PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

TO THE NOBLE AND COMPASSIONATE ONE

I do not mind Who it is. Let Him be Viṣṇu, let Him be Śiva, let Him be Brahmā, let Him be Indra, let Him be the Sun, let Him be the Moon, let Him be the blessed Buddha, or let Him be any Saint. Whoever He be, that One who is free from the malady of being poisoned by craving and hatred, and who is at the same time endowed with all noble qualities and ever ready to act compassionately towards all creatures, to Him I bow down always.

Viṣṇur-vā, Tripurāntako bhavatu vā, Brahmā, Surendro'thavā
Bhānur-vā, śaśa-lakṣaṇo'tha Bhagavān Buddho' tha Siddho'thavā,
Rāga-dveṣa-viṣārthi-moha-rahitaḥ Satvānukampodyato,
Yaḥ sarvaiḥ saha saṁskṛto guṇa-gaṇais-tasmai namaḥ sarvadā.

16. To be accepted by a *sādhu* as his disciple is a rare piece of fortune. The disciple is sure to imbibe some of the *guru's* noble qualities, such as kindness, piety, etc. Do you know its ultimate result? The disciple becomes a *sādhu* at last.

17. It is a heavy responsibility to be a *guru*. The *guru* gives a holy *mantra,* and the disciple shows due regard to the *guru*. It is all right so far. But the responsibility does not end there. The *guru* is expected to take the disciple direct to God, which very few are competent to do. But the saving grace is, there is the Lord watching over all the *gurus*—He is the *Guru* of all *gurus*. In case of an incompetent *guru* and a qualified disciple, the all-knowing Lord himself takes charge of the disciple and guides him from within.

18. If you speak disparagingly of a *sādhu* or a *guru* you are sure to come to grief. You must regard all *gurus* as equal. There is no distinction between a king's *guru* and a beggar's. One's own *guru* is of course the greatest. Bestow all the heart's reverence on him, never have the least suspicion about him. O *jīva,* follow your *guru* like a dog. Never allow your tongue to speak one slighting syllable about him.

19. Being a *sādhu,* never should you think ill of anyone. Everyone is a child of the Lord. Men suffer because of mutual ill will. *Guru* helps one to remove this ill will. He purifies the disciple's heart of all evils and takes him to God. What do you think of such a man who gives you peace and happiness and takes you by the hand to God? Will you not pour out your heart's gratitude at his feet? They fail to do so, hence their miseries. But the true *guru* is no other but the Lord Himself. For who but the Omniscient can know the true needs of a heart? Man is harmed by foolish guidance. If you don't know what a man needs, how can you help him? Instead of saving him you drown him. The Lord knows everything of all hearts, so He alone is the true *guru. Guru* is *Saccidānanda* (Brahman).

GOSSIPING AND WHISPERING

1. It is better to sleep away one's time than to waste it in gossiping and whispering. You will mark it that those idlers who have no desire to improve themselves indulge freely in them. They will not improve themselves nor allow others to. Just see, somebody has done something wrong; why should *we* bother our heads over that? Little do they understand that these low talks leave their impressions on their brains and make them prone to such acts.

2. Never talk ill of anybody, be he a devotee, a monk, or an ordinary householder; nor despise any for a wrong act. After all everyone is a child of the Lord. Who knows today's sinning will not make him a saint tomorrow? Other acts do not count so much as a moment's love for the Lord. Blessed is he who has loved Him even for a moment. Saint or sinner, the Lord loves all.

3. Never pick holes in good people's character. Suppose a man of rank or wealth spoke ill of a good man. What is the result? He has deprived some of the good company of the man. For, many come to the rich and they would be misled. If, on the contrary, they praise good people, they will thereby encourage many to seek the company of the good.

4. It is a great sin to find fault with others. You will invariably find, it is such people as never do a good act themselves who easily see defects in others and energetically spread rumours.

CREATION OF INTEREST AND CERTAINTY

BY THE EDITOR

"As the dawn heralds the rising sun, so sincerity, unselfishness, purity, and righteousness precede the advent of the Lord."

Sri Ramakrishna
(Teaching No. 462)

Excellence in any field of activity depends on hard work along right lines. Spiritual endeavour improves all fields. For it aims at the realization, in full, of the harmony and the glory which, from the plane of the senses, we can experience only in refracted forms, as life, thought, multiplicity, compassion, or evolution. Any slackening of effort in its pursuit means serious loss. First, as is well known, time misspent cannot be recovered; secondly, inertia that suggests the idea of seeking relief from the struggle, for howsoever short a period, is sure to carry its own momentum and reappear variously disguised.

Even in executing a work of art, say, a painting, there are many factors involved. To start with, the painter must himself feel satisfied that the beauty captured by his mind is adequately expressed on his canvas through the arrangement of figures and the combination of colours. Next, his finished product must be able to awaken in the minds of the viewers at least a glimpse of the idea abiding within him. Lastly, this idea must be more or less in keeping with the cultural refinements of previous generations, with the highest aspirations of contemporaries, and with the likely expectations of posterity. When we apply these standards to the field of spiritual achievement, we see the magnitude of the task as well as the ennobling character of every sincere step taken to carry it out.

If Cosmic Energy be roughly compared to a vast reservoir, remaining full at all times, each section of Nature manifesting life corresponds to one of the main canals conveying its waters. Every community, then, becomes an important branch of it, and every individual a sort of pipe or fountain functioning at some point along its course. In the uncontrolled state of the individual his wild emotions, low tastes, selfish decisions, and aggressive actions work like alternating jets, dangerous to himself and to others. The purpose of discipline is to make him see the total picture, change his values, lift up his level, catch the maximum pressure, and evlove the greatest possible harmony, beauty, and utility out of the energy flowing through him.

Such a thorough overhauling of the inner set-up of the personality cannot be done quickly. Our common weakness is to associate happiness with an unbroken chain of enjoyments, supposed to come as the recurring interest from the fund of previous exertions. We imagine the ideal condition to be one in which we can safely retire from all active life and fall back on the rewards we think we deserve. Such a condition, even if it arises, cannot remain steady for long. For, whatever energy we spend,—'invest', as we fancy—being limited, the results we get out of it must also be limited. They are bound to end sooner or later. Material objects have some stability. A house, once built, can be used for a long time. But circumstances other than those that brought the wealth for its construction may confront us and compel us to mortgage or sell it. The security on which we counted may thus be lost unexpectedly. If this is true regarding material possessions which retain their shape and identity for some time, what need is there to speak of the uncertainty in the field of thought control? Thought is the creative

power coursing through our personality. It is essentially free. Therein lies its supreme value. But unluckily for us, it exhibits its freedom in a specially disconcerting way by eluding our attempts to hold it down. If, through carelessness, we leave them to themselves, new units of thought that come along the orbit of time form strange associations and awaken our dormant passions. Then the usual drama is enacted. They distort our vision, dictate unwise decisions, and throw us into activities causing needless pain. As freedom implies the possibility of jumping in any direction, the only way of preventing a gliding down is to turn vigilance into a second nature. Ācārya Saṁkara devotes nine stanzas of his *Vivekacūdāmaṇi* to show how ruin may overtake even advanced seekers if they leave a loophole for carelessness to creep into their minds. He compares the resulting downfall to the bouncing, with increasing speed and force, of a ball inadvertently dropped by a player standing on the top of a staircase. He winds up his warning by saying that to the person engaged in harmonizing his mental powers, there is nothing so fatal as the failure to be vigilant.[1]

II

The safest way is to accept spiritual pursuit as a life-long affair. Practice, says Patañjali, becomes firmly rooted when it is well attended to for a long time, without interruption, and with devotion.[2] Some one may embark upon it hoping to make himself receptive to the highest truth within a few days or months. To remove the possibility of any student making such false estimates, one commentator compares an aspirant of that kind to an ignorant man, who wonders why the boy who went to study the Vedas, which are only *four* in number, has not returned home even after the expiry of *five* full days. To induce the correct attitude the writer says that we must be prepared to continue disciplines not only for years but, if necessary, even for a number of lives.[3] If we are sure that the steps taken are right, why should we become anxious to put a time limit, and waste precious energy to have a periodic look at the clock?

We may become reconciled to the necessity of carrying on exercises throughout our life. Still there is the danger of creating periodic breaks in them and turning them into a seasonal adventure. In this alternating arrangement, every uncontrolled state neutralizes the gains made during the periods of control. This would result in a sort of painful stagnancy, if not a serious set-back. It is to prevent this that there is the stipulation, 'without interruption.' The question arises whether interruption is not inevitable owing to the need to look after the body and to fulfil the responsibilities of our station in life. The reply is that practice is not exhausted by the repetition of certain prayers or the visualization of connected holy scenes. So far as they are concerned, they must be done daily, at a fixed time. What is more important is the general feeling of sacredness, of being in the presence of the Supreme Spirit, or of entrusting oneself into His protecting hands,—it matters little what formula we adopt. Rituals or chants, supplications or affirmations are ways of creating controlled waves in the surface mind, so that in due course the right feelings may be awakened and sustained. They correspond,—if one may be permitted to make such comparisons—to devices like 'turning the handle' when the 'self-starter' of an engine fails to work efficiently under certain conditions. They are like attempts to play with a

1. Stanzas 321 to 329. *'dṛśyam pratītam pravilāpayan svayaṁ. . .pramādataḥ pracyuta-kelikandukaḥ sopānapaṅktau patito yathā tathā . . .pramādān-na paro'sti mṛtyur-vivekino brahma-vidaḥ samādhau. . . .'*

2. *Y.S.* 1.14. *Sa tu dīrghakāla-nairantarya-satkārāsevito dṛḍhabhūmiḥ.*

3. *Yadi divasair-māsair-vā samādhi-siddhiṁ vāñchhet, tadā 'Vidyamānāścatvāra eva vedāḥ; tān-adhyetuṁ gatasya māṇavakasya pañca divasā atītāḥ; nādyāpyasau samāgataḥ' iti mūḍha-vacanānusāryevāyaṁ yogī syāt. Ataḥ saṁvat-sarair-janmabhir-vā dīrghakālaṁ yoga āsevitavyaḥ. Yogasudhākara* of Srī Sadāśivendra Saraswati, Vānivilās Edition, Series No. 11.

child to make it love us. We know that when the engine starts functioning, it carries loads in any direction; and when love enters the child's mind, it may do many little things without further coaxing. So too, when higher values dawn on us, a continuous current is kept up long after the ending of formal exercises during scheduled hours. The attitude then remains serene even when we enter upon our daily duties, domestic, social, or official. When this control is achieved, the earlier dependence on particular times, places, and formulas to raise up and maintain the proper emotion is no more felt. On the contrary, spiritual disciplines as well as activities ordinarily called 'secular' become charged by the sublimity of the inner current and become spontaneous manifestations of higher moods.

This is more easily said than done. All disciplines are difficult in the beginning. A physical limb can be pushed into a desired position by using another limb against it. But where is the instrument to push the mind away from the familiar fields of love and even hatred (do we not sometimes feel upset if told to stop describing how we would chastise our enemies?) into a strange area where visibility is poor? Our first attempt is to use the will, meaning by it a kind of stubborn determination to crash through all obstacles. We imagine it to be the one internal agency capable of permitting the chosen thought to remain on the mental platform undisturbed by adverse elements. It does not take long to discover that roughness and violence are powerless against the irrepressible creative exuberance of thought. By persisting in the fighting attitude we only tire ourselves out and run into clouds of dullness and uncertainty. They are Nature's earliest warnings that our methods are wrong. We love nobility, self-sacrifice, helpfulness, or meditative calmness when we see it in others. We believe that these qualities overflow from their hearts as a result of the spiritual vision that they enjoy. We wish to acquire that vision for ourselves; that is why we commence our disciplines. The thought that *we* are moving towards that ideal ought to give us greater enthusiasm than when we merely see it manifested in *others*. The first necessity, therefore, is to approach the exercises with a feeling of welcome. The period devoted to them must be repeatedly presented to our mind as the most precious and enjoyable part of the day. It is here that those who believe in a Personal Deity have a decided advantage. As a first step they can easily rouse up the love and reverence that are ordinarily shown to their parents, teachers, and even honoured guests. By further efforts they can then direct these satisfying emotions in a heightened form towards the Supreme Creator and Saviour. It is certainly a piece of 'imagination' to picture to ourselves that we are standing in the presence of the Heavenly Father, or that, seated within our hearts, He is watching and regulating our thoughts, words, and actions. But the resultant welling up of devotion, and the replacement of our crookedness by straightness, self-seeking by self-sacrifice, or dullness by interest become psychological 'facts' with a more elevating content than before. As we repeat this process, along with the self-presented and deliberately guided imagination, the reaction in the form of newly associated emotions also becomes repeated, till in due course it changes our habits and lifts up our values. The principle of economy teaches us to make use of every available type of mental energy in the construction of a ladder giving us access to higher and vaster regions favouring the realization of truth, goodness, and beauty. Reasoning within a positive framework can lead us from doubt to certainty, and a faithful use of scripture can confirm the conclusions arrived at by reasoning. By the wise employment of imagination we can complete the process by infusing love and reverence into every effort we put forth. Without the spirit of welcome, which it alone can easily introduce, practice is bound to be dull and progress slow and even doubtful.

Every teacher or lecturer knows the importance of keeping up the interest of his

hearers. When the speaker fails to hold their attention, the energy that appeared as their initial willingness to listen and learn demands a suitable outlet. If he is not competent to direct it himself into profitable activities, it is sure to make its own arrangements which may be unpleasant for all. For, in its attempt to find the line of least resistance, what can the stream of each individual's energy do except to issue out through the half-open gates of his follies and weaknesses? It will not be a wonder if often the streams combine and flow into organized mischief or revolt! Our mind, with its hundreds of plans and voices, is more or less like a group of people called up for work. The common factor behind these divergent plans is the desire for love, peace, and harmony. The work assigned must be such that this desire can be satisfied to some extent while executing it. If the ideal is divine bliss, every step taken must be accompanied by joy and serenity. For we are entitled only to the inner content of the means adopted. If every sitting for practice ends in dullness, repeated sitting can never produce joy. If wrong handling does not lead to dull stupor, it may lead to persistent wandering of thoughts, which is equally bad. The commentator, therefore, takes care to point out that in the absence of the spirit of welcome, the mind will be afflicted by evils in the shape of slumber, or wild distractions, —the seed of ignorance putting forth its usual sprouts all the time![4]

III

It is in creating this feeling of welcome that art in all its branches plays a decisive part. Even those who do not believe in God with form construct 'imposing' prayer halls, if possible, on hill tops, on river banks, or overlooking valleys,—in short, in places noted for natural grandeur. The idea behind the selection of such sites and the adoption of such structural forms is that the beauty and majesty picked up through the senses can easily combine with the initial aspiration with which the devotee comes for prayer, and help him to create and maintain higher spiritual moods than those he gets while sitting at home. Many religious sects encourage the free use of paintings, statues, rituals, and music in their places of worship. This arrangement has a great psychological value. For it considerably increases the number of avenues for the entry of influences which a willing seeker can joyfully transform into higher receptive states within himself.

