

**VOL. LXX**

**NOVEMBER 1965**

# **Prabuddha Bharata**

**OR**

## **AWAKENED INDIA**



**By Karma, Jnana, Bhakti, and Yoga, by one or more or  
all of these the vision of the Paramatman is obtained.**

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**MAYAVATI, ALMORA**  
**HIMALAYAS**

*Publication Office*  
**5 DEHI ENTALLY ROAD**  
**CALCUTTA 14**

# PRABUDDHA BHARATA

NOVEMBER 1965

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# PRABUDDHA BHARATA

A MONTHLY JOURNAL OF THE RAMAKRISHNA ORDER

(started by Swami Vivekananda in 1896)

Annual Subscription: India, Burma, and Ceylon, Rupees Six :  
Foreign, Fourteen Shillings ; U.S.A., Four Dollars.

(Only Annual Subscriptions are accepted)

Single Copy: Inland, Sixty paise

:—: Packing and delivery free

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Rates are as follows:—

Per insertion ordinary full page Rs. 100

" " " half " Rs. 60

Rates for coverpages & special positions are quoted on request.

All Business communications should be addressed to—

THE MANAGER

ADVAITA ASHRAMA : : 5 Dehi Entally Road : : Calcutta 14

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# PRABUDDHA BHARATA

Vol. LXX

NOVEMBER 1965

No. 11



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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



## MAHĀSAMĀDHI OF SWAMI MADHAVANANDA

It is with deep sorrow that we announce the passing away of Swami Madhavananda, the ninth President of the Ramakrishna Math and Mission, on Wednesday, the 6th October 1965, at 6-50 p.m. The Swami had been ailing for a long time, and a month back he was hospitalized at the Ramakrishna Mission Seva Pratishthan, Calcutta. But the best medical help and care proved futile.

Swami Madhavananda, known as Nirmal in his pre-monastic life, was born on 15 December 1888 in Baganchra, a village three miles from Santipur in the district of Nadia, West Bengal. After graduating from the Calcutta University, he joined the Ramakrishna Math and Mission in January 1910. He was an initiated disciple of the Holy Mother, Sri Sarada Devi, and was ordained *sannyāsin* by Swami Brahmananda in 1916. He came into intimate contact with the other direct disciples of Sri Ramakrishna also, and worked in various capacities in the Ramakrishna Math and Mission. He was for some time at the Udbodhan, helping in the editing work of *Udbodhana*, the Bengali monthly of the Ramakrishna Order. Then he came to the Advaita Ashrama, Mayavati, in 1917, and was its President from 1918 to 1927. In March 1922, he was elected a trustee of the Ramakrishna Math and a member of the Governing Body of the Mission. In 1927, he was sent to San Francisco, U.S.A., as the Head of the Vedanta Centre there. He was recalled to India in 1929 to become the Assistant Secretary of the Ramakrishna Math and Mission, with its headquarters at Belur, near Calcutta. In May 1938, he was appointed the General Secretary of the Math and Mission, which post he held with distinction till April 1961, with only a gap of two years between 1949 and 1951, when he lived in retirement for reasons of health. In March 1962, he was nominated Vice-President of the organization, and became its President on 4 August 1962, which position he occupied till the last.

Swami Madhavananda was noted for his saintliness, austerity, straightforwardness, simplicity, devotion to duty, and firm adherence to high ideals and moral principles, and was meticulous in all matters. Patient and forbearing under all conditions, he showed a marked tolerance for the failings of his juniors. Endowed as he was with remarkable qualities of head and heart, he commanded the spontaneous respect and implicit obedience of one and all in the organization. Under his wise stewardship and guidance, the Ramakrishna Math and Mission has grown and expanded immeasurably in all directions.

The Swami was an erudite scholar with an intimate grasp of the Hindu scriptures. He edited and translated many valuable books of the Ramakrishna-Vivekananda literature. His translation into English of many of the Sanskrit scriptures is very lucid, faithful, and authoritative. Particularly, his translation of Śrī Śaṅkara's commentary on the *Bṛhadāraṇyaka Upaniṣad* is a monumental work. As the President of the Advaita Ashrama, he published and conducted the now defunct *Samanvaya*, a monthly magazine in Hindi, in collaboration with the late Pandit Suryakanta Tripathi (Nirala), the well-known Hindi poet. Swami Madhavananda took this opportunity to translate into Hindi many works of Swami Vivekananda and *The Gospel of Sri Ramakrishna*, again with the active co-operation of Sri Nirala.

As the executive head of the vast organization, and later as its spiritual leader, he travelled far and wide in India and abroad. He visited the U.S.A. thrice, once when he was sent as the Head of the Vedanta Centre at San Francisco (1927-29), a second time in 1956 for the dedication of Sri Ramakrishna Temple at Santa Barbara, California, and a third time in 1961 for reasons of health. During the first two visits, particularly the second one, he visited most of the Ramakrishna Mission centres in U.S.A. as also the centres in London and Gletz (near Paris in France). During these visits in India and abroad, he instructed his subordinates, inspected their work, and inspired and guided them towards a better life. As the spiritual head of the organization, he had initiated a large number of lay devotees.

