PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

THE HIGHEST OBLATION

THAT SUPREME LIGHT which projected itself as the universe like a soaked seed that sprouts—I am that Supreme Light. I am that Supreme Light of Brahman which shines as the inmost essence of all that exists.

IN REALITY I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now, by the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I always am.

MAY this oblation be well made!

Mahānārāyaṇopaniṣad I. 67

Ārdraṁ jvalati jyotir-aham-asmi.
Jyotir-jvalati Brahmāham-asmi.
Yo'ham-asmi Brahmāham-asmi.
Aham-asmi Brahmāham-asmi.
Aham-evāham Māṁ juhomi Svāha !

CO-ORDINATED INSIGHT AND SERVICE

By the Editor

Most of us ordinarily start serious experiments in self-control as a remedial measure against the pain and frustration caused by events of the external world. There is nothing contemptible in this. Besides, later on, when disciplines proceed, the motives are altered, purified, and put on nobler levels.

Nature herself gives us valuable hints about making a controlled swing from troubles to peace. We shake off our daily fatigue by passing into dreamless sleep. From the waking standpoint we conclude that our 'overworked' senses and mind were then withdrawn from their usual activities.[1] "Exhaustion cannot be removed by any other means than this resting within one's self. So it is quite reasonable to say that in that condition the man has gone to his own essence."[2] "A bird, fastened by means of a string to the hand of a bird-catcher, flies in various directions in order to escape from its bondage. But not finding any resting place anywhere else except the hand to which it is tied, it at last returns to it and settles down on it. Our mind and senses behave in the same way." The human soul, limited by the mind, flies about experiencing joys and sorrows in the waking and dream states. It is impelled by desires and driven into struggles. Exhausted, and not finding any resting place in those states, it finally enters the 'Self of Pure Being' the substratum of all causes and effects.[3]

Comparing the characteristics of the three states we infer: In waking and dream there is differentiation of Names and Forms. This short formula includes also the distinctions of number, quality, actions and the like. Differentiation is experienced through the intelligence of an individual self. But individuality itself disappears in what is known as deep sleep. Had it been permanent and independent, it should have remained recognizably present all through. It could not have disappeared. Therefore, even when it rises up and functions, it can only be a reflection of a subtler, all-embracing Entity which projects it, sustains it, withdraws it with all its valuable attributes intact, and can again manifest it in accordance with a law superior to those operating within the three states. In fact, what appears from the waking ego's level as the individual's deep sleep indicates that the supreme Deity which 'entered' into reflected intelligence as an individual 'withdraws' into Its own Self, divested of such a reflection.

The perception of this natural 'withdrawal' from manifested duality can thus become the first step in a planned withdrawal from egocentricity,—that useful field which induces discrimination by duly giving back every wrong thought transformed into a sheaf of inescapable troubles! The next rational step in this approach is to put all pain-causing attitudes into one group and systematically cultivate

[1] Jāgarite hi puṇyāpuṇya-nimitta-sukhaduḥkhādyanekāyāsānubhavāt śrānto bhavati, tataś-ca āyastānām karaṇānām aneka-vyāpāra-nimitta-glānānāṁ sva-vyāpārebhya uparamo bhavati. *Chāndogya* VI.viii.1. Śaṅkara Bhāṣya.

[2] Nānyatra sva-rūpāvasthānāt śramāpanodaḥ syād-iti yuktā prasiddhirlaukikānām svam hyapīto bhavati iti. *Ibid.*

[3] Yathā śakuniḥ, pakṣī, śakuni-ghātakasya hasta-gatena sūtreṇa prabaddhaḥ, pāśito, . . . bandhana-mokṣārthī san prati-diśam patitvā, anyatra bandhanād-āyatanam, āśrayam . . . aprāpya, handhanam evopāśrayate, evam eva . . . sa mana-ākhyopādhir-jīvaḥ avidyā-kāma-karmopadiṣṭāṁ . . . sukha-duḥkhādilakṣaṇām jāgrat-svapnayoḥ patitvā . . . anubhūya, anyatra sad-ākhyāt-svātmanaḥ . . . viśramaṇa-sthānam alabdhvā, . . . prāṇena,—sarva-kārya-karaṇāśrayeṇopalakṣitā prāṇa ityucyate sad-ākhyā parā devatā—tām devatām prāṇākhyām evopāśrayate . . . jīvasya satyasvarūpaṁ jagato mūlam. . . *Ibid,* viii.2.

their direct opposites. All religions instruct us to practise devotion, self-surrender and other positive virtues. Their steady welling up within our hearts, and their capacity to resist evil are facts which can be verified,—unmistakably from within by ourselves, *pratyakṣāvagamam*, and quite often from outside by others who watch our reactions. These qualities proceed from God and become the easiest means of realizing Him. They can be rightly called 'divine attainments'. Whatever 'withdrawal' takes place during their cultivation is only from the source of evil. The essential movement of the personality which it entails is ennobling and dynamic. When its effect penetrates into the habit level, it eliminates the opposites and remains abiding.

II

The starting point, however, can be different. We do not wish to be in ignorance. In whatever field we find it, we want to destroy it. The result is an intense struggle which sooner or later culminates in knowledge. We may, for convenience, 'plot' the following points to indicate the course it takes: the sprouting of the desire to dispel inner gloom, extension of the struggle into various fields, the retention of knowledge after it arises, and the application of it, later, in appropriate ways as circumstances require. There is no single term in current use,—other than 'Self', or 'Truth', or 'Reality'—to indicate the invisible Source which seems at one stage to lie 'under' a veil of ignorance, but which is capable of expressing itself as desire, as struggle, as the achievement of wisdom, and as its effortless manifestation wherever necessary. The difficulty becomes greater when we wish to bring within our generalization not merely the attainment of wisdom by conscious human effort, but also the apparently 'unconscious' movements by which even animals and plants exhibit the perfection possible for them. We may call it, if we like, 'the Subtle Pure Being'. Even then the doubt crops up: How does this gross universe, consisting of the earth, etc., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being devoid of them all?

One way of searching for an answer is to observe nature herself at her work, to take some example of what she does on a large scale almost everywhere, and try to grasp the principle. It is no wonder that one of the Upaniṣadic teachers used the common seed of a tree to drive his lesson home. "What do you see inside it?" he asked after the student, his own son, had broken it as ordered. "I see nothing, sir," came the reply. Then the father said: "On breaking this seed, you did not see the Subtle Essence. But it is there all the time. It is from that Subtle Essence that this large tree supplied with all these,—large trunk, branches, twigs, leaves, and fruits—was produced and continues to grow up." "In the same manner does this gross universe with all Names and Forms differentiated proceed from the Subtle Essence." And he related it to the life of the student by adding, "That is the True, That is the Self, That thou art, O Śvetaketu!"[4]

This part of the teaching does not stop with the idea of the final goal as a state of peace. Here there is the addition of the vital concept of knowledge as well. It is intended that the swing of the personality must be from ignorance to knowledge. We know from experience that when mastery is acquired in any field, its manifestation is assured and effortless wherever needed. What is withdrawn in the process is the resistance, or the sense of struggle which we felt prior to its rise. The possession of a fine lens and a screen is not enough to get the clear, real image we want. Proper direction and accurate focussing are necessary. The appearance of blurred figures is not an occasion for lamenting. It merely indicates that further adjustments are to be made. The same is the case with the clouds of ideas, in-

[4] Eṣa mahānyagrodho, bījasyāṇiṁnaḥ sūkṣmasya adṛśyamānasya kāryabhūtaḥ sthūla-śākhā-skandha-phala-palāśavān tiṣṭhati utpannaḥ sannuttiṣṭhati iti—ataḥ . . . sata evāṇimnaḥ sthūlaṁ nāma-rūpādimat-kāryaṁ jagad-utpannam. . . That Satyam, Sa Ātmā, Tat Tvam Asi. *Ibid.* xii.1-3.

cluding doubts, that ordinarily appear in our mind. By shifting a few positions from within clarity can be achieved. Correct values and relationships would then come into view. Discipline consists in removing faulty outlook, technically called 'dirt'. This term is highly suggestive. We do not complain on finding dirt on our lens or mirror. Dirt is not inherent in its structure. It is only on the surface and a little cleaning will remove it. So too with the mind; resistance is simple impurity. Discipline is the cleaning process. "The more this impurity is reduced, the greater becomes the light of wisdom, which reaches its culmination in unwavering discrimination."[5] The 'release' involved does not mean cessation of activity as such, but of the necessity, or the compulsion, or even the possibility of 'adding' anything further to what is gained. Mastery implies that qualitative perfection. The Sun of mastery sheds his transforming rays always and in all directions. They may be received or shut out as people like.

III

Since cleaning is going to be thorough, all aspects of the personality,—intellectual, moral, and emotional—are bound sooner or later to be affected by it. The simplest rule is to begin purification of every area that by turns becomes actively engaged in daily work. When we are seated in a quiet prayer hall, the distractions we experience come only from mental impressions and wild fancies. As distinct from it, we may say, the control during actual contacts with different people and events is a regular 'field work'. For it requires that we should note the effect of each stimulus from the external world and then and there set right wrong reactions that may rise up within us. These repeated internal encounters are troublesome and tiring in the beginning. But they turn out to be easy and useful as days pass. We shall take kindly to this discipline if we can convince ourselves that it is the higher quality and penetrating power of our reactions that knocks out the supply base of all hindrances and enables us to disarm stragglers.

For the sake of economy of control, harmful reactions can be considered as the outcome of a wrong attitude towards life. We may call it an aggressively separatist attitude. It tries not merely to secure all good things for oneself, but also grudges anything good going to the share of others. From it develop intolerance, jealousy, malice, deception, fight and, finally, slaughter. Then also, actions intensify passions, and stepped up passions lead to greater violence. As long as this drama is enacted, we cannot expect Truth to enter the stage.

Truth, as we have seen, is the creative and cohesive principle behind man and nature. When our adjustment will be complete, our individuality will function like the focal point with cosmic creativity and protecting love on one side and their potent real images on the other, falling on whatever corresponds to the screen to catch them. Individuality by itself is not an evil. What matters is how it is poised,—the elements permitted to pass through it, and the sensitivity or harmfulness of the aims and objects associated with it. Disciplines, therefore, are not directed against that aspect of 'separatism' which keeps up a psychological centre of illumined action.

To neutralize unwanted reactions a fourfold vow is obligatory on all.[6] The application of its different limbs is closely connected with the nature of the stimulus from the external world. For example, we may come across some one who is happy. Probably a son is born to him or he has just entered his newly constructed house. There may be faint tremors of jealousy

[5] Viparyayasya aśuddhirūpasya kṣayo...Yathā sādhanāni anuṣṭhīyante tathā tathā tanutvam aśuddhir-āpadyate ... Kṣaya-kramānurodhinī jñānasyāpi dīptir-vardhate ... ā-viveka-khyāteḥ. *Yoga Sūtra* II.28. Vyāsa Bhāṣya.

[6] Vācaspati says that 'Vā', meaning 'Or' or 'option' in 'Or by expulsion and retention of Prāṇa', in *Y.S.* I.34, does not apply to cultivation of maitrī etc. mentioned in I.33. These latter 'must be present with all the means. Vā-śabdo vakṣyamāṇopāyāntarāpekṣo vikalpārthaḥ, na maitryādibhāvanāpekṣayā; tayā saha samucchayāt.

in our mind on seeing his happiness. This vow requires us to replace them by deliberately rousing the feeling of friendliness, *maitrī*. Since the harmonization of the entire personality is needed to induce full receptivity to Truth, we must make our newly found joy express itself through the physical body forthwith. We must walk up to him and co-operate with him in whatever way he likes. Or it may be that our neighbour is in pain. We may be tempted to smile in satisfaction on the ground that he richly deserved it. But this satisfaction is our enemy. By condemning him we encourage in us the tendency to sit in judgement on others or to injure them as our fancy dictates. We make our inside coarse. To stop it we must immediately learn to visualize Truth as the protecting power behind his ailing figure. Here too we must follow up our helpful idea with some practical step, like sitting by his side and speaking words of cheer and hope. Active sympathy, *karuṇā,* when continued, roots out the desire to injure others. Our neighbour may be virtuous. Probably he is engaged in an auspicious ceremony, adopting methods different from ours. This may cause us to feel jealous, or to criticize him because of the minor differences in the procedure. This uncharitable attitude clouds our own mind. It should be broken without delay. This vow asks us to capture the holy mood from our neighbour, by resorting to the formulas with which we are familiar. This is the practice of *muditā,* joyful association in auspiciousness. Lastly, there may be something unholy happening in our area. Whatever reasonable step we take to stop it, our inner movement should not be one of partiality or of taking sides. This is technically called *upekṣā*. It does not mean utter indifference, as it may appear to be when carelessly translated. It means the taking of the 'middle path' in which we put down our impatience and self-righteousness. It is a call to us to restrict our attention to the welfare of the parties in front, exactly as we ordinarily do for ourselves. The pattern for our thought would then be on the model: Let all be happy and peaceful! Let none fall into grief!

It is fitting that when our goal is Truth, the means too should be characterized by the observance of truth in our daily dealings with others. Often we knowingly keep thought, speech, and action in separate compartments. We do not allow the movements in one to coincide with those in the rest. The vow of truth harmonizes the three sections by making 'word and thought accord with facts.' "Facts are what have been heard, seen, and inferred as such." "We speak for transferring our thoughts to another, to create in other minds the knowledge that is in us."[7] One more stipulation has to be made. The knowledge transferred must be for the good of others. If not so uttered, the speech contains only a semblance of truth. "Take, for example, the case of a man who has taken a vow of truth being asked by a gang of robbers if the caravan they are pursuing has passed that way. Suppose the man has actually seen it and therefore gives an affirmative reply. This utterance of his may be technically true. But it is not so in reality, as it tends to the injury of others." In each context we have to see whether our speech and act help in the realization of the supreme protective power behind the universe,—which is the goal of all

[7] Satyaṁ yathārthe vāṅg-manase; yathā-dṛṣṭaṁ, yathānumitaṁ, yathāśrutaṁ tathā vāṅg-manaśca iti; paratra sva-bodha-saṁkrāntaye vāg-uktā, sā yadi na vancitā . . bhavet...sarva bhūtopakārārtha-pravṛttā, na bhūtopaghātāya. *Y.S.* II. 30. Vyāsa.

Yathā Droṇācāryeṇa sva-tanayāśvatthāmā-maraṇam, Āyuṣman! Satyadhana! Aśvatthāmā hata, iti pṛṣṭasya Yudhiṣṭhirasya prativacanaṁ hastinam-abhisamdhāya satyam: hato'śvatthāma iti; tad-ıdam uktasyottaraṁ na Yudhiṣṭhirasya sva-bodham saṁkrāmayati. For example, Yudhiṣṭhira was asked by Droṇācārya with reference to the death of his son: My dear one, your wealth is truth. Is Aśvatthāman dead? The reply was: It is true that Aśvatthāman is dead! This reply of the king who meant the death of Aśvatthāman, the elephant, and not of Droṇa's son of the same name, did not convey to the hearer's mind what was in the mind of the speaker. Vācaspati.

endeavours—or only hide it further from view.[8]

IV

Actual practice of mental discipline becomes quicker and easier if there is a healthy co-operation between advanced seekers and beginners. In some parts of India there is a pleasant ceremony coinciding with the movement of the sun into the sign of Aries (*Meṣa*). During the night itself a small altar is erected, with a metal mirror in the centre, and flowers, grains, fruits and other auspicious articles arranged around it. A lamp is also kept in the correct position, but not lighted. In the early morning the eldest member, after washing his hands and face, gropes his way to the lamp, with closed eyes, and lights it. Adjusting his position on the prepared seat he, then, opens his eyes, sees his 'self' in the mirror, and next the flowers and fruits gathered by human effort. Afterwards he leads the other members who also come with eyes closed, and, next, see them all in the prescribed order: See the Self first, other things next! This ceremony is thus highly symbolic.

Each person's progress is largely dependent on his own efforts. Ācārya Śaṅkara brings this out nicely in his *Vivekacūḍāmaṇi*. It is no doubt possible, says he, to get rid of the load on my head if an obliging friend agrees to transfer it to his. But my own hunger and thirst are not so transferable. I myself must eat and drink to remove them. So too, if I am ill, I myself must take medicines and observe diet restrictions. Another cannot do these for me by proxy,[9] hence the necessity for systematic personal exertion in spiritual matters. And yet, by a careful grouping of energies and talents, we can create an environment favourable to the progress of all participants. The family is the simplest of such units. Its head has to combine in himself (or herself) parental love and the functions of a teacher and administrator. By patient explanations and by his personal example he gives the intellectual background for the younger members to discipline themselves. Herein he is the teacher. Youthful emotions, however, have a way of sweeping aside both reasoning and prudence. To regulate the volume and force of their flow, there is the necessity to create an effective system of canals, bunds, and barriers which cannot be crossed or broken with impunity. In planning and maintaining these checks and controls, the head of the family does the work of an administrator in howsoever small a scale.

