observations. In history evidences are collected from different sources and compared among themselves. But what we gain from these different tests is only a relatively high degree of certainty. Absolute certainty is humanly unattainable. Epistemology can't provide any hard and fast rule for the discovery of truth. We do have recourse to external evidence for ascertaining truth in the above cases and so far the Nyāya theory of parataḥprāmāṇya is correct. But the Bhāṭṭa theory of svataḥprāmāṇya is not thus falsified. It is a fact that the mere appearance of knowledge is not the proof of its truth and this fact is recognized as much by the latter theory as by the former. The difference lies in their respective attitudes towards knowledge. The Naiyāyika first adopts the attitude of neutrality and then delivers his judgement according to available evidence. The Bhāṭṭa first assumes the truth of knowledge and is ready to give a due consideration to any evidence that may subsequently crop up and go against it; he is prepared to revise his judgement in the light of fresh evidence. The Naiyāyika is like a judge who sees every man appearing in his court with an unprejudiced eye and the Bhāṭṭa is like one who believes that every man is innocent until his crime is proved. But the attitude of the Buddhist is just the opposite of the Bhāṭṭa attitude. He is like a judge who takes every man to be a criminal until the proof of his innocence is available.

EVENTS IN THE YEAR OF THE KURU WAR

(HISTORICAL SEQUENCE)

By Prof. V. B. Athavale

Though Sauti's *Mahābhārata* deals mainly with the story of the Pāṇḍavas in 18 Parvas, this vast poem of 100,000 verses is never considered to be a historical document which describes events in the correct chronological sequence. The reason is that many persons have introduced a large amount of fictitious matter in the original 'Jaya history' of Vyāsa

at various periods and it is now impossible to sort out the correct sequence of events.

The Bhāṇḍārkar Edition of the Ādi-parvan is, however, very useful in solving this apparently impossible task. For, the Institute has collated 235 manuscripts in 10 different scripts. Short variations from the standard manuscript in Śārada script are shifted to the foot notes, while the longer ones are shifted to the appendix. Dr. Sukthankar tells on page xcv, that passages in the appendix are not necessarily spurious.* Hence, if we get a set of verses for which there are no variations noted by the Bh. Edi. then we are sure that the iuformation in these verses is historically correct, if it satisfies the additional criterion that it is consistent with the other references.

Ādi. 2.69-70 are two verses with no variants. They tell that Vyāsa wrote the Pāṇḍava history in 100 Parvas originally, but it was Sauti who retold the story to Śaunaka in Naimiśāraṇya, in 18 Parvas only. This fact is further confirmed by Ādi. 56.13, which says that Vyāsa wrote the Jaya history in 100 Parvas having 2000 chapters. Ādi. 2.54-69 gives the names of these 100 Parvas which are numbered in the Bh. Edi.

Virāṭa-parva is 4th in the scheme of Sauti. In the 100 Parvas of Vyāsa, 45th is Vairāṭa, 46th is Kīcakavadha, 47th is Gograhaṇa and 48th is the marriage of Abhimanyu. From the 48th Parva, it can be shown that the marriage of Uttarā and Abhimanyu was celebrated in the bright half of Jyeṣṭhā month. This fact can be confirmed from Strī. 20.28, which says that on the 19th day of the Kuru war, Uttarā was in the 7th month of her pregnancy. Aśvamedha-parva Ch. 66-69 tell that Uttarā gave birth to Parīkṣit in the month of Phālguna. It will be clear from this that the events in the year of the war begin from the marriage of Abhimanyu in the bright half of Jyeṣṭhā and end in Phālguna with the birth of Parīkṣit, in Aśvamedha-parva, which is 92nd in the 100 Parvas of Vyāsa.

It will be clear from this that Vyāsa has written 45 Parvas (=1206 Adhyāyās) to describe the events in these 10 months of the Pāṇḍava period. Hence, if we are able to ascertain, geographically, all the places where these incidents have occurred, along with the dates and the months of their occurrence, it

* '100 sons of Dhṛtarāṣṭra' is the best example to show that the information in the foot notes is more reliable than that given in the central text. Ādi. 107—108 are the two chapters in the critical edition which say that Gāndhārī gave birth to 100 sons. A hard pellet came out of the womb of Gāndhārī. Vyāsa cut it into 100 pieces and put them in separate ghee pots. Thus the 100 sons were born. Vyāsa had cut it in 101 parts through mistake. This part turned out to be the daughter of Gāndhārī.

It is impossible to believe the story to be true. The foot note at Ādi. 107. 1 tells that only one son was born. That this son must be Duryodhana, can be corroborated from Ādi. 115. 26 & 123. 19, because they say that Bhīma and Duryodhana were born on the same day. One of the readings in the foot notes gives the additional detail that Duryodhana was born on the previous night while Bhīma was born on the next day. This seniority of Duryodhana gets confirmed as follows.

Ādi. 107 & 115 tell that bad omens were observed when this son was born. People told the blind king that this child will bring ill luck to the family. The child must be thrown away. One day Dhṛtarāṣṭra called a meeting of the Pandits and the family members. But instead of asking them the way to counteract the had omens of the child, he asked: "Yudhiṣṭhira is senior to Duryodhana by birth and it is right that he should inherit the throne. I have to say nothing against his claim. But as my son and Bhima are born on the same day, will it not be proper that my son should be the next claimant to the throne after Yudhiṣṭhira?"

The fact that Dhṛtarāṣṭra had 100 sons can be proved by counting the number of sons killed by Bhīma in the war. Five references in Bhīṣma-parva say that 44 sons were killed in 10 days. Three in Droṇa references say that 35 were killed in the next 5 days. Karṇa. 84. 2-3 say that 10 sons were killed. Śalya. 26 says that 11 were killed on the 18th day.

Ādi. 103. foot note page 467, says that 10 daughters of Subala were married with the blind king on the same day. Bhīṣma got 100 other girls for him. Thus Dhṛtarāṣṭra had 110 wives. This shows that Gāndhārī did not give birth to 100 sons.