Rituals serve many purposes, if we can use them wisely. We are so constituted that we can, within certain limits, stress bodily or mental movements as we like, proportionately reducing the one we wish to check at the time. As spiritual exercises involve purification of thoughts and emotions, it is necessary to prevent the physical body from causing any kind of distraction. The usual method is to ignore the body after taking a fairly comfortable seat, and to direct all available energy for internal control. This throws unwary people into some danger. This peculiar quietness of the limbs is to a man of active habits akin to the preparation for actual sleep, and unless he takes extra precautions he may unconsciously glide into a dream condition, in which vigilance and creative effort are both lost! The remedy lies in improvising bodily movements expressive of the holy emotion to be kept up. Hindu rituals make ample provision for a delightful co-ordination of body and mind. The Hindu does not believe that worship means only the particular actions done after formally occupying the seat for it. There is a good deal of preliminary work to be done, like cleaning the place and utensils and arranging lights, flowers, and other materials in their proper places. It is unreasonable to do these in a light-hearted mood. Any serious-minded devotee would consider his total personality purified by each one of them. They give not merely his mind but also his physical body the privilege of being actively associated with what is recognized from the start as divine service. This recog-

4. *Satkāraḥ ādaraḥ. Anādare laya-vikṣepakaṣāyādayaḥ prasajjeran. Tasmād-ādareṇāsevitavyaḥ. Ibid.*

nition stands steady as the flame of an internal lamp, corresponding to the one kept lighted externally for the period of the worship. It also looks on like a silent witness, under whose supervision the different faculties are focussed on the Ideal and at the same time allowed the freedom to move and remain lively. This is a work which requires special skill. The rising waves of thought and feeling must be sifted; waves of inferior content must not be allowed to go forward in their original forms ; even a fraction of a second should not be wasted in standing back embarrassed; instead, spiritual associations must be added to them in rapid succession till their values are altered ; so that all mingle into a single orderly column dancing towards and round a centre of divinely illumined awareness. Rhythmic movement of bodily limbs constitutes ordinary dance ; rhythmic movement of sounds characterizes music, vocal or instrumental ; rhythmic dance of thoughts and sacred sentiments transforms the devotee's heart and fills it with 'Truth-bearing' clouds of virtue.[5]

Every religious tradition finds a place for some rituals or sacrifices symbolic of self-surrender. Whether it is an animal, or a cake, or a flower that we offer, there is a feeling of ownership at the back of it. We think that we part with something to which we have a right. The habit of giving it away in the name of God surely helps to neutralize the ego, the clinging to things for our own satisfaction. It is possible to knock down the ego further by a searching analysis. For instance, we can ask ourselves how we, and not some one else, managed to possess the things we now propose to sacrifice. If we are honest, our answer must be that we used God-given talents in a society that lacked them, and therefore got our possessions at the expense of those less favourably placed. In offering anything at an altar, after we feel satisfied with this answer, we only gratefully give back to God what is really His own. Thus, as our perceptions become finer, we drop the idea of rituals as devices to propitiate a reluctant Deity, and accept them as most natural ways in which we can satisfy the inner urge to express our thankfulness. It does not take long to extend this idea of sacrifice to non-material offerings, like prayers or chants. What are they but special patterns in which we weave time, energy, and intelligence which are also God's gifts ? They are like flowers laid at the altar with the full realization that the garden, the plant, the manure and the gardener were supplied by Him alone. From this standpoint, every act connected with spiritual discipline, like reading, discussion, devotional singing, dancing or meditation can be looked upon as different forms of sacrifices. The attainment of final illumination includes the virtues of all of them, and may rightly be called the supreme sacrifice.[6] Whatever the enlightened person does for the welfare of others continues to bear the stamp of the sacrificial spirit. Sacredness, once acquired, remains unshaken and enters effortlessly into every thought, word, and act.

IV

Nature has endowed us with the ability to stand back and estimate the changes that take place in our personality from time to time. Even a man who does not believe in God often says, with pride, about various affairs of his daily life, that he has outgrown the stage of being tempted or frightened by them. He is certain that he has progressed, for by looking within he directly notes the contrast in his values and reactions. His friends too are convinced about it ; for they are able to mark big differences in his actual behaviour. Most men of education and culture consider strength of character and moral excellence as goals worthy of being attained by them. Sincere struggle in that direction can take them quite far, especially if they are determined to push any single principle of conduct to its perfection, as for example, to take a vow to uphold truth and justice, if need be, against overwhel-

5. Cf. *Ṛtambharā prajñā* and *Dharmameghaḥ Samādhiḥ*, I.48 and IV.29 respectively of *Yoga Sūtra*.

6. Cf. the types of 'sacrifices' mentioned in *Gītā*, iv.

ming odds, or as the *Gītā* puts it, 'unshaken even by heavy sorrows'.[7] Whatever ideal a man regards as noble has the power of altering and enriching his personality beyond his expectations. Nature's laws are such that by the time his mind becomes fully focussed on it, virtues not consciously aimed at while embarking on his disciplines begin to move into his heart of their own accord. The wonders of creation, the very mystery of the phenomenon called life, the transforming influences radiated by genuine love and compassion—contact with any of these, though probably for the hundredth time and so not new, can all of a sudden give a surprisingly novel direction to his thought current, and open the sluice gates for the rushing in of holiness and a host of allied qualities, till they fill his whole being and overflow into those who get into touch with him.

One advantage of studying scripture and of comparing notes with advanced souls is that we can know ahead what is likely to follow the acquisition of virtue. Sri Ramakrishna declares most unmistakably that 'There is no delay for him in attaining unto God, within whom the glories of affection are becoming manifest.' He himself raises the question as to what these glories are, and enumerates a few of them by saying: 'Discrimination, dispassion, tenderness to all life, service to the good, and love for their company, recounting of God's name and glory, truthfulness—all these.'[8] He explains the same truth in a different way in another context : 'As a master, before going to visit a servant, sends to his dependant from his own stores the necessary requisites, seats, and food, in order that he may worthily receive him, so before the Lord comes, He sends yearning, love, reverence, and faith into the heart of the devotee whom He is about to honour.'[9]

Here is Sri Ramakrishna's description of the behaviour of one who is so 'honoured' :

'He indeed is blessed in whom all the qualities of head and heart are fully developed and evenly balanced. He bears himself well in whatever position he may be placed. He is full of guileless faith and love for God, and yet his dealings with others leave nothing to be desired. When he engages in worldly affairs, he is a thorough man of business; in the assemblage of the learned, he establishes his claims as a man of learning, and in debates he shows great powers of reasoning. To his parents he is obedient and affectionate ; to his brethren and friends he is loving and sweet ; to his neighbours he is kind and sympathetic, always ready to do them good; and to his wife he is the lord of love. Such a man is indeed perfect.'[10]

7. . . . . *na duḥkhena guruṇāpi vicālyate. Gītā*, vi. 22; quoted by *Yogasudhākara* while commenting on *Y. S.* I. 14. Note Śaṁkara's comment: 'pain, such as may be inflicted by a sword-cut, etc.'

8-10. *Teachings of Sri Ramakrishna* (Mayavati Edn.), Nos. 460, 463 and 768.

GRADES OF KNOWLEDGE

By Dr. Pravas Jivan Chaudhury

Our spiritual progress is not from untruth to truth but from a lower truth to a higher one and it stops with the highest. The higher is that which is presupposed by the lower, being its ground, and which shows the lower as an appearance of the higher. The highest exposes all the lower grades of knowledge in their respective positions in the heirarchy of knowledge. Our spirit, being itself the highest reality or truth in essence, assumes all the various forms, each of which it takes for reality at a particular stage of its awareness,

and passes from a lower to a higher one in its course of self-realization. The latter is a process of self-disillusionment counter to that of self-illusionment. These two processes may be understood in terms of our own play with ourselves in our phantasy-thinking and coming back to reality from it,—in our making and unmaking imaginary worlds, both happy and unhappy, colourful and dark. This is the essential sportive delight of the spirit that has nothing to seek beyond itself but only to dally with experience for its own sake and, so, has become many in imagination. While it imagines and enjoys in the form of one individual person to be a gross and selfish being, it also at the same time tastes the purer delights of a self-less individual. The chief delight that is common to all the immense variety of experiences is that of self-illusionment, the subtle joy the like of which we feel even while we weep in witnessing a tragedy. It is high exercise of imagination that gives joy to a contemplator of art. The spirit enjoys assuming various modes and taking for reality the situations which form the contents of the spirit, that is, its objects of awareness in several modes. The spirit enjoys this game of make-believe, this imaginary identification with dfferent names and forms, this multiple impersonation, so to speak. It loves to think itself, the perfect and infinite, as imperfect *and finite*, wanting *things* and *knowledge*, and suffering. It loves the simple joys of a child or an ignorant peasant. It loves all these for, first, it loves loss of self-identity in imagination, and secondly, it loves variety of experience.

But this is only one moment of the logic of the spirit. The other moment is its love of self-identity, which it realizes through self-recovery after self-losing. The manifestation of this aspect of its nature is seen in the saintly persons who continually feel the relative status of all the successive standpoints of philosophy and religion which they pass through in their search after the absolute ground of all things, the highest truth, which being known, everything else becomes transparent. The spirit enjoys a come-back through these saintly persons, for whom philosophy and religion are thus half-way houses in the course of home-coming. The spirit, enjoying both straying away from the home and a return to it, does in fact as much leave its home or return to it as we do such things in imagination. It is transcendent and unchanging in this sense, and so far as all the forms of experience are but its states or modes, though only in a make-believe manner, it is immanent and changeful. Its oneness or identity is thus untouched by its manifold impersonations.

How can it both be an eater and the eaten, the teacher and the taught, the sinner and the purifying saint, the self-forgotten and a self-recollector? How else but by imagining all these at once in a manner we do in a dream or while witnessing a drama? Do we not become many contradictory beings then, do we not live a number of lives at once? Do we not weep with the innocent sufferer and laugh with the villain that causes the suffering at the same time? And then, do we not enjoy the prelude or the chorus in a play, or certain other chance or deliberate unrealistic features there, that expose its make-believe nature, just as much as and along with those realistic ones that help us to treat the play as real and, so, to excite our sympathies? We have to regard the spirit after what we find it to be in us. *Only* analogy can help us to understand and describe its nature. This analogical and descriptive knowledge is, however, what may satisfy our preliminary curiosity about the ultimate ground of things, but it cannot quieten our deeper intellectual enquiry that cannot rest content without a direct perception of this so far hypothetical entity. Even science, that seems to be content with hypothetical constructs that help to explain the sensible phenomena, does not give up the hope of a direct verification of these constructs which have some analogy with observable objects. The limits of our present perceptive powers cannot be the limits of existence, and to regard the sub-sensuous constructs like electrons or photons, which may be said to be

indirectly verified by the sensible phenomena they serve to explain, as necessarily non-existent is to dogmatise. The successful constructs are possible existents, this possibility will be actualized if they are somehow sense-verified. This means the scientist can have sure knowledge of the sensible in terms of the sensible, and not merely a tentative 'saving of phenomena' in terms of fictitious analogues of sense-objects, only if he can stretch his imaginative skill with an extension of his perceptive powers, so that the subtle objects imagined to be there behind the gross ones may be shown to be actually there. The philosopher too must complete his programme of knowledge by supplementing his analogical knowledge by a direct one. But this means he has to realize in himself that spirit and its joy of creation and retraction, and, so, his becoming that which he seeks to know directly. He cannot perceive that ultimate reality as an object apart from him, for then it is but a part and relative reality. He can perceive it only by living it as we do our joys and sorrows by being joyous and sorrowful. To know Brahman is to become Brahman. This true philosophizing is not clever story-telling or hypothesis-making, nor is it logic-chopping, but a serious experiment with one's own being, a *sādhana* that transforms one's mode of being or very existence. The cognitive urge in man itself is an urge for a come-back to his original, groundal and quiescent state of the spirit after a long straying away from it, each step in cognitive progress or illumination is a rise to a higher plane of being, the highest being that when the spirit recollects in itself, withdrawing from all objectivity and subjectivity and conceiving these states of self-division as illusorily adopted and cancelled for the while.

But this is what the spirit realizes in and through the form of an individual self which identifies itself with the essential transcendent nature of the spirit. The spirit at the same time may be starting a whole population of deluded souls in a new planet, or even upon this one, out of its urge for imaginative experience. So that intellectuality and religiosity in man, that merely leads him back to a quiescent state, is a manifestation of only one aspect or moment of the spirit. To know this spirit in its totality one has to actively identify oneself with this myriad-minded spirit. One has, therefore, to supplement one's withdrawal or negative move, that takes him apart from his narrow individual self to an awareness of all his experiences as a make-believe affair, by a projective or positive move that makes him at one with the infinite variety of souls in their various stages of self-delusion and experience.

The question is how can the spirit, or the soul of the yogi who has attained perfect union with it, enjoy the self-delusive state of its being. It is feared that if it really enjoys the joys and sorrows of a human being as the latter does them, who really suffers them blindly, then it cannot be said to transcend them, and, so, enjoy them as an experience for its own sake in an active contemplative manner that is peculiarly delightful. If, on the other hand, it enjoys them in this manner, then it loses that peculiar blind suffering of these experiences. The transcendency of the spirit is thus a sort of defect in it as it seems to miss the opaque and circnmscribed character of the experiences and the passivity of the mode of being of the deluded spirits. How can it really share my experience of error and its correction and of sin and repentance which are all due to my limitations? Can the all-knowing spirit err and sin as I do out of my ignorance? The answer is, yes; it can and does through us in an assumed and make-believe manner, pretending that it does not know what is true or good and repenting for this self-adopted limitation. We can understand this on the analogy of what happens in our dream, where every experience is our own creation and which we subtly enjoy, yet which appears to be but opaque and thrust upon us with its joy or sorrow that is blindly or passively undergone. We have to posit, then, an unself-conscious spirit behind our self-conscious one, and further, a subtle aesthetic delight enjoyed by the former in the obvious

experiences of the latter. This is aesthetic suspension of knowledge and disbelief for the sake of enjoyment, it is a kind of make-believe that is so perfect that it is self-forgetful. It becomes self-aware in some individual souls who know the experiences as self-projected and who therefore, enjoy them consciously as aesthetic objects without being taken in by them. This is a distinct type of enjoyment.

So the spirit enjoys itself in many forms at once. To understand anything about this, however, we have to become aware of the unself-conscious spirit that is the author of all our apparently objective experiences and that enjoys them from behind in a manner distinct from that of our simple undergoing of them. This process of withdrawal from passivity and sense of objectivity is illustrated in our ordinary experiences of correction of error and sin and wrong aesthetic judgement in our intellectual life. In all these we reject as subjective what we took to be objective. Illusory objectivity is met with in another stage of our spiritual development when we again reject as subjective the empirical world, with its sense-impressions, the categorial and logical principles and the particular laws of co-existence and succession, and with its moral and aesthetic principles. They are subjective not in the sense of being produced by an individual mind like the erroneous perception but in the sense of being produced by the universal human mind. There is, therefore, in us a super-human mind that rejects all such human creations as illusory objectivity and seeks the reality beyond all sensibility, logic, categories, and the laws of nature. This reality is but the spirit itself that creates objects and takes them for reality. All else is relatively real or true, relative because it is relative to the spirit that creates and sublates them at will, and real or true because nothing that is experienced here can be wholly false,—it has a place in the total experience of the spirit. The self-contradictory statements like 'a round square' are said to be wholly false but, then, they are meaningless and do not give anyone any experience such as 'a gold mountain' gives, which, so far as it is imagined by any mind, is a relative truth. 'A round square' is a relative truth as a string of written or spoken words and does not represent any experience to be either true or false.

There are thus grades of knowledge according to their order of relative truth. The dreams and illusions of an individual person are in the lowest grade as they presuppose and are judged by inter-subjective knowledge of empirical objects which belongs to a higher grade. The inter-snbjective waking reality proves the illusory and dream experiences to be relatively false. This second order knowledge, in its turn, presupposes and is judged by a higher grade knowledge of a universal spirit set against and contemplating a dark background of abstract objectivity (or possible objects, or objects in general). The spirit, in this grade of make-believe awareness imagines itself to be a subject impressed upon by a world of possible objects. It also finds in itself a freedom to work out the possibility, according to its pleasure, to carve actual objects out of the shapeless mass of their mere possibility, to project, as it were, on the screen of objectivity any object it chooses. The particular objects thus created belong to the inter-subjective empirical reality and are experienced by the spirit as individual selves, just as the particular dream or illusory objects created by an individual self on the basis of this knowledge of empirical objects are experienced by his dream or illusioned self in a lower grade of knowledge. This subject and creator pose of the spirit is its *Iśwara* mode of being while the objectivity to which it is subjected is *Māyā* that veils and distorts the higher reality, *Brahman,* and is the subtle cause of the empirical reality experienced by the individuals, the *Jīvas*. The latter are but the spirit twice deluded and are related to the absolute mode of the spirit, Brahman, as one's self in a dream within a dream is related to his empirical self. One sometimes speaks of oneself being subjected to certain dream experiences and then finds that this speaking is itself in a dream. So may Īśwara in the form of yogis, who have achieved a

particular stage of *samādhi*, think of narrating to Himself His experiences as *Jīvas* and also find through other yogis, who have achieved a higher grade of *samādhi*, that this narration itself or this state of being subjected to *Māyā* and of being a creator of empirical objects out of it, is itself a pose. This grade of knowledge, where there is nothing given to the spirit which is free and undifferentiated pure consciousness, judges the immediately lower one. Each lower grade knowledge claims absolute reality or truth till it is judged false by its superior one and the absolute of reality or truth cannot be justly claimed by any grade of knowledge other than the one of self-knowledge of the spirit through some yogis who achieve what is known as *asamprajñāta samādhi*. In this self-knowledge the spirit knows itself as the ultimate ground of all the lower grades of knowledge which are shown to be but freely assumed poses of the spirit in its sportive self-diversion (*līlā*).