A much more complicated unit is the State. Its efficiency depends on its head and his assistants working together as a team. Let us take the king or the ruler as an example. He must combine in himself a variety of qualities. In his private and public life he must so conduct himself that people would long to approach him because of his welcoming heart and his ability to bring out the best from one and all. But he must also carry about him such a deep, impenetrable, and solemn atmosphere as would prevent the people from thinking and acting in ways that might ruin themselves and the State. He must be like the ocean, *adhṛṣyaś-cābhigamyaś-ca Yādo-ratnair-ivārṇavaḥ*,—inviting because of the pearls it contains, but forbidding at the same time because of the dangerous creatures holding sway within its depths.

As an example of what should be the train of thoughts that any good administrator's genuine virtues should normally create in his subordinates and attendants, we refer briefly to a few passages from the well-known drama, *Śākuntalam*.[10]

[8] Satyam parāpakāra-phalaṁ satyābhāsaṁ, na tu satyam ityāha—Yathā satya-tapasaḥ taskaraiḥ sārthagamanam pṛṣṭasya sārthagamanābhidhānam iti. Vācaspati. Tasmāt parīkṣya sarvabhūta-hitaṁ satyam brūyāt. Vyāsa.

[9] Mastaka-nyasta-bhārāder-duḥkham anyair-nivāryate,
Kṣudhādi-kṛta-duḥkhaṁ tu vinā svena na kenacit.
Pathyam-auṣadha-sevā ca kriyate yena rogiṇā
Ārogya-siddhir-draṣṭāsya, nānyānuṣṭhita-karmaṇā. 54-55.

[10] Satyaṁ, dharma-kāryam-anatipālyaṁ devasya. Tathāpi idānīmeva dharmāsanād-utthitāya punar-uparodhakāri Kaṇva-śiṣyāgamanam asmai notsahe

The king has just got up from the Judgement Seat and has retired for a little rest. But he has to be disturbed since Kaṇva's disciples and Gautamī have come along with Śakuntalā to have an interview with him. Aged Kañcuki says within himself:

'Even though a matter of sacred duty must not be deferred by His Majesty, how can I announce to him the arrival of Kaṇva's disciples? It will only put him into trouble. What he wants is rest. Or, perhaps, the office of governing subjects is one which does not give any scope for rest. The sun has his coursers yoked but once; the wind who carries scent blows day and night; and the burden of the earth is ever borne on his head by the celestial Serpent. Even so, surely, is this ever-recurring duty of him who collects the alloted taxes from his expectant subjects.'

nivedayitum. Athavā a-viśramo'yam loka-tantrādhikāraḥ. Kutaḥ:—

Bhānuḥ sakṛd-yukta-turaṅga eva;
rātrindivaṁ gandhavahaḥ prayāti;
Śeṣaḥ sadaivāhita-bhūmi-bhāraḥ;
ṣaṣṭhāmśa-vṛtter-api dharma eṣaḥ.

Rāja: Sarvaḥ prārthitam artham adhigamya sukhī sampadyate jantuḥ. Rājñāṁ tu caritārthatā duḥkhottaraiva.

Autsukya-mātram-avasādayati pratiṣṭhā,
Kliśnāti labdha-paripālana-vṛttir-eva;
Nā'tiśrmā'panayanāya yathā śramāya
Rājyaṁ sva-hasta-dhṛta-daṇḍam-ivātapatram.

Act V.

The king too, on hearing that they were people from the hermitage, immediately takes the necessary steps to receive them with proper honour. He then says within himself:

'Everyone is happy on getting what he wants. The case of the ruler is different. Whatever anxiety he may have had earlier is no doubt removed when he actually gets the throne. But the problem of discharging his responsibilities harasses him after that. Indeed, the administration of a kingdom, which is in one's own hand, is not so much for the removal of fatigue as for creating it! It is like an umbrella which is meant to give good and comforting shade but whose heavy handle one has to carry in one's own hand all the time!'

RĀJAYOGA (THE MYSTICAL PATH) IN THE VEDAS

By Dr. Abinash Chandra Bose

I

Rājayoga (short for Rājaguhya-yoga, the Path of the Kingly Secret, also called Rājavidyā, the Kingly Science) which corresponds to Mysticism has been held to be the supreme mode of approach to the Divine. Here what is deepest in man faces the Ultimate Reality in a direct way without the mediation of the thinking mind. Rājayoga is the revelation of the Divine within the soul of man. It rends the veil of the unknown lying around the finite and temporal and witnesses the vision of the infinite and eternal. The result is supreme knowledge which the world has thought fit to accept as its greatest spiritual possession.

Such has been the attitude to the Vedas, man's earliest spiritual heritage in terms of language, throughout the ages in India. All Indian religious orders with the minor exception of certain nonconformist and atheistic sects, have regarded the Vedas as Divine revelation. Never through the ups and downs of life during millenniums has the value of the Vedas as supreme spiritual documents been ignored, not even when, as in later ages, the meaning was not grasped by all. And by a feat of mind unique in world history the texts

of the Vedas have been handed down generation after generation by oral tradition.

As the spiritual truths revealed by Rāja-yoga lie beyond logical comprehension, they cannot be defined or described in the ordinary way. And so they have to remain hidden in the souls of sages. The Vedas speak of such truths as *guhā-hita,* or *guhā-nihita,* hidden in the cave (of the soul), and *guhya,* secret. (The *Yajurveda* speaks of the Truth being 'hidden within a golden vessel'—*Y.VS.*40.17; also *Īśopaniṣad.*) Thus mystics have generally carried their great secret in silence. They say silence is the natural reaction to the experience of the Divine. "For the finite, the eloquent man", says the *Yajurveda;* "and for the infinite, the mute" (*Y.VS.*30.19). A Ṛgvedic sage, speaking of his spiritual experience, says:

> My ears open to hear, my eyes to see this Light within my spirit that shines beyond;
> My mind roams with its thoughts in the distance: what shall I speak, and what, verily, shall I think? (*Ṛ.* VI.9.6)

The Upaniṣad echoes the idea when it speaks of that "from which words return, unattaining, with the mind." (*Taittirīya Up.,* 2.4)

In India and elsewhere there have been Munis (supposed to mean, 'silent men'), Yogis and prophets who have possessed the glory of their spiritual revelation in perfect silence except for hints and suggestions given to spiritual aspirants approaching them.

But the Vedic sages did not follow the silent way. In their souls—as it is traditionally believed—the spiritual reality did not dawn in its austere, colourless sublimity; it dawned, like the day, in the beauty and glory of Vāk, the inspired Word. It was poetry complete in its sound-image and sense-image, carrying its deep significance through both. The sound-image makes the *śabda-brahman* (the Brahman or the Veda as sound), and the sense-image presents Brahman as knowledge of the Divine, it being claimed (quite in keeping with the nature of poetical expression) that the former suggests the latter, and is equally important. So the greatest care has been taken from the beginning to preserve the Vedic texts in their correct sound—attending to modulation of the voice, accent, intonation etc. (and in the correct musical form in the *Sāmaveda* in which poetry has been rendered into music). It is interesting to find that even when writing became common, the Vedic chanters refused to commit the text to it. Even today, when the Vedas exist in print, there are scores of Vedic Brāhmaṇas in many parts of the country who have been continuing the oral tradition.

While the mystical truths of the Vedas were found to lie beyond the comprehension of the mere intellect and could be realized only by properly qualified people, the texts of the Vedas were brought to the masses in terms of *śabda-brahman,* by being chanted and sung at the *yajñas,* rituals regularly performed in public. In the following Ṛgvedic verse we are told how the priests found the Veda and popularized it through *yajña.*:

> With *yajña* (sacrifice) the steps of the sacred Word (*Vāk*) they followed, and discovered it harbouring within the sages.
> Having acquired it they dealt it out in many places, and the seven singers intone it in concert. (*Ṛ.* X.71.3)

(The seven singers are believed to refer to the seven common Vedic metres.)

In the literature accessory to the Vedas, the *Brāhmaṇas* have specialized in the ritual, using the Vedas as *śabda-brahman.* But another part of the literature, the *Āraṇyakas,* and particularly the *Upaniṣads* contained in them, has been devoted to the mystical content of the Vedas, preparing the aspirant through prolonged spiritual discipline (*tapaḥ*) for a direct experience of the Divine. Though drawing on Vedic authority and deriving their clue and inspiration from the Vedas, the Upaniṣadic sages spoke from their own spiritual experience and some of them developed their own distinctive thought and outlook.

Among the Munis and Yogis who took

the silent way, the process of self-discipline and spiritual realization was often perfected into regular systems. Patañjali's *Yogasūtra* describes such a system. His Eight-fold Path of Yoga aims at carrying the aspirant through self-control and regulated life, and physical culture and breath-control, to withdrawal from the world, concentration and meditation, and finally to *Samādhi,* immersing the self in the Superself (the Soul within the soul). These yogic processes leading to spiritual realization have been found to belong to Rājayoga.

II

While Jñānayoga, the Path of Knowledge, has led to the building up of systems of philosophy, Rājayoga, the Mystical Path, has led to the creation of poetry and song (as well as other arts), when it has not followed the path of silence. The poetry and song expressed what had appeared otherwise inexpressible. This they did through symbolic language in which words were charged with significance not contained in their logical definition. A symbol carries with it an almost inexhaustible power of suggestion through which more is meant than meets the eye or ear.

The Vedic Word has a twofold symbol, a sound-symbol and a thought-symbol. The sound-symbol as said above carries an echo of the sense to the inner spirit of man, without even calling the reasoning mind to action. This is part of the mysterious appeal of music. Even scholars who find simple naturalism in the Vedas have recognized the metrical grandeur of Vedic verses. Almost every mantra produces a sublime sound-effect. Take the following which occurs in three Vedas:

Bhadro no Agnir āhuta
bhadrā rātiḥ subhaga bhadro adhwaraḥ
bhadrā uta praśastayaḥ.

(*Ṛ*.VIII.19.9; *S., Y.*)

Blessed be Agni invoked by us, blessed thy bounty, O gracious One! and blessed the sacrifice,
Blessed be our songs of praise.

The consonants with modulated vowel changes produce a serene and sublime effect, suggesting bliss with every sound.

Similarly the thought-image, when creatively received by the hearer or reader, brings in its train a spiritual significance not ordinarily belonging to it. Take, for example, the word *jyotiḥ,* light, which signifies the Divine, in the following:

Agni is light (jyotiḥ), the Light is Agni;
Indra is light, the Light is Indra;
Sūrya is light, the Light is Sūrya.

(*Sāmaveda,* 1831)

When we read this, and, in the Upaniṣad, "Lead me from darkness to light" (*Bṛhadāraṇyaka Up.* I.3.28), we find more than the physical light (meant by the word *jyotiḥ*) and physical darkness meant in the prayer.

Sometimes the image is allegorical; it means something else than what it says. For example, when Tagore speaks of a lordly traveller dismounting from his horse near a village well and receiving in his folded hands water poured by a village girl from her pitcher to slake his thirst, and then riding away, the poet really means God coming down to man and receiving his love. Similarly in the Veda there are seeming descriptions of natural phenomena, but they carry a hidden meaning, referring to the Divine. Take the following:

The beautiful-winged (bird) has entered the sea (of space); He looks round the whole universe;
I with a simple heart have seen him from near—His mother kisses him and he kisses his mother.

(*Ṛ*.X.114.5)

Is the Vedic poet speaking of a bird? or of the sun? When we read the verse following the above, we pause before we give a reply:

The beautiful-winged (bird) who is one the wise poets imagine with their words in many ways.

(*Ṛ*.X.114.5)

There does not appear to be any doubt that the 'bird' stands for the Divinity.

Barring a few secular verses, the poetry of the Vedas carries the impress of an inner

spiritual symbolism, signifying by its sound and imagery the poet's sense of the Divine. It has been stated that the spiritual significance of the Veda is spontaneously received by the fit hearer:

There is the man who sees but has not seen Vāk (the sacred Word); there is the man who hears but has not heard her:
But to another she has revealed her noble form as a loving wife, finely robed, reveals hers to her husband.

(*R*.X.71.4)

In a general way the Vedas as a whole have been accepted as mystical. There are, however, specific instances where the mystical content is emphasized. These include passages in which the terms *guhā-hita, guhā-nihita* ("hidden in the cave"—of the heart) and *guhya* ("secret") have been used. The term *guhā-nihita* occurs in the following description of the origin of the Vedas:

O Bṛhaspati! and first and foremost speech that the sages sent, giving names (to their visions),
Speech that was their best, was stainless, It revealed with love what lay hidden in their hearts.
And where they created the Word, sifting it with the spirit, as they sift the flour with the sieve,
Therein have friends discovered friendships of which the beauties lie hidden in the Word.

(*R*.X.71.1-2)

The *Yajurveda* gives the vision of the sage Vena (the loving one) who saw the Ultimate Reality hidden in mystery (*guhā-nihitam*):

Vena beholds the mysterious Being in whom the universe comes to have one home;
Therein unites and therefrom emanates all; the Lord is warp and woof in created things.

(*Y.VS*.32.8; *Ath*.)

Speaking of the meaning of the sacred Words (*Vāk*) the *Ṛgveda* says that three-quarters of this is '*guhā-nihita*', hidden in the (soul's) cave:

Speech of four types have been measured: the wise sages know them.
Three that are hidden in the cave (i.e. are mystical) move not (i.e. remain in silence), it is the fourth (type of) speech that men speak.

(*Ṛ*.I. 164.45)

In the following the word '*guhya*' (secret, mystical) has been used:

He who is the Supporter of the worlds of life,
Who knows the secret, mysterious names of the morning beams,
He, Poet, cherishes manifold forms by his poetic powers.

(*Ṛ*. VIII.41.5)

The revelation of Rājayoga happening in the depths of the soul, is a spiritual and not a physical act of seeing. The idea has been emphasized in the Vedas.

He reveals the hymn in the heart (*hṛd*)

(*Ṛ*.I.105.15)

The wise see with the spirit and the mind (*hṛdā manasā*). (*Ṛ*. X.177.1)

Thus Rājayoga effects a spiritual illumination and not a physical miracle. The latter happens through occultism which is distinct from mysticism. Occultism claims to see the invisible and travel in worlds not our own and so claims to be a sort of supersensuous science. Mysticism seeking the Divine in the deepest human consciousness is a spiritual revelation and not a physical discovery.*

III

From the Vedic verses quoted above we can find different aspects of the mystic revelation of Rājayoga. First, it reveals the Divine; second, it does so through an inner vision or intuition of the soul; third, the mystic vision reveals an all-pervasive Divine Being in whom the universe finds unity in multiplicity, and the rallying point for all beings.

The Vedas express the sense of Divine

* There is, however, reference in the Veda to Munis moving through the air in subtle bodies (*Ṛ*.X. 136).

all-pervasiveness in significant ways. One method is to use the prefixes *'sam'* and *'vi'* to imply Divine presence in and out, e.g. in the following:

Tasmin idam sam ca vi caiti sarvam
Therein unites and therefrom emanates all. (*Y.VS.* 32.8)

Yo viśvābhi vipaśyati bhuvanā sam ca paśyati
He who sees all from above and aside, sees all living things together. (*Ṛ* III. 62.9)

The following is the description of the Divinity in the *Atharva Veda* in terms of *sam* and *vi*:

Yaḥ saṁdeśya Varuṇa yo videśya—
Varuṇa is of our own land, he is of other lands. (*Ath.* IV.16.8)

The terms *sadhrīcī* and *viṣūcī* are similar to *sam and vi*:

sa sadhrīcī sa viṣūcīr vasāna
He wears splendour that gathers together and spreads out. (*Ṛ.* 1.164.31; X.173.7)

Another mode of describing the Absolute Reality is to use the word for 'one' in the neuter singular (*Ekam*), e.g.—

The One (*Ekam*) breathed, airless, by self-impulse. (*Ṛ.* X.121.2)

That which is One (*Ekam*) has become this all. (*Ṛ.* VIII.58.2)

One (*Ekam*) All is Lord of the moving and the steady. (*Ṛ.* III.54.8)

What is That One (*Ekam*) that has upheld the six quarters in the form of the Unborn? (*Ṛ.* I.164.6)

This One is the "Divine Ground" of the mystics.

Sometimes other terms in the neuter singular have been used for this idea: e.g. *akṣaram,* the Eternal:

In the home of the cloud was born the great Eternal (*mahad akṣaram*). (*Ṛ.* III.55.1

We have mentioned *Tat Sat* above.