To the Ramakrishna Math and Mission, the loss is irreparable, and his disciples have been deprived of a loving spiritual guide. His demise removes from our midst a great personality, noted for his deep scholarship, selfless service, and sterling spiritual qualities, and we join the long line of grief-stricken mourners—the members of the Order, the vast number of devotees of the Ramakrishna Math and Mission in India and abroad, and the innumerable general public—in paying our respectful homage to the revered memory of the great Swami.

May his soul rest in peace !

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# आत्मार्पणस्तुतिः

## THE HYMN OF SELF-OBLATION

ŚRĪ APPAYYA DIKSITA

TRANSLATED BY SWAMI VIMALANANDA

अत्यन्तार्तिव्यथितमगतिं देव मामुद्धरेति  
क्षुण्णो मार्गस्तव शिव पुरा केन वाऽनाथनाथम् ।  
कामालम्बे बत तदधिकां प्रार्थनारीतिमन्यां  
त्रायस्वैनं सपदि कृपया वस्तुतत्त्वं विचिन्त्य ॥३१॥

31. 'O God, come to my rescue, I have no place of rest and I am tormented by calamities without end'; O Śiva, what for this well-beaten path of a prayer to You is there from old? On what other style of prayer—more capable of empowering the kithless and impotent—I wonder, shall I hang upon? Consider the truth of the matter and protect me at this hour!

एतावन्तं भ्रमणनिचयं प्रापितोऽयं वराकः  
श्रान्तः स्वामिन्नगतिरधुना मोचनीयस्त्वयाहम् ।  
कृत्याकृत्यव्यपगतमतिर्दीनशाखामृगोऽयं  
सन्ताड्यैनं दशनविवृतिं पश्यतस्ते फलं किम् ॥३२॥

32. An unprosperous fellow I am, I have been subjected to circle in the round of birth and death to an enormous degree. O Master, I am now done up and I have none to turn to for help. You are obliged to release me this time. This arboreal beast is in such a deplorable state and has no discrimination as to what is to be done and what not. By flogging him and watching his grimaces, what do You reap?

सर्वज्ञस्त्वं निरुपधिकृपासागरः पूर्णशक्तिः  
कस्मादेनं न गणयसि मामापदब्धौ निमग्नम् ।  
एकं पापात्मकमपि रुजा सर्वतोऽत्यन्तदीनं  
जन्तुं यद्युद्धरसि शिव कस्तावतातिप्रसङ्गः ॥३३॥

33. You know completely from first to last; You are an ocean of absolute mercy; and Your power is full in every respect. How comes it that You take no account of me sinking in a sea of troubles? O Śiva, if You redeem a single living being endlessly miserable with maladies—though he be a sinner by nature—what undueness is there? Is it an over-extension of Your law?

माता तातः सुत इति समाबध्य मां मोहपाशै-  
 रापात्यैवं भवजलनिधौ हा किमीश त्वयाप्तम् ।  
 एतावन्तं समयमियतीमार्तिमापातितेऽस्मि-  
 न्कल्याणी ते किमिति न कृपा कापि मे भाग्यरेखा ॥३४॥

34. Binding me firmly with the rope of my infatuation for mother, father, and son, You have thrown me thus into the ocean of *samsāra*; thereby, ah! what have You gained, O Lord? You have subjected me to so much distress all this while. Why have You not the least mercy—that winsome mercy which is a streak of my good fortune?

भुङ्क्षे गुप्तं बत सुखनिधिं तात साधारणं त्वं  
 भिक्षावृत्तिं परमभिनयन्मायया मां विभज्य ।  
 मर्यादायाः सकलजगतां नायकः स्थापकस्त्वं  
 युक्तं किं तद्वद विभजनं योजयस्वात्मना माम् ॥३५॥

35. O Father, You are enjoying the hidden treasure of beatitude which is common with all and You merely dramatize mendicancy. By Your *Māyā*, You have divided me. Does this befit You, the leader of the whole world and the stabilizer of the bounds of justice? Pray join me to Yourself!

न त्वां जन्मप्रलयजलधेरुद्धरामीति चेद्धी-  
 रास्तां तन्मे भवतु च जनिर्यत्र कुत्रापि जातौ ।  
 त्वद्भुक्तानामनितरसुखैः पादधूलीकिशोरै-  
 रारब्धं मे भवतु भगवान्भाविं सर्वं शरीरम् ॥३६॥

36. 'I am not delivering you from this transmigratory circle as frightful as the final deluge'—if this be Your view, then let it be so. Let me be repeatedly born among any class of beings or at any place whatsoever. Most Revered Lord, only I pray that all my future embodiments be constituted by the fresh and beatific dust particles hallowed by the feet of Your devotees.