Of all the yogis we know of, Sri Ramakrishna illustrated best the truth of grades of knowledge, and a grasp of this truth is a necessary key to the right understanding of apparently inconsistent speech and behaviour of that great saint. He had the highest order of Advaita knowledge and sometimes lost all sense of subject-object, 'I and thou', and, so, of conventional morality and religion which presuppose duality and the reality of the individual self. But he did not like this state, for he knew better. He knew that though the spirit is essentially (or in truth) nndifferentiated yet its pleasure it is to pose as many and, so, an individual *Jīva* may as well remain in his own plane of being and knowledge and worship the spirit as his creator in the form of his Divine Mother. Nothing is absolutely false here, everything is relatively true, and though absolute truth may be tempting and one may know it, yet one may please himself with less than this absolute truth as the spirit itself has sought such relative truths for self-beguilement. The criterion of truth,—that what is presupposed by and what judges other knowledge is truer—is intellectual and, so, purely intellectual persons, snch as the Advaita Vedāntists and some other mystics, may follow this and rest in that highest order of non-dualistic knowledge. In fact the spirit has one tendency or moment in it for this sort of self-recollection, and these intellectual yogis but represent that movement in the spirit. But, as pointed out before, there is a counter-movement in the spirit for self-diversification, of course, in imagination and, so, a yogi may, after seizing the highest truth abont the spirit, freely rest in some plane of knowledge and consider this as equally right. Sri Ramakrishna used to tell his disciples that one might go anywhere one liked once one had got the Advaita knowledge for sure. But this resting in any plane of knowledge after the highest knowledge is quite different from resting in it before this illumination. Sri Ramakrishna used to view this world and his individual self with his moral and religious duties, all of which he freely accepted and did not reject like an Advaitist, as a make-believe affair, not really given to him but merely appearing. This world, he once said, is a pleasing appearance to one who has attained the highest knowledge and, so, has seen through it, but it is a dangerous snare to one who has not attained this knowledge. The world seen as a dream-work of Brahman wears a pleasing aspect and cannot deceive anyone, while the same world taken for absolute reality is really a cruel deception. It is then a self-deception, for the *Jīvas* are but the spirit itself in twofold delusion. Therefore did Sri Ramakrishna love the world and the *Jīvas*, but he ever insisted that one cannot do any good to the world unless one has the supreme knowledge of reality. This he did because he knew that one cannot work disinterestedly for the world unless one knows it as a creation of Īśwara who, he believed, is but a mode or pose of Brahman. Because he was firmly established in the truth of grades of knowledge he did not so much preach any particular religious cult as he stressed the importance of religion in its essence, which for him consisted of the individual's yearning (*vyā-*

kulatā) for Īśwara and renunciation (*vairāgya*). For the conventional religious practices belong but to the empirical reality while this yearning for Īśwara and non-attachment to the world form a bridge between this lower and the higher orders of knowledge and reality. Our yearning is a proof of our sense of the above and, so, of the illusoriness of this empirical reality which is the shadow of the above; and as such this yearning is a promise of our eventual higher knowledge or salvation. This yearning and its correlate, renunciation, are essential links between the *Jīva,* resting on the empirical plane of reality, and Īśwara of the transcendental plane. Just as a certain weariness of one's dream-world and a vague sense of its unreality leads one sometimes within the dream to cry for the dream to end, so do *vairāgya* and *vyākulalā* which are the symptoms of the spirit's move through the individual for self-recollection and, so, for a retraction of the imaginary mode of being. So that true religiosity is a working of grace from above. Certain events in life, such as deep sorrows or frustrations, some miracles or contact with saints, are but occasions which are all provided by Īśwara Himself who it is, after all, choosing to rise to a higher plane of knowledge from the lower through us. Sometimes Sri Ramakrishna directly awakened in one the yearning for salvation and on one or two occasions he literally gave a person the saving knowledge of Īśwara. On those occasions he was not acting as a *Jīva* and, so, as a mere occasion guided by Īśwara, but adopted the Īśwara-mode himself. One can break one's dream through an elaborate process of feeling and reasoning within the dream, but one can as well directly become aware of the empirical waking world which is latent in one's mind throughout one's dreaming. The dream analogy, however, falls short in illustrating what happens in salvation from this empirical reality in a divine one at one point at least. My dream-self is one while the empirical selves, *Jīvas,* are many. The superior transcendental knowledge can be really and fully understood and believed in only when one attains it after the yogis like Sri Ramakrishna. For the present, one has to trust the words of the master and follow his advice as to how one can attain this divine knowledge. There is no *organum* of divine knowledge following which anyone may reach this knowledge. One has to pray and wait for divine grace.

RELIGION IN A CHANGING WORLD

By Swami Vimalananda

Man is interested in himself more than anything else. Culture has helped him considerably to expand his interest from his own individual organism to wider and wider circles of collectivity. Religious, social, and political institutions are created to meet the needs of the human individual and the society to which he belongs. Physical and psychical needs of a person can be satisfactorily met within a society only. The family, the clan, the community, the state and the nation are the various social units evolved in course of time for ensuring the health and well-being of the individuals belonging to these respective groups. History gives a continuous record of the struggle between the individual who makes demand over the society for unchecked freedom of expression and action and the society which brings silent or expressed pressure of the larger units over smaller ones to conform them to certain patterns of behaviour approved by the former. Morality is the price,

it is said, which the individual must pay to society for the protection it gives him. At a time when communication was possible only within a very limited range the conflicts which the individual had to resolve were limited because the prescriptions were few and the individual's ways of reacting to them were also limited.

In a fluid world rapid changes overtake every phenomenon. Unprecedented advances in communication have paved the way for the focussing of various internal and external forces on the individual whether he be a member of a progressive or a backward community. Those who are not carefully trained to observe the volume and tempo of change that take place in the political, social, intellectual, and religious life of humanity are inevitably prone to react to the novel situations in an obsolete or savage fashion and give rise to greater and greater complications.

The knowledge we possess today has enabled us to survey and study the nature of mankind as a whole in all dimensions. Access to new knowledge has given the key for the solution of many problems on a world-wide scale. Mental sanity and physical well-being can be achieved by the entire humanity by putting into use a fraction of the knowledge that has been pooled by the common efforts of the best among all nations. This desirable end, however, is not achieved only because of the savage heritage of a dark past which has still its strong grip over the minds of men, notwithstanding the blessing which the civilization built on printing, steam-engine, electric power, telescope, microscope, and advanced mathematics has made available for vast populations in different parts of the globe.

Scientific gains of humanity have yet to make their great contribution to humanism. Easy means of producing and distributing consumers' goods, or effective methods of controlling and eradicating diseases, or even unprecedented dissemination of knowledge have not helped the individnal and smaller nnits to shed their narrow prejudices and parochial interests to any considerable extent so that the instinct of self-preservation and continuation may become strong enough to include the preservation and continuation of the whole race.

A humanistic outlook first of all demands that every human being (to whatever race or group he might belong or whichever part of the globe he might declare as his home) alive at present or is yet to be born, has a right to preserve his life, express his energy, and experience the fruits of his actions in so far as his own efforts in this direction do not stand in the way of other individuals or groups seeking the same goal. This has been accepted in principle by all persons who have had some awakening through the influence of religion, law, morality, or political insight. But real humanism, which affords genuine opportunity for every member of the race for the enjoyment of the privileges mentioned just above, is still an ideal far away from the practice of mankind at large. Humanism believes in human intelligence which, when carefully and properly trained, can be relied upon as the instrument for bringing about the necessary reform which will ensure co-operative justice, concerted efforts for the elimination of evil and, above all, tenderness and harmonious adjustment in behavioural relations. It may appear to a superficial observer that there is nothing new in the claims of humanism as outlined above. Has not the juridical and moral sense of man recognized this long ago? Is it not a repetition of what all the great religions have taught from immemorial past? The answer to these questions is certainly not a negation. No sensible man would quarrel with the principles of love, brotherhood, and universal justice embedded in law and religion, promotcd by any community at any period of history. Nevertheless any discerning person cannot fail to recognize the limited practical application of the great principles drawn by communities who lived in social and geographical isolation. Abstract mathematical principles are tested by the common man on the touchstone of daily negotiations. Similarly grand principles of religion and law are tested in the crucible of action and experience.

Therefore it follows that changes in human environment demand necessarily new formulation of old principles to meet fresh emergencies.

I shall illustrate by two examples the inadequacy of old concepts to catch up with new situations. Patriotism is undoubtedly a virtue on the part of human communities that lived in comparative isolation developing particular patterns of institutions for self-preservation; for it is this spirit of patriotism in the shape of an exclusive love for whatever belongs to a particular group, vigilantly guarded from the encroachments of a hostile neighbour, that would ensure their own welfare. But today for the most part the knowledge and experience of different peoples have become the common property of all through the instruments of rapid communication. There is neither need nor profit in assuming a monopolistic attitude in politics, economics, and religion as that would be impossible and ruinous. It would appear that political and religious ideologies have not adjusted fully to this change of circumstances. What is stated about patriotism may be said about the magnified form of clannishness extolled as nationalism. Today these concepts are being rendered a matter of history by the removal of real and symbolic barriers as a result of the rise of new knowledge and experience. Reacting to labels in the same way as before, when the content has been changed, is not a sign of intelligence or wisdom. Inter-familial, inter-communal, inter-social, inter-racial and inter-national relations now deserve to be established on a global basis. We have, therefore, to put new content into old forms. Further we are not justified in keeping old labels to new objects and events when there is the possibility of misunderstanding one thing for another. A lot of confusion and controversy and unhelpful behaviour can be avoided if we are determined to understand the substance and be slow in reacting to external forms. But the large majority of human beings, who have no source of knowledge at their command except imitation and suggestion, cannot be expected to give up signal reactions especially when they are kept in excitement by demagogues who cannot interpret the truth behind the mask of words and symbols.

Religion has become notorious for its pseudo-universalism. Great religious teachers who stood far above ordinary human beings by virtue of their extraordinary qualities have declared for the benefit of the rest of mankind their unique insights and experiences so that the problems of humanity may be solved practically through individual efforts. The key to the understanding of the great religions may be found in conceptions like the fatherhood of God and brotherhood of man, One Self dwelling in all creatures, avoiding pain to oneself by ceasing to cause pain to others, and equality of privileges for all who follow the one God. These great deliverances are plain enough for the understanding of the commonalty so much so no special pleading is required to impress about their importance. But they have been surrounded with hundreds of formulations which have almost covered their true significance. Prophets and seers who taught universal brotherhood and Selfhood became the symbols of religious sects and factions holding out different brands of universal religions. Sectarian and provincial prejudices are raised by them to the status of religious dogmas, and magnanimous aiding of suffering people is at core designed for organizational solidarity and propaganda. If a particular church could get a few adherents in various cities and countries willing to receive the views and opinions handed out by its enthusiastic evangelists the way is clear for that church to declare itself to be a universal one. Some of these "world organizations" of religion tacitly claim for themselves a special status as the most befitting saviours of humanity. The home town, the home district, or the home State of a prophet or saint or godman, or some particular race that produced the founder of a church and its early teachers are then presented as special objects of deference to the rest of mankind. This attitude of one for all and all for one has often

led 'true followers' to pull down one universal religion to find a high place for another universal religion. Again striving for precedence and preference based on caprice is at times made a dogma of religion. It is recorded that those who joined the early Buddhistic Order from the Sakya clan were immediately admitted to monkhood, while similar candidates from other clans had to wait for a period in probation. The superiority of the white races over the rest is sometimes claimed as the effect of Christianity which they embraced and spread. This better-than-thou attitude on the part of religious groups and individuals have negated often the central spirit of religion.

Just as a trading corporation having local agencies in the cities of different continents cannot claim for itself the status of a world ideal so too a religious body having churches in some States or continents cannot claim for it the status of a universal religion. Universalism cannot breed in-groups and out-groups whether in religion or politics. Small minds form 'we-groups' and 'other-groups' and evaluate everything on that basis. For the broad-minded the world is a family (*ayam nijaḥ paro ve'ti gaṇanā laghucetasām, Udāracaritānām tu vasudhaiva kuṭumbakam*). Though it is not possible always to produce documentary proof it is not uncommon that even religious churches and communities deviate from some of the highest standards of their profession for securing wealth and influence in the naive belief that mankind is ultimately benefited thereby, or because of sheer self-interest as these would raise the following for a creed. It is ridiculous to find religious groups struggling against each other for asserting the superiority of the dogmas of one over the other or proving its own potential power to bring benefits to humanity. Each religion and sect develops a type of patriotism for its own tenets and traditions which on analysis will be at times found to be narrow social or political group-interests masqueraded as life-giving religion. Those who have great stakes in ecclesiastical expansionism always encourage the use of instruments of public communication in keeping the majority of people thinking like children.

The above circumstances have paved the way for rationalistic humanism and secularism in order to unmask the pretensions of certain types of religion. G. J. Holyoake (1817 to 1906) popularized 'secularism' as a system of social ethics based upon a doctrine that ethical standard and conduct should be determined exclusively with reference to the present life and social well-being. The idea of the 'secular' was evolved in the West as a result of the predominance of ecclesiastical power in determining social and political problems of the State. In English History, we find Gladstone approving secularism as a fence against the inroads of church interference in State affairs. The State cannot accept mutually contending creeds and rituals of religion as elements helpful in the execution of its economic, moral and political plans. With the advancement of scientific thought it is recognized more and more that the well-being of a society is brought about by adoption of visible methods based on national thinking. Today hardly any educated man believes that incantations and rituals can take the place of scientific inventions and intelligent social co-operation for securing the welfare of the State. This, however, does not mean that a State which determines its ethical standards and conducts with reference only to tangible facts is necessarily against individuals who have faith in magic, rituals, rewards in other worlds, and post-mortem immortality. The State may even do everything in its power to preserve the folkways and the religious traditions of its constituents. Secularization of possessions or control of benefices means only a transfer from an exclusively ecclesiastical control to civil or lay use. Under cover of religion, vested interests have always tried to bring about discord among groups and inequality of social opportunities. In a democratic republic (short of a steam-roller-uniformity and unity brought about by the enforcement of any one religion through State interference) the way to

eliminate strife between religions, sects, philosophic and social customs coming down for many centuries can be found only in a secularism which rationalizes human relations, leaving religious faith as an individual concern like artistic appreciation, medical care and life-insurance. All Societies, Hospitals, and Insurance organizations are there to meet the needs of the society, but none is under compulsion to patronize these though most people will make use of them.

All that is noble, broad, and universal in religion is certainly acceptable to humanism. But there is a load of weight in religion hanging over from the past which would appear to take away with the left hand what it gives by the right. One who is almost ready to become a martyr for his creed may be found to be sadly lacking even in humanity in his dealings with those who hold views different from his own or belong to an out-group. With all their sympathy and universal love the followers of some particular religious communities may be at once found to be lacking even in warm and welcoming politeness the moment they confront the member of another sect. Some of these are betterment workers and yet lack the sense of modesty about their own opinions. They take almost paternal interests in prospective proselytes, but the very same persons after conversion can hardly expect even common good-will from them at times if they happen to differ in opinion as members of the group which they joined. Very often the religious enthusiast frames definitions to exclude himself; and in a world of imperfect people he pretends that he alone has escaped false valuations. In order to correct these erroneous tendencies in religion, it is highly necessary to promote thinking habits among people who react to the verbal world of religion without trying to examine and interpret correctly the substance indicated by the symbols with which it is built up. An event or an object will not be what it is by merely describing it as such. As in the case of economic and political evaluation, in religion also we therefore cannot afford to let our beliefs as to what ought to be interfere with our analysis of what actually is.