Another term, very commonly used in later times, by mystics and transcendentalists, is *Brahman,* whom the *Atharva Veda* finds in the world of men and women (*Ath.* X.8.27). Then there are descriptions of the all-pervading Supreme Being in terms of different Deities. The following is the description of the Supreme Being as Varuṇa:

And both the seas are his loins
And he lies in the small drop of water. (*Ath.* IV. 16.3)

The following is about Agni:

The King of men, the wonderful,
The President of Eternal laws. . . (*Ṛ.* VIII.43.24)

The following describes the Ultimate Reality through concrete and abstract terms in the name of Sūrya:

He is the Swan seated in the midst of light,
Lord of wealth seated in the mid-region;
The Priest seated by the altar, the Guest seated at the house;
The Dweller among men, the Dweller in the noblest place,
The Dweller in Eternal Law, the Dweller in the infinite sky. . . He is the Eternal Law. (*Ṛ* IV. 40.5; *Y.* VS.)

The *Kaṭhopaniṣad* has quoted this to describe the Ātman (Supersoul). Pūṣan has been described as

The Lord of what moves and what stands still. (*Ṛ.* I.89.5)

The all-pervasiveness of the Deity has been described in picturesque terms in the name of Aditi:

Aditi is the heaven, Aditi the mid-region,
Aditi the Mother, the Father, the Son;
Aditi is all the Deities, Aditi the five-classed men,
Aditi is all that is born and all that will be born. (*Ṛ.* I.89.10; *Y., Ath.*)

Puruṣa stands for the immanental-transcendental idea of the Divine:

Such is his splendour. But Puruṣa is greater than this.
All that exist are a quarter of him; three-quarters make the immortality in the supreme region. (*Ṛ.* X.90.3; other Vedas)

The concrete term 'sea' (*samudra, arṇas*) has been used in the Veda to describe the all-pervasiveness of the Deity.

The following is about Soma Pavamāna—Soma the Purifier:

Thou art the sea (*samudra*); thou, O sage! who discoverest all things;
Under thy law are the five regions of the world.
Thou transcendest heaven and earth.
O purifier! thine are the lights and thine the sun. (*Ṛ*. IX.86.29)

The following describes the Goddess Saraswati:

Saraswati, the mighty ocean (*arṇas*), illumines with her light; She brightens all intellects. (*Ṛ*. I.3.12)

The Veda also speaks of the Deity as the universal Soul—Ātman:

The Soul (*Ātman*) of all that moves or stands still,
Sūrya, pervading the heaven, the earth, the mid-region (*Ṛ*. I.115.1; *Y*., *Ath*.)

The *Atharvaveda* has described the Ātman as "desireless, firm, immortal, self-existent, contented with the essence, lacking nothing—serene, ageless, youthful" (*Ath*. X.8.44).* Speaking of Brahman the *Atharvaveda* says that "he who knows man regards him as Brahman's self" (*Brahmeti manyate*) (XI. 8.32).

The *Yajurveda* in its concluding lines speaks of the individual soul seeking identity with the universal Soul:

The Puruṣa that is in the sun—That I am (*so'sāvaham=saḥ asau aham*) Om: the infinite Brahman. (*Y.VS*. 40.17, *Iśopaniṣad*).

The following Ṛgvedic stanza has been taken (it has been reproduced in Upaniṣad) as a symbolic description of the self and Superself:

Two beautiful-winged birds, knit together, friends, have found their abode in the same tree;
One of them eats the sweet pippala fruit, the other, that does not eat, overlooks all. (*Ṛ*. I.164.20 also *Up*.)

On this mystical stanza in the *Ṛgveda* have been based sublime concepts of the self (ātman) and the Superself (Paramātman) of later ages.

* It is curious that in our school text-books the *Atharvaveda* should be described as a book of mere charms and magic. Whitney's translation has the title "Mystical" for many chapters including the one from which this is quoted.

VYĀSAS

REFERRED TO BY ŚRĪ ŚAṄKARĀCĀRYA AND HIS PERSONAL RELATION WITH ŚRĪ BĀDARĀYAṆA VYĀSA

By Prof. V. B. Athavale

It is well known that Śrī Śaṅkarācārya became famous by his commentary on *Brahma Sūtras,* which are also known as *Bādarāyaṇa Sūtras.* The name Bādarāyaṇa occurs in these Sūtras 11 times and the name Bādariḥ occurs 3 times. While commenting on these references, Śaṅkarācārya calls them as two separate 'Âcāryāḥ' (a) Bādarāyaṇaḥ, (b) Bādariḥ. But while commenting on *Br. Sū.* 4.4.22, the title Bhagavān Bādarāyaṇa is added by him. It is never applied to Bādariḥ. Tradition says that the Sūtras are the composite work of Bādarāyaṇa and Bādariḥ. We shall try to determine the relation beween them a bit later.

While commenting on *Br. Sū.* 3.3.32, Śaṅkarācārya refers to two Vyāsas as Vedācāryāḥ. 1. Apāntaratamā, 2. Kṛṣṇa Dwaipāyana.

With regard to them he writes, 'Apāntaratamā nāma vedācāryaḥ, purāṇaṛṣiḥ viṣṇu niyogāt kali-dwāparayoḥ sandhau Kṛṣṇa Dwaipāyanaḥ sambabhūva'. Śāntī.349.40 also refers to this Apāntaratamā (vedācāryaḥ) as the son of the woman Vāk. It can be shown that Apāntaratamā was a contemporary of the five sons of Yayāti Nāhuṣa, who is referred to in *Ṛg*.X.63.1. His five sons, Puru, Yadu, Anu, Druhyu and Turvasu, are referred to in *Mahābhārata*. Vāk, the mother of Apāntaratamā was probably the 'ṛṣikā' of the hymn *Ṛg*.X.125. Her name is Vāk, the daughter of Ambhrini.

The word Vyāsa is defined 'vedān vivyāsa iti Vyāsaḥ' both by Śaṅkarācārya as well as in *Mahābhārata*. It means one who had split the Vedic literature into divisions. In his 'Prapañca-hṛdaya', Śrī Śaṅkarācārya writes, 'ṛgvedādi-vibhāgena vedāḥ chaturdhā vyastāḥ/ ādyo vedaḥ ekavimśatidhā kṛtaḥ/ dwitīyaḥ ekottara-śatadhā kṛtaḥ/ sāma vedaḥ sahasradhā kṛtaḥ/ atharva vedaḥ navadhā śākhā-bhedena kṛtaḥ/ anyāni purāṇani vyastāni anena iti Vyāsaḥ/.

It will be clear from this that the Vedas were already split into four parts by Apāntaratamā and not by Kṛṣṇa Dwaipāyana in the Pāṇḍava period, as is commonly believed. Kṛṣṇa Dwaipāyana was also 'veda-vyāsa', but he split *Ṛgveda* in 21 parts &c.

Patañjali confirms this second splitting of the Vedas in Paspaśahnika. With regard to Kṛṣṇa Dwaipāyana, Śaṅkarācārya writes in his Gītā-bhāṣya, tam dharmam, bhagavatā Vāsudevena yathopadiṣṭaḥ, bhagavān Vyāsaḥ sarvajñaḥ gītākhyam sapta-śataiḥ ślokabhih upanibabandha.

This shows clearly that Śaṅkarācārya is not confusing between Bādarāyaṇa Vyāsa and Kṛṣṇa Dwaipāyana Vyāsa like some scholars, who think that the word 'brahma-sūtra' in Gītā XIII.4, suggested that Bādarāyaṇa Vyāsa was the author of the *Gītā*. We know that the *Yoga Sūtras* of Patañjali have a commentary by Vyāsa. If the period of this Patañjali can be ascertained, the period of the commentator Vyāsa can be easily inferred. All the commentators of the *Vyākaraṇa Mahābhāṣya* of Patañjali tell that he wrote on these subjects,—*kāya* (body), *vāk* (speech) and *mana* (mind)—with a view to rectify their defects. If it is a fact, the period of Patañjali can be ascertained to be 200 B.C. For *Mahābhāṣya* refers to the king Pushyamitra Shunga in the present tense, (a) *Sū*.1.1.68, 'Puṣyamitra sabhā'. (b) *Sū*. 3.1.26, 'Puṣyamitro yajate, yājayate—, (c) *Sū*.3.2.123, 'iha Puṣyamitram yājayāmaḥ. (d) *Sū*.7.2.23, 'jughuṣuḥ Puṣyamaṇavaḥ—.'

We shall now see how Vyāsa has directly referred to the *Brahma Sūtras*, while commenting on the *Yoga Sūtras*. In writing on *Yo.Sū*.I.36, 'viśokā vā jyotiṣmatī and *Sū*. 3.34, 'hṛdaye citta-samvit', Vyāsa refers to *Br.Sū*. 1.3.14, 'dahara uttarebhyaḥ.' Writing on *Yo.Sū*.1.10, 'abhāva-pratyayālambanā-vṛttir nidrā', he refers to *Br.Sū*.2.2.38, 'na abhāva-upalabdheḥ.' For *Yo.Sū*.1.32, 'tat partiṣedhārtham ekatatvābhyāsaḥ', Vyāsa refers to *Br.Sū*.2.2.31, 'kṣaṇikatvāt ca.' Writing on *Yo.Sū*.4.18 & 20-24, Vyāsa often refers to Vaināśikas and Kṣaṇika-vādinaḥ. Hence we can easily infer that he must be 'Bādariḥ Vyāsa', the co-author of *Brahma Sūtras*. We also know that *Br.Sū*.2.1.3, 'etena yogaḥ pratyuktaḥ' directly refers to the *Yoga* of Patañjali. Writing on *Yo.Sū*. 3.44, Vyāsa directly refers to the Vyākaraṇa of Patañjali and on *Sū*.2.15, Vyāsa refers to 'caturvyūha' in the 'Cikitsā-śāstra' of Patañjali. This proves conclusively that Patañjali was the author of three different Śāstras.

Now we shall try to show the relation between Bādarāyaṇa and Bādariḥ. Tradition tells us that Kṛṣṇa Dwaipāyana Vyāsa was the author of the *Gītā* and his son Śuka Kṛṣṇa Vyāsa told the *Bhāgavata* to Parīkṣit, the son of Abhimanyu. But the *Bhāgavata*, which is available at present, calls Śuka as Bādarāyaṇiḥ i.e. the son of Bādarāyaṇa Vyāsa and not the son of Kṛṣṇa Dwaipāyaṇa. It means that the *Bhāgavata* was recast by the son of Bādarāyaṇa. But we know that Bādariḥ is the co-author of *Brahma Sūtras*. Hence Bādariḥ must be identical with Bāda-

rāyaṇiḥ. A close literary correlation between the *Bhāgavata* and *Brahma Sūtras* gets revealed as follows. *Br. Sū.* 1.1.2 is 'janmādyasya yataḥ'. *Bhāg.* 1.1.1. is 'janmādyasya yato anvayāt—'.

Padma-purāṇa tells explicitly that *Brahma Sūtras* were composed by Bhagavan Bādarāyaṇa and the *Bhāgavata* was composed by Śuka Bādarāyaṇiḥ with a view to expound the meaning of the Sūtras.

We shall now try to determine the relation between Bādarāyaṇa Vyāsa and Śaṅkarācārya. Vyāsa—Śuka—Gaṇḍapāda—Govinda—Śaṅkara is the Guru-paramparā of Śrī Śaṅkarācārya. Gauḍapāda is a historic personality. At the end of his commentaries he tells that Śuka Yogīndra was his Guru. Hence Śuka Bādarāyaṇiḥ must be his Guru and Bhagavān Bādarāyaṇa must be his Parātpara Guru. Bādarāyaṇa got the name Vyāsa because he split the Vedic literature into two parts. (a) Pūrva Mīmāmsā or Karma Kāṇḍa, (b) Uttara Mīmāmsā or Jñāna Kāṇḍa. Nyāya (logic) Sūtras of Gautama were already there. The Vedānta Sūtras were composed by him with a view to arrange the scattered knowledge (Jñāna) in the Vedas on a logical basis. The expression 'Prasthāna traya'—(a) Śruti (b) Smṛti, (c) Nyāya—is applied to the commentaries of Śaṅkarācārya on (a) ten Upaniṣads, (b) *Gītā* and Sanatsujātīya Bhāṣya (c) and *Brahma Sūtra* Bhāṣya respectively.

The period of Bādarāyaṇa must be later than that of Patañjali i.e. it can be 100 B.C. Śaṅkarācārya being a disciple of fifth descent from Bādarāyaṇa, his period can be 125 years later than Bādarāyaṇa, i.e. early in the 1st century A.D. It cannot be 700 A.D. as surmised by some modern scholars.

This date of Śrī Śaṅkarācārya gets confirmed from three independent sources. (a) Śaṅkara Pīṭha, Kudur (Shimoga) has a record, which says that Śrī Śaṅkarācārya passed away in Vikram Samvat 107 (A.D. 50) at the age of thirty-two. (b) Kāmakoti Pīṭha, Kañcī, records 67 successors on the Pīṭha in 1911 A.D. (c) Dwārakā Pīṭha records 72 successors in the same period. If 25 years are taken as the average per generation, we get 1850 years for the death of Śaṅkarācārya, i.e. 1st century A.D.

INFLUENCE OF INDUSTRIALIZATION AND TECHNOLOGY ON THE PHILOSOPHIES OF INDIA

By Dr. P. T. Raju

I

So far as philosophy is concerned, it is not of much use to confine it to Rājasthān. In fact except in literature, fine arts and architecture perhaps, the subject need not be confined to Rājasthān, as Rājasthān has in several respects no peculiarities of its own, but has been and is part of India. Even in the subjects excepted, the influence of other parts of India on Rājasthān is appreciable. The cultural unity of India, in spite of differences of dress, manners, food and language, is quite obvious. Rājasthān cannot be said to have a philosophy of its own apart from that of the rest of India. All the traditional schools and systems of philosophy, both orthodox and heterodox, belong as much to Rājasthān as to the rest of India. However, it may be said that Rājasthān is one of the centres of Jainism and Nāthpancthi Sect and is the main centre of the Vaiṣṇava philosophy founded by Vallabha, though other philosophies and religions flourish in the State.

II

Now, industrialization and technology have once for all been accepted by India as by every other country; and they are given primacy in the second Five Year Plan. What effects will they have on philosophy? There are those who think that they need not have any influence on our traditional philosophy; and western thinkers who have seen profound changes brought about by these phenomena in their own countries are surprised and are eager to see how India can prevent the same changes from taking place. However, it seems that those who think that there need be no change in our philosophies are at least partly mistaken in thinking that a man can be an industrialist or a technologist during the day and that as the sun sets he can change his outlook on life and follow ancient traditions. It is not contended that some individuals do so and can do so or that the spiritual traditions should not be preserved amidst the changes. How to preserve them is exactly our problem. It should not be forgotten that industrialization and technology are the products of an attitude to life, which we may call rationalistic or scientific, and that even when they are introduced in a culture in which the attitude is not strong, they bring about the attitude, and that man does not adopt one attitude during the day and another during the night. He will naturally adopt the same attitude always, however he may try to suppress the promptings of his mind, to even the traditions handed over to him. Standardization of life is the result of rationalization of life. For instance, we have accepted rationalization of industries too. What do we mean when we say that industrialization is the result of rationalization or rationalistic attitude? We mean that we are changing our attitude to life, that we believe that we can understand life, within the limits imposed by the basic and hard facts of experience, as rationally as we understand matter and manipulate and control it, that reason can be applied to all other spheres of life as it is applied to our economic life.

III

The word rationalization in psychology means something pathological. However, it is not used here in the psychological sense, but in that of making our ideas, our outlook on life, rational. The rational attitude is the scientific attitude, along with which goes the application of the knowledge of the object to its control or at least to its manipulation. However much theory is divided from knowledge for the purposes of study, science was meant and is still meant for practice. Only when utilized in practice does the sense of reality get strongly associated with theory, whether scientific or humanistic. That knowledge is meant for practice is generally accepted by all Indian philosophers, who say that philosophy is meant for practice, not merely for satisfying intellectual curiosity.

IV

In every country criticism of philosophies goes on throughout its history, whether the criticism results in new systems of philosophy, or in the clarification of old philosophies resulting in systematization, or in new applications of old philosophies to the changing and shifting problems of life. These three are usually the results of good and constructive criticism. So far, the latter two seem to be happening in India. India is the only country now in which philosophy and religion not only started together but also are continuing together still, so that it is usual to identify the two and call Indian religion philosophical religion and Indian philosophy religious philosophy. It is still a common phenomenon in India that whatever looks like a new philosophy starts in a religious group.