कीटा नागास्तरव इति वा किं न सन्ति स्थलेषु  
 त्वत्पादाम्भोरुहपरिमलोद्वाहिमन्दानिलेषु ।  
 तेष्वेकं वा सृज पुनरिमं नाथ दीनार्तिहारि-  
 न्ना तोषान्मां मृड भवमहाङ्गारनद्यां लुठन्तम् ॥३७॥

37. O Remover of the Distress of the Destitute, I am wallowing in the extensive river of live cinders called *samsāra*. Insects, reptiles, trees—and what not—exist in different regions exposed to the breeze laden with the aroma of Your lotus feet. O Master and Source of Beatitude, create me again one among them till You are satisfied!

काले कण्ठस्फुरदसुकलालेशसत्तावलोक-

व्यग्रोदग्रव्यसनरुदितस्निग्धरुद्धोपकण्ठे ।

अन्तस्तोदैरवधिरहितामार्तिमापाद्यमानेऽ-

प्यङ्घ्रिद्वन्द्वे तव निविशतामन्तरात्मन्ममात्मा ॥३८॥

38. Even when the loving and beloved people close in around me in much perturbation, lamenting loudly to examine whether there is the least stir of life-breath perceptible in the trachea, and when I am tormented by unlimited inner smarts, O Ātman deep down in me, may my mind enter and settle at Your feet !

अन्तर्बोष्पाकुलितनयनानमन्तरङ्गानपश्य-

न्नग्रे घोषं रुदितबहुलं कातराणामशृण्वन् ।

अत्युत्क्रान्तिश्रममगणयन्नन्तकाले कपदि-

न्नङ्घ्रिद्वन्द्वे तव निविशतामन्तरात्मन्ममात्मा ॥३९॥

39. Turning the eyes away from the intimate social groups that try to suppress tears with flustered eyes, refusing to listen to the commotion in front caused chiefly by the wail of the frightened, and counting as nothing the incalculable struggle of final departure, O Kapardin, O Ātman deep down in me, may my mind enter and settle at Your feet !

चारुस्मेराननसरसिजं चन्द्ररेखावतंसं

फुल्लन्मल्लीकुसुमकलिकादामसौभाग्यचोरम् ।

अन्तः पश्याम्यचलसुतया रत्नपीठे निषण्णं

लोकातीतं शुभद सततं रूपमप्राकृतं ते ॥४०॥

40. O Bestower of the Good, this is Your transcendental divine form : Your face is graciously beaming with a lovely smile ; You have for Your head-ornament the digit of the moon ; You possess the sublime delicacy of a string of opening jasmine buds ; and You are seated on the gemmed throne along with the Daughter of the Mountain—may I always behold this aspect of Yours !

(To be continued)

## LETTERS OF SWAMI SHIVANANDA

( 78 )

Sri Ramakrishna Math  
Belur, Howrah  
21 April 1919

Dear —,

I have received your letter and noted the contents. Of the two ways you have decided upon for the realization of the goal of life, I approve of the first. About the second, I have to say this : The feeling of the *guru* (spiritual teacher) never occurs to me. The entire treasure of my heart is the Master Sri Ramakrishna, I am his eternal servant, child, disciple ; as such, I can never be the *guru* of anybody. If anybody looks upon me as the *guru*, he is actually



doing so in regard to the Master; because all my riches are he, and he alone is the *guru* of the world in this age. But I also say this: If anybody desires to love the Master with his body, mind, and soul, he is our own in an intimate way, and I pray from the bottom of my heart that his faith in the Master, devotion to him, and love for him may increase. In this age, there is no other *guru* than the Master—this is my firm belief. Not merely is he the *guru*, but the father, mother, relative, friend, and everything in life. His holy name 'Ramakrishna' is the sole raft for mortal beings to cross the ocean of this world; his sweet form, vibrant with life, the object of meditation; the study and discussion of his pure life, the study of the scriptures; singing his glories, the prayers; to be in the company of his devotees, the association with holy persons—this is my giving of initiation, this my instruction. Of course, the study of scriptures or association with holy people is very good and is the proper thing to do, but I want it to be done in such a way that one's faith and devotion will increase. If, after knowing and understanding all this, you want to consider me as your *guru*, you may do so. What more shall I write? My heartfelt blessings to you.

If you are well read, you can do the work of the Master well. If you enter into our, that is, into the Master's realm, you have to do many kinds of work; and we regard all these works as part of the spiritual practice, for they are all his work, not of any of ours. His is a big family. He has kept us in the world only to serve that family; you are also to be counted among those servants (of the Master), know for certain.

Your well-wisher,  
Shivananda

( 79 )

Sri Ramakrishna Math  
Belur, Howrah  
27 June 1919

Dear —,

I have received your letter and noted the contents. By the Lord's will, there will be plenty of rains, nothing to fear. Without divine help, who can bring under control this terrible country-wide famine? None. Everything depends on the mercy of the Lord, and the compassionate Lord, who is full of love, will surely help.