Ādi. 116. 2, says that Dhṛtarāṣṭra had one daughter. Ādi. 67. 109 & 116. 19 say that her name was Duśśalā and she was married to Jayadratha, a king of the Sindhu territory. Aśva. 78. 33 says that when the horse went to the Sindhu territory, Arjuna met Duśśalā there.

will give a very strong evidence to establish the authenticity of all the incidents *in the whole of the Pāṇḍava period.*

(1) *Dwaitavana lake and Virāṭa town* of the Matsya king: Vir. 5.1-5 tell that the Pāṇḍavas left the Dwaitavana Saras and reached the Jamuna river. From that place they went to the Virāṭa town. This Dwaitavana lake can be identified on the map as follows. Ambala Gazetteer tells on page 79 that in the Morni forest of the Kutah district, there is a twin lake of considerable size. It is near the source of the Drishadvati (Ghagar) river, which was the northern boundary of the Kurukṣetra district. On the lake, is an old temple of Kṛṣṇa. Tradition says that it was built there to commemorate the arrival of Kṛṣṇa and Satyabhāmā there to meet the Pāṇḍavas. Vana-parva describes five events which have occurred there.

(2) *Virāṭa* and *Upaplāvya* towns: 35 miles west of the Alvar town, there is a village called Vairat. It is easy to show that this must be the place where the Matsya king lived. For, some years back, the three States, Alwar, Bharatpur, and Dholpur, had formed the Matsya Union, which has now merged in Rajastan. Traditions in Alwar say that it was Upaplāvya in the Pāṇḍava period.

Udyo. 6.17 tells that Drupada sent his first emissary from Upaplāvya to Hastinapur when the moon was in Puṣya.[1] It is easy to find out the day of the departure of the first emissary. The marriage of Uttarā took place in the bright half of Jyeṣṭhā and the moon is in Jyeṣṭhā on the full moon. Puṣya is 17th from Jyeṣṭhā. Hence it must be the 2nd day of the bright half of Āṣāḍha.

Udyo. 7.6 tells that Kṛṣṇa and Balarāma returned to Dwārakā in the Ānarta territory after the marriage. Arjuna and Duryodhana met Kṛṣṇa in this Dwārakā on the same day. Duryodhana got the promise that Kṛtavarmā Bhoja would join his side with his army if the war was decided upon. Balarāma wanted that some Vṛṣṇis should join the Duryodhana side, but as Kṛṣṇa opposed the idea, Balarāma decided to remain neutral.[2] Sātyaki of the Sātvata family, decided to join the Pāṇḍava side. It is necessary to identify this Dwārakā town where Duryodhana and Arjuna had gone to meet Kṛṣṇa. Mahābhārata explicitly refers to two separate Dwārakā towns. One town was near Prabhāsa in the vicinity of the Raivataka parvata (Gir hill range). The region south of Raivataka is called 'Kuśasthali' or Surāṣṭra in Ādi. 119, where the incident of the carrying away of Subhadrā by Arjuna is mentioned. Sabhā. 14.50 calls it 'Kuśasthali-puri' in the vicinity of Raivataka, and it had a fortress wall of 12 Yojanas =52 miles. Vana. 14 tells that this sea fortress was attacked by Śālva, a king of the Ānarta territory and staying at Mārtikavata. This site of Dwārakā is shown in the recent map of Kathiavad as 'Mūl-dwārakā'.

The 2nd Dwārakā is called 'Ānarta-puri' or Vṛṣṇi-puram in Udyo. 7.6, Van. 183.26, and Van. 235.12 in order to distinguish it from Kuśathali-puri or Vṛṣṇi-Andhaka-Bhoja-puram. This 2nd Dwārakā is near port Okha. This new town was established by Kṛṣṇa for the Vṛṣṇi family after the defeat and death of Śālva in the Salaya harbour on the north coast of Kathiavad. The northern coast of Kathiavad was known as the Ānarta country from very ancient times. Van. 14.9, tells that Śālva stayed at Mārtikavata in the Ānarta. The place is still known as Matravad in the

[1] It is necessary to note here that the name of the month was ascertained from the Nakṣatra near which the moon was observed on the full moon day. The word 'tithi' was never used in the Pāṇḍava period to denote a day either in the bright or dark half of the month. As the moon travels one Nakṣatra per day, the position of the moon at night near a Nakṣatra defined the night in that month. Hence, expressions like Māgha Śukla 12th or Kṛṣṇa Aṣṭami, indicate the number of the night in the particular half-month. It does not indicate the phase of the moon like 'tithi'.

[2] Nāham Sahāyyaḥ Pārthasya
Nāpi Duryodhanasya ca.
Iti me niścitā buddhiḥ
Vāsudeva avekṣya ha.
Gaccha yuddhayasva dharmeṇa,
Kṣatreṇa, Puruṣarṣabha!
Udyo, 7. 27. 30.

Kalavad district of north Kathiavad. Mau. 7.69 tells that Kṛtavarmā Bhoja went to stay at Mārtikavata after the death of Śalva. The town Jam-khambalia on the confluence of Ghi and Teli rivers is referred to as Andhakpur in ancient pre-Buddhistic literature. It means that some persons of the Andhaka family had shifted to this place after the death of Śālva. The Kuśasthali country belonged to king Revata, the father-in-law of Balarāma. After the marriage of his daughter to Balarāma, the king handed over his territory to the Yādavas who had migrated from Mathurā through the fear of Jarāsandha, and he went to the Himālayas.

Udyo. 19 tells that Sātyaki, Dhṛṣṭaketu Chedi (Bundelkhaṇḍa), Sahadeva Magadha, Pāṇḍya king of the Malaya territory (famous for its sandal wood), the Matsya king Virāṭa, Drupada, king of Pāncāla and some kings of the hilly tracts arrived at Upaplāvya and each of the seven groups had brought one Akṣauhiṇi army with him. At Hastinapur, the following kings had arrived each with one Akṣauhiṇi army: (1) Bhagadatta of Prāgjyotiṣapura (son of Narakāsura)[3], (2) Bhūriśrava Somadattiḥ, (3) Śalya from Madra[4], (4) Kṛtavarmā Bhoja, (5) Jayadratha Saindhava, (6) Sudakṣiṇa of Kamboja (Afghanistan), (7) Nīla of Māhiṣmati, (8) Kekaya brothers (a territory between Beas and Satlaj rivers), (9) Vinda and Anuvinda of Avanti (Ujjain). Duryodhana had two divisions of his own. Thus Duryodhana is always referred to as a master of 11 divisions and the Pāṇḍava army had 7 divisions.