Religion everywhere tends to get institutionalized and so gets identified, though wrongly, with a social structure. Religious thinkers may not identify the two, but the general public does. In India it is mainly with criticisms of the social structure that a rational approach to religion started during the modern period. Complete rationalization of religion, in the sense of spiritual life, was accomplished

even during the Upaniṣadic times. Islam entered India and began to establish herself from about the eleventh century. Its target of attack in Hinduism was caste system as well as idolatry. But Islam itself was not a philosophical religion and so it did not attack Indian philosophy. But if caste system and idolatry are given up, should religion have to be given up? Now, we do not think so. But those who gave them up and did not become Muslims had to form themselves into new reformed sects like the Sikhs and the Sthanikavasis. Thus there was change, some traditions were given up. But though the Sikhs were persecuted by the Muslims, there was no appreciable conflict between the Sikhs and the orthodox Hindus. Whatever conflict there was took the form of a family quarrel.

The Christian missionaries who entered India along with the British pointed out two kinds of defects in Indian philosophy and religion. In the institutionalized social form, they criticized caste system, untouchability, and the position of women, the last being a shortcoming of both the Hindu and Muslim societies. In philosophy, they pointed out that the highest forms of the Vedānta could not supply a spiritual basis for ethics, that is, human ethical action could not get a metaphysical justification. To the former, the Hindus reacted first with apologetics and then with social reforms. The Brahmo Samaj and the Arya Samaj are two important examples of social reform. To the second, the reaction is not very definite. The Vedānta philosophy, its inwardness, and the renunciation it preached are not charged. But Swami Vivekananda made philanthropic work and humanitarian service part of the training of the members of the Ramakrishna Mission. The Radhaswami Sect introduced industries into their religion. Though not due to the criticisms of the Christian missions but the urgency of this-worldly activistic outlook for nationalist movement, Tilak reinterpreted the *Gītā* as preaching ethical action, and not inaction; but he accepted Śaṅkara's Advaita and his own teaching was not reconciled with it. However, he strengthened an activistic philosophy of life. Gandhi taught political *sannyāsa* or renunciation of the enjoyments of the world for the service of one's countrymen. Vinoba Bhave is preaching giving away land to the poor, in terms of realizing one's unity with others in practical life, not in mere contemplation. Aurobindo Ghose adopts an affirmative attitude to the world of matter, but gives ethics a very insignificant place, treating it as a passing phase of the process of the Absolute. However, Indian philosophy has begun to lean towards a kind of humanization of religion. But the backward pull by the classical traditional outlook is still not weak. For humanization of its religion, philosophy has yet fully to recognize the importance of affirming man first. For instance, I formulated the idea that the being of man has two directions, the inward and the outward, the spiritual and the material, and that man with these two directions has first to be affirmed. But the idea is pulled down into the old rut, saying that philosophies based on the outward life are imperfect and false and that those based on the inward life alone are true.

It is the attempt of such people that is a danger to our traditions. Already there is growing dissatisfaction with ancient philosophies and religions, particularly among the communists, socialists, radical humanists etc., who are influenced by some of the new philosophies of life outside India. All of these persons are not equally hardened materialists; but all of them are dissatisfied with the traditional philosophies, because they have been associated with some undesirable aspects of cultural and social life. I am not here discussing whether any philosophy is true or false, but what effects it has upon our cultural traditions. Havell, for instance, observed that Buddhism was an important factor that brought about the downfall of the mighty Mauryan empire; yet I believe that Buddhism is one of the greatest spiritual religions, if not the religion *par excellence*. Indeed, the communists etc., say that traditional philosophies are wrong, that they were products of social conditions which

no longer exist, and that even if they exist due to the influence of tradition, they ought not to exist, and so the philosophies they gave rise to should be discarded and new philosophies should be started which will give rise to new social patterns.

I am prepared to say with John Dewey that philosophers are part of history, that they are creatures of the past and also creators of the future. The philosophy of any philosopher is to a large extent the result of the knowledge accumulated upto the time and by pushing that knowledge further he creates the future, just as Rousseau, Hegel or Marx did by influencing the subsequent course of events through their ideas. But if Dewey is interpreted as meaning that philosophy is completely determined by the social atmosphere of the time, it will be difficult to agree with him. Philosophy has to discover the universal and eternal aspects of the world and is also tested by universal and eternal standards. One may accept that reason is meant for action; but yet one cannot accept that, because action is purposive and because social purpose may change from age to age, the laws of reason also go on changing. Again, one may accept the doctrine of the evolution of man in time, yet it is difficult to accept that the essential nature of man, his instincts, urges, and the spirit within him must have changed during the last two or three thousand years, because of changes in culture and civilization, or that human nature is basically different from country to country. Hence it is necessary to recognize the limits of the sociological theory of knowledge. It is safer therefore to say that there are eternal truths, that they are often grasped and expressed not only differently but also one-sidedly by different philosophers and that the more adequate their expression is the more useful they become as guides to life. What is required is to find out how much of truth do the traditional philosophies contain and how far they are adequate as philosophies of life, what aspects of life have been ignored by them, how to incorporate them and how to open the doors of traditional philosophies for receiving them.

Till now the aim of traditional philosophy has been to show the way of salvation. To those who regard salvation as of secondary importance, Indian philosophy will appear to have only secondary importance; and to those who do not believe in salvation at all it may appear to be absolutely valueless and false. To the latter particularly, the Cārvaka system, which is the only materialistic school in India, will have an appeal; but it can only be of historical interest, because materialism of the West is far more developed and is up-to-date. However, what all want is a philosophy of this life, which is a life of action, not merely of contemplation. And this is wanted even by those who want salvation but do not wish to be bachelors or ascetics and desire to lead a good, decent and reasonably happy and comfortable life in this world also. This change in attitude to life is more clearly and boldly expressed now than before. The *sannyāsins* (monks) till recently were prohibited from taking any interest in worldly affairs. But in a recent conference, they have pledged themselves to national reconstruction. *The Hindustan Times* of the 22nd January 1956 reports: "The resolution said that the culture of India had always been fostered by *sādhus* (monks) and saints, but they had now gone into the background. The time had come for the *sādhus* to come forward and make their contribution towards the reconstruction and development of the country." What does the resolution amount to but humanization of religion, religion for the service of man and society, devoted to bettering human life here? If it does, then we can hope that our contact with our religious and philosophical traditions will not be lost, and their doors will be opened for receiving new ideas.

V

So far as the religious and academical circles are concerned, I do not see much danger in India of the loss of touch with cultural traditions. On the contrary, what is required

is a stronger affirmation of this world and this life, so that those who advocate violent changes may not find any loophole in our traditional spiritual philosophies for pressing their claims. This is not difficult, because India has been so rich in philosophical traditions that the problem for the philosopher then becomes one of reviving some dormant trend, bringing it to the forefront, and co-ordinating it with the dominant trends and new ideas. For this a new perspective will be needed; but still it will have to be a perspective that includes all the truth contained in the old traditions.

So far I have spoken of the humanization of religion and philosophy. This is really rationalization from the standpoint of man, his life and activity. But the standardization of life due to the influence of industrialization and technology may go farther. It has not yet gone farther, because the spiritual traditions are still strong, and industrialization and technology are still young. The rule of technology is the rule of quantity and the sacrifice of quality; that is, it tends to judge life in terms of quantity, not in terms of quality. Depth of life is likely to be sacrificed for its width, and life may become shallow and superficial when its spiritual moorings are ignored. This is what has to be prevented by not breaking away with our spiritual traditions. For this purpose, when man becomes more and more aware of the reality and value of the material world and of his material nature, he has also to be made to bear in mind the reality and value of the spiritual world within him, which the traditional philosophies emphasized as strongly as possible.

It is a common complaint that Indian thought has not been creative. But thought cannot be creative unless it goes with life; otherwise, it becomes symbolic and formulary and either obstructs life's progress or is discarded by life. Life has been going on changing its forms; thought has to keep pace with its progress, pointing out life's continuity with the past and directing it towards the future. Then only does philosophy perform its proper fuuction. Otherwise, a cultural crisis is produced, life going in one way and philosophy concerned with another. Prime Minister Nehru has recently pointed out another crisis in our culture. He says: "In India we developed at one and the same time the broadest tolerance and catholicity of thought and opinion, as well as the narrowest social forms of behaviour. This split-personality has pursued us and we struggle against it even today. . . . In the atomic age, at the threshold of which we stand, we are compelled by overwhelming circumstances to put an end to this inner conflict. To fail to do so is to fail as a nation and lose even the virtues we possessed." He complains that many of our intellectuals "do not even seem to realize the nature of this problem". Indeed, he does not commend Marxism. He says: "Marxism and its progeny attracted many of the intellectuals and there is no doubt that they gave a certain analysis of historical developments which helped us to think and understand. But even that proved too narrow a creed and whatever its virtue as an economic approach, it failed to resolve our basic doubts. Life is something more than economic growth, though it is well to realize that economic growth is a basic foundation of life and progress." (*The Hindustan Times* referred to above)

I tried to explain in my *India's Culture and Her Problems* how India attained catholicity or universality in religion and philosophy by separating spirituality from social and political life and I said that, though it thereby gained universality for its spiritual life, it remained narrow-minded and undeveloped in its social and political life. This is the crisis of which Prime Minister Nehru is speaking and which is pressing for a solution. Radhakrishnan also said that true spirituality should be expressed in social and political institutions. (*Eastern Religions and Western Thought,* p. 76) if one asks for the implications of this observation, will it be a satisfactory answer to say that every caste was allowed to obtain spiritual realization in its own way? There is something deeper in the question than the mere criticism of caste system. It is that the enterprising spirit of reason, which opened up the way to

the essence of religion, did not enter social and political life and left them as old-fashioned and narrow as ever. In the social sphere reason made no adventnre, no discovery, but only offered justification.

What Nehru wants of philosophy will therefore be not the mere following of old traditions bnt the carrying them over and developing them into new and more adequate ones. The cultural crisis is not due to any sudden progress of thought but lack of its bold application to social and ethical problems. The rational attitude taken to spiritual problems was not adopted to the social and the ethical or rather to the socio-ethical, with the result that there is now the danger that the rational attitude we are obliged to adopt to the latter will ignore the former. From one crisis, we may have to pass into another, of which the West is often complaining. But we should have neither, and it is the duty of philosophy to show how to prevent both.

(To be concluded)

THE WAY TO WORLD PEACE

(A LESSON FROM THE GĪTĀ)

By Sri S. N. Rao

In the world that is growing more and more crowded and complex, the struggle of man in search of peace is getting more and more difficult and confused. Man has found a formula for the atom bomb; he has not found a formula for peace. He goes in search of peace to science, to diplomacy and organization. He lives in a mad house of power politics, and confines his search for peace to separate power blocs and sectional power pacts. Shall we ask ourselves what we really want? Is it war? Then, the individual, society, and government all over the world, are already on the war path, conscious or unconscious, organized or unorganized. Do we want peace? Then, what we need is goodwill and understanding to grow in the individual, pervading society and nations. If our conviction is clear and sincere, and our goal is definite, then we can find ways and means for the attainment of that goal very much easier than the discovery of lethal weapons culminating in the atom and H. bombs.

Does the teaching in the *Gītā* give us any guidance towards the solution of this world problem? What the *Gītā* teaches is essentially a philosophy of human action, individual and social, national and international. Both good and evil, war and peace between inviduals or nations, arise mostly because of human action and human behaviour at *all* levels of human existence. The purpose of Śrī Kṛṣṇa is not to establish any religion, creed or dogma; it is for the uplift of Man and hence for the uplift of Humanity. The whole teaching in the *Gītā* is directed towards the fulfilment of this purpose. It does not disturb, and does not quarrel with, any existing religion or faith. It is a philosophy of human action, a philosophy which abides for all time and is applicable to *all* conditions.

Action is an all-comprehensive fact of human existence, an inevitable attribute of human life. It begins with the very moment of our birth and continues uninterruptedly till the very moment of death. It may be conscious or unconscious, either on the level of reason or on the level of instinct. It is therefore imperative that we should know the aim and purpose, the motive force behind all human

action. Life itself moves incessantly on a belt of action. To have it function in rhythm and harmony with little or no harmful reaction, and to find life's fulfilment through such functioning, we need education as to what to do, how to do, and with what motive. We need education to give a correct direction to all our action at all levels, individual and collective. The *Gītā* gives us the chart and compass for such education; it is practical, comprehensive, and fundamental.

In the universe of God's creation, in this eternal movement which we call *Jagat,* there is a rhythm and harmony. Science and our own experience have revealed to us that all cosmic entities like stars and planets, and even comets, generally move in regulated time and order, and are rigidly governed by the law of causation. In the realm of nature on our own planet Earth, we find the same rhythm and order. Everything is interrelated, and interdependent on every other thing. There is nothing absolutely independent and arbitrary in this universe. If we exclude the behaviour of man and the conduct of nations from the scheme of nature, there is generally a rhythm, reason and harmony in the rest of God's universe. It is the aim and purpose of the teaching in the *Gītā* to smoothen all conflict in the human mind, to correlate all human action, and to bring it in tune with cosmic action. It is all for *Lokasamgraha* only.

Man enjoys peace and happiness when all his action and movement in life is in consonance with the cosmic plan and purpose, i.e., when he is in the right place, at the right time, and moving in the right direction. There is only one guage, one measuring rod for that direction, and that is Truth, Beauty and Goodness, the three supreme values in Life. They are all one, three in one. They constitute one indivisible synthesis. They are one whole and inseparable; one is imperfect without the other: one is incomplete without the other. The plan of the universe is so carefully worked out that there is for each one of us at every moment just one place. When we are in that place, we are with God in consonance with His plan. That is the divine ground on which we stand. We are then linked with God; we then breathe with the cosmic breath. In short we dwell in God. Life in such a state corresponds to what the *Gītā* calls *Brāhmī-sthiti.* It means having one's place in God-consciousness. Though remaining on the mundane plane, all we think and act is consciously related to that divine plane.

Freedom comes from action, only when it is done in a spirit of detachment. There is neither attachment nor detachment in the absence of action. Attachment and detachment, pain and pleasure resulting therefrom, are reaction patterns with reference to an object. Work in ignorance brings in attachment or aversion in its wake; work through illumined understanding does not. Freedom comes from a growing sense of awareness of something permanent within us which unerringly adjusts our sense of values in life. What is that something permanent? It is the higher Self, not the limited ego. We have to adjust our values in life to that higher Self. Our actions spring, not from external conditions and obligations which undoubtedly are there, but from a sense of duty which has to respond to those conditions and obligations. Take human action at the level of instinct. The instinct of hunger is primary in every human being, and its satisfaction can only come from objects external to us, namely, food, water etc. Our organismal existence is necessarily related to the objects external to it. The organism and the environment are interdependent at all levels of existence. At the level of reason, all human action is closely related to the environment external to human organism. Man works and fulfils himself in association, not in isolation. He finds full expression of his individuality in society, not in a vacuum. He demands companionship through family, society and government, all of which are external to him. The same principle of interdependence and interrelation applies, and that principle demands harmony, co-operation, and understanding on the part of the human being with the environment external to him.

You cannot quarrel with your wife or mother, and have peace at home; you cannot quarrel with your neighbour, and yet have peace in society. There is a subtle axis between the organism and the environment in the very act of God's creation, an axis on which both the organism and the environment have to revolve and evolve in harmony and co-operation. At the highest level of human life, inspiration from companionship is derived from the ego aligning and merging its individuality and considering itself as a part of the whole. The sense of individuation is incompatible with the instinctive urge for companionship. The ego has necessarily to align its individuality with the other egoes in the way of experiencing increasing harmony and rhythm. Such an alignment is not annihilation of one's ego or a loss of individuality. It is a process of enlargement, a mode of sublimation; it is the ultimate discovery of the ego of its true nature, of its essence as a part of the whole and its identity with that whole. Unless a man sees himself in all and all in him, he does not get complete satisfaction of the urge of companionship which is essential for the fulness of life (*Gītā* VI. 29-32). If the ego in man defaults or refuses to align itself with the whole and asserts its egoity and separate self-hood, ignoring the principle of interdependence and interrelation, then alone arise all the misery, unhappiness and war at all levels of human action, individual and social, national and international.

Human action generally takes place on the psycho-physical plane, on the plane of the body-mind complex. What the *Gītā* demands is the action on the spiritual plane as well. Spiritual action means living and acting with the consciousness of the divine ground on which we stand (*Gītā* V. 10 and VII. 7). In spiritual action, there is a continuous flow of mind towards the Divine, and the resultant inspiration can flow through every task and every condition of life, sublimating both. It is a progress by which the physical aspect of human action is elevated to the spiritual level. The physical aspect remains; it is only raised to a spiritual level. The absence of 'me and mine' in action is the measnre, the guage which determines the distinction between action on the spiritual plane and action on a purely physical plane. All action on the spiritual plane is consecratory; the rest is desecratory. That is what 'offering all work and the fruits of that work to the Lord' means. It is the true worship of God.