I pray from the bottom of my heart that your faith and devotion to His holy feet may become firm and that you may lay your body, mind, and soul as a sacrifice unto Him. May you have nothing to call your own! Become absorbed in His name, in His love once for all! And as long as the body lasts, may you be fit to serve Him in the form of the mortal beings! What more shall I say? My heartfelt blessings and love to you and others.

Khoka Maharaj has come and is keeping well. The other things at the Math are going on well in a way by His will.

Your well-wisher,  
Shivananda

# WHAT NEXT?

[ EDITORIAL ]

Now that a truce has been effected on our borders, the question that naturally arises in our minds is: What next? Not that the truce has been quite a satisfactory one. No, it is not; at best it is an uneasy truce, as has been admitted by our Prime Minister himself. Even as we are writing this, there are already rumblings of a fresh outbreak of the conflict and reports of truce violations by Pakistan, and in some quarters the wisdom of its acceptance by India is being questioned. In certain other quarters, grave doubts are expressed as to whether the truce has been an honourable one at all, keeping in with our dignity and self-respect; it is being asked whether death or extinction in the midst of fighting, as per the exhortation of the *Gītā* (II. 31-37), would not have been far more preferable. However, that is not what we are immediately concerned. Time alone will prove the correctness or incorrectness of the decision. Perhaps, in the circumstances, this was the only course open to us, victims as we are of our own follies in matters of policy or, still worse, in the manner of execution of our sound policies. We have thus created a vicious circle around ourselves by our actions and statements, or rather mis-statements and misplaced statements, devoid of foresight and forethought and lacking in a realistic approach to the problems, as hinted at by our Prime Minister in his broadcast to the nation on 23 September 1965 when he called for a 'realistic re-appraisal of our plans and policies'. One thing, however, is certain: If there should be a recrudescence of the trouble, our soldiers will not be found wanting in discharging their responsibili-

ties and effectively meeting the challenge. But let us not, for heaven's sake, ask them to fight with 'bows and arrows' or 'fists and cuffs' any more. Even with these they have shown remarkable prowess in facing the enemy, and by their matchless valour, bravery, courage, heroism, powers of endurance, and, above all, intelligence and moral fibre in trying situations and against heavy odds, have saved the country from ignominy and defeat and upheld her fair name. Let us not try their patience and stamina beyond the limit by our foolish and irresponsible acts; they, too, are human. Let us not be blind to the verdict of history as assessed by our well-known historian, Dr. R. C. Majumdar: 'One of the most outstanding features of Indian history is the repeated conquest of the country by foreigners. On each occasion our defeat was due, not to the lack of bravery or courage of Indian fighters, but to many other factors, of which two are most important. The first was our ignorance of, or indifference to, what was happening in our neighbouring countries and the consequent lack of preparation to fight our enemy until he reached the very threshold of our door. . . . The second factor was our ignorance of the new military strategy and military weapons which were known to the enemy.' (*Bhavan's Journal*, August 15, 1965, pp. 111-12)

Let us not be prisoners in the castles of our own creation—of high-sounding phrases and pleasing slogans and catchwords learnt blindly from our masters: non-violence, non-alignment, co-existence, peace at any cost, and so on and so forth. These are undoubtedly noble ideals; but let us not make a mockery of them by misapplica-



tion, disregardful of the actualities of life and the wholesome injunctions of our ancient sages, seers, and sacred texts, as well as the lessons of history and tradition. Let us have a clear understanding of the true import and significance of these ideals in the larger context of collective living and of their relevance with respect to time, place, and circumstance. In this regard, Bhīṣma and Kṛṣṇa are our infallible guides, and not Arjuna who takes on himself such impracticable, absurd, and spiritually inconsequent or immaterial tasks as the killing of a Jayadratha or the prevention of the death of a Brāhmin's child before a fixed time, vowing to immolate himself in case he could not accomplish it. Bhīṣma and Kṛṣṇa have no such illusions about the ideals and their practice: Bhīṣma fights with his own *guru*, Paraśurāma, when the latter's opinions are not conducive to the realization of the highest virtue (*dharma*) and stand in the way of the advancement of the common weal, and Kṛṣṇa has no hesitation to risk his own fair name and break his vow of not taking up arms in the Mahābhārata war in a similar situation and rebukes Arjuna severely for taking such foolish vows. Let us not, therefore, set before ourselves inept and impractical standards of morality and virtue, like the vows of Arjuna, and cry quarter when they are thwarted in an unsympathetic world. Let us not be under the apprehension that a more sensible and judicious application of these noble principles as demanded by the occasion would be dishonouring the masters who have bequeathed them to us. On the other hand, it would be a real tribute to their sagacity, though apparently it is going against what they said. Let us not be, like the orthodox priests of sectarian religions, hidebound dogmatists in our assertions of what these teachers taught, nor be unintelligent conservatives in our practice and proclamation of their teach-

ings, but have the boldness and courage of conviction, like Bhīṣma and Kṛṣṇa, to be open-minded to recognize a spade as a spade and change our policies and actions to suit the needs of the time and occasion and in the larger interests of the country, without, of course, abjuring our fundamental position with regard to essentials. In this, considerations of personal prestige and individual glory and perfection should not weigh with us. Our motto for the present should be, as we emphasized in an earlier editorial: Strength all round, yea, even physical and military strength.