Ādi. 2.19-22 gives (a) Patti, (b) Sena, (c) Gulma, (d) Gaṇa, (e) Vāhinī, (f) Pṛtanā, (g) Chamu, (h) Anīkinī as the successive measures of the army units. Patti 1 chariot + 1 elephant + 3 horses + 5 soldiers = 10 units.[5] Each successive unit is 3 times the former. 1 Anīkinī = 3^7 = 2187 Pattis = 21,870 units = 1 Akṣauhiṇī. The total army was 11 + 7 = 18 Akṣ. = 40,000 elephants + 40,000 chariots + 120,000 horses + 200,000 soldiers.

This figure is quite consistent with Śalya. 29.23 which says that when Duryodhana fled for hiding, the Pāṇḍava army[6] had 2,000 chariots + 700 elephants + 5000 horses + 10,000 soldiers. The total strength of 40,000 war trained elephants is also consistent with the figure in the reign of Jehangir. History says that there were 100,000 elephants in the kingdom of Jehangir but 40,000 were trained for war.

(To be continued)

[3] Prāgjyotiṣapur of Narakāsura has been identified with the Kāmarūpa district of Assam because a copper plate by his descendant, Bhāskara Varma, of 600 A.D. has been found there. But it is easy to show that Narakāsura-Bhagadatta-Vajradatta lived in Kathiavad. Aśva. 74-77 tell that the horse started from Hastinapur and went first to Trigarta (Rohatak) then to Prāgjyotiṣa and then to the Sindhu territory of the son of Jayadratha. This shows that Prāgjyotiṣa was in the west. Aśv. 76.26 tells that Arjuna invited Vajradatta to attend the sacrifice in Chaitra month. Aśv. 89 tells that he attended the sacrifice and then he settled to shift to Kāmarūpa in the east.

[4] Madra is the region between Ravi and Chenab, and Śalya lived at Śakala (Sialkot).

[5] 'anīkinī daśaguṇā prāhuḥ akṣauhiṇī budhāḥ' has been interpreted hy Nīlakaṇṭha Caturdhara to mean that ten anīkinīs constitute 1 akṣauhiṇī. Hence he has worked out the total army to be 4 million units. The number of elephants work out to be four hundred thousand. The error is obvious. 'Pañcayojanavistīrṇam varjayitvā raṇājiram' would not be able to accommodate 2 million soldiers.

[6] The Kauravas had 500 horses + 100 elephants + 200 chariots + 3000 soldiers.

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(Continued from previous issue)

Topic 2

THE BHŪMAN IS BRAHMAN

In the last topic the abode of heaven etc. was interpreted as referring to Brahman because of the continuity of the topic whose subject-matter was Brahman. So the opponent following the same argument now says that the Bhūman in *Ch.* 7.23 and 7.24.1 is the individual self and not Brahman, inasmuch as the individual self is taught in *Ch.* Chapter I, Sections 1-15. To remove this doubt this topic is begun.

भूमा सम्प्रसादादध्युपदेशात् ।२।३।७॥

7. The Bhūman (is Brahman) because the instruction about It is in addition to that about the individual self.

In the seventh chapter of the *Chāndogya Upaniṣad* Nārada approaches Sanatkumāra and says, 'I have heard from persons like your revered self that a knower of the Ātman goes beyond grief. I am in a state of grief. May your revered self take me across it' (*Ch.* 7.1.3). Sanatkumāra teaches Nārada several truths. He begins with Name and goes higher and higher till he reaches Prāṇa. After Sanatkumāra finishes teaching each truth from Name upwards, Nārada every time asks him, 'Is there anything higher than this?'—to which Sanatkumāra answers, 'Yes, there is', and takes up the next higher truth. But after being taught about the Prāṇa, Nārada does not ask whether there is anything higher than Prāṇa, nor is anything taught by Sanatkumāra, which shows that the instruction about the individual self ends with Prāṇa which is therefore the individual self. As no further truth is taught, we have to conclude that there is no break in the subject-matter and that what is taught in the subsequent Sections of the *Chāndogya* till the mention of Bhūman in Section 15, refers only to the individual self. That Prāṇa here means the individual self is known from the fact that unlike mere breath it is referred to as an intelligent principle in *Ch.* 7.15.2-3 where it is described as capable of saying harsh things to others and therefore deserving of condemnation for such conduct. The final conclusion of the teaching therefore is that the true nature of the individual self bereft of all ignorance is abundant bliss on account of which the knower of the individual self goes beyond grief. Therefore Bhūman refers to the individual self and not Brahman.

This view the Sūtra refutes. The knower of the Prāṇa, the individual self, is called in the texts an Ativādin or one who makes a statement surpassing previous statements, as the object of his worship is superior to other such objects mentioned earlier in the texts. Vide *Ch.* 7.15.15. In the next Section, however, the text says, 'But he really is an Ativādin who is such through the realization of the Truth.' Thereby this latter Ativādin is distinguished from the earlier one and is said to be really an Ativādin evidently as the Truth which is his object of worship is superior and different from the individual self which was the object of worship of the earlier one. Now it is well known that the Truth is Brahman. 'Truth, Knowledge and Infinity is Brahman' (*Taitt.* 2.1). Nārada then says in *Ch.* 7.16.1 that he desires to understand the Truth and become an Ativādin of the latter class. Thus Brahman which is called here the Truth is introduced as a fresh topic. After saying, 'But one must desire to understand the Truth', the text says that Brahman should be known as bliss. 'But one must desire to understand

bliss' (*Ch.* 7.22). Subsequently it is said, 'The infinite alone is bliss. But one must desire to understand the infinite.' (*Ch.* 7.23.1), whereby the Truth is said to be infinite bliss. As the text applies Bhūman to this Truth which is different from the Prāṇa or individual self, as already explained above, the Bhūman is nothing but Brahman. Moreover as the Truth is said to be infinite bliss, we recognize in these texts the Brahman described as bliss in *Taitt.* 2.7. Therefore, as there is a break from the topic dealing with the individual self, the word Bhūman occurring in the later Sections, viz. *Ch.* 7.23 and 7.24.1 dealing with Brahman, cannot refer to the individual self but to Brahman alone.