SOME CONSIDERATIONS FOR THE SANSKRIT COMMISSION

By Prof. Batuknath Bhattacharya

The Role of Sanskrit in Modern India

Although the trend of ultra-modernism is perhaps to consider the cultural heritage of the past as mostly of the nature of a drag and a burden in the modern set-up, Sanskritists have a significant part to play in Indian national life. Their contribution is threefold. History testifies that the most effective instrument of national unity and cohesion in India through the ages has been the ideology and the life-scheme fostered by Sanskrit culture. Bound up with history and topography and monuments of the past, and hence working with a natural force which has defied time, this instrument if properly utilized, will still serve its purpose and unite the varied races who inhabit this subcontinent more than any modern substitute like the spread of a single provincial language. It would indeed be a mistake and wasteful procedure if this instrument, which time has tested and proved potent, should be pushed aside in favour of any present-day experiment. Secondly, as regards values of life and moral temper and social outlook, Sanskritic culture is still an unexhausted source of inspiration. Western Science is, no doubt, determining the technique of life the world over, but as a discipline of humanity and in

promoting the right ethical temper, India need be under no debt to any outside system of thought. There is, besides, the yet imperfectly assimilated immense literary and linguistic treasure which Sanskrit holds for the enrichment of the provincial languages with their literature. It may be pointed out in this connection that Indian Culture is mainly and basically the achievement of the congeries of races who profess one or other of the religions of Indian origin and these sharing more or less a common ethos and philosophy of life have the greatest stake in the independence and integrity of the Republic and in its well-being and progress. The emphasis that is nowadays laid on the composite character of Indian Culture may be an immediate political necessity but cannot be sustained by a realistic approach and right perspective. For Indian Culture is radically and pre-eminently Aryan Culture and any political expediency which underrates or brushes aside this fact is the result of hazy thought and may entail a misdirection and dissipation of national energy.

The masses in every polity are either unthinking or indifferent and have been ready to take their lead from dynamic personalities with originality and initiative. The machinery of education and the technique of life which their betters devise and prescribe under the stress of the times and circumstances mould their attitude to all issues of immediate and vital concern.

यद् यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । *
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ।

Secular State and Scientific Technique

Neither Western democracy nor Sovietism has disproved this all-time truth. Among adminstrators and leaders of thought in present-day India, genuine enthusiasm for indigenous culture grounded in living first-hand contact with the best literary works is rare; in few cases is it the outcome of faith in its potentialities. The mass-mind is fast receiving the impress of the secularism of the elite and the State. Of the 17 per cent or so counted as literate, only a fringe is touched by knowledge of Sanskrit but there is a deep undercurrent of reverence for the sacred books in the lettered and unlettered alike, which comes to the surface at religious gatherings, fairs, festivals or at discourses on the tenets of faith and the Purāṇic legends on which the folk-mind has been nurtured and which make a sure popular appeal. The problem of sustaining this age-old bent has difficulties some of which are the creation of the present policy and social legislation of the State. Sanskritic Culture rested on a socio-economic organization and a routine of life which are both being revolutionized by these factors. To take one instance, the *Smṛti Nibandhas* have been made to be like *Prācīna Smṛiti* (Archaic Institutes of Law) by the recent Hindu code in its provisions as to marriage, inheritance, divorce and adoption. The study of the books on these topics will henceforth lack the living interest and sense of realism which they evoked when they regulated the transactions of actual life. It has been remarked that in the West the terms and concepts of philosophy—at one time current coins—now have been thrust aside by the slogans and catch-words of the socio-economic philosophy of the day which exclusively sway people's thoughts. The same process is observed in this country also. The importance of living and the primacy of self-fulfilment now and here are being inculcated with a modern zeal beside which the distinctive otherwordly Indian outlook and the older methods of self-realization are fading into shadowy reminiscences of a dead past. The promotion of a Culture the roots of which are thus being pulled up from the soil of everyday practice and pervasive view of life will, therefore, be the task of the revival of Sanskrit studies. This work will have to be related at every step and in every detail to this growing and contagious mentality under a modern State which the Indian Republic claims and aspires to be.

* Whatever a great man does, the same is done by others as well. He sets up a standard, and it is followed by the world.

People's Library of Sanskrit Works

Sanskrit is often equated with Latin and Greek in European University curricula. But this comparison is hardly justified in fact. The hold of Sanskrit on the mass-mind is certainly larger than that of the European classics. Religion, as observed by a succession of the most influential intellects of India apart from foreign testimony, is still a living force in this country which has not been as fully secularized and science-moulded as the West.

The publication of a series like Loeb's classics—cheap and authoritative—is feasible but so as not to discourage individual enterprise. If any edition of this kind has been successfully produced in any of the provincial languages, its translation into the other languages rather than a new rival undertaking should be taken in hand with due compensation to the author, but this should be preceded by a complete survey of the work already done in these lines.

Methods of Mass-education

A literature—belletristic and philosophical—however strong in its appeal, will be seriously handicapped when it is divorced from the main current of national life. In all adjustments of details, therefore, the strengthening and stimulation of the popular interest in the ancient literature is the main problem. To this end some compulsory measure of mass-instruction in Sanskrit seems to be inescapable if India is not to drift farther and farther away from the ideological moorings from which she has derived her ethnic characteristic and genius. The learning of Sanskrit can be largely pushed forward if in some form or other it could be made obligatory for all secondary school or University students without exception to produce a certificate of proficiency, say, in a four years' course of study in the subject at some stage or other of their academic career. Under successive revisions of the secondary education curriculum ending with the latest, the eleven year course, the place of Sanskrit has been progressively narrowed, and with the opening of the technical courses in multi-purpose schools the limited scope it still enjoys will be further restricted. Guardians who have an eye to ultimate technical equipment of their wards will naturally consider Sanskrit instruction at any stage as an irrelevance. And this attitude will be sharpened if Hindi is made a major compulsory language-study and Sanskrit only optional. If the relative position of the two languages in the curriculum still in force be maintained, this process of crippling of Sanskrit would at any rate be checked. Excessive literary or linguistic bias is sure to result if school-pupils are made to pursue the study of four languages throughout. And if the quadruple language-acquirement is made concurrent it would be more than what the routine can accommodate or the capacity of the learners stand. Sanskrit and Hindi share a common utility, that is, as an all India unifying factor. And therefore instead of being concurrent studies one of them may be made sequent to the other as under the current rules. Thus in non-Hindi speaking areas Hindi in the earlier classes, serving at the same time to familiarize Devanagari script, may be followed by Sanskrit in the four higher classes under the higher secondary curriculum. In the two uppermost classes with which the new secondary course concludes, advanced study of Sanskrit may be pursued by pupils who opt for it.

Fresh Selections with Less Grammar

The wealth and variety of Sanskrit works in what is called the literature of power, that is emotive and imaginative writings, are admitted on all hands. And yet there has been a certain dull uniformity in text-book selections betraying a limited view and a lack of initiative in tapping fresh sources and breaking new ground. There is much scope for selection from the literature of hymns and *stotras* and didactic poems—the distinctive feature of which in Sanskrit is the adjustment to the readers' competency. If the mode of approach were changed and attempt made to present to youthful minds the classic pieces—the beauty of which time has not withered nor

custom made stale—a reawakening of interest even in these days may not be impossible. A genuine desire to unfold the amplitude and variety of India's cultural heritage including Sanskrit works of Jain and Buddhist inspiration rather than to give thoroughness in the niceties of grammar would mark a departure from the tradition hitherto followed. A simplification of Sanskrit grammar, as advocated by some modern enthusiasts of popular Sanskrit, does not seem to be the real need so much as the selection of pieces from old masters which exhibit the desired qualities of lucidity and simplicity and prescribing them in impressive quantities. If the emphasis is shifted from language to literature, from grammatical minutiae to the larger appeal of thought and sentiment and noble ideas and the steeping of the mind in the beauty and the music of perhaps the most sonorous speech in the world, it would indeed be an experiment worth the trial.

Śiksā and Ceremonial Uses

The preservation of *Śikṣā* or Vedic recitation, which at one time had served as a unique means of transmission and perpetuation of the enormous mass of the Vedas, is now threatened with the possibility of total disappearance. It is a problem akin to the prevention for anthropological importance of meagre specimens of primitive types from extinction in the face of advancing modernity. The *Sāma* chant and the recital of the great *Sūktas* in which the credal basis of the Hindu religion is laid, may well be lost echoes before long in a too fast Westernising India. The ceremonial use of excerpts from the sacred literature at State functions is not enough to stem this process. It may be no more efficacious to this end than the *Śuṣkeṣti* or the bare empty ritual wherewith the form or procedure (*itikartavyatā*) of a sacrifice was learnt by novices. Study of the accent and intonation of Vedic recitation is a matter of varied interest and importance and merit the State's immediate concern and support. For once the tradition created and maintained over thousands of years with religious devotion and infinite care is lost, it cannot be revived and the tracing of the origins of phonetics and prosody and harmonics would suffer irreparably. It need hardly be noted that with instrumental accompaniment, these chants and recitals may be the means of aesthetic evocations of great sublimity.

Prime Need of Correct Reading

Apart from this tradition of Vedic chanting there is the question of correct pronunciation of Sanskrit. Reading, as a familiar verse has it, has always been accounted of greater value in Sanskrit than understanding. And yet the fixing of a norm of correct pronunciation is full of perplexities. There are the peculiarities and lapses in articulation in different parts. There are the differences of the consonantal system as in the Dravidian languages, and the imperfect, because too easy, vocal efforts in the Bengali mode, which point to the need of greater uniformity and of standardization. Such work of phonetic assimilation would of course be much facilitated by increasing cultural contacts and exchanges and associations. There is, therefore, the need of collecting phonographic records of the typical local modes of delivery such as has been attempted by Western enterprise. All-India demonstrations of the various modes of Sanskrit reading as also debating and speaking may be made a feature of Oriental Conferences.

Declining numbers and Co-ordinated Teaching

There has undoubtedly been a decline in the number of students taking up Sanskrit in schools, *tols*, and colleges or post-graduate classes. The successive revisions of school courses making Sanskrit optional and alternative to the mother tongue—a provision made in the first instance for female candidates and later extended to others—had not a little to do with it. The scope of Sanskrit has also been narrowed in other ways. In works of Bengali grammar as now prescribed much space is taken up by matter which very properly pertains to Sanskrit grammar. It is extremely doubtful

whether this encroachment on the province of Sanskrit has led to heightened proficiency in the mother tongue itself. A proper delimitation of the subject matter of the two would avoid reduplication of work, waste of time and energy, and ensure efficiency in teaching. It would help also to find more room for the study of Sanskrit among the general body of students. Amidst the multiplication of subjects—scientific and technical—economy in volume and the co-ordination of the course is of prime necessity. But unfortunately in an undeveloped country of limited resources as ours, no consideration is more generally ignored than that of economy. The gifts of Sanskrit in special request in these days of multiple interests, diffuse utterances, and contracting time may well be brevity, precision, and cogent reasoning. India has been through the ages famous for gnomic verse, aphoristic treatises, compact closely reasoned disquisitions —qualities which should be more valued in these days. Competitive private authorship of text-books has bred certain evils which in spite of efforts to undo them are still in evidence, e.g. padding and needless swelling of volume, slipshod writing with solecisms. These may well be corrected by greater assimilation of the virtues that Sanskritic studies have always aimed at.

A Sanskrit University in Modern Conditions

The idea of a Sanskrit University should be carefully examined in all its bearings and implications. The institutions of Sanskrit teaching in their hey-day turned out an intellectual type, paucity of the specimens of which is more and more keenly felt and most perhaps by those who pursue Sanskritic studies on Western lines. Powers of memory which could do without books of ready reference, depth and penetration of insight, sure grasp of principles, logical acumen, dialectical subtlety, mastery of grammatical precision are qualities for which modern scholars also turn to the few remnants of the old traditional type for a complete understanding of texts, abstruse or other. Hard living and high thinking was the motto of student days, and the qualities which Pandits developed were given by an academic career detached from life's distractions, an almost religious zeal and devotion to the chosen branch of learning, a routine of life simple, austere and self-controlled. The creation of such a *Gurukula* or *Ṛṣikula* in these days is beset with difficulties. The fault generally found with such an intellectual upbringing is a certain narrowness of outlook and a too rigid faith in the infallibility of the particular school to which one attaches oneself. This is a contrast to the flexibility of intelligence, large perspective and a sense of the relativity of all values which are fostered by modern education. In order that the alumni of a Sanskrit University may not prove misfits in these conditions and realities of present day existence, they may be instructed in the elements and conclusions of science and geography and world history, but how far such an admixture will preserve their distinctive stamp is a question. It is common knowledge that such admixture, although tried for nearly two decades by organizations like the Board of Sanskrit Examination, has not yielded the practical benefits desired or found much favour in *Tols* or *Catuṣpāṭhis*.

Two Centuries of Decline in Original Sanskrit Works

It is a well known but regrettable feature of the record of Sanskrit learning during the last two centuries that it did not call forth original works in Sanskrit comparable in grasp and depth to those of the preceding centuries even under Moslem rule. The stream of creative scholarship on traditional lines seems by degrees to have shrunk and dried up for lack of popular appreciation and State encouragement. The intellectual efforts of Sanskrit scholars chiefly sought and found their recognition in the eyes of the West. And they seem to have been concentrated on the presentation in garbs most attractive to the West of the treasures drawn from the age-old storehouse for the enlightenment of the circles to which they were addressed. As a result, while the historical method of research was mastered

by a succession of indigenous scholars and in them bore some remarkable fruits, there was little accession to the wealth of learned works which in an unbroken stream had flowed down to the middle of the eighteenth century. And whatever books of such type emanated from traditional Pandits even of all-India repute have passed out of ken as lucubrations of minds preoccupied with abstractions that did not reckon with the realities of the world around them.

Supplementary Sanskritic Studies

Sanskritic studies in particular subjects may be prescribed as adjuncts or supplements to collegiate studies. Thus Western logic and philosophy would gain considerably by the addition of some branches of Sanskrit philosophy. Similarly aesthetics would be enriched by the addition of suitable treatises in Sanskrit or adapted from the many works on rhetoric and poetics. Sanskrit works on music and dancing, dramaturgy, sculpture, painting, and architecture have for some time past been receiving attention from modern practitioners of the arts. An intensive study of Sanskrit writings on the *Śilpas* and *Kalās* and thorough researches in Āyurvedic principles and pharmacopoeia as also a study of the *Artha* and *Nīti-Śāstra* for a complete understanding of the principles of Government are only a natural and legitimate expectation in India today. It should indeed be an unpardonable defect in the attainments of University alumni to be innocent of their country's contribution in the subjects in which they have specialized and to be incapable of talking with sense and information on them in foreign lands. This can be redeemed only by deeper interest and widening acquaintance with the cultural heritage which lies enshrined in what for its power and perfection has been named the speech of the celestials.

A Map of Sanskritic Research Work

Research Professorships have been instituted of late at some centres of advanced Sanskrit teachings but with results which it is perhaps too early to ascertain. It would not be unfair, however, to remark that the achievements in this line to the credit of Indian scholars before the institution of such chairs were due to individual urge and aptitude. Access to competent guides and directors of research will always be limited by circumstances. But there is the very great need of a *catalogue raisonne* of what has been done in different lines and provinces by Orientalists of the world. Such a map would have an extensive utility and be a source of information to all interested, besides being an instrument of international cultural communion.

Some Practical Suggestions

(1) The direct method of teaching and instruction through its own medium in simple language may be adopted in regard to Sanskrit also. There is no reason why it should be any less feasible or effective than in the teaching of English in this country.

(2) Memory-feats like sonorous reading of certain texts, e.g. the great *Sūktas* (*Puruṣa, Rudra, Nāsadīya*), the *Gītā*, the major Upaniṣads of suitable length, selected portions of the *Mahābhārata*, the *Meghadūta*, the *Gītagovinda* etc.