This is, however, by the way. The problem posed by our question is on the presumption and hope that the truce that has been agreed upon might prove a lasting and satisfactory one. In that case, What next? Are we going to revert to the chaotic conditions of strikes, dissensions, quarrels, protest marches, demonstrations, and burning of trams and buses, or are we going to strike a new note in our national life and direct this spontaneous cementing of forces that has come about in the wake of foreign invasion to useful purposes? That is, in our view, a more important question. If this present conflict, as well as that of 1962, have anything to tell us, it is this: Our real problem is not of war times, but of peace times. It is, indeed, unbelievable how in a time of crisis and in the face of external danger we miraculously sink our differences at a moment's notice and rise as one man to meet the danger. Oh! that memorable spectacle of students, businessmen, officials, labourers in workshops and factories, artists, sportsmen, men, women, and children, the young and the old, the poor and the rich, bubbling with enthusiasm for doing something for the country in its hour of trial and coming forward with their offers of service! That spectacle is, indeed, something to be inscribed in golden letters. The



intensity of the people's feeling can be gauged from the fact that even Sri Sankaracharya of Sringeri was constrained to come out with a statement to this effect: Hindus valued their motherland more preciously than the heavens and they would not tolerate any insult to their country. It was the duty of every citizen to defend his country even at the cost of his life. For his part, ... he would not hesitate to join the other citizens in defending the country [against the aggressors.] (*The Hindustan Times*, New Delhi, Tuesday, September 14, 1965) That shows how the pulse of the country is beating at the moment. When we think of it, we cannot help saying to ourselves: Such a country cannot become extinct. Look at these little acts of self-denial which may go unnoticed because they are done so unobtrusively but which are in no way less creditable or inferior to the biggest of gifts and charities done ostentatiously. Nay, their value is greater and cannot be estimated in terms of pounds, pence, and shillings. 'For', as Jesus says in the Bible (Mark xii. 44) with reference to the offering of a poor widow as contrasted with that of the rich who cast in much, 'all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.' How enthralling is the following report appearing in *The Hindustan Times* of Sunday, the 19th September 1965:

'Many a token of affection has been showered on the brave jawans fighting on the battle fronts. Nothing could perhaps be more touching than the tributes paid to them every day by a small community of shoe-shine boys. During the past few days they have been quite busy outside the New Delhi railway station. Their job is to see that every jawan walks about in a good pair of shoes, and of course with mirror-like shine on it. Everyone in uni-

form who passes by is guided to the group, his shoes taken off, patched and nailed, and then given the finishing touch—the shoe-shine. They spit on the shoes, polish them vigorously with a soft cloth, the process interrupted by peering at it to see whether the shine is mirror-like. How many jawans' shoes had he polished? I asked Ratanlal, a boy in his teens. From a pile of treasures tucked away, he fished out an exercise book and after a quick calculation replied: "A little over 200." He has been there for the past three days and the book now has the treasured autographs of all the jawans whose shoes he had polished.

'People at the Delhi Main have their own way of attending to troops in transit. In one corner of the station yard, 30 porters have set up a canteen. Hot *puris*, spicy vegetables, and a cup of tea is their way of saying "Thank you" to every jawan who steps off a train. During the past six days, they have served 7,790 jawans. A transistor radio provides light music. And all this from the little bit contributed by every single one of the 1,350 porters at the station. Thirty porters work from 6 a.m. to 9 p.m. They knead flour, roll out and fry *puris*, and do other jobs. Many of them have become expert cooks. What did they do for their living? There were always trains coming in between 9 p.m. and 5 a.m. Their reward: the hundreds of jawans sitting around on the wooden benches throughout the day, chatting and relishing every morsel of food cooked "by us with our own hands".'

Has such a country anything to fear? How can such a country die? we exclaim to ourselves. But, forthwith, the thought crosses our minds: Should we always need an external power to wake us up to our responsibilities, and an emergency to manifest such exemplary conduct and behaviour? Should our greatness be con-



fined to only such moments of crisis and be incidental to only momentous occasions? Should we open up the Pandora's box immediately after the crisis is over and the emergency has passed, and start quarrelling feverishly over the spills from the box and exhibit our devilish nature?