धर्मोपपत्तेश्च ।१।३।८॥

8. And because the qualities (mentioned in the texts) are appropriate (only in the case of Brahman).

The qualities referred to are: Immortality, resting on its own greatness, being the Self of all and being the cause of everything. These qualities attributed to Bhūman hold good only in the case of Brahman and not in the case of the individual self. Therefore the Bhūman is Brahman.

Topic 3

AKṢARA IS BRAHMAN

In the last topic it was shown that on account of the Bhūman resting in its own glory it is Brahman. It may be said that beings other than Brahman are also seen to rest in their own glory. To remove such a doubt this topic is begun.

अक्षरमम्बरान्तधृतेः ।१।३।९॥

9. The Akṣara (the Imperishable) (is Brahman) because it supports that which is beyond Ākāśa.

In the dialogue between Gārgi and Yājñavalkya in *Bṛh. Up.* we have 'O Gārgi, the Brāhmaṇas describe It as the Imperishable (Akṣara). It is neither coarse nor fine, neither short nor long' etc. (*Bṛh.* 3.8.8). Here the question is whether Akṣara means the Pradhāna, or the individual self, or Brahman, as the characteristics more or less of all the three are seen. The opponent holds that it is either the Pradhāna or the individual self and not Brahman. It is the Pradhāna, because Scriptures ए') refer to Pradhāna as Akṣara. 'He transcends even the unmanifest causal state of the world' (*Mu.* 2.1.2). Moreover, the text says, 'This very Imperishable, O Gārgi, pervades the ether (Ākāśa). (*Bṛh.* 3.8.11). This is true of the Pradhāna which is the cause of Ākāśa. The qualities neither coarse nor fine etc. are also characteristics of the Pradhāna. Therefore Akṣara is the Pradhāna.

It may be said that it cannot be the Pradhāna but the individual self for the text says, 'It is neither redness nor darkness,' which shows that it is not the Pradhāna consisting of the three guṇas. Therefore it is the individual self which is bereft of Rajas and Tamas and it is also designated as the Akṣara in texts like, 'All beings are the perishable and the unchanging self is called the Imperishable' (*Gītā* xv.16). Again in texts like, 'The unmanifest is merged in the Akṣara' the individual self is said to be the support of Prakṛti. Therefore it can be said that the Akṣara pervades the Ākāśa, a product of Prakṛti.

These *prima facie* views are refuted by this Sūtra. The Ākāśa which is said to be the support of everything of the past, present and future is the unmanifest Pradhāna and not mere ether. The question is asked, 'In what is this Ākāśa woven like warp and woof?' and the answer given is 'In that Akṣara'. So the Akṣara cannot be the Pradhāna for Pradhāna cannot be its own support. Though the individual self also can be said to be the support of the Pradhāna yet it is not referred to here for the following reason:

सा च प्रशासनात् ।१।३।१०॥

10. Because of the command this supporting (springs).

This supporting of the cause of ether etc. results from the command which is inviolable. 'Under the mighty rule of this very Imperishable, O Gārgi, the sun and the moon are held

in their own courses' (*Bṛh.* 3.8.9). This kind of command, which cannot be transgressed, cannot be true of the individual self. Therefore the Akṣara is not the individual self but Brahman.

अन्यभावव्यावृत्तेश्च ।।३।११

11. And because of the negation of a different nature (from that of Brahman) (in the Akṣara).

Another nature like that of the Pradhāna or the individual self is negated in Akṣara. The text, 'Verily this Imperishable, O Gārgi, is never seen, but is the seer' etc. (*Bṛh.* 3.8.11) excludes both these. The insentient Pradhāna is excluded because the text says that the Akṣara is an intelligent principle inasmuch as it is a seer, hearer etc. The individual self is excluded as the Akṣara is all-seeing but never seen etc. Therefore this exclusion in Akṣara, of what has a nature other than that of Brahman, confirms the view that It is Brahman.

(To be continued)

NOTES AND COMMENTS

Bilvamangal, in typed form, was found among the papers of Miss S. E. Waldo by Swami Raghavanandaji during his stay in the West. We are grateful to the Swami for giving us his kind permission to publish it in this issue. . .

'Man-making Education' was Swami Vivekananda's favourite motto. Principal B. S. Mathur, M.A., has approached it from various useful angles. 'Education,' he rightly says, 'is a penetrating adventure into inside.' Quite feelingly he reminds us: 'The aim in the world is shelter of safety; there is lot of misery, lot of ignorance that must go, never to return. True education is the answer.' . . . Himself at the head of a band of teachers, he points out: 'first we have to be learned. We must have our lamp burning constantly . . . We have naturally to drink in the stream of knowledge constantly and then we are to offer the cup of our drink to our students—this is Unstruck Music.' . . . 'There is infinite knowledge inside; just an atmosphere is to be worked out to prepare our students for self-illumination.' . . .

The fundamental unity of existence has its own way of making itself felt in the midst of conflicting world forces. The West went ahead in science, technology, industry, and commerce. These were followed by 'political domination' and 'exploitation' of less advanced countries. The movement is now gathering strength from the opposite end, first as the struggle for political emancipation, and next, as the effort to spread learning among the masses and to improve the standard of their life,—which at present is low indeed, as all can see. There have been wise men, in the East as well as in the West who clearly foresaw the inevitability of this second movement and hoped to make it smooth and peaceful through their speeches, writings, and other allied activities. Dr. Pitirim Sorokin has been one of those men of vision. His article on "Two Great Social Changes of Our Time" deals with the 'epochal shift of the creative center of mankind from Europe to the larger area of the Pacific-Atlantic' and 'the double process of the decay of sensate culture' and its replacement by the integral or Ideational socio-cultural order. The entire article is worth pondering over, diligently, again and again. . .