(3) Discourses on or expositions of the *Bhāgavata*, the *Rāmāyaṇa* etc. in provincial languages—of the *Vyākhyāna* and *Kathakathā* type. Those who show special skill as *Pāṭhakas, Kathakas* or *Vyākhyātas* should have State recognition and assistance like other men of letters and they may be engaged on suitable occasions and in selected areas. They may be also helped to start and run schools in their special lines.

(4) Cheap editions promoted by State subsidy (like Soviet publications) of classical works with translations in provincial languages. Works on these lines which have won repute and popularity may be reprinted under arrangements with copyright-holders.

(5) Radio agencies may be required to feature regularly, and more largely than at present, readings by really competent men from selected works, the first consideration being correct Sanskrit articulation.

(6) The compilation, with periodical supplements, of an account of outstanding research work by scholars of different countries in Sanskritic subjects arranged under appropriate heads. This would give a bird's-eye view of the cultural interest and activities of foreign countries in regard to Sanskrit, and promote international understanding and intimacy.

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*ASHOK'S CONTRIBUTION IN HISTORY

By Sri Paresh Nath Mukherjee

Before we discuss what was the amount, the nature, and importance of Ashok's contribution in History, it is proper that we first ask ourselves the question as to what is the real meaning of History. The word 'history' is derived from the Greek word 'historia' which meant 'investigation'. But, the investigation of what? It is the investigation of man,—his entire life in all its aspects, with a view how to improve his lot. "Only man is the object of the historical science,"[1] says one of the greatest authorities, Prof. Bernheim. And with great insight Prof. G. J. Renier commenting on it writes, "The deeper our human understanding, the better our history".[2] Possibly, the 'deepest human understanding' ever shown in history was that of Ashok. It is this that makes his contribution in history so very real and so unique.

The judgement of Francis Bacon: "Histories make men wise"[3] is applicable in the case of not very many rulers in world history. But the ruler about whom it can be most completely applied is Ashok. He is the one ruler in History who has shown in his rule the real historical sense. His rule has been the wisest and the best, a model for all times and all ages, so that he is far above the ordinary run of kings and emperors. He was one of the rare visionaries in world-history who make their appearance at critical moments in order to guide the destinies of peoples. In the fourth century B.C., India after realizing her political unity was prepared for her great task, her mission in history. She was to lead the nations in a unique manner according to her own traditions and genius. But without dynamic leadership she could never accomplish this great task—her world-mission. This leadership was provided by Ashok. He spread throughout the world the mission of the Indian culture, the greatest thing she could contribute—her religion of peace and human fellow-feeling. The tree planted by the Buddha was now to become most fruitful. The task of the Buddha was now completed by Ashok. This was his greatest service to mankind. It is, therefore, very properly remarked by Professor H. G. Wells that, "Amidst the tens and thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Ashok shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne".[4] Thus this great emperor,

*Text of a speech delivered before the Tagore Culture Society, Dehradun.

1. "Nur der Mensch ist Object der Geschichtswissenschaft", quoted in G. J. Renier's *History, Its Purpose and Method* (P. 32).

2 G. J. Renier—op. cit. (P. 32).

3. Francis Bacon, *The Essayes or Counsels Civill And Morall* (252).

4. H. G. Wells, *The Outline of History,* P. 269.

who was definitely superior to Constantine or Marcus Aurelius, was an institution by himself.

He ruled like a father over his subjects, for he held: "All men are my children".[5] "Peace is the best policy"[6] was his motto. "The fatherless and orphans were provided for and women were especially protected."[7] He expresses his desire in one of his inscriptions: "All men are my children. As on behalf of my own children I desire that they may be provided with complete welfare and happiness both in this world and in the next, the same I desire also for all men".[8] Here the idea of paternal rule is very clearly made patent. Also, here one may read in between the lines of the above inscription, the conception of a 'Welfare State.' It may be pointed out here that this concept was also supported by Kautilya, when he laid down: "In the happiness of his subjects lies his (king's) happiness, in their welfare his welfare, whatever pleases himself he shall not consider as good, but whatever pleases his subjects he shall consider as good".[9] This ideal was most truly accepted and followed by Ashok. The motto of Frederick II that the 'King is the first servant of the State' was practised in ancient India by Ashok. He writes in his inscription: "So, by me has been arranged at all hours when I am eating, or in the ladies' chamber, or in the inner apartments, or even in the ranches, or in the place of religious instruction, or in the parks, everywhere 'Prativedakas' are posted with instructions to report on the affairs of my people. In all places do I dispose of the affairs of the people..... My highest duty is, indeed, the promotion of the good of all".[10] Thus, there can hardly be any doubt that Ashok was the monarch who in those ancient days regarded himself as 'the first servant of the State.' Duty and a sincere desire to do good to the subjects overruled all other considerations.

The next great contribution of Ashok in history is his work for 'peace'. He had a positive attitude towards 'peace'. He realized that "Peace is not merely a negative ideal, it is the condition of all positive aims".[11] In his inscriptions one finds an earnest zeal to promote peace, both within the country and outside. He was the greatest internationalist and peace-maker in world history. If ever any monarch realized and appreciated the teachings of the Buddha (and the Christ) and tried to exemplify them in everyday administration, it was Ashok. It does not mean that he weakened the State, for that he surely never did. He utilized his 'power' and 'force' to prevent tyranny, to secure social justice and to promote international peace. In history the best results have been achieved when 'force' has been combined with 'justice'. A famous French writer told this truth nicely when he remarked: "Justice without Force, and Force without Justice—(lead on to) frightful disaster".[12] Ashok writes in his inscription: "It might occur to the unconquered borderers (to ask): 'What does the king desire with regard to us?' This alone is my desire with regard to the borderers (that) they may understand that the king desires this (that) they should be free from fear of me, but should trust in me; (that) they would receive

5. Ashok's Inscription (JAUGADA) : 'Savé munisā mé pajā.'

6. Asok's Inscription (GIRNAR) : 'Samavāyo éva sādhu'.

7. *Every Day Life In Ancient India* by P. Sen Gupta (P. 65).

8. Ashok's Inscription (JAUGADA) : "Savé-munisā me pajā. Atha pajāy (e) ichhāmi kiṁti me saveṇā hita-su(kh)ena yu(je)yu. (A)tha pajāye ichhāmi kiṁ(ti) m(e) savena hita-sukh(e)na yujeyū ti hidalogika-pālaloki(k)e(na) hevaṁmeva me ichha savamunisesu".

9. Arthasāstra of Kautilya (Shamasastry edition Page. 38).

10. Ashok's Inscription (GIRNAR) : "Ta mayā evaṁ kataṁ s(a)ve kāle bhumj(a)mānasa me orodhanamhi gabhāgāramhi vachamhi va vinītamhi cha uyānesu cha savatra pativedakā sṭitā athe me (ja)nasa paṭivedetha iti sarvatra cha janasa athe karomi. .....katavya-mate hi me sa(rva)-loka-hitaṁ."

11. G. Lowes Dickinson, *After the War.*

12. Joseph Joubert in Paris Soir (AUG. 21, 1935) "La justice sans force, et la force sans justice : malheurs affreux."

from me only happiness and not sorrow".[13] Such a message of good-will, and security to the people on the other side of the border is not to be expected in modern history. In his Rock Edict-XII at Girnar he says: "His Sacred and Gracious Majesty the King is honouring all sects, both ascetics, and householders".[14] Though a devout Buddhist by conviction, he tolerated all sects for the very essence of Buddhism was tolerance. He patronized Buddhism without persecuting other religions and sects. In foreign relations as well there was this desire to promote international peace and co-operation. In his Edict-IV at Girnar he says: "But today, in consequence of the practice of morality by His Sacred and Gracious Majesty the King, the sound of the war drum has become the call (not to arms but) to Dharma".[15] Today, after the League of Nations and the U.N.O. have done so much to establish 'peace' in the world, it cannot be claimed that 'the war drum has become the call to Dharma'. In his Shahbazgarhi Edict-VII, he says: "His Sacred and Gracious Majesty desires that in all places should reside people of diverse sects".[16] How completely cosmopolitan and peaceful is this sentiment, and how far different from the modern theories of 'racial superiority', or 'chosen people', or the 'superior nation' theory!!! In his Kalsi Edict-X he says: "And what little he exerts himself, that is all for the hereafter, and in order that all may be free from bondage".[17] It is indeed an irony of fate that today the kings or powers that be exert so that more and more people can be put in bondage, and not one can claim he worked so that people can be made free from 'bondage'. In his Edict-XII at Girnar he says: "For whosoever honours his own sect and condemns the sects of others wholly from devotion to his own sect, i.e. the thought, 'How I may glorify my own sect'—one acting thus injures more gravely his own sect on the contrary".[18] Such wisdom is hard to come across today. In our days the evils of sectarianism, provincialism, racialism, caste-ism,—in short, parochialism is rampant. How different and how far superior was the atmosphere in the days of Ashok!!! The Buddhist monks, the messengers of 'peace', were sent by him to the various parts of Asia, Africa, and Europe—into the States of friendly Powers, to spread the message of 'peace'.

Closely connected with his endeavours to promote peace, were his efforts to spread religion and morality. He realized the great truth that without morality there can be no peace. "The only sure guarantee of peace is morality".[19] Ashok writes: "And what is Dharma-vijaya, moral conquest, is considered by His Sacred Majesty the principal conquest".[20] In this very inscription, he recommends 'Dharma' to the sovereigns, Antiochus, Ptolemy, Antigonos, Magas, and Alexander. To enable simple people to understand what is 'Dharma', he takes great pains to describe 'Dharma' in the simplest language in Pillar Edict-II: "But what does Dharma include?

13. Ashok's inscription (JAUGADA): "Siyā aṁtānaṁ (a)vijitānaṁ kiṁ-chhāṁde su lājā apheṣūti etākā (vā) me ichha (a)ṁtesu pāpuneyu lājā hevaṁ ichha(a)ti anu(v)i(g)ina hve(yū) mamiyāye (a)svaseyu cha me sukhaṁ(m)ev(a) cha lahey(ū) mamate (n)o kha(ṁ)."

14. Ashok's Inscription (GIRNAR. Rock Edict-XII.): "Devānaṁpiye Piyad(a)si rājā savapāsaṁḍāni cha(pa)vajitāni cha gharastāni cha pūjayati."

15. Ashok's Inscription (GIRNAR) Edict-IV: "Ta aja Devānaṁpriyasa Priyadasino rāño dhaṁma-charaṇena (bhe)rīghoso aho dhaṁmaghoso."

16. Ashok's Inscription (SHAHBAZGARHI) Edict-VII: "Devanṁpriyo Priyaśi raja savatra ichhati sarva(p)raṣaṁda vaseyu."

17. Ashok's Inscription (KALSI) Edict-X: "Ch(ā) kichhi lakamati Devanaṁpiye Piyadasi lajā ta(sa)va pālaṁtikyāye vā kiti sakale apap(a)lāṣave siyāti ti."

18. Ashok's Inscription (GIRNAR) Edict-XII: "Yo hi kochi ātpa-pāsaṁḍaṁ pūjayati para-pāsaṁḍaṁ v(a)garahati savaṁ ātpa-pāsaṁḍa-bhatiyā kimti ātpa-pāsaṁḍaṁ dīpayema iti so cha puna tatha karāto ātpa-pāsaṁḍa(ṁ) bādhataraṁ upahanāti."

19. Goldwin Smith, *Easay On Pitt.*

20. Ashok's Inscription (SHAHBAZGARHI) Edict-XIII: "Cha mukhamut(a) vijaye Devanaṁpriya(sa) yo dharma-vijayo."

(It includes) freedom from self-indulgence, abundance of good deeds, kindness, liberality, truthfulness, and purity''.[21] In the Pillar Inscriptions we read very elaborate regulations prohibiting animal slaughter, such as cannot be found in the history of any other period, or country. The sanctity of life, both animal and human, was fully appreciated. It is very interesting to note that in history human beings have not always received that amount of sympathy and consideration as Ashok accorded to the animals. In his Pillar Edict-VII he writes: "And these are the noble deeds of Dharma and adherence to Dharma whereby the following, viz. compassion, liberality, truthfulness, purity, gentleness, and goodness of the people will thus increase."[22] If these virtues can be inculcated in the masses then the highest object of all religions in the world will be undoubtedly realized. It is probably because of the great importance of Ashokan inscriptions in ameliorating the conditions of suffering humanity, in spreading 'Dharma' and promoting peace, that Mr. Aldous Huxley writes: "It would be difficult, alas, to find any edict of a Christian king to match Ashoka's."[23] Thus Dharma propagated by the Buddha, aud spread by Ashok, regarded Life as a whole, without making any discrimination between the high and the low, the rich and the poor. It was regarded as a unity, and an object of great sanctity. Today the strength of empires is based on gold, diplomacy (duplicity), and militarism. Ashok based his empire on Dharma, love and the universal brotherhood of mankind. And his empire was probably far stronger for that very reason. Truly the greatest of the Greek poets Æschylus wrote:—

"Gold is never a bulwark,
No defence to those who spurn
God's great altar of justice."[24]

From the time of Ashok we have moved more than two thousand years. But it is difficult to say if we have become wiser during this period. We have built up a grand and magnificent material civilization. But we have divorced peace. Material prosperity and scientific development have become the cause of our undoing. Hitler is defeated and gone, but peace is nowhere to be seen. There is no peace or security in Eastern Europe, in the Middle East, or in any part of the world. One feels like joining in despondency the chorus in the 'Libation Bearers':—

"Oh, where will this frenzy of evil end?"[25] 'This frenzy of evil' will end only when the modern world agrees to take lessons from the teachings of the Buddha and Ashok. Only when we train our mind and thought in the ideals of ancient India, particularly those of the Buddha and Ashok—then only 'this frenzy of evil' will end, and in no other way. In certain respects Ashok's contribution in history should be regarded as greater than that of the Buddha even. The Buddha was a philosopher and an idealist teacher. It is one thing to preach but a very different and far more difficult thing to apply the lofty morals of Buddhism in everyday administration in practice. Yet, Ashok accomplished this far more difficult thing. When Marcus Cato (234-149 B.C.) on the outbreak of the Third Punic War held 'Delenda est Carthago' ('Carthage must be destroyed'), Ashok, true to the ideals of the Buddha and the ancient wisdom of India, held fast to his principle 'Samavāyo eva sādhu' ('Peace is the best policy'). So, Ashok's achievement was greater than the achievements of idealistic

21. Ashok's Inscription Pillar Edict-II : "Kiyaṁ chu dhaṁme ti apāsinave bahu kayāne dayā dāne sache sochaye."

22. Ashok's Inscription. Pillar Edict-VII : "Esa hi dhaṁmāpadāne dhaṁmapaṭīpati cha yā iyaṁ dayā dāne sache sochave madave sādha(v)e cha lokasa hevaṁ vadhisatiti."

23. Aldous Huxley, *The Perennial Philosophy* (P. 228).

24. Edith Hamilton, *The Greek Way to Western Civilization* (P. 107).

25. AEschylus, 'The Libation Bearers' (Quoted in Edith Hamilton's *The Greek Way to Western Civilization* P. 141).

philosophers and saints on the one hand, and of the practical and merely worldly-wise rulers on the other hand. His contribution in history was not confined to, or exhausted in ancient India; it is a rich contribution in all history, for all peoples, and for all times.

PHILOSOPHY OF SĀṀKHYA IN UPANIṢADS

By Dr. Anima Sen Gupta

Although the principles of the Sāṁkhya in their details are not to be found in the Upaniṣads, the presence of Sāṁkhya ideas in germinal forms is an undisputed fact. The main theme of all the Upaniṣads is both idealistic and monistic. Each one of them seeks to establish the supremacy of one infinite Spirit: but there are passages here and there indicating the growth of ideas which were knitted into systematic form in the philosophy of Sāṁkhya. The Sāṁkhya philosophy advocates the existence of dual principles of Puruṣa and Prakṛti and this dualistic tendency is not totally absent in the Upaniṣads. The leading Upaniṣadic conceptions, however, are not in favour of establishing dualism as final and ultimate. So, though spirit and matter, Ātman and Prakṛti are admitted in many places, still the main tendency of the Upaniṣadic literature flows in the direction of monism or absolutism and not in the direction of rigid dualism or pluralism.