It is only on the plane of human action that attachment to fruits of action markedly exists. In all other action in the universe, it is selfless action. The air we breathe in gives us oxygen, sustains our life, and expects nothing in return. The water that quenches our thirst, the earth which gives us food and clothing, and even valuable metals like gold and silver, the fire which gives us warmth and cooks our food, all do so freely and impartially and demand nothing in retnrn. The action of the sun and moon, of rain and wind, stands on the same level of disinterested service to all the living and the nonliving. The sweet scent and colourful beauty of flowers, the produce of plants and fruits of all trees are enjoyed by one and all. All work done every day in the realm of Natnre falls under desireless action (*Niṣkāma-Karma*). Such is the scheme and pattern of work with which the universe is woven and is sustained. Only in hnman action, there is a departure from this cosmic plan, and hence all chaos and all wars.

The instinct to possess things, desire to own things, feelings of 'me and mine', manifest themselves unduly when we come to man. This possessive instinct evidently arises from the instinct of self-preservation. The instinct of self-preservation is also a cosmic fact within the cosmic plan, but the error of man creeps in when he ignores the cosmic purpose and clings to the instinct in terms of 'me and mine'. In the scheme and pattern of things in the universe, there is no possessive instinct operating in action. Man is the only entity which disregards this cosmic law and purpose, and hence all the evil and misery in this world. It is against man's disobedience of the scheme and

his desire for the fruits of that forbidden tree of 'me and mine', that the whole teaching in the *Gītā* is directed. Not that the fruits do not come to us. They do come in the cosmic plan, as in the case of light, air, water etc. It is only the ego in man that says: 'I do this, this is mine, I must enjoy the fruits of my labour.' There is no more fatal delusion than this. Egoism is not the governing principle in the universe. It is by altruism that the wheel of the universe is made to move.

This I-ness, the sense of 'me and mine', prevails in a single shape in almost every individual, but takes a vigorous collective shape in a multitude, iu communal or language groups, and in nations at the international level. In our own country, we have seen many a time a violent and frenzied expression of communal and linguistic ego-sense. In almost every nation in the U. N. O. the same ego-sense prevails, and all wars are only its violent and frenzied expression. The ideals of U. N. O., the Four Freedoms of the Atlantic Charter, and the five principles of *Panch Śīla,* can be realized in practice only when nations shed their aggressive nationalism, when each nation comes to know that it is only a part of the whole which is the world, when communal and linguistic groups come to know that they are only parts of the whole which is their country, when every individual comes to know that he is only a part of the whole which is society, and all come to know that every part is necessarily related and dependent on the whole which is the universe. That is the only way, the *Gītā* way, the way to *Lokasamgraha,* the way to world peace and one world order.

SOME ASPECTS OF OUR EDUCATION

By Dr. S. Haldar

Education is a very popular subject, debated everywhere, now, and perhaps nowhere so keenly as here in India. If one had to define education, as briefly as possible, I think one might do worse than assert that it is the method by which we are taught to make, instinctively, the correct response of feeling to any situation; the means by which we are taught to think and argue clearly, logically and consecutively, and thereafter, in things that concern us personally, to choose and act unhesitatingly upon our decisions and continue the course of that action to its conclusions. Popular feeling, as we know, insists that ours is a scientific age, a great age of thought and discovery, and so on. In some striking ways, this may be so. But most men dread the labour of thought almost more than anything else in the present world. I do not mean poor and uneducated people, but the masses of semi-educated people who pour out of our schools and universities year after year. They have read their books, learnt also the notes which their teachers have found in other books. But how much of really honest thought and criticism and appreciation is there? How often do we attempt to judge by our own experience and by the reasoning of our own brains what is set before us in printed form? Almost nothing.

There are many reasons for this: the greatest is that we are very lazy mentally. It is easy to read and get by heart and copy, but thought costs efforts. Again, we have a quite unreasonable reverence for print. But why black and white should, of itself, confer so much authority on the opinions of so many ignorant and uninspired men is very difficult to understand. Moreover, we feel safe in a crowd. "There is safety in numbers", we un-

consciously say to ourselves and thus attempt to give a rational justification to our fear of standing out alone and unpopular—yet this is what most of the great men of every age have had to do. Or, with a false humility we say to ourselves, "It is true that really I disagree with all of this that everybody else agrees with; yet how can I possibly be right and all those others wrong?" So perhaps we concur silently, put up our hand, or nod with the rest and drift along with the current. No doubt, students with examinations, in front of them, will be shy of taking any risk with examiners, who will, most probably, interpret any honest attempt at original or critical thought or reflection as eccentricity or madness or ignorance and mark the examinees down for it. Let us, therefore, imagine how dangerous it is to be for the examinees to be too critical, too original, and too personal in their thoughts and reflections on their answer-books to be marked out by the examiners who are to make them pass and grant them class. Yet this originality should be the acid test to the merit of the students in general.

Education and Morality

Many professors are of opinion that morality will have been learnt by the time when a young man comes to the university. By then, it is supposed, he has become either good or bad, and it is not the business of the teachers in the university to teach what should have already been learnt at school. This is a fair argument, but it must be remembered that people are at the universities just at that time when their opinions are most uncertain and their minds, while eager and keen, most easily become the victims of their passions. It is for the first time that they are moving uncontrolled in the world and when perhaps they least know really what kind of world it is. They follow enthusiasm easily and very seldom learn, in their inevitable experience, to look beyond their noses. It is at this stage of their lives that their teachers have the greatest opportunity, if not the greatest responsibility, of basing the minds of young men on foundatious of true morality. At home, as children, they merely obeyed the authority of their parents and while they were young that was good. At school, they learnt, perhaps, the lessons of morality, but were not of an age to understand its foundations in reason. But at the university, they are at that stage of their lives, when their minds are becoming mature and they can, for the first time, learn not only what is good and what is bad, but also why it is so. It is then, too, that an appeal to their emotions to follow the dictates and demands of morality will probably have real effect and they may gain these habits of virtue which, by constant practice, will become innate and spontaneous.

Education and Mental Formation

It is strange that many of the philosophers should insist so strongly that it is our reason, our mental faculties, that primarily must be educated when they know them to be so powerless in comparison with our instincts and desires, our emotions and passions, to direct our lives. Would it not be a juster view of education to assert that it is these primary instincts and emotions that have to be schooled and formed to assist the social purposes of man as well as his mental faculties? Many sad examples tell us how men of the finest intellect and with the sharpest power of reason and, indeed, with that outlook on the world have yet fallen victims to one or other form of corruption. Indeed, the most successful criminals of whatever kind are successful in weakness in proportion as their mental faculties are keen. It is the less clever ones who fall soonest into the hands of the police.

It seems, then, that it is our emotions and passions, the primary movers of desire, that must necessarily be educated. It is they, in nearly all of us, which direct and compel the mind. They are the fuel of our engine as it were. In themselves, though necessary and part of our nature, they are neutral, neither good nor bad—except in so far as they guide man to good or bad actions or sentiments. Their schooling must begin early when they are screaming in the cradle, when parents have

to be cruel in order to be kind by breaking the infant or the young child's self-will, his continual preference of himself and his constant insistence on his own needs as paramount. Here, parents perform or have the duty of performing a function more important than anything that the schoolmaster will do later. Fear and desire, indignation and love are innate, but unless they are instructed—and it must be admitted that the instruction may need, in the early days of a child's life, especially, some application of force—they may be directed to the wrong objects or in the wrong degree towards the right objects.

It is the duty of education, therefore, to show each instinct its right object and to enconrage and help it to move towards that object in the right direction and at the right speed. On the other hand, it is equally its duty to show what are the wrong objects of desire and to disconrage all movements towards these by explaining why those objects are bad and what will be the result of pursuing them. The right objects, of course, are the attainment of honesty, bravery, strength,—physical, spiritual and mental—patience, love of goodness in every form, sympathy, generosity, sincerity, help of one's neighbours, humility, industry; and the bad objects are the opposites of these, all forms of unsocial, perversive, selfish, or corrupt behaviour, such as avarice, pride, envy, sloth, dishonesty, luxury, anger, lust, greed. The former may be stimulated and the latter may be destroyed or discouraged in very many ways according to the age of the person. Indeed, there are no circumstances in life, it might be said, in which there is not the opportunity for cultivating a particular virtue or the likelihood of falling into its corresponding vice.

Apart from the great school of life itself as the former of character, education in the narrower sense can do much to help the youug person. Surely here, largely, lies the value of the study of history. The study of the motives, actions and result of actions of men, is bound to have a profound effect as it penetrates into the unconscious region of the mind of the child. It is here that the value of literature, and specially poetry, lies. For it is the function of poetry to make virtue lovely and vice ugly, to paint explicitly in words that realm of beauty which all our lives we seek to inhabit, and reach only for a few seconds,—to see into the heart of existence with the quality of vision, and to bring that vision back to those who have not seen or felt it, may see and feel more vividly, and pursue more earnestly. It is the function of poetry which, as Wordsworth in the Prelude claims, is the expression of imagination or "reason in the most exalted mood" to show us man and life and the world as they really are,—endowed with a glory and beauty that, in eternity, are real, but whose vision we have lost through the long process of ignorance and sin. Apart from the stern lessons of life itself, then, nothing is of so truly educative a value for any one, especially in youth when man is most impressionable, as the study of poetry. And, so, we have the paradox that something which, at first sight, appears to be unrelated to reality, 'unscientific', and to deal with unreal situations and things, is in fact of most practical value for the improvement of man's life. There is no value in mere size and quantity, unless of course it is the quantity of goodness.

It is not that the parents and schoolmasters believe that the boy or the girl is wholly bad. It is quite the opposite. It is because they hold such a high and noble view of human nature and its destiny that they cannot bear that the child should become the victim of instincts and impulses which, if allowed to run riot, will ruin him completely and make him in later years useless and miserable, both as an individual and as a citizen. The child cannot think or choose reasonably for himself and so he is quite rightly under the authority of parents and schoolmasters who must think and act on his behalf. It is the weak and bad parents or masters who overlook the faults of their children. Love in its desire that its object shall become good and in its effort to make it good is bound to appear harsh and cruel.

Education and the Classics

Most of the modern thinkers are of opinion that a great deal of the traditional cultural education is foolish and modern language and history are preferable to Latin, Greek, and Sanskrit. This is very doubtful indeed. Latin, Greek, and Sanskrit are, it is true, more difficult and take longer time to learn than, say, French, German, English, Bengali, or Hindi. But their literatures, those in Greek and Sanskrit especially, are incomparable. But the true reason to learn them is different, indeed. The whole intellectual and cultural heritage of Europe is founded upon Hebrew, Greek, and Latin: from Palestine came its religion, from Greece its philosophy and from Rome its administration and Law. As for India, whatever has been thought best, contemplated best and meditated best in the field of thought, culture, religion, and philosophy has well been treasured up in Sanskrit language and literature which has been the medium of expression with the Indians in general, irrespective of caste, creed, and province. Now when we are passing through a period of controversy as to Free India's *lingua franca* we should remember that in ancient India there had been only one language, that is, Sanskrit, which was the common speech to all alike. Indian culture and thought and civilization which flourished thousands of years back, have still survived the process of time to which have succumbed those of Egypt and Babylon where we get, nowadays, traces of civilization which are derivative, reportive and therefore, second-hand. The freshness. newness, glamour, grace, and originality of the ancient Indian thought and culture have all been as they were long, long ago and all of them had been originally written in the medium of Sanskrit. In the Vedic age, for instance, hymns were composed directly in Sanskrit in praise of the different manifestations of the Supreme Being like Agni, Soma and the like. All of them were constructed upon the principle of the inward discipline and outward expression of the individual. They were, in fact, marked by sincerity of feeling, spontaneity of emotion, naturalness of expression, and intensity of individuality which legitimately form what we mean by "the unpremeditated art."

It is, therefore, necessary that at least some of the educated in any generation should be in close touch with and should drink from the fountains of their knowledge and should not obtain it from secondary and filtered sources. It is the more utilitarian and technical subjects that have become prominent as subjects in education since the Industrial Revolution in Europe and especially in the last generation in India with the advent of the British administration. In proportion it is the truly cutural subjects which have been paid less and less attention. The result is that we find daily we are being cut off from our roots. Moreover, these modern and popular subjects, useful as they are, do not provide sufficient or proper nourishment for man's mind and spirit. If the Christian and Platonic characters, in religion and philosophy, of Western education are to be retained; and if an acquaintance with the intellectual world of ancient India, to which the modern one is a satisfying continuity, is to be maintained, then it is of the most urgent necessity that more students should learn Latin, Greek, and Sanskrit. But our modern system appears to be content to abandon them or, if willing to retain them still, to do so indirectly and at distant remove through the diluted pages of translators and commentators.

Arts and Science

One of the things that in our educational system, and indeed in modern thought in the East and the West in general, is much to be regretted is the division of subjects into those which are called "Arts Subjects" and those others which are called "Science Subjects." This division of knowledge into "Arts and Science" may, for all I know, have originated in mere departmental convenience. It may be useful for school routine. Yet probably it is due to a very serious modern error, for, it tends to lead people to think that arts subjects are not "scientific", that is to say, are not

truly real, based on Laws, pertaining to actual nature of the universe. Now, this is a false, and dangerous view.

The human mind is one and cannot be divided into departments that are naturally exclusive. A perfect man would not be either a very great scientist or a very great artist, whether a poet or a painter or a musician. He would be both at once and both would be contained in perfect harmony in his nature. Moreover, he would not think in terms of the artistic or the scientific but of the real or unreal, good or bad, true or untrue. It is very difficult for the modern man to believe that "poetry" is scientific; but the truth is that it is as scientific as physics or chemistry or biology. That is to say, the faculties that lead man to express his beliefs or imaginations in verse are real and their product, the poetry itself, is real, perhaps more real than atoms or molecules.

All the means by which men seek to explore and describe reality, of whatever kind it is, are scientific; and in this sense, philosophy and history are themselves scientific in studies. And poetry too, great poetry certainly, is highly scientific, since it is the business of poets to investigate, explain, and describe what is and is desired to be real, but for which prose is an inadequate medium. The intellect which most people suppose is confined to what are strictly called 'the sciences', is equally instrumental in the writing of history, philosophy, and poetry. Man is not, as most people now suppose, behaving most scientifically when in his investigations he rigidly excludes all but his disinterested intellect, as he calls it. This may be the proper method of analysis and observation, but as a means of judgment it is bound to fail. Unfortunately, he is not content thus to analyse alone, but insists on passing judgement upon his findings and really supposing that those judgements may be valid. In figurative language, it may be described just as follows: shutting the door on half of himself, as it were, he supposes that the other half alone by itself will enable him to find all the truth that there is to be known by men. Now it may be clear, why I think the great poet is also a great scientist. The term "scientist" is used here in its widest connotation of a "man" who knows.

FORMS AND SHADOWS

(A Page from the Everold Story of Life)

By Prof. J. M. Ganguli

How she came in, I cannot very well say.

I was very careful. I was zealously on guard at the little door which opened into my inside, for I knew my inside was weak and tender, very sensitive to any music which may come and vibrate there. I shut the door when a breeze blew or colours smiled, and ran away when spring's charms rustled in the green boughs. I looked stiff and dry to keep off a stranger's approach, for how could I know if there was not to be some subtle queerness, a soft sensitiveness, or a fineness of imagination in the newcomer which might overwhelm me?

I moved about, talked and laughed, remarked and listened, and posed to fit in the society and in my surrounding. My mental reactions were often so strange that I paused when I felt like laying them out before others. And who could be there to listen to and respond to the vagaries of my thoughts? So in solitude I nursed them; and unchecked and

uninfluenced as they were by any outsider they took bends and curves as they pleased. I felt an exhilaration in following their track. But sometimes, and that was my carelessness, when my pent-up feelings or some expanding thoughts pressured from inside I partly vented them out to those who stayed with me for a relaxation after the monotony of the day's work.

Thus, however, the evil was wrought. One among them looked straight and hard at me as if wanting to penetrate my thoughts and pierce my feelings. There was a seriousness in her eyes which was uncommon. She inspired and made me forgetful. The small gathering dwindled away in a few minutes with of course a conventional 'Good afternoon'. But she remained, and asked and questioned, and quite often unmoored me from the factual world. Into the space of my dreams I flew, wherein I always felt a romantic thrill which unminded me of all realities.

So it went on. Her questions brought out corresponding questions from me, and I went away with a load of doubts to ponder over, doubts which touched the fundamentals of the world, our life and the surrounding Nature and Creation, for those were my own interests and those formed the subject of our talks.