No, we need not and should not. And yet we do. Why? The conclusion from the aftermath of the present conflict as also the previous one is: we lack in peaceful times the awareness of a high ideal to stir us to our depths to unite and work together as one nation, or the vision of a common goal to bring our energies into a focus individually and collectively. Not that such an ideal is not there; but it is submerged and lost sight of in the confusing mass of ideas floating about the country, and we are not sufficiently conscious of it. Even when we are conscious of it, we do not feel the urgency to work for its realization by ourselves. We are too eager for the fruits of the struggle and not ready for the struggle itself. We always idly expect others to work for it and give us the benefits. In moments of crisis, on the other hand, the goal is clear, our attention one-pointed, and we are prepared for any amount of sacrifice and struggle irrespective of what others might do or not. Moreover, the demonstrative is always attractive; the lure of the spectacular and the adventurous which brings quick applause is, indeed, irresistible, especially for the young. Whereas an ideal that requires slow, steady, constructive effort stretched over a long period is repelling. Take, for instance, the exuberant spirit of our students during the past few days and their eagerness to give up their studies for the sake of the country and go to the front to fight for it. Allowing for the youthful *naïveté* in such a desire, we fully admire and appreciate this enthusiasm, but at the same time we would

like to point out that a nation is not built by mere enthusiasm alone: patience, perseverance, and proper preparation are also required. If anything, we need today the brave spirit of Casabianca who stood undaunted at his appointed place of duty while fire was raging furiously all around and guns were booming from all sides. Merely embroiling oneself in the fury and noise outside one's field of immediate activity will not help one to win great victories. The bravery and heroism exhibited by our young men at the front who have sacrificed their promising lives for their motherland is extremely praiseworthy and a thing for emulation by everyone. But what an amount of training, discipline, and hard effort has preceded its success! Simply hurling oneself to death in a moment of exultation has no meaning in itself. We must love death, said Swami Vivekananda once to a gathering of monks. That is our ideal, he said, and further explained: 'Are we to commit suicide then? Far from it. For suicides are not lovers of death, as it is often seen that when a man trying to commit suicide fails, he never attempts it for a second time. What is the love of death then? We must die, that is certain; let us die then for a good cause. Let all our actions—eating, drinking, and everything that we do—tend towards the sacrifice of our self. You nourish your body by eating. What good is there in doing that if you do not hold it as a sacrifice to the well-being of others? You nourish your minds by reading books. There is no good in doing that unless you hold it also as a sacrifice to the whole world. For the whole world is one.' (*The Complete Works*, Vol. III, p.446, 8th edition) That is to say, even our renunciation and sacrifice must be deliberate, well thought out, planned, purposeful, and disciplined. Then alone it becomes part of our personality and will be useful to us at all



times—not merely in times of crisis. The *Gītā* (XVIII. 22, 25) condemns an act where the perception is not clear and which is just an emotional effervescence. The lesson of the magnificent victory of the Indian forces over the superior might of the enemy forces in the present conflict is clear and decisive. According to all accounts, the material strength of the enemy forces was very much greater; and yet, if the Indian forces could inflict a crushing blow with their comparatively inferior arms, it was because of the strict discipline, intensive training, co-ordinated effort, and keen power of organization of our young men in the army, and their intelligent utilization of the limited resources available. Merely a combination of men, materials, and money is of no avail. A rabble with rifles does not make an army. It is education, strenuous physical and mental training and discipline, self-restraint, order, and, above all, the call of a great ideal that bring about results. These are as much necessary for the civilians as for the military personnel; as much necessary for constructive work as for fighting the enemy; as much necessary in other fields as on the battlefield; as much necessary during peace times as in war times, rather more so in the former case. For the real work of building up a nation lies when peace prevails, and this work is more taxing and needs greater effort on our part. But let us strike when the iron is hot. Let us make this spirit of sacrifice and service and other qualities permanent and take the best advantage of it for creative work. This, however, as we said, requires first and foremost the inspiration of a sublime ideal.

Now, have we such a universal ideal, a common goal which can serve as the rallying point of all the divergent elements in the country in peace times as well? We do have, only it has not been placed before our countrymen in a stronger light. Our

unenlightened political and cultural leaders, in their mean self-interest, have so much stressed the discordant notes and emphasized the differences in national life that the dissipated tendencies have acquired a premium among the general masses. Then, what is that ideal that may put an end to these tendencies? Of course, we have our economic programmes, political programmes, and programmes for social reconstruction. But, as we see every day, these by themselves are not able to inspire people to act in unison. They are but the body, the outer garment in which the soul of the nation is hidden. At least, that is the truth as far as India is concerned. That is why Swami Vivekananda was not tired of repeating: 'Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas.' Secular activities there must be. India *shall be* as great as the greatest of nations—politically, industrially, socially, intellectually, and culturally. She shall not grow into a nation of ascetics. That is not her ideal. She possesses the means and material to develop into a powerful nation in every field mentioned above. But if the spiritual purpose, the real goal of life, is not clearly and constantly kept before our eyes, these activities would lead us astray and India would go the way of the West, revelling in gross materialism and an object of detestation by others. Without this spiritual ideal, we would not know to what degree and in which ways these activities should be guided and conducted; without it, these material things would be but an empty shell, devoid of substance and reality in a true enough sense; they will not be able to raise India as a nation, though the positions of individuals might be happier on the material plane. Writing in a recent book, *The Destiny of Indian Muslims*,