Dualistic Ideas in the Upaniṣads

In the *Bṛ. Upaniṣad* the following passage occurs: "Thus he did not at all feel delight. Therefore everybody when alone, does not feel delight. He was desirous of a mate. He became of the size of a man and wife embracing each other. He divided this very body into two. From that husband and wife came into existence. Therefore, this body is one half of himself, just as a split seed is of the whole: so said Yājñavalkya. Hence this void is completed by the wife. He united with her. From that men were born." This passage clearly indicates that for the creation of *prajā* (offspring) dual principles of opposite character are absolutely necessary. Perhaps, it will not be improper to maintain that this duality which makes its appearance in the *Bṛ. Upaniṣad* develops afterwards with full vigour and strength into the dualism of Puruṣa and Prakṛti. In the *Bṛ. Upaniṣad,* however, the Ātman is declared as originally one. The female entity springs forth from his own self and is not, therefore, absolutely independent of the Ātman. Hence, although here we get two principles, yet these two are the distinguishable parts of one whole—an opinion which is different from that of the *Sāṁkhya-Kārikā* in respect of its monistic outlook.

In the *Praśna Upaniṣad* too, we get an example of such dualism. Here it has been stated that Prajāpati first of all created two principles, *Rayi* and *Prāṇa,* and these two then became united and created many *prajā*. This dualism, however, is not ultimate. The Supreme Being is one and not two, although duality is openly admitted in a secondary sense.

The Transcendental Puruṣa

With regard to Puruṣa, however, the Upaniṣads hold a view somewhat similar to that of the Sāṁkhya. In the *Bṛhadāraṇyaka Upaniṣad,* Puruṣa is declared to be only a seer, not a doer, devoid of activity inasmuch as it is without association with anything. "After enjoying and wandering about in dream and seeing the results of good and evil, that entity remains in the state of deep sleep, and proceeds again in a reverse process

just to its former state, the dream. It is untouched by whatever it sees in that state, for this infinite entity is non-attached." (*Bṛ. Up*. 4-3-15).

In the *Muṇḍaka Upaniṣad,* Brahman is declared as invisible, incapable of being 'grasped', (*adreśyam, agrāhyam*) etc. This is equivalent to saying that Brahman is something that cannot be experienced by means of our sense organs. In other words, Brahman is beyond the reach of our empirical knowledge. The *Kaṭha Upaniṣad* also describes the Supreme Spirit as soundless, touchless, colourless, tasteless, and smell-less. This again is equivalent to saying that these sense organs which are the principal instruments of knowledge, in the empirical sphere, fail to give us any knowledge of the Supreme Spirit which is without sense qualities and is therefore transcendental.

Puruṣa in the Sāṁkhya is always interpreted as a transcendental principle endowed with super-sensuous characteristics.

Reality of the Supreme Transcendental Self

The Upaniṣads, however, again and again declare that the Self alone is real and that all things and beings merge in the Self which is the infinite source of the whole universe. "As the sea is one merging place of all sorts of water, as the skin is the one merging place of all kinds of touch, as the nostrils are the one merging place of all odours, as the tongue is the one merging place of all savours, as the eye is the one merging place of all colours, as the ear is the one merging place of all sounds, as the mind is the one merging place of all deliberations, as the intellect is the one merging place of all kinds of knowledge, as the hands are the one merging place of all actions, as the organ of generation is the one merging place of all excretions, as the feet are the one merging place of all kinds of walking, as the organ of speech is the one merging place of all Vedas." (*Bṛ. Up*. 2-4-11).

"This is true, as from a blazing fire, sparks being like unto fire fly forth a thousandfold, thus are various beings produced from the Imperishable and return therein... That which is brilliant, smaller than the small, that on which the worlds and their inhabitants are grounded, is this immortal, Brahman, . . . that is speech and *manas;* that is real, and immortal; that is to be achieved. Oh Friend, know that." (*Muṇḍ*. II-1-I & II-2-2).

The examples given above are illustrative of the fact that the universe is nothing but Brahman. Not only before and at the time of its creation and during its continuance, but also at the time of *pralaya* (dissolution) and after, the universe is nothing but the Absolute. This is no doubt the stand of the Advaita Vedānta which sees Brahman in everything and on that ground refuses to give any substantive status to the universe. Śaṁkara, for instance, says in his *bhāṣya* on *Muṇḍaka* 2-1-1 that Brahman alone is absolutely true and real and that all things and beings of this universe are appearances of the Absolute through limiting adjuncts; when these *Upādhis* will be removed all will be totally dissolved into Brahman.

The Objective World

Although these passages seem to refer to the fact that the central theory of the Upaniṣads is not pure dualism, still there are other passages too, which will show that the universe is not supposed to be as illusory and unreal as the unqualified monist intends to assume. Various things and beings of the world are 'produced from the Imperishable and return therein....' But does it mean that these things and beings are not true? The following Upaniṣadic passages, on the contrary, will indicate that the Upaniṣads seek to affirm the truth of the universe by tracing its origin to a real and changeless entity:—

"He desired : May I be many, may I procreate myself, He performed penance and having performed penance He projected all this whatever there is. Having brought it forth He entered into His creation and having entered He became *sat* and *tyat,* defined and undefined, the supported and the unsupported, conscious and unconscious, real

and unreal. He became all this whatsoever, and therefore, the sages declare that all this is true and real."

Brahman possesses only two forms, the material and the immaterial, the mortal and the immortal, the limited and unlimited, the manifest and the unmanifest. It is evident that the material world is also true and real as it has originated from Brahman or is a form of Brahman. All organisms are produced from food (matter): they subsist on it and are dissolved into it after the period of life. Nature is the first thing that strikes our mind and we consider matter as the basis and stuff of our environment. This matter is called *annam* in the Upaniṣad and the Upaniṣadic thinkers with their idealistic and monistic outlook advise us to reflect on matter as Brahman. This lends support to the Sāṁkhya conception of Prakṛti which, like *annam*, is regarded as the basis of the entire universe. But this Prakṛti or *annam* in the Upaniṣads is not an independent principle: it is a form of Brahman or it has sprung up from Brahman, which alone is the ultimate reality.

Therefore, the ultimate basis of the universe is not matter, as is stated in the classical Sāṁkhya which attempts at establishing non-dissoluble dualism.

The Concept of Self: Individual Soul and the Supreme and Transcendental Spirit

Again, the division of the Ātman into Parameśvara or Paramātman and Jīva in the Upaniṣads has also helped a dualistic and atheistic system like the classical Sāṁkhya to grow and flourish. In the *Chānd. Upaniṣad* we meet with the word *'Jīvātman,'* which later denotes the individual soul as contrasted with the Supreme. In the *Taittirīya Upaniṣad,* a similar idea is expressed in the line: "Brahman created the universe and then as soul entered into it." The *Br. Upaniṣad* also says that the Ātman alone exists and that it is the knowing subject in us. As such it sustains the whole universe. The Ātman is everything and beyond it, is nothing; and with the knowledge of the Ātman, all is known. All these emphasize the importance of the individual souls as active agents and at the same time minimize the importance of the conception of God as the prime mover and sustainer of the universe. Jīva alone knows the world: Jīva supports the world and Jīva experiences pleasures and pains of the world due to *Aviveka* (want of discrimination) and in acccordance with the law of *Karma.* Hence, it is no wonder that in course of time, in a dualistic system like the classical Sāṁkhya, God was totally abandoned. In the Upaniṣads, we also get the idea that the primitive matter, though a product from the Absolute, exists before the living beings, or Jīvātmans, enter into the sphere of existence. "From that very Ātman, Ākāśa was produced, from Ākāśa air; from air fire; from fire water; from water the earth; from earth herbs; from herbs food; and from food the living beings are produced." (*Taitt. Upaniṣad*: 2-1) Hence nature (constituted of matter) becomes entirely independent of Jīvātman, and by eliminating the idea of the Supreme Spirit as the highest controlling authority, the classical Sāṁkhya gets Prakṛti as an eternally independent principle, besides Puruṣa or soul: and these two then become the dual principles or the minimum metaphysical suppositions for the explanation of life and the universe. The Upaniṣads have already accepted matter as the basis of the universe. The classical Sāṁkhya system goes a step further and transfers creativity to such material principle which is conceived of as absolutely independent and uncaused. Of course, this transition from the monistic conception of the Upaniṣads to the dualistic hypothesis of the Sāṁkhya *Kārikā* is not a short and direct one. Upaniṣadic Sāṁkhya has undergone many changes and transformations before adopting the *Kārikā* form.

Summary

From the above brief discussion, it is obvious that the germs of many important Sāṁkhya ideas can be discovered in the Upaniṣads, although in an unbundled and scattered

condition. The Sāṁkhya conception of Prakṛti as constituted of the three guṇas; guṇas as the stuff of all things and beings of the universe; the Sāṁkhya conception of *Samyoga* between Puruṣa and Prakṛti for the start of the evolutionary series; creation of the universe by evolution; plurality of selves etc., have actually been discussed in various Upaniṣads. The Sāṁkhya conception of Prakṛti as an indeterminate homogeneous entity is also rooted in the Upaniṣads which often describe the ultimate reality as an indeterminate being or *asat*. But 'matter' has never been mentioned in the Upaniṣads as an independent principle. As a general remark, therefore, it may be pointed out that the Upaniṣads do not recognize the existence of spirit as *individual only*. The existence of the Supreme Spirit is always admitted and both the individual soul and matter are regarded as modes of this Supreme Spirit. This Supreme Spirit is beyond sense experience and is conceived of as existing here and there, in the phenomena as well as noumena. It is the basis of the outer as well as the inner order. It controls the physical forces and also forms their very substratum. This Supreme Spirit is without touch, without form, without taste, without smell, eternal, infinite, beginningless, higher than the *mahat*.

Thus we find that the Sāṁkhya concepts and ideas in the Upaniṣads develop in an environment of theism or absolutism. Prakṛti or matter has been given a secondary place, as it is always subordinated to a Supreme Spirit which is spoken of as Brahman, Maheśvara, Ātman, Puruṣa, etc. The *Śvetāśvatāropaniṣad* indeed contains a more developed account of the Sāṁkhya system. But here also we find that the Sāṁkhya elements are subordinated to its main doctrine of theism. The Upaniṣads in fact contain elements of monism and dualism, realism and idealism, with their different shades and colours. The Sāṁkhya philosophy takes up the dualistic and realistic elements and gradually strengthens its emphasis on these aspects in different ages. This, at last, has resulted in the formulation of the classical Sāṁkhya of Īśvarakṛṣṇa and his followers. Hence the philosophy of the Sāṁkhya school lays no less claim on the teachings of the Upaniṣads than the Vedānta of the Śaṁkara school.

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(Continued from previous issue)

Topic 2: THE EATER IS BRAHMAN

If the Supreme Self is not an enjoyer, then wherever there is reference to enjoyment we have to take that the individual soul is meant. This topic explains that it need not necessarily refer to the individual soul, and that in every case we have to decide from the context as to who is referred to.

अत्ता चराचरग्रहणात् ।१।२।९॥

9. The eater (is Brahman), because both the movable and the immovable (i.e. the entire universe) is taken (as his food).

'Who thus knows where He is, to whom the Brāhmaṇas and Kṣatriyas are (as it were) but food and Death itself a condiment?' (*Kaṭha* 1.2.25). The question is: Who is this

'He' the eater, that is suggested by the words 'food' and 'condiment'? Is it the individual soul or the Supreme Self?

The opponent says it is the individual soul; for enjoyment, which is the result of *karma,* is possible only in the case of the individual soul, and not in the case of the Supreme Self which is not subject to *karma*. The Sūtra refutes this view and says that it is the Supreme Self. For here eating means reabsorbing of the whole universe, and not enjoying as a result of *karma;* and this is possible for Brahman alone. Here Brāhmaṇas and Kṣatriyas are mentioned as mere examples, meaning the entire universe, as they are the foremost of created beings. As death itself is taken as a condiment, it shows that all things consumed by death, i.e. the entire universe, is referred to as His food. This kind of eating is only the reabsorption of the entire universe, and therefore the eater is only Brahman and not the individual soul.

प्रकरणाच्च ।१।२।१०॥

10. And because (Brahman) is the subject of the discussion.

The subject of discussion in the section in which *Kaṭha* 1.2.25 occurs is Brahman. 'The wise one who knows the Self...as great and all-pervading does not grieve' (*Kaṭha* 1.2.22); 'That Self cannot be gained by the Veda, nor by the intellect, nor by deep scriptural learning. He whom the Self chooses, by him the Self can be attained. To him the Self reveals Itself.' (*Kaṭha* 1.2.23). This Self is recognized in the subsequent text, 'Who thus knows where He is' (*Kaṭha* 1.2.25),—of which it has been said that it is hard to know It without Its grace.

An objection is raised here that the Person to whom the Brāhmaṇas and Kṣatriyas are (as it were) food is not the Supreme Self, free from all imperfections. For, later we have in *Kaṭha Upaniṣad* the text, 'Having entered the cavity of the heart, the two enjoy in the body the rewards of their good works' etc. (*Kaṭha* 1.3.1). Now this text clearly refers to the individual soul enjoying the fruits of its action in association with another, which can be either the *Prāṇa* or *Buddhi* (the intellect). This kind of enjoyment of the fruits of action is not possible for Brahman. But the *Prāṇa* and *Buddhi* are instruments of the soul and so can somehow be associated with it in this enjoyment, but not Brahman. So it is only the individual soul that is referred to in these texts; and as the 'eater' also occurs in the same section, it is the individual soul, and not Brahman.

To this the next Sūtra says as follows :

गुहां प्रविष्टावात्मानौ हि ; तद्दर्शनात् ।१।२।११॥

11. The two that have entered into the cavity (of the heart) are indeed the two Selfs (the individual and the Supreme), because it is so seen.

The two that are referred to in *Kaṭha* 1.3.1 are not the individual soul and *Prāṇa* or *Buddhi,* but the individual soul and the Supreme Self; for it is seen that these two are referred to in that section. The Supreme Self is indicated by the text, 'The wise who, by meditation on the Self, has realized the Ancient One who is difficult to be seen, who has entered into everything, who is seated in the heart, and who dwells in the abyss,—he indeed transcends joy and sorrow' (*Kaṭha* 1.2.12). The individual soul is indicated in the text, 'He who knows Aditi also, who is one with the deities, who is born with the *Prāṇa,* who entering into the heart abides therein' etc. (*Kaṭha* 1.4.7). 'Aditi' in this text means the individual soul which enjoys the fruit of its *karma,* which is associated with *Prāṇa* and is one with all the deities, that is, with the senses with which it enjoys the fruits, and is born in various forms. The fact that both are said to enjoy the fruits of actions, which cannot apply to the Supreme Self, is according to the popular custom where characteristics of one in a group are indirectly applied to the whole group, as when we say 'the men with the umbrella', where only one has an umbrella and not the whole group. So here also, though it is one that is enjoying the fruits of actions, both are so spoken of. Or it may be

because the Supreme Self causes the individual soul to enjoy the fruits of its actions, both are agents in this enjoyment.

विशेषणाच्च ।१।२।१२॥

12. And from the (distinctive) qualities (of the two mentioned in subsequent texts).

In this section of the *Kaṭha Valli* the individual soul and the Supreme Self are depicted everywhere. In texts like 'It is never born, nor does it die' (*Kaṭha* 1.2.28) the individual soul is depicted. In texts like 'It is smaller than the small, greater than the great' (*Kaṭha* 1.2.20) and 'This Self cannot be attained by the Veda' the Supreme Self is depicted, etc. (*Kaṭha* 1.2.23).

Again, in this section of the *Kaṭha Valli*, from the beginning to the end, the individual soul and the Supreme Self are depicted as the worshipper and the object worshipped, the attainer and the thing attained respectively: 'The wise one who knows the Self as great and all-pervading never grieves' (*Kaṭha* 1.2.22); 'He who has intellect as his charioteer, and who holds the reins of the mind, he reaches the end of the journey, and that is the highest world of Viṣṇu' (*Kaṭha* 1.3.9). Vide also *Ch.* 3.13.6). So the eater is the Supreme Self.