'If, as you say, one is born with a nature which is suitable to the fulfilling of one's life's marked destiny, or what is more or less the same thing, to live out one's accumulated *Karma,* education and outside influence become meaningless, and one's will goes out of picture.'

'Yes, you can put it that way, or you can also say that education, environment or will all work on or in him in a manner that makes his destiny accomplishable. Otherwise, if you say that they produce their own effects why do they produce different effects in different cases?'

'I can say nothing definite about God except perhaps that the picture of Him as given to us by the theologians does not at all agree with my observations and experience.'

'Besides our manifold physical urges and impulses, our feelings, sentiments and even good and evil instincts seem to exist, grow, and work to one ultimate purpose; and that is to keep this world show going. Actors and actresses, scenes, lights, music and all the big and small things are working or are rather being worked not by anyone's individual wish or will, but by a Stupendous Will, give to it what name you please, to a mysterious purpose. Our joys and sorrows, sufferings and wounds, feelings and emotions—nothing counts, nothing is self-sought or self-obtained on that revolving stage.'

Thus we talked and discussed, questioned and re-questioned, answered and cross-answered. From pinnacle to pinnacle of the mountainous range of Nature's mysteries; through bushes of life's complexities and across the dark recesses of doubts and misgivings I leapt and rushed with keen freshness and rising enthusiasm. As thoughts came gushing I omitted to notice if she was retaining interest in the desert-land of such reflections.

Our meetings for such quiet and deep discussions were not frequent. But when my mind turned away, as it often did, from the glare of the surroundings, and from the staleness of the commonplace I looked around if she was there so that I could out-pour my feelings and enter again together into those endless discussions. Quite often she wasn't. I looked over the empty chairs, and then walked out with so many thoughts revolving in my mind,—not in the same way as usual but with a sense of undefinable vacancy, which I wanted to remove but which stayed.

'Why,' I reasoned with myself, 'you are used to your lonely thoughts which you are careful to stow away from public gaze. Your listeners have been the walls and the ceilings of your room, or the starry dome overhead when, though the night was tranquil, you felt restless and went outside to air out your feelings and to take in the questions which twinkling stars had for you.' I warned myself too: 'You have never sought company that did not come with wings to fly with you into

your thought realm. Have you made sure of that in this case?'

I could not answer; for I had done nothing. I indeed never thought of doing anything—checking, testing, judging or observing. Perhaps it was just her playful inquisitiveness, and not that earnestness which I took for granted. I had really done nothing in the above respects in her case as was my wont to do in others. I had even gone off the guard which I kept at the little door of my inside, and she had entered and left impressions.

One day I was looking out, perhaps for someone. But could there be any reason why she should come? Yet I had so much to say and discuss. But she was nowhere. My expectant glance came recoiling from the cold walls; my searching eagerness retreated from the doors and windows which opened into outside emptiness. Should I wait? There was an instinctive 'No' from inside. 'And why should you?' prompted my wiser self. 'You are only thinking of yourself, your wish, your longing and liking, and not hers. Should you not think also that there may be nothing to interest her in you, in your abstract discussions, and dry wild reflections?'

I got up on my heavy legs, and stretched out my vision over the distant wilds, wherein I have lived and passed my hours before and whereto I was resigning to go alone again.

Suddenly a figure appeared moving out in the yonder. My mind leaped. I went to the door and looked hard. Yes, it was she, but her face was the other way, and she was going away. She never did that before. I looked again. She was not alone; someone else was by her side. How fast they are going! She never turns back. A little bird is flying this way from there. I wish I could fly to meet it to take the message, which of course it is bringing from her. At last the bird arrives, but it brings no more than its own pity for me. She is gone, the bird's look told me, gone with the wind of youth.

'But how could you expect otherwise?' said a Figure that now burst before my eyes, 'Could she have any enduring interest in you whose ideas were not ground-based, and whose thoughts waved and surged beyond the shore in the depths of the sea? You looked to and cared for a thing which could not abide by you through time. Physical objects come and go the moment a purpose is served, or a fancy has played out. Take off your interests from them and come to me. I will never forsake you. I can give you faithful company as long as you wish. I never change, for I do not belong to matter. I look but to your love and sincerity. Matter deceives and betrays, burns and leaves a wound behind. And so do human beings, because their attachment and their likes and dislikes go to physical forms, —to the colour in one's eyes, tremour in one's voice. Look for nothing, long for nothing in a physical person that changes, leaves and separates. Follow only the unphysical essence which sticks and lasts.'

The Figure in my vision touched my forehead. How soft, how caressing that touch: I grasped the hand and placed it on my beating breast. Warm tears rolling down my neck roused me. What a dream! The ethereal Figure I saw, where is it gone? In the midst of what it called changing physical forms how weak and nervous I feel! Again and again I slip towards them even though I have known them to drop me with a kick which leaves a scar behind. Changing forms and their moving shadows,—these I have been following, loving and hugging to my breast. Tell me, my Saviour, if that is my fault, or the fault of that Creating and Controlling Power, which leaves me with all my frailties and susceptibilities in the midst of pulling attractions and beguiling allurements.' But the Saviour was not there to answer.

So and ever so I have been rising and falling. That has been the repeating and continuing history of life all through the ages. Yesterday's fall, today's pain and regret,—they do not ripen my experience into wisdom, nor stiffen my muscles into strength. The Form which beckons me fades into a shadow on approach; the shadow which allures

me thins off into nothingness when I fall headlong at its feet. Yet when I fell I felt the warning though consoling touch of a formless someone deep in my inside. The Inside shows unreality in the Outside, but it is the Outside which makes me realize the Inside. I grasp the hand of the One reigning inside, but I instinctively turn also with gratitude to the Form outside, to my She. 'O my kind and bitter she. O the ever-changing Forms, O the playful Shadows, how far you allure me out into waste-land where I lose my Self? How cruel you are ever to draw and never to be my own? But how good for me was your hard parting kick which turned me homeward in the end and stopped me in the exhausting run! Go as you go and have ever gone, but if you ever turn this way again and I, in my weakness, squint at you, give me a harder kick, a crueler mock than ever before.'

But after such emotional outbursts I stand motionless without a driving impulse to stir anyway. On my right those enchanting figures have vanished; on my left the consciousness which the former had awakened has gone too. Which one is true; which one is real, I wonder. If the inner formless Consciousness exposes the insignificance and unreality of the Externals, it is the latter which arouse consciousness, and are its generating cause. And again it is the outspreading consciousness which brings the externals within my perceptual world. When one comes the other appears; and so when one goes the other vanishes. Each clutches at the other for a stay and a play, and fails in singleness. Consciousness without the external forms, and forms without a realizing consciousness—how impossible and ridiculous I see them both to be! In the midst of their ever-reacting interplay. I question if they are separate or just the part and parcel *of some one thing. Are light and darkness* separately perceptible; can objects and their shadows be kept apart; can my thoughts and their subjects be broken asunder? And can She or He have any existence outwardly and exclusively of Me?

Wherefore then do I wail and cry; wherefore this burn, this desire, this wound of frustration, this disappointment and despair if I have and possess All, and there is nothing beyond and outside Me?

As I stand motionless and speechless, without any urge or incentive to turn between unsteady objects and their flickering shadows on one side and the undefinable consciousness which only comes with them and is sustained by them on the other, it seems as if they are contracting and withdrawing from the outer field into Me. And as they dwindle away inside me I am still and tranquil for a moment, in body and mind, but then again a stir comes, how and wherefrom, I do not understand. And then as I look out he and she, objects and things, feelings and perceptions, they all rush in and re-appear, and fill all space.

The wonderful and mysterious story of Life begins again,—the same story of love and fear, joy and sorrow, hope and despair,—all eventually ending in nothing and fading into blank purposelessness.

Owing to various circumstances this article, with its editorial comments could not be published before December 1956 as originally intended by Swami Satswarupanandaji (Edr.).

To explain 'Forms and Shadows' we quote below extracts from the writer's own letter:
My dear Swamiji, To explain 'Forms and Shadows' we quite below extracts from the writer's own letter:

How simply and even without knowing we are gradually led every day towards Vedāntic realizations by our experiences and by our reactions to externals, we do not see; and so they often say that Vedānta is an abstract philosophy which can interest only the highly intellectual. The fundamentals in Vedānta strike quite often in our daily life though the mind may be quickly diverted away again from them by the physical excitements which the External is all the time causing...How the Externals seem to play their exciting part; how they appear to constitute this world itself; but how after their dance and play they dwindle away into an awakened Consciousness, which itself after seeing through the empty nothingness of the Crude and its alluring shadow gets lost in itself!

...Such, in short, is the inter-action between Puruṣa and Prakṛti, which often comes strikingly to light when, particularly, feelings and sentiments are keyed up to a high pitch by the outside forms and

shadows which excite them. This I have sought to show in this article in an allegorical form, which may impress the common man because the sentiments and perceptions which underlie the allegory are matters, in one form or another, of universal experience...

Yours sincerely,
J. M. G.

ŚRĪ-BHĀṢYA

By Swami Vireswarananda

(Continued from previous issue)

Topic 6
VAIŚVĀNARA IS BRAHMAN

In the last topic it was shown that the Akṣara in *Mu.* 2.1.2 is Brahman as it has the three worlds for its body. Vide *Mu.*2.1.4. In order to remove the doubt that other things besides Brahman may have the three worlds for Its body this section is begun.

वैश्वानरः साधारणशब्दविशेषात् ।१।२।२५॥

25. Vaiśvānara (is Brahman) because of the qualifying adjuncts to the common word (Vaiśvānara).

In the *Chāndogya* we find that five Ṛṣis came together and discussed, 'What is our Self, and what is Brahman?' (*Ch.*5.11.1). Being unable to come to any conclusion they approached Uddālaka Āruṇi who, they thought, knew about 'the Self called Vaiśvānara'. Uddālaka also was not quite conversant about this Vaiśvānara Self and so they all went to King Aśvapati Kaikeya who knew about this 'Vaiśvānara Self'. They approached him and said, 'You know at present that Vaiśvānara Self, tell us that' (*Ch.* 5.11.6). Further on it is said, 'But he who worships this Vaiśvānara Self extending from heaven to the earth as identical with his own self, eats food in all worlds, in all beings, in all selfs' (*Ch.* 5.18.1). Now what is this Vaiśvānara Self? Vaiśvānara generally means the gastric fire, ordinary fire, and the presiding deity of fire, Agni. Sometimes in the Scriptures it refers to the Supreme Brahman also. 'Thus he rises as the Vaiśvānara' etc. (*Pr.* 1.7). In what sense is it used in the *Ch.* text? Normally one of these ordinary meanings of the word should be taken. But the Sūtra refutes this view and says that here Vaiśvānara is used to denote Brahman on account of the qualifying adjuncts to the word Vaiśvānara which can be true of Brahman alone.

The Ṛṣis were desirous of knowing that Brahman which is the Self of all the individual souls —'What is our Self, and what is Brahman?' With this object in view they went to the king and so the Vaiśvānara Self about which they questioned can only be the Supreme Brahman. Moreover, the words used in the earlier texts of the *Chāndogya* are 'Self' and 'Brahman' and in the later texts, 'Self' and 'Vaiśvānara', which also shows that Vaiśvānara denotes Brahman only. The result attained by the worship of the Vaiśvānara Self can be true only if the Supreme Brahman is meant. The text says, 'He eats food in all worlds, in all beings, in all selfs.' Here the eating of food, does not mean material food, but the intuition of the ever-blissful Brahman which exists in all these worlds, beings, etc. 'Food' means that which is eaten, i.e. experienced. Vide *Taitt.* 2.7. Again in *Ch.* 5.24.3 we find, 'As the soft fibres of the Iṣīkā reed, when thrown into fire, are burnt, thus all his sins are burnt,' which shows that the result of the worship of the Vaiśvānara is freedom from all sins. Moreover, the Vaiśvānara is said to have the three worlds for its body. Due to all these qualities, viz., being the Self of all, being the object of meditation for the realization of Brahman, the object of worship which results

in the freedom from all sins, and having the three worlds for Its body, the Vaiśvānara Self denotes Brahman alone.

स्मर्यमाणमनुमानं स्यादिति ।१।२।२६॥

26. (That form of the Lord described in other texts and) remembered (in the descriptions given in the *Ch.* text) is thus an indicatory mark (showing that the Supreme Self is referred to in this *Ch.* text also.)

The *Ch.* text 5.18.2 describes the Vaiśvānara Self thus, 'Of the Vaiśvānara Self the heaven is the head, the sun the eye' etc., wherein one recognizes the Brahman described in other Śruti and Smṛti texts in similar terms. Vide *Mu.* 2.1.4. Such a form as is described can belong to the Supreme Brahman only and so the Vaiśvānara Self is Brahman and not anything else.

शब्दादिभ्योऽन्तःप्रतिष्ठानाच्च नेतिचेत्, न, तथादृष्ट्युपदेशात्, असंभवात्, पुरुषमपि चैनमधीयते ।१।२।२७॥

27. If it be said that (Vaiśvānara) is not (Brahman) because of the word (Vaiśvānara which has a definite meaning, viz., the gastric fire) and other reasons, and on account of its abiding inside (which is true of gastric fire), (we say) not so, because there is the instruction to conceive (Brahman) as such (as the gastric fire), because it is impossible (for the gastric fire to have the form described) and also because (Vājasaneyins) describe him (Vaiśvānara) as a person (which the gastric fire is not).

Objection: Vaiśvānara cannot be definitely said to be Brahman because in scriptural texts we find that it is used to denote fire as for example in, 'This one is in the fire (Agni) Vaiśvānara.' Again as this Vaiśvānara is said to abide within, it may also refer to the gastric fire which abides inside a person, 'He who knows this Agni Vaiśvānara . . . abiding within man' etc. (*Śat. Br.* 10.6.1.11). In this section (*Ch.* 5), in the text, 'the heart is the Gārhapatya fire' etc. (5.18.2), Vaiśvānara abiding in the heart etc. is represented as the three fires. Further the text says, 'The first food which a man takes is an object of libation. And he who offers that first oblation should offer it to Prāṇa saying Svāhā' (5.10.1), where Vaiśvānara is the abode of the offering to Prāṇa. For all these reasons given above Vaiśvānara means fire and not Brahman.

This the Sūtra refutes firstly because the Scripture here teaches the worship of Brahman having the gastric fire for its body. So the word 'fire' denotes not only the gastric fire but also Brahman in so far as qualified by the gastric fire. Secondly the gastric fire cannot have the three worlds for its body as described in the text, as it is impossible. Lastly the Vājasaneyins describe the Vaiśvānara as a person. 'This Agni (fire) Vaiśvānara is a person' (*Śat. Br.* 10.6.1.11) and this Person (Puruṣa) is the Supreme Brahman, for unconditioned personality belongs to Brahman alone. 'All this is the Person (Puruṣa)' (*Svet.* 1.3.15); 'there is nothing higher than the Person' (*Kaṭha* 3.11). Gastric fire cannot be a person.

अत एव न देवता भूतञ्च ।१।२।२८॥

28. For the same reason (Vaiśvānara) is not the deity (fire) or the element (fire).

For the same reasons, viz., having the three worlds for its body and an unconditioned personality, neither the deity fire, nor the element fire, is referred to in the text under discussion, as these qualities are impossible in their case.

साक्षादप्यविरोधं जैमिनिः ।१।२।२९॥

29. Even (if the word Agni is taken) as directly (meaning Brahman) there is no contradiction: (so says) Jaimini.

Till now Agni co-ordinated with Vaiśvānara was said to represent Brahman in so far as It has the gastric fire for Its body. Therefore, it was held that the text enjoins meditation on Brahman. Jaimini however thinks that these two terms can be taken to refer to Brahman directly without any contradiction. Even as the word 'Vaiśvānara' can directly refer to Brahman as possessing the quality of ruling all men in the world, so also the word 'fire'

can directly refer to Brahman as meaning the foremost of all beings.

अभिव्यक्तेरित्याश्मरथ्यः ।१।२।३०॥

30. On account of manifestation—(so says) Āśmarathya.

'But he who worships this Vaiśvānara Self extending from heaven to the earth' etc. (*Ch.* 5.18.1). In this text the all-pervading Brahman is described as being limited by heaven, etc. Āśmarathya thinks that as the Lord manifests Himself like that to His devotees He is described thus.