published by Asia Publishing House, Bombay, the author Mr. S. Abid Husain makes some important observations in this regard. Though written with particular reference to Muslims, they are equally valid for the nation as a whole with due alteration in emphasis and point of facts. So we are quoting them at some length without much comment before concluding this article. 'The crisis through which Indian Muslims are passing', he says, 'is not a crisis of material but of spiritual life in its widest sense. It is a crisis of the ultimate end or ideal of life. Groups of communities of men are animated with vitality, energy, initiative, and enterprise only in those times when they have a great ideal to inspire them. As soon as their vision shrinks and is concentrated on small and limited objects, their fervour slackens and their aspirations sag. . . . When Sir Syed placed before the Muslims a broad and comprehensive programme of religious, cultural, and educational reform, the aspiration for a new life was kindled in the intellectual class to which he belonged. But the moment he diverted their attention from this great object to the material interest of the feudal class, the sacred flame flickered and died out. Later, when the Swaraj and Khilafat movements used the magic spell of the freedom of India and of Muslim states to arouse them, hidden springs of vitality and energy were seen gushing out of them. But as soon as the reaction to the abolition of Khilafat by the Turks cooled down the ardent passion of the freedom movement and reactionary leaders involved Muslims of the higher and middle classes in petty communal squabbles, the generality of Muslims relapsed into apathy and inaction. Lastly, the magnificent illusion of Pakistan once more excited the imagination of many simple-minded Muslims. They, in their blind passion, raised a tremendous storm which ended in the

division of the country into two nations and their own community into three parts. This time they, or at least those of them who have remained in India, are overcome by a reaction so intense that apparently their powers of thought and action are paralysed. . . . at the moment they do not see before them any great object which may "warm their hearts and stir their souls".

'But if they look with a perceptive eye there is a tremendously exciting and inspiring task facing them—the building of a strong, united India which is governed by reason, knowledge, and love, where there is legal, political, social, and economic justice and freedom of spirit, of conscience, of thought, and, within proper limits, the freedom of action, an India which may help to create in the world an atmosphere of peace, mutual trust and friendship, and endeavour to establish the universal brotherhood of man in a world state.'

Mr. Husain, further on, makes another important observation: 'We are realizing now the numerous and serious obstacles in the way of achieving this ideal—the reactionary forces of ignorance, bigotry, revivalism, obscurantism, and the disintegrating forces of casteism and communalism based on race, class, province, or language. It requires great courage and enterprise, great effort, struggle and sacrifice, patience and fortitude to meet and overcome these difficulties. The capacity of Indian Muslims for this task is by no means less, and in some respects probably more, than that of other communities. The influence of the teachings of Islam on them still survives to the extent that distinctions of caste, colour, language, and province have no great importance for them and they generally keep aloof from the separatist movements inspired by these distinctions. They have had for hundreds of years an all-India point of view. But this was mostly



a communal point of view. ... What is needed now is that they should look at all the common problems in the light of the larger interest of the Indian nation and ultimately the interest of the whole human brotherhood.'

Mr. Husain's analysis is by and large correct, and his concluding remarks with regard to the role of Muslims in the past and the future apply equally well to the other minority communities too. Hindus, in general, are guilty of looking at the various problems from a parochial, provincialistic, and linguistic standpoint. With all their boasting about the love of their motherland, they have not yet learnt to appreciate, feel one with, and regard as their own the language, custom, and culture of every part of India and of every strata of society, even Hindu society. Those who were fortunate enough to have the benefits of modern civilization a few decades earlier by virtue of their geographical position and historical circumstances and took a leap forward in the development of their language, culture, and wealth superciliously look down upon others less fortunate, and the latter react by looking upon the former with suspicion and hatred. This is as much true of individuals as of whole states and provinces, and of even districts and subdivisions within the same province. The urgent need of the hour is: The Hindus must give up this narrow mentality and develop an all-India perspective, and the minority communities should give up their communal attitude and feel one with the majority community and the culture of the country as a whole; and then both of them should unite under the banner of spirituality as the ultimate common goal