An objection, however, may be raised against this view as follows: This section begins with a question as to the true nature of the individual soul: 'There is a doubt when a man has departed from hence; some say he is, while others say he is not' (*Kaṭha* 1.1.20). So it is but proper to take that this whole section is with respect to the individual soul. This view is not tenable; for the question is not with respect to the existence or otherwise of the individual soul after death. For the second boon prayed for by Naciketas clearly shows that he had no doubt about its existence after death. Therefore, when Naciketas chooses for the third boon the solution of the doubt as to the existence or otherwise of the individual soul when it departs from hence, he questions this with respect to the individual soul which, being fit for liberation, departs from hence. So the words, 'departs from hence', do not refer merely to the separation from the body but to liberation, which is freedom from all bondage. Therefore the question refers to the knowledge of the true nature of the Supreme Self, and thereby to the true nature of liberation. 'When he has departed there is no more knowledge' (*Bṛh.* 2.4.12) deals with the same question. This doubt about the nature of liberation arises because different sages hold different views regarding it.

Those who are well versed in Vedānta know that Brahman is the sole cause of the universe, free from all imperfections, whose essential nature is infinite knowledge and bliss, who has innumerable auspicious qualities, and who is different from all other things. Of this Brahman the individual souls, whose nature is infinite knowledge and whose essential attribute is the intuition of Brahman, are modes and form Its body. Their true nature, however, is covered by nescience. Liberation consists in the destruction of this nescience and the intuition of Brahman by the individual soul, which thereby gains its true nature. Yama, who is satisfied as to the fitness of Naciketas for this knowledge of Brahman, teaches it to him and also the nature of liberation which consists in reaching the abode of the Supreme Self or Brahman, from *Kaṭha* 1.2.12 to 1.3.9. Therefore the 'eater' is Brahman.

(To be continued)

'The Puruṣa of the size of a thumb, the inner soul, dwells always in the heart of beings. One should separate him from the body as the central stalk from the rush grass. Know him to be the pure, the immortal, yea, the pure, the immortal.'

—*Kaṭha Upaniṣad*

NOTES AND COMMENTS

TO OUR READERS

Swami Vivekananda once pointed out that man does not pass from falsehood to truth but from truth to higher truth. Prof. Chaudhury commences his valuable article on 'Grades of Knowledge' by giving expression to the same principle in a slightly altered form. Says he: 'Our spiritual progress is not from untruth to truth but from a lower truth to a higher one, and it stops with the highest. The highest exposes all the lower grades of knowledge in their respective positions in the heirarchy of knowledge.' The highest reality or truth in essence is our own spirit, which 'assumes various forms, each of which it takes for reality in a particular stage of its awareness, and passes from a lower to a higher one in its course of self-realization.' 'The latter is a process of self-disillusionment counter to that of self-illusionment.' 'The spirit enjoying both straying away from the home and a return to it, does in fact as much leave its home and return to it as we do such things in imagination.' The question arises: 'How can it both be an eater and the eaten, the teacher and the taught, the sinner and the purifying saint, the self-forgotten and a self-recollector? How else but by imagining all these at once in a manner we do in a dream, or while witnessing a drama?' . . . 'The limits of our present perceptive powers cannot be the limits of existence. . . . The philosopher too must complete his programme of knowledge by supplementing his analogical knowledge by a direct one.' That means 'a serious experiment with one's own being, a *sādhana* that transforms one's mode of being or very existence.' Prof. Chaudhury presents here in a harmonious form his vast knowledge of science, philosophy, art, and the principles of *sādhana*. . . . He has very aptly referred at the end to Sri Ramakrishna, and shown that 'a yogi may, after seizing the highest truth about the spirit, freely rest in some plane of knowledge and consider this as equally right. Sri Ramakrishna used to tell his disciples that one might go anywhere one liked once one had got the Advaita knowledge for sure.' . . .

In 'Religion in a Changing World' Swami Vimalananda draws our attention to a number of important topics. Humanism, secularism, universalism—what do these terms mean? The followers of each creed quote a few texts to substantiate its claim to be accepted as a religion fit for all. Its actual achievements, however, may often be only that it has gathered 'a few adherents in various cities and countries.' Any ordinary trading corporation does the same! The creed may base its greatness on the 'magnanimous aiding of suffering people.' But are we sure that these services are not 'designed for organizational solidarity and propaganda'? Surely, as the Swami says, 'it is ridiculous to find religious groups struggling against one another,' or 'the religious enthusiast framing definitions to exclude himself'! Often too, a creed asserts its 'potential power to bring benefits to humanity', while its tenets at times are no more than 'narrow social or political group interests masquerading as life-giving religion.' 'It is highly necessary,' as he says, 'to promote thinking habits among people who react to the verbal world of religion', so that none may 'let' 'beliefs as to what ought to be interfere with our analysis of what actually is'. . . .

Prof. Batuknath Bhattacharya, M.A., B.L., approaches the question of Sanskrit studies in this country from various angles. It is true, as he says, that 'Sanskrit culture rested on a socio-economic organization,' in which *Smṛtis* (meaning thereby provisions regulating marriage, inheritance etc.) played an important part. But it is also true that, as new situations arose, sages who worked for the welfare of *all* sections of society, as they fonnd it in their days, *changed* some of these rules, and to that extent, gave a new shape to the socio-economic organization itself. It is now decided that

Sanskrit studies should be revived and put on a better footing than hitherto. The questions to be discussed are about the courses of study, the type of text-books to be used, the location of centres of research, the funds to be set apart for this noble work, and so on. Prof. Bhattacharya, with his vast experience, has offered many useful suggestions regarding these. . . .

Sri Paresh Nath Mukherjee, M.A. has quoted profusely from Rock Edicts and from relevant literature and shown us 'How different and how far superior was the atmosphere in the days of Ashok.' He is right in reminding us that 'human beings have not always received that amount of sympathy and consideration as Ashok accorded to the animals.' 'We have', indeed, 'built up a grand and magnificent material civilization, but we have divorced peace.' Referring to the Edict which says that 'in all places should reside people of diverse sects', Sri Mukherjee makes the very pertinent remark: "How completely cosmopolitan and peaceful is this sentiment, and how far different from the modern theories of 'racial superiority' or 'chosen people', or the 'superior nation theory'!" In these days when each religion tries to show itself to be more 'universal' than the rest, Sri Mukherjee has done a good service in mentioning the Edict which says: "For whosoever honours his own sect and condemns the sects of others wholly from devotion to his own sect, i.e. the thought: 'How may I glorify my own sect?' —one acting thus injures more gravely his own sect on the contrary." . . .

Dr. Anima Sen Gupta, M.A., Ph.D., Head of the Department of Philosophy, Magadh Mahilā College (Patna University), has selected relevant passages from different Upaniṣads and shown that 'The Upaniṣads, in fact, contain elements of monism and dualism, realism and idealism, with their different shades and colours. The Sāṁkhya philosophy takes up the dualistic and realistic elements and gradually strengthens its emphasis on these aspects in different ages.' 'The Upaniṣads have already accepted matter as the basis of the universe. The classical Sāṁkhya system goes a step further and transfers creativity to such material principle, which is conceived of as absolutely independent and uncaused. Of course, this transition from the monistic conception of the Upaniṣads to the dualistic hypothesis of the Sāṁkhya *Kārikā* is not a short and direct one. Upaniṣadic Sāṁkhya has undergone many changes and transformations before adopting the *Kārikā* form.'

REVIEWS AND NOTICES

ADVENTURES IN TRANQUILLITY. By A. and E. Matson. *Published by Philosophical Library, 15 East 40th Street, New York 16. Price $ 2.75.*

This book presents an anthology of restorative thoughts in prose and verse with an introductory essay on Creative Cheerfulness. This brochure of 119 pages embodies a talk given by Anna Glover Matson and edited (after her death) by one of her daughters with some added thoughts and illuminating excerpts. It is sent forth as a call to help further research into the causes and cure of heart diseases. It is a sparkling mosaic of words denoting gracious things which can lift the heart and is best received and fitly closed in an attitude phrased in the book itself: Never can we be grateful enough to those who have done aught to revive the songs of men, to those who have "lit up candles." Before us are made to pass smiling, serene faces and whimsical attitudes of famous names in the roll of Euro-American culture with their golden sayings—the outpourings of hearts that had striven and the wisdom of minds that had wrestled, in less chaotic times than ours, with the ills that flesh is heir to. Their message of the importance of living the happy, tolerant, kindly, and sympathetic life is culled and woven together to calm and cheer humanity in its present disquiet and worries and the heart-aches that, in acuter

forms than ever before, chequer the lot of modern man. At a time when the study and teaching of English in this country are in disfavour with patriotic linguists and educationists who forget the paramount need of lucid and adequate expression for international communication, a book like the present might will be held up as a finished and none too rare example of Anglo- Saxon literary performance, and as a memento and measure of achievement for our provincial penmen.

BATUKNATH BHATTACHARYA

SOCIAL AND RELIGIOUS LIFE IN THE GṚHYA SŪTRAS. By Dr. V. M. Apte, M.A., Ph.D. (Cantab). *Published by the Popular Book Depot, Bombay, with a Foreword by Dr. R. P. Tripathi, Vice-Chancellor, University of Saugor. xx xii+280. Price Rs 15/-.*

Dr. Apte, a scholar of well known repute in Indological research, gives here a documented section of the life of the Vedic community etched from sources actually wider than indicated in the title, the scope of the work being thus enlarged and references being given by the eminent writer to the Brāhmaṇas, Śrauta Sūtras and Dharma Sūtras as well as the Upaniṣads besides the Gṛhya Sūtras—in a word, to the entire Vedic literature. Considering how the subject has been further explored by recent scholarship, completeness in details in an up-to-date edition is a natural expectation. From this standpoint one would expect a fuller discussion, for instance, of the bride's age, the significance of the terms *nagnika* and *anagnika,* of the performance of Rājasūya and Aśvamedha by Sārvabhauma or Asārvabhauma princes in view of the Śatapatha Brāhmaṇa and Śāṅkhāyana Śrauta Sūtra lists, the import of the Āpastamba Dharma Sūtra rules as to preparation of foods by Śūdra cooks. But the possible inclusion of such details and the somewhat limited notices of certain topics apart, the social picture as presented in the book—systematically divided under minute heads covering almost all aspects of the life of the community —conveys a wealth of information which is bound to interest and impress the reader as a valuable contribution on the archaic features of Hindu society, even in these days when obliteration of distinctions and usages on which our cultural heritage had rested for ages seems to be the aim of legislation and the policy of the State.

BATUKNATH BHATTACHARYA

YOGIRAJ GAMBHIRNATH. By Akshaya Kumar Banerjea. *Published by Avedyanath, Gorakhnath Temple, Gorakhpur. Price Rs. 3-8-0.*

Gambhirnath was initiated into the Yoga system of Nath-Yogi school founded by Gorakhnath. He had renounced his home and society and entered the monastery at Gorakhpur, with an intense aversion to worldly interests and burning zeal for God-realization. He was recognized as the greatest saint of the Nath-Yogi sect.

The author has rightly confessed that this Biography of Yogiraj Gambhirnath "would mean a humble attempt to give a mere glimpse of the outer life of this extraordinary yogi, whose inner life was really beyond our approach." Even his contemporary saints, connected outwardly with different schools of religious discipline, and themselves widely revered for their high spiritual attainments, used to speak to their admirers very highly about Nathji.

While describing the life history of Gambhirnathji, the author has nicely illustrated the 'instructions to disciples' in one chapter. Gambhirnathji instructed his disciples to regulate their inner life in accordance with the principles of Sanātana Dharma. At every stage of sādhana a devotee should cultivate an attitude of self-offering to the Lord and try to free his mind from egoism; ego should not be nourished while practising *Bhakti sādhana,* and particularly *Nāma-sādhana,* the most suitable form of spiritual practice for the generality of aspirants. Gambhirnath clearly pointed out that "without *jñāna* there can be no *mukti* (liberation)." By *jñāna* he meant the perfect illumination and spiritualization of consciousness, in which the individual consciousness becomes wholly identified with the Universal Consciousness, in which the individual ego wholly loses its sense of separateness from the Supreme Spirit, in which the consciousness fully realizes that the one Infinite Eternal Absolute Spirit is the sole Reality, the sole Truth of the self and the universe. The fulfilment of all forms of *sādhana* is in this *jñāna.*

The author has also given in this book a general valuable outline of the philosophy and religion of Gorakhnath and his *sampradāya* by way of introduction to the biography. According to Gorakhnath and the Nath-Yogi teachers, Śiva, the Absolute Spirit, has eternally a transcendent as well as a dynamic aspect. This book will help all seekers of religion.

A JOURNALIST

OUR NEXT-SHORE NEIGHBOURS. By Sri Kaka Kalelkar. *Navajivan Publishing House, Ahmedabad. Rs 2-8-0.*

Of late, many books purporting to throw light on the vexed African question are being published all the world over. Among them are the works of such notables as John Gunther, the famed journalist, L. B. S. Leaky, an ardent humanist and Dr. Schweitzer, the Nobel Peace-Prize winner. But, still, we are in real need of a comprehensive and finely-drawn picture of Africa and her inhabitants by an Indian from the Indian point of view. The book under review will remove that want,

at least partially. The author is a well-known Gandhite worker. His attitude to life and religion needs no introduction. During his hurried but extensive tour of East Africa he viewed everything from that angle which is at once Indian and unorthodox in character. This maturity of a philosopher, however, has not taken us all the way from India to Africa only to get lost in the Rift Valley covered with dense equatorial undergrowth. Fortunately, the philosopher in him was accompanied by an eternal child and a poet who were always curious to see the unseen, know the unknown and find God everywhere. The vivid and imaginative description of the places and sites is delightful and refreshing. It is, undoubtedly, the best and the lasting attraction of this hook.

(If I can trust my memory) Sri Kalelkar is the first Indian to supply us with a detailed account of the life of the Indians settled in East Africa—the important part they played in the development of that continent, their present position and the future which, unfortunately, does not guarantee even a minimum stability, solely due to communal and other disintegrating factors. The racial, communal and religious bias of these people, as revealed in this work, is distressing and distracting. After finishing the book one is apt to think ignorance to be really a bliss.

The book suffers from a few initial drawbacks. The writer makes no secret of them either. It is mainly a travelogue and the author obviously found very little time to get even a partial acquaintance with the life of the Africans. So, even a meeting with Peter Koinange and Jomo Kenyatta is surprisingly commonplace, so much so that not even an incidental reference to the burning political problems seems to have been made. Secondly, the political and religious discussions which he had the opportunity to make with the local Indians seem to come out of a missionary zeal which should have been omitted from a travelogue. But these minor points in no way detract the importance of the work. It will, for some time to come, remain the best written work on the life of Indian children living in Africa.

In comparison with its volume and careful printing and binding the price is surprisingly modest.

AMBARNATH GHOSAL

SAINTS FOR YOUNG MEN OF TODAY. By Anthony Elenjimittam. *Published by the Saint Paul Publications, Allahabad—Bombay. Pp. 292.*

In a world torn by hate and jealousy, temptation and lust, the apostolic lives of the saints of both the East and the West often proclaim before us our inner cultural heritage. The echo of that sublime proclamation soothes out our aching heart, and smarting agonies, and helps us, as the author of the book puts it, 'to seek spiritual fellowship and brotherhood through holiness, sanctity, virtue, imponderable values, godliness, purity and other great qualities shining bright in the lives of saints.' The book under review, containing the eloquent lives and heartening stories of fifteen very famous saints of the Christian World, seeks to obtain the good and the beautiful in those pious men consecrating their lives in eternal freedom and understanding. In his lucid style, the author has succeeded in presenting the gentle peace and rare purity in those godly lives. But the insertion of passages like—"Even after six years of work in India Francis (St. Francis Xavier) continued to entertain unhealthy ideas about India. He wrote : 'All the Indians whom we have so far seen, Moors and Hindus alike, are extremely ignorant.' He says again 'it bores the Indians to extinction to be asked to become Christians'." (p. 83), or "the great ideals and motives of the saint (St. Francis Xavier) which were nothing less than raising the people of this country (India) to divine heights, purging them of idolatry, ignorance and superstition and bringing them to the feet of Christ." (p. 80)—may not be liked by many who may go to weigh them up on the scale of abounding charity and universal brotherhood. The printing and get-up of the book are good.