Parables, allegories, metaphors, and similes have been the main media of expression for saints and sages throughout the ages. They conveyed their message through such 'figures' so that they might be easily understood by the ordinary people. Buddha did so, Christ did

so, and so have done many other teachers. The divine author of the *Gītā* was no exception, though this fact has often gone unnoticed and unrecognized. Swami Vimalananda of the Ramakrishna Order throws much light on this aspect of Śrī Kṛṣṇa's teaching in "Metaphors and Similitudes in the *Bhagavadgītā*". He has shown how 'by the use of familiar similes and metaphors' all 'typically Indian in their colour and imagery', Śrī Kṛṣṇa has brought the glorious 'thought-gems which must remain among the greatest recorded words of religion for all times . . . within the grasp of even an Indian peasant.' The Swami has, by a careful selection, and lucid explanation, of the most important similes and metaphors,—'appearing so exquisitely and appropriately in various contexts' of the *Gītā*,—revealed to us the great message embedded in them. Through these the *Gītā* lays stress on the 'dynamic aspect of man' and the 'importance of *Karma*, the great value of self-culture and self-reliance, and the need of paying adequate attention to the means of attaining freedom and bliss.' The philosophy of the *Gītā* is not one of escapism; it is not that 'one somehow escapes difficulties adroitly with the help of knowledge.' Knowledge is 'a sharp sword that can cleave through the tangle of doubts that enmesh the mind.' It is 'a veritable fire that consumes evil.' The Swami has so arranged the figures that each succeeding one shows to a greater extent, 'with a wealth of suggestions', as he puts it, 'the nature of man, the *raison d'etre* of his existence, and his divine destiny.' . . .

Now that the Degree course is going to be rearranged, thoughtful people working in the educational field find it their duty to present the problems as they see them from their respective angles. Prof. M. N. Rastogi, M.A., of the Y. D. College, Lakhimpurkheri, advances various reasons for giving greater importance to the teaching of Logic in Indian universities. He says that 'as the purpose of lower education is to make the individual fit to receive higher education in any branch of knowledge and to help him in the development of his thought, Logic should be a compulsory subject' even in the Higher Secondary classes. He had given us a long and detailed statement showing the names of the Universities, years under analysis, levels at which Logic is taught, whether it is compulsory, optional or left out, and so on. It was arranged alphabetically, beginning with Agra and ending with Utkal,—a total of 19. We are sorry we could not manage to include it owing to want of space. About the difficulty of Logic as a subject for study, the writer has something thought-provoking to say. 'Really speaking,' says he, 'no subject is difficult in itself. It depends on our capacity to make it easy or difficult.' He admits that there are not many teachers 'sufficiently qualified' to handle their subject and to produce 'interest in the students.' He adds that 'so many good theses, concerning different fields of Philosophy are written for the Doctorate Degree, but only a very few concerning Logic.' That shows where the weakness lies. 'But there is no reason why Logic should not be compulsory.' The Professor makes a vigorous plea for studying *together* 'Traditional and Modern Logic'. 'It is' also 'a matter of concern for all of us that Indian approach has not been fully studied even in Indian Universities. Indian approach is as rich as the Western.' Besides 'a subject or the problems' with which Logic deals 'are neither Indian nor Western.' . . .

'When knowledge is derived from a combined operation of the sense-organs and inference, or from inference, or from verbal testimony, the mere appearance of it is not a proof of its truth . . . their truth is ultimately proved if they are verified by perception. . . . We do have recourse to external evidence for ascertaining truth . . . and so far the Nyāya theory of parataḥprāmāṇya is correct. But the Bhāṭṭa theory of svataḥprāmāṇya is not thus falsified.' Wherefore? Dr. G. P. Bhatt, M.A., Ph.D., gives the reply, carefully considering 'doubt', 'verification', 'judgement', and the value of sense-perceptions. 'The Mīmāṁsaka does not believe in the divine

authorship' of the Veda . . . 'because the hypothesis that there exists a God could not be supported by reason . . . the safer course was to prove the self-validity in the case of our common beliefs in the objects of sense and then to extend and generalize it to cover the case of Vedic knowledge.' . . .

Like the Rāmāyaṇa, the Mahābhārata has moulded the lives of millions of Indians from times immemorial. Even if the *Gītā* is excluded from the book, there is enough material in it to capture the imagination and imperceptibly transform the character of people of diverse temperaments. It is a book meant for spreading the right type of education far and wide. Ancient teachers knew very well that the earliest impressions take deeper root than subsequent ones, and therefore wrote their masterpieces of literature in a manner that appealed powerfully to the imagination of even small boys and girls. The idea was that if once a dozen brilliant pictures of heroes and heroines were incorporated into the pattern of their thoughts at that age, an emotional nucleus would be created that would be capable of assimilating the different items of information life would pour into their minds later. A reacting apparatus of such an 'absorbing' nature would be the greatest asset to help every individual, either singly or in combination with others, as in civilian or military life, to tide over each crisis as and when it might arise. The aspects of the personality touched and transformed by this kind of literature were chiefly the imaginative and the emotional, or, to look at it in another way, the artistic, ethical, and spiritual. It was clearly not so much 'historical', as we understand the term nowadays, with its eye for dates, chronology, comparison with old coins, inscribed copper plates, etc. Nor was it 'scientific', in the sense of containing an 'exact' description of the knowledge ancient people had in the fields of physics, chemistry, botany, biology, or medical treatment.

Modern students, however, do wish to know how far these ancient books can be treated as genuine 'histories'. Many scholars are engaged in this particular branch of research and have brought out critical editions, with introductions, notes etc. Prof. V. B. Athavale, M.Sc., F.R.G.S., who recently contributed an article on 'Vyāsas' to the *Prabuddha Bharata,* has made an exhaustive study of the *Mahābhārata,* chapter by chapter, and verse by verse, and arranged the events related to the great war as, he thinks, they must have taken place. He has himself visited some of the important places mentioned by the poet, and this introduces an added element of interest to what he writes . . . This article will appear in some more issues.