अनुस्मृतेर्बादरिः ।१।२।३१॥

31. For the sake of constant remembrance —(so says) Bādari.

Why should the Lord be regarded as a person having limbs like the head etc.? Vide *Ch.* 5.18.2. Bādari thinks that the Lord is so imagined in human form for the sake of Upāsanā (meditation). 'He who *in this way* meditates' (*Ch.* 5.18.1) enjoins devout meditation for the purpose of realizing Brahman. 'In this way' in the text means, 'as having a human form'. The eating of food means intuitional knowledge of Brahman who abides everywhere and is of the nature of supreme bliss. Enjoyment of worldly objects is not meant here, for that would obstruct final release.

A further doubt arises: The text says that the altar is its chest and the Kuśa grass on the altar its hairs etc., which shows that the gastric fire is meant.

सम्पत्तेरिति जैमिनिः, तथा हि दर्शयति ।१।२।३२॥

32. Because of imaginary identification (with Agnihotra, so says) Jaimini; for so (the Śruti) declares.

'The chest the altar, the hairs the (Kuśa) grass on the altar, the heart the Gārhapatya fire' etc. (*Ch.* 5.18.2) This altar etc. is said to be the chest etc. of the Vaiśvānara in order to identify the offering to Prāṇa which is performed by the Upāsakas (worshippers) with the Agnihotra sacrifice: so says Jaimini. The text, 'But he who offers this Agnihotra with the full knowledge of its purport, he offers it in all worlds, in all beings, in all selfs. As the fibres of the Iṣīkā reed, when thrown into the fire, are burnt, thus all his sins are burnt' (*Ch.* 5.24.1-3), also declares the same identification of the offering to Prāṇa with the Agnihotra.

आमनन्ति चैनमस्मिन् ।१।२।३३॥

33. Moreover they (the Vājasaneyins) teach him (viz., the Vaiśvānara) as within that (viz., the body of the Upāsaka).

In the text, 'Of this Vaiśvānara Self' etc. (*Ch.* 5.18.2), the Supreme Self Vaiśvānara having the three worlds for Its body is taught as present in the body of the worshipper for the sake of worship by the Prāṇa-Agnihotra. That is, at the time of performing the Prāṇa-Agnihotra sacrifice, the various limbs from head to foot of the worshipper should be identified with heaven etc., which are the head etc. of the Supreme Self.

The final conclusion, therefore, is that the Vaiśvānara Self is no other than the Supreme Brahman.

(To be continued)

'This is practical religion—the attainment of freedom through renunciation. It is always for greater joy that you give up the lesser. Renounce the lower so that you may get the higher. Sacrifice! Give up! Not for nothing, but to get the higher.'

—*Swami Vivekananda*

NOTES AND COMMENTS

TO OUR READERS

We have already published three valuable articles by Dr. A. C. Bose: Vibhūtiyoga, Bhaktiyoga, and Jñānayoga in the Vedas. This time Dr. Bose has approached the Vedas from the standpoint of mysticism. Mysticism seeks 'the Divine in the deepest human consciousness.' It is 'a spiritual revelation and not a physical discovery.' The content of revelation 'is an all-pervasive Divine Being in whom the universe finds unity in multiplicity, and the rallying point for all beings.' . . . 'For the finite the eloquent man, and for the infinite the mute': is a correct formula. 'The Vedic sages', however, 'did not follow the silent way.' The spiritual reality 'dawned' in their souls 'in the beauty and glory of Vāk, the inspired word.' . . . 'Poetry and song expressed what had appeared otherwise inexpressible. This they did through symbolic language in which words were charged with significance not contained in their logical definition. A symbol carries with it almost inexhaustible power of suggestion through which more is meant than meets the eye or ear.' Dr. Bose has quoted a number of passages showing the nature of this mystic approach and of its content. . . The same subject will be continued under the heading 'Vedic Vision of Divine Oneness' in the next issue of *Prabuddha Bhārata*. . .

Which is more important, the knowledge of the day to day mental adjustments in a great person's life, or the knowledge of the truths which were revealed to him, and will be revealed also to every one who acquires the requisite inner purity? Our ancients decided that the truths were more valuable and left very little material by means of which 'biography-minded' later generations could 'reconstruct' the story of their lives. Our present formula, however, is 'Life and Teachings.' We wish to know, for example, whether the same person codified the Vedas, compiled the *Brahma Sūtras*, and commented on the *Yoga Sūtras*. Was he also the father of Śri Śuka who taught the *Bhāgavata* to king Parīkṣit? And so on. . . Prof. V. B. Athavale, M.Sc., F.R.G.S., has made a detailed analysis of important passages from various sources where mention is made of Apāntaratamā and Kṛṣṇa Dwaipāyaṇa and concludes that the period of Śrī Śaṅkarācārya,—'fifth in descent from Bādarāyaṇa,—can be 125 years later than Bādarāyaṇa, i.e. early in the 1st century A.D.', not '700 A.D. as surmised by some modern scholars.' . . .

In this issue there are two articles written by people with great experience in the field of education. One is by Dr. Saradindu Haldar, M.A., D.Phil. He thinks that in spite of ours being called 'a scientific age, a great age of thought and discovery', 'most people' as a matter of fact 'dread the labour of thought almost more than anything else.' So far as students are concerned, he insists that 'originality should be the acid test.' 'It is strange,' says he, 'that philosophers should insist . . . that it is our reason, our mental faculties, that primarily must be educated when they know them to be so powerless in comparison with our instincts and desires, our emotions and passions, to direct our lives.' He shows the value of history, and of literature, 'especially poetry' 'which at first appears to be unrelated to reality, unscientific, and to deal with unreal situations and things', while it is actually 'of most practical value for the improvement of man's life.' This leads him to a discussion of the study of classical languages,—of Sanskrit in India—as well as of 'Arts' subjects and 'Science' subjects. 'The human mind is one and cannot be divided into departments that are mutually exclusive.' 'All the means by which men seek to explore and describe reality, of whatever kind it is, are scientific and in this sense philosophy and history are themselves scientific,' and so too is poetry . . .

The second is a paper read at the Unesco Seminar by Dr. P. T. Raju, M.A., Ph.D. 'Industrialization and technology,' says the Professor, 'have once for all been accepted by India, as by every other country. . . . What effects will they have on philosophy?' 'Standardization' and 'rationalization' (not in the Psychologist's sense) mean a definite change in our attitude towards life,—a change involving a belief 'that we can understand life, within the limits imposed by the basic and hard facts of experience, as rationally as we understand matter and manipulate and control it, that reason can be applied to all other spheres of life as it is applied to our economic life.' Will the change in India be similar to that in Russia, or in America? Will India sacrifice spiritual life altogether in favour of material concerns? What special line can Universities take in the teaching of philosophy to prevent a 'crisis'? These are important questions discussed by the learned Professor. He rightly says that 'Thought cannot be creative unless it goes with life . . . Life has been going on changing its forms; thought has to keep pace with its progress, pointing out life's continuity with the past and directing it towards the future. Then only does philosophy perform its proper function.' 'The enterprising spirit of reason which opened up the way to the essence of religion' must now be systematically 'adopted to the social and the ethical, or rather to the socio-ethical' field in our country. Otherwise, 'from one crisis, we may have to pass into another, of which the West is often complaining.' . . . In the second Part of this paper (to appear in the next Number), Dr. Raju gives various suggestions, preceded by a list of 'shortcomings of philosophy, which may bring about a violent break off with our spiritual tradition on account of industrialization and technology.'

Most of the 'shortcomings', as can be expected, centre round the oft-repeated idea that the world is unreal, and that salvation consists of a life of mere contemplation, and God-vision, as *against* a life of useful social action. We are not sure whether there is any ground for the implications behind statements like: 'I do not think that the Universities need spend huge sums of money for teaching that the world is unreal . . . It is wrong to think that philosophy has necessarily to teach asceticism.' It has been part of 'tradition', whenever anyone uses terms like 'unreal' to show, side by side, from what standpoint such a view is taken, and whether the 'reality' understood in that context is 'exclusive' or 'inclusive'. Every system has had its Pūrvapakṣas. Students ordinarily do not bundle up all Pūrvapakṣas together, but learn to connect each objection to its proper Siddhānta. In addition, 'tradition' has also pointed out the need to co-ordinate 'systems' and their 'commentaries' with the lessons taught by the tremendously active lives of *heroes* like Rāma, Kṛṣṇa, and Bhīṣma as well as the examples of 'royal sages' mentioned in the Upaniṣads. Such a co-ordination will show that darśana really meant in olden days 'an understanding perception of the total life of man.' The conditions of life, however, have altered beyond recognition now. And the need to make a thorough harmonization of the fourfold aims of life is paramount. In this the Universities have an important part to play, and Dr. Raju has clearly shown the *positive* line the teaching should take. 'So far as the religious and academical circles are concerned', he assures us, 'I do not see much danger in India of the loss of touch with cultural traditions.' . . .

'Life,' says Śrī S. N. Rao, 'moves incessantly on a belt of action. To have it function in rhythm and harmony with little or no harmful reaction, and to find life's fulfilment through such functioning, we need education as to what to do, how to do, and with what motive', 'at all levels, individual and collective.' . . . 'The plan of the universe,' he tells us, 'is so carefully worked out that there is for each one of us at every moment just one place. When we are in that place we are with God in consonance with His plan.' 'Spiritual action is consecratory; the rest is desecratory.' . . . In the last para Śrī Rao shows how an uncontrolled sense of 'me and mine' takes a

very harmful and 'vigorous collective shape in a multitude, in communal and language groups, and in nations at the international level.' . . . The concluding lines deserve repetition till their essence enters our habit level. . . .

On 'Forms and Shadows', Swami Satswarupanandaji had commented: "Yes, Prof. Ganguli is right in a way: 'If the inner formless Consciousness exposes the insignificance and unreality of the Externals, it is the latter which arouse consciousness and are its generating cause. And can She (the Externals) or He (the formless consciousness) have any existence outwardly and exclusively of Me?' Apparently Prof. Ganguli's 'inner formless Consciousness' and 'Me' are not the same; for in that case the poser would not come. This 'inner formless Consciousness' is the 'subject' of the philosopher and the 'Me' the fathomless limitless Consciousness, the Absolute Consciousness. Evidently in the context, 'Me' does not refer to the Absolute Consciousness but to the *Jīva*. This has created a bit of confusion. The *Jīva*, apart from the subject, is nowhere, is a non-entity. And this subject, though, grossly speaking, formless, is not really so, having been coloured and shaped by one or other of its objects which must always be around it. For a subject is subject in relation to an object. This being true, the subject-consciousness cannot truly give us the sense of 'insignificance and unreality' of the objects. At most it can give us the sense of evanescence, though with a 'lingering, longing look behind', which justifies the main thesis of the learned Professor. Deep below the subject and the object casting the two playful shadows but far transcending them both, is the Absolute Consciousness whose bursting forth is always preceded by the sublation of both the Internal and the External. This alone gives us the true sense of the 'insignificance and nnreality' of both which leaves nothing lingering behind,—no philosophy, no poetry, no love, no grace, *not even a void*. On the return downward journey to the normal plane of consciousness the world of subject and object appears as a phantasmagoria, a shifting scene of ghostly shadows." Or, we would like to add, as the 'visible' Play of the Divine. Cf. Sri Ramakrishna's words: "Do you know the condition of one who has acquired supreme wisdom (Brahmajñāna)? Such a person sees the All-pervading Spirit both within and without; he lives, as it were, in a room with glass doors." (Teaching No. 466. Advaita Ashrama Edition). Such wisdom is the direct opposite of the view that shows the story of Life 'ending in nothing and fading into blank purposelessness.'

MENTAL REFINEMENT

Yoga is a very comprehensive term. It covers all the disciplines needed to purify the personality and make it fit to realize the Highest Truth—Self, God, or Liberation. It matters little by what name we call it. Nowadays most people's minds are coloured by the idea that anything 'scientific' should be capable of 'verification'. They approach spiritual disciplines with the hope, however faint or refined, of gaining the power to 'force' physical events through short cuts in the thinking process. It is no wonder that Haṭha Yoga which describes postures and breathing exercises attracts many such 'experimenters'. Others go in for Patañjali's system, whose third chapter contains a number of *Sūtras* which state that certain disciplines, *samyamas*, lead to various 'attainments' or 'powers'. Each system has its own philosophic framework and technical terms. For example, Patañjali's system uses terms like *Vyutthāna, Nirodha, Hānam, Nirbīja, Nir-ālambana* etc. When translated as 'outgoing', 'suppression', 'avoidance', 'seedless', 'objectless', etc. they conjure up the pictnre of a totally negative, pessimistic, escapist, world-renouncing attitude. It looks as if the teacher wants the student to make his mind a blank and by repeated efforts destroy mind itself! Technical terms, however, carry more meaning than what a dictionary can show or what appears at the surface. That there is no 'destruction'

of mind as such is indicated by the commentator, Vyāsa, by the clause *abhāva-prāptam iva bhavati*,—'it becomes, *as it were*, non-existent.' We know that 'opaque' materials, like sand, when 'processed' suitably, become transformed into glass, a sheet of which, when put into a window-frame, shuts out wind but lets in light. *A-samprajñāta* discipline makes the saint's mind transmit the glory of the Self without dependence upon, and unaffected by, the objects and pressures that constitute 'Nature' around him. Our minds are unable to function in that way, because the movements of thought within us are mixed with the dirt (*Mala*) of *Rajas* and *Tamas*. Disciplines are meant to remove all dirt.

REVIEWS AND NOTICES

THE KANTIAN THING-IN-ITSELF OR THE CREATIVE MIND. By Oscar W. Miller. *Published by the Philosophical Library, 15, East 40th Street, New York 16, N. Y. Pp. 142+xi. Price $ 3·75.*

Clear, consistent, and compact, this is really a book of merit. Here with an unbiassed mind, the author approaches his subject—that so-called 'Reality' and 'Ideality' are together *one;* the phenomenal and the noumenal are not 'disparate'; man can 'exist' in phenomenal world and 'subsist' in a noumenal world at one and the same time,—and in its wake, analyses the subject in all its aspects, and is also presenting to the readers, side by side, to compare the salient philosophical topics which have been carefully dug out of the rich mines of Western philosophers. At first, in his book, he looks back to the past to assess and assimilate the products of the metaphysical minds, and to adjudge and appraise their themes of vital importance, only to show how the Kantian *Thing-in-Itself* has been historically developed out of these sources, not as an accident, but as a higher genus in their process of evolution of thoughts. To him, Locke's 'idea of substance' (a product of abstraction) is almost similar to Plato's 'idea of Non-Being' (a condition of phenomena), and to Kant's 'Thing-in-Itself' (p. 17). To prove this he explains all intricate points with the aid of abundantly cited reasonings and justifications. He has endeavoured to point out the subtle differences therein too. In addition, his learned criticisms of the ancient philosophical theories like those of Thales, Anaximander, Anaximenes, Xenophon, Pythagoras, Empedocles, Parmenides, Plato, Aristotle, Erigena, Galileo, Democritus, Locke etc., to establish the Kantian 'I-in-Itself', are brilliant. He analyses all these theories only to synthesize, only to bring his subject against an intimate background of fruitful understanding. To our Indian minds the author's remarks like: "the real must partake of the qualities of myself and of Nature as a whole. 'Reality' is not *Nature or myself;* rather, it is *Nature and myself*, as we must exchange experiences with each other. In short, we have tried to show, both the *indeterminate* and the *determinate* aspects of the world are changing and real." (p. 129), and also, "while this 'I' has been *determined* by the *indeterminate*, it itself, in turn, *determines*. It is not 'that which is neither created nor creates'. It is rather 'that which is created and creates'." (p. 125),—remind us of the *Viśiṣṭādvaita* theory of one of the greatest philosophers of India, Rāmānuja (1017-1137 A.D.), more so, when we read in the book a passage like: "*There is something of all the plant in its flower, just so is there something of all the world in the mind. . .* This does not mean that man is just a microcosmic speck, and that his mind is nothing more than the phosphorescent glow of a physiological process. No; just the contrary, it means that he contains within himself the profoundest aspects of Reality; in that he can comprehend the whole of which he is, biographically speaking, only a small part; but of which he is, metaphysically speaking, possibly the most significant part" (p. 122). Of course this similarity can very well be expected when history proves that many Western philosophers, even Kant, had an access to the thoughts of the Indian philosophies.

It is a pleasure to read such a book which tries to build up principles on the rock-plinth of reasoning, and on comparative studies in relevant philosophies in sweet, simple and savoury language. The get-up and the printing speak highly of the publishers of the book.