SWAMI MAHANANDA

INTERNATIONAL RELIGIOUS FEDERATION. *Published by the GENERAL AFFAIRS BUREAU of I. R. F., Shimizu City, Japan. Pp. 32.*

This pamphlet which speaks of the Federation's "principle of the universal brotherhood under a common parentage, call it Father, or Mother" (p. 1), and of the assurance that "Every religion has a sufficient material in itself to assume or preach the universal form" can be hailed with a homage of love and sincerity. It also gives the 'Chapter' and the 'Pre-Natal Narration and Preamble' of the Federation. The 'Greeting' by Rev. Y. Nakano, the Councillor-in-Chief of I.R.F. and his 'Address' have many sublime utterances of note, e.g., "Though our world is the world of God originally, human beings caused a horrible crisis with strifes and conflicts among themselves by the human knowledge. .... all human beings must be cultured and uplifted in mind with the thought that religion is the only way of living and is the most authoritative in this world." (p. 10) We wish success to the Federation and in unison with it pray for the unity of mankind. "Universal God of all, bless us all with world peace." (p. 32)

SWAMI MAHANANDA

NEWS AND REPORTS

The following MEMORANDUM was submitted by the RAMAKRISHNA MISSION SARADA-PITHA, BELUR, to INDIA GOVERNMENT SANSKRIT COMMISSION at the Mission's Institute of Culture on 9-1-'57.

THERE is no gainsaying the fact that Sanskrit, with its vast literature dealing with every phase of our national life, is a veritable storehouse of knowledge bequeathed to us as a precious legacy by our ancestors. We must, therefore, understand, first of all that Sanskrit studies furnish us with the key to a deeper understanding of our culture and traditions, our ways of life, our religious practices, our spiritual realisations, in fact, our own selves. But it was very unfortunate for the country that in the early part of the British rule, when Macaulay's scheme of English education was introduced, Sanskrit studies were pushed to the background and lived only as an outmoded pursuit for some enthusiasts. Macaulay's famous minute, however, had a tremendous success, inasmuch as it converted the bulk of the intelligentsia of society to the new creed. The adherents of English education ran after an alien culture and thus became oblivious of their agelong heritage. The result was a sort of hybrid growth among the so-called enlightened ones.

IT is an unassailable fact that the medium of instruction greatly influences the pupils' taste and character. English as a medium of instruction in our country has made our youths "English in taste, in language, in morals and in intellect." This has spelt disaster for the country, for it is deterring our progress as a self-conscious people.

A PLAN of national education, therefore, demands an adequate appraisal of that national language which enshrines the precious fruits of lives spent in the pursuits of knowledge in its diverse forms. Again, Sanskrit is the ancient universal cultural language of India and as such a very good cementing force. It is true that we should move with the times, imbibe what is good in other countries and thus adapt ourselves to the changes that have come over a progressive world. But in doing so we must not cut ourselves off from the old moorings that have sustained us and preserved our integrity through countless vicissitudes. It is not sufficient to sing the glories of our past heritage, but it must be studied and woven into the texture of our life, individual and collective. A careful study of Sanskrit alone will bring us into direct contact with what is stored up in our national history, culture and literature.

IT may be argued that the precious gems that are embedded in Sanskrit may be brought out and scattered among the masses in a manner that they may understand and appreciate them; that the Sanskrit literature should be translated into vernaculars and made popular among all classes of people. It is true that such steps are most welcome and serve a useful purpose, but this is not all. To us Sanskrit has more than a cultural value. It is more essential to our mother tongue than Greek or Latin is to English; it is our *classical* language, parent or grandparent of all vernaculars, which remain incomplete without a knowledge of Sanskrit. All may not become scholars in Sanskrit, but it is incumbent upon all to know something of it in order that they may understand their mother tongue better and keep themselves in touch with the fountain-head of their life. This wonderful language has been inextricably linked up with the people's lives in thousand and one ways for centuries. It is, therefore, idle to think that we can at any time do away with Sanskrit.

SWAMI VIVEKANANDA, though aware of the difficulties inherent in learning Sanskrit, was emphatic about the spread of Sanskrit education even among the masses. With the study of Sanskrit go prestige and culture, which alone can bestow on our masses that confidence which is a prerequisite for all their progress in life. Thus alone can they conserve the cultural ideas and ideals taught to them, and rise higher in social status, which is so urgently needed for them. It is a very happy augury that with the attainment of political freedom a change in the national outlook has already come over the country. There is a genuine desire at least among certain influential sections to preserve and perpetuate our ancient civilization and culture. This has given an impetus to the spread of Sanskrit learning all over the country, and various institutions on this line are coming up everywhere. Even the State Governments have turned their attention in this direction. The expenditure on this branch of education by the West Bengal Government, for example, has gone up very much during the last few years, and it is hoped that they will spend more and more in near future.

IT is, however, a dismal discovery that Sanskrit education available in the Pathasalas and the universities is much below the mark. The attitude of the general public towards Sanskrit learning is not encouraging. It is, therefore, feared that any amount of Government help alone in the

form of grants, stipends and scholarships cannot sustain such learning for a long time. There must be a thorough understanding of its utility by the people and a genuine demand for it from the public so that it may be based on a solid footing.

IT cannot but be admitted that Sanskrit learning has lapsed into a barren pursuit in life owing perhaps to some inherent defects in its scope and methods of teching both in the Pathasalas and the universities. In the first place, the orthodox way of teaching Sanskrit in the Pathasalas has outlived its utility long ago. The reason for this is not far to seek. In modern times, many complicated problems of life have cropped up, for which adequate solution cannot be found in a purely literary pursuit, much less in the pursuit of a time-worn language and literature like Sanskrit. The modern man in his struggle for existence is forced to pay more attention to what is called useful and practical education, which can fit him better to the present day social life. Further, it must be admitted that the stereotyped method of learning which is followed in the Pathasalas engenders a narrow outlook in the students and destroys all urge for a progressive life. Their sphere of knowledge is so circumscribed that there is hardly any scope for the growth of liberal, comprehensive and cultural mind. Pathasala education in the country, therefore, has degraded into a passive pursuit fit only for those who have no prospect for a better calling in life. *

* The traditional method of teaching Sanskrit should therefore be altogether eschewed. It is not at all advisable to multiply types of institutions without assessing their utility. In the present educational set-up, Sanskrit may be made compulsory in the secondary stage, i.e. in classes IX to XI. In the degree stage the course of Sanskrit studies must be enlarged. Further, in all subjects of the humanities, such as literature, history, philosophy and law, and even in science studies, Sanskritic contributions on them must form some special papers.

In the post-graduate stage it is better to have separate universities devoted exclusively to the study of the different branches of Sanskritic learning. These universities will link up the present with the past, effect a union of Eastern wisdom and Western thoughts and thus bring about a cultural revival in the country.

The difficulties of learning too many languages at a time can be minimised in this way. From class I and V only the mother tongue that is the medium of instruction should be taught. From class VI to class VIII Hindi may be taught to all students. From class IX to class XI Sanskrit should be compulsorily taught. English, however, should be made a compulsory subject from class VI onwards.

THE UNIVERSITIES, on the other hand, have assigned to Sanskrit a place unworthy of its traditions and status. It has been made subservient to English, which is the medium even of Sanskrit instructions. As a cultural subject also, Sanskrit finds a secondary place in the university. It is taught as one of many subjects. While prescribing courses of studies in literature, history and other such subjects, it is again English which finds a prominent place in the university curriculum. There should have been more connection with a classical language like Sanskrit to make the general literary education culturally valuable and creatively fruitful.

BUT it is a happy sign that the State policy concerning Sanskritic study is undergoing a thorough change. The appointment of the Sanskrit Commission by the Government of India is, no doubt, a welcome move. To an unbiassed mind, it is Sanskrit alone which, apart from its rich cultural literature, can maintain the bond of unity throughout the land. This is the only language that has an all-India appeal and is free from any tinge of provincialism. Given proper encouragement and opportunity, Sanskrit can easily become the cultural common language of India. The country is steadily becoming aware of its proper value and immense potentiality. India as a nation cannot survive if it is severed from the very root wherefrom it has sprung and drawn its vitality. Sanskrit culture has made India what it is today. It is, therefore, imperative to revive and revitalize Sanskrit by enlarging its scope and improving the method of its study. The aims of Sanskrit education must be formulated consistently with our ancient ideals and the progressive needs of modern times. It should be liberalised in such a way as to make it reach even the lowest strata of society.

DR. RAJENDRA PRASAD, while presiding over the second session of the Sanskrit Viśwa Parishad at Benares, rightly remarked that no nation could hope to progress without proper appreciation of its historical consciousness. Leaders ignorant of the nation's genius would fail to harness popular support for carrying out a national programme. One of the principal ways of understanding the genius of our nation was to popularize the study of Sanskrit, as it alone has the potentiality of enlightening them as to the real nature of that genius.

WITH a view to giving a practical shape to the study of Sanskrit according to the ideas and ideals stated briefly in these pages, the Ramakrishna Mission has already taken a move to establish an

institution (which may be developed into a university sooner or later) on the bank of the Ganges in the vicinity of its headquarters at Belur, Dt. Howrah. While drawing up a tentative scheme for that institution, it is necessary to assess both the utility and the drawbacks of Sanskrit studies. We must also bear in mind the difficulties involved in the venture, and devise adequate means to overcome them so as to ensure success. One should also take note of other progressive movements in the country on this line and mark their advancement in reshaping Sanskritic studies.

A BEGINNING is now being made, and it is hoped that with the passage of time, it will grow more and more in strength. Before we conclude it will not be out of place to mention that the students passing out of this institution will possess the requisite qualifications to represent Indian culture and will be a very good cultural section in our embassies. Moreover, as Sanskrit teachers and professors they will acquit themselves much better than their compeers coming out from the present universities. Even in Government Administrative services they may be entrusted with responsible posts. In the political field also they may become very good leaders, since having a cultural background, they will have genuine love for the country.

AN OUTLINE OF A SCHEME

The Institution will have the following sections :

1. AN ACADEMY for post-graduate students to prepare them for their M.A. degree in different branches of Sanskritic learning and culture.

2. A RESEARCH SECTION for carrying on intensive research into the modifications of Sanskritic culture, both within and outside India.

3. A WELL-EQUIPPED SANSKRITIC LIBRARY with a manuscript section.

4. A PUBLICATION DEPARTMENT for bringing out as far as practicable, monographs, translations of Sanskrit treatises in the vernacular and English critical editions of unpublished texts and of texts already published and the results of research in various branches of Sanskritic studies.

5. A MUSEUM AND A GALLERY OF ARTS AND CRAFTS relating to Sanskritic Culture.

6. A GREATER INDIA HOUSE devoted to teaching the links between the Civilization and Culture of India with those of Greater India including Ceylon, Tibet, Central Asia, Burma, Malaya, Sumatra, Java, Bali, Cambodia, Champa, Laos, Siam, China and Japan.

STUDENTS

Only GRADUATES with HONOURS IN SANSKRIT or those possessing a TITLE in Sanskrit studies from some recognized institution and having the requisite qualification in English, will be admitted. Generally no tuition fee will be charged from the students and there will be arrangement for their boarding and lodging in the institution.

MEDIUM OF INSTRUCTION

Both Sanskrit and English will be the media of instruction, inasmuch as it will be the policy of the institution to maintain both a national and an international character.

SUBJECTS TO BE TAUGHT

The following subjects will be taught :

Veda
Philosophy
Classical Sanskrit
History & Archaeology
Language
Greater India

MAYAVATI CHARITABLE HOSPITAL

Report for 1955

The Advaita Ashrama, situated on the Himalayan heights, conducts, in addition to its publication department, a Charitable Hospital for the benefit of the hill-folk. Ever since its opening in 1903, this medical service has been growing in size and importance. Done in a spirit of worship, this work is in charge of a monastic member, assisted by a qualified and experienced resident Doctor. In the Hospital there are 13 beds, but sometimes arrangements have to be made for a much larger number of indoor patients. The operation room is fitted with up-to-date equipments. There is a small clinical laboratory in one wing. A gramophone, and some books and journals, forming the nucleus of a library, provide amusement and recreation for the patients.

The Indoor section treated during the year 163 cases, of which 116 were cured, 24 were relieved, 18 were discharged otherwise or left, and 5 died. In the Outdoor section the total number treated was 10,231, of which 7,925 were new cases.

The management is grateful to the Central and the U. P. Governments for granting respectively Rs. 8,750 and Rs. 2,000 early in 1956 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.

R.K. MISSION SEVASHRAM, RANGOON

Report for 1954-55

With the munificent donations of the Governments of Burma (K. 1,50,000) and of India (Rs. 3,00,000) the Sevashram was able to erect a new building to accommodate the Out-patient department and the Administrative block. There is separate provision in it for Physiotherapy, Clinical Laboratory and Cardiology, as well as for the Library, Waiting Rooms etc. Other improvements during the year are: (1) acquisition of 1.70 acres of adjacent Govt. land; (2) the construction of a pucca boundary wall; (3) concreting of the roads within the compound; (4) improvements in the Operation Theatre; and (5) the purchase of a steam laundry for the Hospital (costing K. 40,000).

The total number of beds was raised from 140 to 148, of which 48 are reserved for women. Besides the usual Surgical and Medical Wards, the Hospital has separate Wards now for treating Cancer, Eye cases, Venereal cases, etc. The Indoor section treated 4032 patients, as against 3980 in the previous year. The Outdoor treated a total of 2,23,294 cases, of which 80,743 were new.

The Physiotherapy department has two Diathermy machines, two Ultra-Violet lamps, one 'Infra-Red lamp and other equipments. In all 6161 persons were served by this section. The Hospital offers facilities for Radium treatment of Cancer and other allied malignant diseases. But the quantity of Radium at its disposal being very limited, and the demand for this treatment being very large due to the rush of patients even from the districts, the management regrets that it had to disappoint many who needed the treatment badly. The Hospital now possesses one of the finest X-Ray machines in Rangoon; it has in addition a portable unit. The Deep X-Ray therapy instrument of the Sevashram is the second of its kind so far brought into Rangoon. It started functioning regularly from November 1955; and 398 exposures were given to 35 patients suffering from Cancer.

The Hospital offers training facilities for compounders. The Medical Staff consists of some honorary medical men in addition to several paid Resident Doctors. They are assisted by a large number of nurses and male workers under a Sister-in-charge.

Needs: (1) 120 Hospital Bedsteads for K. 30,000
(2) Staff Quarters K. 50,000
(3) Equipment K. 50,000
(4) Building repair K. 40,000
(5) One Disinfector K. 25,000

The management is grateful to the Governments of Burma and of India as well as to its large circle of donors and request them to continue their support to further the scope of its philanthropic work in Rangoon.

The Government of Burma, in recognition of the Hospital's services, has exempted all donations of K. 250.00 and above to it from payment of Income Tax, vide Ministry of Finance and Revenue Notification No. 145 R. E. 51, dated 10th July, 1951, for Section 15 B of the Burma Income Tax Act.

Contributions, however small, will be thankfully received and acknowledged by the Secretary, R. K. Mission Sevashram, Rangoon.

UNESCO SEMINAR

Rural populations drawn to the cities by the growth of industry face difficult problems of adaptation both on the material and psychological level. This is particularly true of regions in South Asia where the social implications of rapid population movements into cities have been the subject of a Unesco study over a number of years.

The problem of urbanization in Asia in its economic, social and human aspects was discussed at a seminar, sponsored jointly by the United Nations and the United Nations Educational Scientific and Cultural Organization, in co-operation with the International Labour Office, and held in Bangkok, Thailand in August last year. The seminar was intended to provide a forum for exchange of opinions by social scientists and government experts from member states of the United Nations Economic Commission for Asia and the Far East (ECAFE), whose headquarters ore in Bangkok.

Town development is closely linked with economic development and, with proper planning, it can be a means of providing a richer and better-integrated economic and cultural framework for peoples' lives. The rapid and unplanned development which is taking place in many parts of the ECAFE region is creating serious social problems.

SRI RAMAKRISHNA'S BIRTHDAY

The 122nd birthday of Sri Ramakrishna falls on 3rd March 1957.