REVIEWS AND NOTICES

A MAN OF GOD. By Swami Vividishananda. *Sri Ramakrishna Math, Mylapore, Madras-4. Pp. 352. Price: Board Rs. 3/-; Calico Rs. 4/-.*

Swami Vividishananda, a former editor of 'Prabuddha Bharata', is presently the head of the Ramakrishna Vedanta Center, Seattle, Washington, U.S.A. He had the blessed privilege of enjoying the holy association of Swami Shivananda, a direct disciple of Sri Ramakrishna and the Second President of the Ramakrishna Math and the Mission. The book under review is the result of that long association. We are grateful to the Swami for having given us the opportunity of sharing in the fruit of his 'personal impressions and patient study and research'.

'Man of God'! An appropriate title indeed for the biography of a 'Great Soul', who 'felt the living presence of God with every breath of his nostrils' and 'clearly saw Him within—in his heart and outside—in all men' (P. 300).

S. K.

INTRODUCING THE GĪTĀ : By Swami Chidbhavananda, *Tapovanam Publishing House, Tiruparoyturai P.O., Tiruchirapalli Dist., Madras. Pp. 88. Price Re. One.*

This booklet (No. 37 of the Tapovanam Series) is the English rendering by the author himself of his 'Introduction to the Tamil Commentary of the Bhagavadgītā', published in 1952. On the very first page the Swami places Kṛṣṇa's exhortation to Arjuna not to yield to unmanliness,—as an indication, we believe, that we ought to accept it as the keynote of our general outlook on life's problems. In his simple, direct, and forcible style the Swami discusses various questions concerning the *Gītā*, e.g, why was it preached in the battlefield? Is it, as some critics say, a gospel of destruction, something meant to cause, not the 'Good' or Śreyas, but mere dissension and disruption? The general spirit underlying the presentation can be judged from two passages taken almost at random: 'Achievements both here and hereafter are born of competence and manly action. Strength nurtures life. Weakness wears it away.' 'Man will be in the hereafter none other than what he is here and now. . . Nothing on earth or in heaven can compare with a fully evolved mind.' 'The plan and purpose of the *Gītā* is to evolve out of man a personality that is perfect from all points of view.' We hope that the friends who wished to have this 'Introduction' in English will also press the writer to translate the full 'Commentary' as well.

THE GLORY AND GOAL OF LIFE : By Swami Rajeswarananda. *Published by Upanishad Vihar, 70 Venkatesapuram, Ayanavaram, Madras-23. Pp. 284. Rs 3.*

This neat volume contains many of the beautiful writings of Swami Rajeswaranandaji as editor of *The Call Divine*. There are over one hundred and twenty chapters dealing with a variety of subjects. 'Spiritual Awakening', 'Thankfulness', 'Significance of Om', and 'Holiness of Life' may be taken as some of the specimen headings. One chapter contains the address Swamiji delivered on the occasion of Ramana Jayanti at Bombay. Swamiji expresses his heart-felt adoration of Sri Ramana thus: "The blessings and grace of Bhagawan guided the wrier's humble pen which earned the first chance to put the Tamil work of our Bhagawan, *Ulladu Narpadu*, into English,'—published under the title, 'Revelation'. He adds that 'even now' that grace guides him 'to write the Editorials for this Monthly in every issue.'

This book abounds in sublime ideas expressed with great force and exquisite grace. Here are a few examples taken at random: 'Renunciation is breaking wide open the finite structure of an individual consciousness and transcending it' (p. 276); 'In self-education the animal and the human in man are dug out, one by one, to reveal the Divine' (p. 196): 'True individual is the universal . . . (universalism) makes every individual heart pour out the treasures of divine life' (p. 136); 'Sagehood is Selfhood' (p. 224); seeking sense pleasure in life is like 'hunting after an arc, missing the perfect round' (p. 59). The get-up is fine and the picture of Sri Ramana, given in the middle of the book, inspiring.

A LAYMAN'S BHAGAVAD GITA. By Sri A. S. P. Ayyar, M.A. (Oxon), I.C.S., Bar-at-Law, *Published by the Madras Law Journal Press, Mylapore, Madras 4. Pp. 440. Rs. 5/-.*

This volume contains an exposition of chapters vii to xii. The first volume appeared about a decade ago. During this interval Sri Ayyar has brought out his "Sri Krishna, the Darling of Humanity", about which he says in his Preface: 'Even Buddhists, Muslims, and Christians of distant lands have encouraged me by their kind words.' He adds that 'This is nothing to be wondered at as the World of Religion too is fast becoming One World, like the World of Economics and Politics.'

The book is full of elaborate comments, backed by useful quotations of various kinds. Buddha, Mohammad, stories from Mahābhārata,, stanzas from Sri Krishna Karnāmrita, lines from famous English poets, all appear in profusion,—with humorous anecdotes and remarks which are a speciality of the author. Here is one example: 'asammoha': is translated as 'sanity'; and the note is 'There can be no greater curse than insanity.' This is followed by an imaginary conversation between some people who never fed or clothed little children, and Jesus who accused them of not having ever fed or clothed him. Lastly, is added a section on 'rebirth', containing the story of a miser who wanted to eat, on Krishna Jayanti day, just 'three ghee cakes' like those he had eaten at the house of some one who wanted to get a loan from him. To take another (pp. 393-4): A devotee of God will be required to love all His creatures like himself. . . to treat everyone like Himself. 'That is why Mohammad the Prophet said: 'O man, do you love your Creator? Then, love His creatures;' That is why Christ said . . .' Then comes an explanation why Karl Marx said that 'religion is the groan of the down-trodden creatures . . . It is the opium of the people.' 'He was mistaking religion to be the thing represented by such hedonist monsters',—devotees of their 'own petty self, parading as men of God who have brought religion to disrepute, especially when they occupy high spiritual posts like Popes, Jagatgurus, Bishops, Mathādhipatis, Purohits, etc.'

The printing and get-up are good.