Swami Mahananda

ENCYCLOPEDIA OF MORALS. Edited by Vergilius Ferm. *Published by the Philosophical Library, 15E, 40th Street, New York 16, N. Y. Pp. 682. Price $ 10.00.*

From the early dawn of civilization and the

seedling-growth of societies, to this day of unsteady communal status, man is always trying to stimulate moral principles for holding up the ties of gregarious unity, and also for reconciling the individual caprices with effective rationalization of their trends and values. Later, when religious ideas began to germinate, another cluster of morals was reared up to determine the principles which would regulate ethical conducts, and would ascertain characters as virtuous or sinful, good or bad. According to this view point, man's history is more or less a history of morals. Whether settled or nomadic, civilized or barbarous, men have always their different codes of morals—otherwise there would not have been any power to hold even ten men together. So it is a truism to say that just as a man is a bundle of habits, so the society is a bundle of morals—political, social, religious and the like.

With the invasion of the present day civilization, morals and moral values are being continually brushed with different shades of meanings which will suit the political impress of one country or the other. A free and proper comprehension of morals as something stimulating peace and happiness, and evolving true strength and prosperity of the State and the community, has become almost atrophied nowadays. Instead of a rational aspiration after truth, blind dogmatism camouflaged in soothing moral words, is selling cheap. But however much a man may try to hide his dark patterns of behaviour in apparent goodness, there is always in his personality an intuitive current which continually urges him to ponder over the Shakespearian maxim—"Be true to thyself", or rather

"If others say how good are you,
Ask yourself if it is true." (Anonymous)

This inherent enquiry of the civilized men will always carry the true assimilation of moral values however much they are led by political or religious fanaticism and social caprice

In discussing the various types of morals, past and present, a careful study of facts and opinions about truths as morals is a necessity. And this big book prepared by some fifty scholars, presents to us such an opportunity. The Editor has spared no pains in marshalling, in its 682 'Royal Octavo' sized pages, almost all the valuable materials concerning morals both of the East and the West. Here there are facts which from time to time gave complexion to our moral character, and which again may be studied with profit, in building up the future society, not on the testimony of one particular clan consciousness, but on the accumulated common factors of different social equations of humanism. This common synthesis calls to our mind the famous passage of the *Gītā* and makes us hopeful of a day when, with moral discipline, men shall attain real peace at a stage in their lives by being:

āpūryamāṇamacalapratiṣṭham
samudramāpaḥ praviśanti yadvat
tadvatkāmā yam praviśanti sarve
sa śāntimāpnoti na kāmakāmī. (II. 70)

that is, as unto the ocean, waters from various sides come and enter without creating any stir in the ocean's overflowing vastness, similarly only the master minds whom all desires fail to disturb a whit even, attain real peace.

With short biographical sketches appended to the masterly quintessence of moral and ideological teachings of the moralists and philosophers, the book runs into a fruitful and tasteful study. The devotion to the faithful recording of all intimate materials from authoritative sources as also the bibliographies attached to all the sections, on which the records are based, together with the delicious presentation, speak highly of the sincerity of purpose behind the publication.

The binding, the paper, the get-up and the printing are all in keeping with the high standard of the Philosophical Library publications.

SWAMI MAHANANDA

STUDIES IN PHILOSOPHY VOL. I. By KRISHNACHANDRA BHATTACHARYYA. *Edited by Gopinath Bhattacharyya. Progressive Publishers, 37, College Street, Calcutta 12. Pp. xiv+360. Price Rs. 17-8-0 only.*

This is a book every section of which reveals original thinking and, what is strange, ultimately comes to roost after a good deal of flight in the Eastern and Western philosophies, on the old conclusions of the Vedāntic thought. Dasgupta's *History of Indian Philosophy* reveals the author's scholarship, Radhakrishnan's *Indian Philosophy* displays his clear thinking and beautiful power of expression. Both of them have covered the entire field of Indian philosophy and have written voluminously. But here is an author who has chosen a very limited field and has written less than four hundred pages in aphoristic, rather cryptic, language, often difficult to understand because of the novelty and richness of thoughts; and yet has brought about a sort of revolution in the mode of thinking without departing from the conclusions of the seer saints of old. He has thrown floods of light on the too hackneyed terms and expressions of Indian philosophies and brought out their hidden depths that amaze other thinkers in the field. We follow Dasgupta warily, we enjoy Radhakrishnan's company; but it is difficult to keep pace with Bhattacharyya—he makes us halt and ponder deeply and resume our march pensively at a respectable distance from him. Dr. Bhattacharyya has indeed blazed a trail for later philosophers to follow with great profit.

The editor seems to be a very able and faithful follower of the author, his footnotes reveal it;

but he has not done his job too well. A book like this requires extensive annotation of the Anandagiri type, and the editor's notes are few and far between, though quite illuminating. Numerous printing mistakes, only a few of which have found place in the 'Errata', have spoiled the beauty of the book. Publishers can be entrusted with the work of seeing the ordinary publications through the press, but not a book of this nature—it is beyond their competence.

While we are all praise for the book we are painfully aware of the fact that it will appeal to a restricted group of philosophers only, to those sincere ones with whom philosophy is not a mere profession but an earnest approach to truth. Moreover, those who are not acquainted with the important source books of Indian philosophies as well as with the Western philosophical systems in general and Kantian and post-Kantian thonghts in particular, will not be able to appreciate the contributions of the learned author. It will pay heavy dividends to the research scholars.

The book, throughout, is so closely reasoned out and is so throughly guarded against any departure from the orthodox views that it is difficult not to fall in line with the author's views. In one point, however, there is scope for difference. On page 39, Dr. Bhattacharyya says 'When at any stage of the world, all the *jīvas* come to be ranged under two classes, *jīvanmukta* and *sthāvara*, there comes on this *pralaya* or dissolution; i.e., the system of *Karma*-forces that started on the course of fruition, the cosmic *ārabdha* (sic), as it might be called, becomes completely dissipated; the *mukta* or liberated need not work, the *sthāvara* cannot work. The cycle closes'. The view seems to be perfectly rational. Perhaps it is the only rational justification for the close of a cycle. But it is, we are afraid, not sanctioned by the scriptures; and there is reason for it. At no 'stage of the world' can we find the entire world divided into merely two groups, viz. *jīvanmuktās* or *sthāvaras:* for, every moment there are creatures in innumerable stages of evolution, from the lowest to the highest. If there is one such moment, as at present, there is no chance of the pattern being ever changed, which can be done only by staying the evolution of innumerable creatures and accelerating the speed of a few, which is contrary to the laws of evolution and the fairness of the Creator. The descriptions of *pralaya* and *sṛṣṭi* in the Purāṇas also do not favour the Professor's view. What is to be noted, however, is that we do not get a rational explanation why a cycle is to end at a particular time rather than another; and the author has supplied us with one. Since the point has little to do with philosophy it does in no way reduce the excellence of the book.

We would eagerly wait for the Second Volume, dealing with the author's own philosophy and hope its price will not he prohibitive as in the present case.

B.P.

BENGALI

NIḤSAṄGA ŚAPATH. By Srimati Datta. *Published by P. R. Kundu & Co., 194, Bowbazar Street, Calcutta 12. Pages 36. Price Re. 1.25.*

The book is a modest collection of lyric verses from the pen of a poet who likes to hide his identity under the *nom de guerre,* "Srimati Datta". The frustration, the loss of faith, the inertia to seek newer and brighter horizons of life, and the consequent morbidity—these symptoms of the strange disease of the present-day world have probably urged the poet to compose these poems. And they are expressed quite beautifully, now in vigorous outbursts of pungent emotion, now in deep undertones of overwhelming pathos. All the pieces end in a pessimism which however does not stem from profound experience or realization of the deeper and more compelling issues of life. It is more like the fleeting breeze of a lonely evening than like the mighty thunderstorm of a sultry summer noon. In their totality they give us a faint

"Notion of some infinitely gentle
Infinitely suffering thing."

Shades of influence, on diction and metre, of the late Jivanananda Dass are discernible but they are mere shades.

The subject-matter mostly revolves round nature and her apparent whims and fancies. But a really thoughtful poet, though realizing the sordid aspect of life, still finds compensation in the simple and sportive aspects of nature. He would then be able to cry out with Lawrence who with all his physical handicaps and mental hazards discovered with the unerring precision and deep insight of a true poet

". . . that life is for delight
and for bliss
as now when the tiny wavelets of the sea
tip the morning light on edge
and spill it with delight
to show how inexhaustible it is . . ."

S. D.

NEWS AND REPORTS

PASSING AWAY OF SWAMI RAGHAVANANDA

We announce with a heavy heart the passing away of Swami Raghavananda on June 10, 1957 at the Belur Math.

He had a brilliant academic career at the Calcutta Presidency College from where he graduated with the unique distinction of being the Ishan Scholar of the year. While a student he came in close contact with Sri Mahendranath Gupta (Master Mahashaya or 'M'), the author of *The Gospel of Sri Ramakrishna*. He used to visit the Belur Math also where he had the privilege of meeting many of the direct disciples of Sri Ramakrishna. After passing M.A. and law examinations he joined in 1913 the Sri Ramakrishna Math, Madras at the age of 25. He was initiated by Swami Brahmanandaji Maharaj who later in 1918 ordained him into Sannyasa.

Swami Raghavananda began his active life in the Ramakrishna Order when he was sent to Mayavati Advaita Ashrama towards the latter part of 1913 to assist Swami Prajnananda, the editor of *Prabuddha Bharata*. Thereafter he went to Almora to be near Swami Turiyanandaji Maharaj and also spent some time at Shyamala Tal to help Swami Virajanandaji Maharaj in preparing the *Life of Swami Vivekananda*. The death of Swami Prajnananda in 1918 again brought him to Mayavati as the editor of *Prabuddha Bharata*. While in the Himalayas he visited various places of pilgrimage such as Kailas and Manasarovar, Kedarnath, Badrinath etc.

In 1923 he sailed for the United States via Europe to assist Swami Bodhananda, head of the Vedanta Centre, New York. From here he went to various places in the States to preach the message of Vedanta, and returned to India after staying there for nearly four years. For a time he lived with Master Mahashaya and later went to the Himalayas for intense spiritual practice. Directed by the Headquarters he took charge of the Puri and Allahabad centres and of Gadadhar Ashrama, Calcutta, but the urge to lead an exclusively spiritual life sent him back to the Himalayas. It was while engaged in spiritual practice in the district of Garhwal that his health broke down and he was compelled to return to Belur Math.

In 1954 he had an attack of apoplexy due to high blood-pressure and a second attack in October of the same year affected his power of speech. The third attack in April this year from which he could not rally again made him completely bed-ridden. During this period of protracted illness all, particularly his attendants, were highly impressed by his fortitude, simplicity, and dependence on God. On June 10 immediately after dusk he had a fatal attack of cerebral thrombosis and he passed away peacefully at 8.33 p.m. The same night his body was cremated on the bank of the Ganges at Belur Math. He was 69. In him the Order has lost a senior and distinguished monk.

THE VEDANTA SOCIETY OF ST. LOUIS

(January to December, 1956)

SWAMI SATPRAKASHANANDA IN CHARGE

A. *Sunday Services*

The Swami spoke on different religious and philosophical topics in the Society's chapel at 10-30 a.m. Students of Comparative Religions came to the services from Washington University, United Hebrew Temple, and other educational and religious centers. The lectures were suspended for six weeks during the hot season. The total number of Sunday lectures was 47.

B. *Meditation and Discourses*

On Tuesday evenings Swami Satprakashananda conducted a meditation and gave discourses on the Kaṭha Upaniṣad and Nārada's "Aphorisms on Divine Love" successively. He also answered questions.

C. *Visiting Swamis from India*

The remarkable event of the year was the visit of Swami Madhavananda, the General Secretary of the Ramakrishna Math and Mission, and Swami Nirvanananda, its Treasurer. They came to St. Louis on Thursday, March 22. Swami Satprakashananda and some members of the Vedanta Society received the visitors at the airport on their arrival and garlanded them. Swami Madhavananda gave a public lecture in the Society's chapel on Sunday, March 25. His subject was "Sri Ramakrishna and World Peace." One of the devotees sang devotional songs, the same as Sri Ramakrishna used to sing or hear. Swami Satprakashananda introduced the visitors to the audience. A dinner was held in the afternoon in their honor. During their stay in St. Louis the visiting Swamis were taken around for sight-seeing by the devotees. They left for New York by air on Tuesday morning, March 27.

D. *Television Talk*

On February 23 Swami Satprakashananda participated in a television program at Stephens College, Columbia, Mo., under the College course "Ideas and Living Today." He answered the following five questions from the Hindu point of view: (1) What is the nature of the world we live in? (2) What is man? (3) What is man's highest destiny? (4) How can man realize his destiny? (5) How should

society be ordered? About nine hundred college students and faculty members listened to the Swami. Professor Huston C. Smith of Washington University, St. Louis, asked the questions one by one. After the talk the Swami had lunch with the faculty members. There was an interesting discussion at the luncheon table.

E. *Occasional Lectures and Discussions*

The Swami was invited to speak on Hindu Religion and Philosophy at the Theosophical Society and three prominent Christian Churches of St. Louis. He also answered questions.

At the request of Professor Theodore Bundenthal of Concordia Theological Seminary, Springfield. Illinois, the Swami held a special meeting in the Society's chapel on April 18. The professor came with about forty students. The Swami spoke on the Vedantic view and way of life and answered questions.

On September 29, the Swami gave a talk on the Hindu View of the World at the Student Center, Washington University on the occasion of the celebration of "India Day."

F. *The Birth Anniversaries* of Sri Ramakrishna, the Holy Mother, Swami Vivekananda and Swami Brahmananda were duly observed at the Center. Devotional worship and special services were the main features of the celebrations. Special meetings were also conducted in commemoration of the birthdays of Śrī Kṛṣṇa, Buddha, Śaṅkarācārya and on other festive occasions, such as Good Friday, Worship of the Divine Mother, Durgā, Thanksgiving Day, and Christmas Eve.

G. *Guests and Visitors*

The Society had the privilege of receiving about thirty guests from many different places. Most of them interviewed the Swami and attended the services. They were usually entertained with refreshments or dinner. Among the notables were Swami Akhilananda, head of the Vedanta Society, Boston, Massachusetts; Humayun Kabir. Educational Adviser to the Government of India; Dr. S. P. Gupta, Associate Professor of Pathology and Bacteriology, Lucknow Medical College, India; Mr. Chandrasekhar Ghosh, Professor of Electrical Engineering, Indian Institute of Science, Bangalore; Dr. D. M. Nundy, Cancer Specialist, Surgeon, Rangoon Hospital, Burma; Dr. L. A. Ware, Professor of Electrical Engineering, State University of Iowa.

H. *Interviews*

A number of persons came to the Swami for the discussion of their personal problems and for spiritual guidance. He gave ninety-eight interviews.

I. *Library*

The lending library was well utilized by the members and friends of the Society.

CELEBRATIONS AT DACCA

The birth anniversaries of Sri Ramakrishna (122nd) and of Swami Vivekananda (95th) were duly celebrated at Ramakrishna Math and Mission Centre, Dacca, with seven-day programme (March 3-9).

All these days the Ashrama attracted thousands of visitors. Swami Pranavatmanandaji's lantern lectures on the life and teachings of Sri Ramakrishna, Swami Vivekananda, and Sri Sarada Devi were much appreciated. "Sirajer Swapna" was staged by the boys of the Mission School on two nights. On three nights there were Yatra performances,—"Rakta Tilak", "Devatar Grash", and "Chander Meye"—by the amateur party of the D.C. Mills No. 2.

On March 7, there was a Students' meeting presided over by Sri Manoranjan Dhar, Minister of Finance, Government of East Pakistan. "Education and Service" was the topic for discussion. Dr. Quazi M. Hussain, Prof. Ajit Guha, Sri Amitabha Mandal (student) and Swami Satyakamananda dealt with the subject in a fitting manner. The president recalled his memory of younger days and described with emotion his love and admiration for the ideals and activities of the Ramakrishna-Vivekananda Movement.

On March 8 there was a Community Feeding. About 5,000 men, women and children partook of the "Prasad".

The celebrations concluded with a public meeting presided over by Janab Abdul Hakim, Speaker of East Pakistan Assembly. The Chief Minister, being ill, was unable to preside. Dr. Govinda Chandra Dev, Srimati Ashalata Sen, Sri Santosh Gupta and Swami Pranavatmanandaji spoke on "Contributions of Ramakrishna-Vivekananda to World Culture". Begum Sufia Kamal, a renowned poetess of East Pakistan and Sri Siv Narayan Roy, a student of the Dacca University read out poems composed by them on Sri Ramakrishna and Swami Vivekananda. The president's speech was illuminating and at the same time entertaining. "It was the childlike simplicity in Sri Ramakrishna," he said, "which enabled him to understand the mystery of this universe." He pictured Sri Ramakrishna as the *Eternal Child*.

Earlier Mr. Hakim presided over the prize distribution ceremony of the Mission's School. About 50 boys received Prizes for their efficiency in studies or sports.

The Secretary presented the report of the activities of the Centre for the year 1956.