A. C.

BHARATIYA KAVITĀ : *Published by Sahitya Academy, New Delhi. Pp. 608. Price Rs. 5/-.*

India has become politically One; in the field of emotions, it has to become One. Literature, music and other branches of Art provide the most delightful means for creating and preserving this One-ness. This beautiful volume deserves to be in the hands of everyone who can appreciate good literature and has the welfare of the country at heart. Sri Jawaharlal Nehru points out in the Bhūmikā that we are now engaged in the Second Five Year Plan, whose execution is no doubt of vital importance to us, as a nation; but that man's life has, and ought to move in, other dimensions too. Indeed life would be deprived of much of its interest and inspiration without Art, Literature, Dance, or Music, expressive of our inmost yearnings. Certainly, as he says, this collection will help to bring our various languages,—and necessarily those who speak them—closer together.

The plan is simple in its grandeur. Fourteen languages are arranged in alphabetical order, beginning with Assamese and Uria (of Orissa) and ending with Samskrit and Hindi. To take an example: Kāshmīri falls within pages 175 and 215. Then follow the names of the authors, and their pieces. The piece itself is printed on one side, and the Hindi translation on the other. The model adopted is excellent.

A new venture, well planned, and nicely executed—with a bright Hope for the future.

S. N.

COMMUNAL UNITY. By M. K. Gandhi. *Pages 1006. Price Rs. 4.*

DELHI DIARY. By M. K. Gandhi. *Pages 406. Price Rs. 2.*

Both Published by Navajivan Publishing House, Ahmedabad.

'In a country like India', as Dr. Rajendra Prasad says in his foreword to the first book, 'which is inhabited by people following different religions, speaking various languages and observing customs which are not common to all, communal unity is an absolute necessity if we have to live in peace.' Mahatma Gandhi realized this essential truth at a very early stage of his public life and he held fast to it till the moment of his death. He had declared, 'Hindu-Muslim unity I had made a mission of my life. I worked for it in South Africa, I toiled for it here, I did penance for it.' (*C. U.* 136). The two books under review bring home to us most poignantly the terrible pain and mental anguish through which Gandhiji passed on witnessing the great orgy of violence that broke out in the wake of the communal disturbances in the country, and reveal how he 'toiled' to bring about unity between the fighting communities. The first book 'Communal Unity' is a collection of the various writings and speeches of Gandhiji that appeared from time to time in *Young India* and *Harijan*, dealing with this topic from the earliest period of his activities in India to his death, i.e., from 1920 to 1948.

The second book, 'Delhi Diary', contains the post-prayer speeches of Gandhiji during the last four and a half months of his life, and is, as the very name suggests, 'really a diary of his stay in Delhi from the 10th of September '47 to the 30th of January '48.' Many of these speeches deal mainly with the same subject of communal unity and are included in the first book. The rest of them deal with many topics of the moment, like Food and Cloth Controls, and give us a glimpse of Gandhiji's views on various topics of universal interest like service, value of self-help, vegetarianism, place of students in politics etc.

The way of non-violence which Gandhiji, from his invincible faith and deep conviction, advocated for the solution of the communal as well as other problems of the country has often come under a good deal of criticism. Perhaps no other philosophy or person has been subjected to so much of unkind and unsympathetic criticism as this philosophy of non-violence, and Mahatmaji who advocated it. This is due to the wrong understanding of what he said and much misconception about the whole background of his philosophy. These two books go a long way, when studied with an unbiassed mind, in removing the misunderstanding and misconception. Specially his disapproval and condemnation of cowardice in the garb of non-violence, and his preference of even violence in place of impotency, expressed times without number, should dispel all doubts and misunderstandings as to what Gandhiji really meant when he spoke of the way of non-violence. When he advocated this method, he was interested not so much in the immediate, quick results it brought about as in the deeper and more biding effects it had on the individual personality as well as the nation. He says, 'I am prepared to believe we have become men by a slow process of volution from the brute. We were thus born with brute strength, but we were born men in order to realize God who dwells in us. That indeed is the privilege of man, and it distinguishes him from the brute creation. But to realize God we must see him in all that lives.' (*C. U.* 222). That was the high ideal which formed the very basis of Mahatmaji's non-violent approach to all problems. Such a high ideal, even if it should appear difficult of emulation by us, should make us appreciate and feel proud that there was amongst us 'at least one mad Gandhi who was not only just to the Muslims but even went out of his way in giving them more than their due. . . . that there was at least one man who

tried to carry out the precept of Hinduism to the letter', for 'Hinduism is replete with instances of tolerance, sacrifice and forgiveness.' (C. U. 138)

Due to the changed and more propitious state of affairs prevailing in India at the present moment we may sometimes feel that Gandhiji's message has lost much of its significance now. It is not really so. The message of Mahatmaji, though primarily addressed to the two communities, was and is of universal application. Specially the modern world, wherein suspicion, hatred, jealousy, competition and bitterness are the ruling factors, is in great need of his message. As Dr. Bharatan Kumarappa says in his 'Editor's Note', "Gandhiji's life and teachings are now no more merely for India and Pakistan but for all the world. Stripped of their local colouring they challenge man of whatever clime, race or religion to be done with narrowness, pride and arrogance and to love his fellow beings irrespective of all distinctions, for this is Religion, pure and undefiled."

Studied in the light of these observations, the value of these two books becomes highly inestimable. The Navajivan Publishing House has done a great service by bringing out these cheap and handsome editions of Mahatmaji's writings and speeches—as well as others, e.g. 'My Experiments with Truth' (pp. 528, Rs. 5); 'Economic and Industrial Life and Relations' (3 volumes pp. cxii+159, Rs. 2.8.0; pp. 347, Rs. 3; pp. 250, Rs. 2.8.0), and 'My Dear Child' (Letters to Esther Faering, pp. 123, Rs. 1.8.0).

S. K.

NEWS AND REPORTS

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1956

The Advaita Ashrama at Mayavati was started by Swami Vivekananda—far away on the Himalayan heights—to be a suitable centre for practising and disseminating the Highest Truth in life. The Ashrama has not been, however, out of touch with life and society. It has got a publication department which has brought out quite a volume of religious literature; it has been publishing the *Prabuddha Bharata*, a monthly journal in English, dealing with Vedanta and different problems of Indian national life. It runs also a hospital forming a part of its activities.

The Mayavati Charitable Hospital came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that any one who sees them will be moved to give them some relief. The regnlar dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of patients come from a distance of even 50 or 60 miles taking 4 or 5 days for the journey.

The hospital stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. There is also a qualified and experienced doctor to assist the work and increase its efficiency. Service is done in a spirit of worship, and as such irrespective of caste or creed. A great endeavour is made to keep a high standard of efficiency. In the hospital there are 13 regular beds. But sometimes we have to make arrangements for a much higher number of indoor patients. The operation room is fitted with most up-to-date equipments and there is also a small clinical laboratory. There is arrangement for the amusement and recreation of the patients through a gramophone. There is also a small library for those who can read.

The total number of patients treated during the year in the Indoor department was 245 of which 156 were cured and discharged, 58 were relieved, 25 were discharged otherwise or left, and 6 died. In the Outdoor department the total number of patients treated was 14,733, of which 10,138 were new and 4,595 repeated cases.

The management is grateful to the Central and the U. P. Governments for granting Rs. 8,750 and Rs. 2,000 and a non-recurring grant of Rs. 3,000 for the purchase of equipments. It also thanks all those who have made gifts of money, medicines, various hospital requisites, journals, etc. for helping this humanitarian work conducted in this out-of-the-way place. Donations to this Hospital are exempted from Income Tax, as per the Central Finance (B) Department G. O. No. S-84/X-412/1948 dated 31st January, 1951.

All contributions will be thankfully received and acknowledged by :

Swami Gambhirananda, President,
Advaita Ashrama, P. O. Mayavati,
Dist. Almora, U. P.

THE RAMAKRISHNA MISSION, FIJI

Report for 1952-1955

The Ramakrishna Mission which, since 1937, had been assisting and guiding the activities of the 'Then India Sanmarga Ikya Sangam' in Fiji, formally established a branch of its own on 26th September, 1952 at Nadi. This branch has, from its inception, been carrying on regular activities both in religious and educational fields of Fiji.

Religious Activities: Prayers, Bhajan, and discourses, and weekly classes on Gītā, Upaniṣads etc. and observance of important festivals like Ramanavami, Janmashtami, Durga Puja, Sri Ramakrishna Birthday etc. are the important religious activities of the Mission. During the period under review, the Holy Mother Birth Centenary was celebrated at Tailevu Sri Ramakrishna Ashrama, Sri Vivekananda High School, Nadi, and other places.

Educational Activities: Vivekananda High School, started by the Then India Sanmarga Ikya Sangam, was transferred to the control of the Ramakrishna Mission, in September 1952. Starting with 33 students and 2 teachers in 1949, the strength steadily increased and at present there are 329 students on the rolls including 43 girls, mostly of Indian descent. Twelve students including one girl are Fijians, and one is a Chinese. There are 9 teachers on the staff.

The life and work in the school are so ordered that the students imbibe the universal truths of all religions. They conduct a weekly manuscript journal *'School Times'*, with sections in Hindi, English, Tamil, Telugu, Gujarati, Urdu and Fijian, and a *School Annual* is published during the Christmas holidays.

With the help and co-operation of some Indian and American institutions and universities, the Mission has been able to send some students to prosecute higher studies.

In Fiji itself the Mission is running a Students' Home for the boys and also a separate Hostel for the girls. The hostels are run on the old Gurukula system.

There is a Free Public Library with a stock of over 5,000 books and 400 periodicals. It provides reading facilities to the public as well as students of the High School.

Valuable property, with extensive lands for farming, has been acquired on lease near Tailevu, with a view to start a centre for the Mission's spiritual and humanitarian activities. There are also plans to construct a home for the invalids and destitutes and to establish a maternity clinic in commemoration of the Centenary of Holy Mother. The Mission, therefore, appeals to all friends and generous public to contribute liberally for the full implementation of these plans.

SRI RAMAKRISHNA MATH CHARITABLE DISPENSARY, MYLAPORE, MADRAS

Report for the year 1956

The Charitable Dispensary started by the Ramakrishna Math at Mylapore, Madras, thirty years ago, to render service to poor and helpless patients in and around the locality, has now grown into a highly serviceable centre of medical relief in the city of Madras. During the first year of its existence the total number of patients treated was only 970, whereas the year 1956 shows the number to be 1,21,291 which clearly shows the great progress it has made in its service.

During the period under review the Holy Mother Centenary Extension of the Dispensary was opened before a very large and distinguished gathering on Saturday, the 29th December 1956, by His Holiness Srimat Swami Vishuddhanandaji Maharaj, Vice-President, R.K. Math and Mission. The new building, erected at a cost of about a lakh of rupees, will accommodate over and above the existing departments, Eye, Ear-Nose-Throat and Surgical Sections under specialists. It has started fnnctioning from 1st January, 1957. It has been furnished with modern equipments and amenities as far as possible. The new building and the special departments will remove a long-felt need and will prove to be a boon to the large numbers of patients who come daily for medical aid.

The Dispensary treated 1,21,291 cases (Allopathic 77,392, and Homœopathic 43,899) in 1956, and conducted 678 minor surgical operations. The Dental Department treated 3,212 patients. As many as 1,043 different kinds of specimens were examined during the year under review in the Laboratory attached to the Dispensary.

Milk was distributed amongst undernourished women and children, the number being 28,624.

The Central Board of Revenue, New Delhi, have kindly exempted all donations of Rs. 250 and above to this Dispensary from Income-tax (vide Section 15B of Indian Income-tax Act).

The Management sincerely thanks all donors and is particularly indebted to the Government of Madras and the Government of India for their kind contributions towards the cost of constructing the Holy Mother Centenary Extension building.

The Present Need of the institution is a permanent endowment fund procuring a monthly income of at least Rs. 1,000/- for the purchase of medicines, bandage materials etc. Donors wishing to perpetuate the memory of their friends or relatives may do so by creating memorial endowments for the maintenance of the Dispensary.

Contributions, however small, will be thankfully received and acknowledged by the President, Sri Ramakrishna Math, Mylapore, Madras.