of all and work for fashioning a glorious, resplendent India out of her multi-coloured, multi-lingual, multi-racial, and multi-religious elements. Here is an ideal sufficient to absorb all our energies in useful and constructive channels for ages to come. Let us apply ourselves, one and all, seriously to the task. When we are assailed by doubts and our spirits flag and faith falters, let us remember the prophetic words of our unerring guide and hero, Swami Vivekananda, and march on in our quest with trust and confidence, unmindful of distractions and obstacles and firmly set on reaching the goal: 'Believe, believe, the decree has gone forth, the fiat of the Lord has gone forth—India must rise, the masses and the poor are to be made happy. Rejoice that you are the chosen instruments in His hands. The flood of spirituality has risen. I see it is rolling over the land resistless, boundless, all-absorbing. Every man to the fore, every good will be added to its forces, every hand will smooth its way, and glory be unto the Lord! Up, up, the long night is passing, the day is approaching, the wave has risen, nothing will be able to resist its tidal fury. A stream is taking its rise, away beyond where time began, flowing through millions of ages of human history; do you mean to get hold of the stream, and push it back to its source, to a Himalayan glacier? Even if that were practicable, never is she going to sleep any more; for the infinite giant is rising to her feet. India dies not. Arise, and awake, and see her seated here, on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours.'

*Mayavati*

25.9.65

# THE SĀṆKHYA CONCEPTION OF ŚUBHA AND ASUBHA (GOOD AND EVIL)

DR. ANIMA SEN GUPTA

The most important feature of the Sāṅkhya ethics is its emphasis on moral considerations which, in its opinion, should spring from ontological necessity. It particularly lays stress on the fact that in our moral life we should be guided by the principle: 'Whatever is real is good or *śubha*.' This means that the conception of *śubha* must be identified with metaphysical reality; otherwise, morality can never be of unquestionable authority. If moral consideration arises from social needs only, then morality becomes relative and conditional. Whatever is *śubha* or good for the society now may not be so for it after a hundred years. Moreover, duties arising from social needs are of empirical import only, and are therefore helpful only in social relations.

According to the Sāṅkhya, *apavarga* or liberation arising from discriminative knowledge of Puruṣa and Prakṛti (seemingly unified through ignorance) is the real good or *śubha*. It is this *apavarga* that is to be aimed at by man as the *summum bonum* of this life. *Aśubha* or evil is thus anything that keeps a man away from the path of liberation. Both good and evil are metaphysical in the sense that they are the offshoots of Prakṛti, the metaphysically real material cause of the whole universe.

According to the Sāṅkhya, experience is the joint effect of two subtle principles. If we wish to find out which of these two is responsible for the threefold miseries of life, we shall have to analyse experience thoroughly to detect the subtle principles lying at its root. These subtle principles should therefore be discriminated through analysis, and this discrimination will enable the experiencer to understand his own con-

tribution to experience and also his own essential nature, as a result of which he will be able to differentiate himself as the experiencer different from his experience as well as the object. This discrimination, effected through analysis, is therefore *śubha*, since it enables the individual to dissociate himself from foreign elements which are by nature painful. In fact, this process of analysis by means of which the subtle root principles and their essential natures and characteristic effects become manifested has been deemed essential in all the philosophical systems of India. The Advaita Vedānta analyses human experience and declares that the changeable causal principle involved in experience is false and, from the transcendental point of view, non-existent or *tuccha*. The Sāṅkhya, however, analyses experience and finds out that the two fundamental principles lying at the root of the world-experience are real and are also of value in their respective spheres. Both can therefore be given due recognition without doing violence to the Vedic tradition. Analysis of experience, thus, becomes a moral obligation in the empirical life of every individual soul. *Aviveka*, which is the creative force of Prakṛti, is both epistemological and moral. It is the ignorance both of the true and the good. In the sphere of knowledge, *aviveka* implies ignorance of the true, whereas in the realm of morality it is nothing but ignorance of the good. Both good and evil are the necessary outcome of the evolution of Nature on the psychical plane, because *buddhi* possesses knowledge and ignorance, detachment and attachment, virtue and vice, lordly powers and absence of lordly powers, as its inherent



dispositions. Hence, in the *Yoga-Sūtra-bhāṣya* (I. 12), it has been remarked: '*Vahati kalyāṇāya vahati pāpāya ca*— (The stream of mind) flows towards good and flows towards evil.' Truly speaking, Prākṛtic evolution is a struggle against and a conquest of error in the sphere of knowledge and of evil in the sphere of morality. Worldly life of man is thus a life of constant struggle against error and evil so as to be able to reach the realm of truth and good. The bound life is a life in which *sattva-guṇa* remains in a subdued state, with the result that all moral disorders and disabilities which are *aśubha* or evil raise their heads and offer resistance in the path of spiritual progress. Moral life is the life in which all these disabilities are gradually subjugated by the ever increasing influence of the *sattva-guṇa*. Since *sattva-guṇa*, which is of the nature of illumination, is more akin to spirit, purification of the *sattva-guṇa* results automatically in the realization of the *Ātma-svarūpa*. The bound souls are therefore striving ceaselessly to reach the highest goal of Self-realization, which is the culminating point of the evolutionary flow of Prakṛti.

The true nature of the soul can be realized through *adhyātma-yoga*. It is through yogic discipline alone that the *buddhi* becomes *sāttvika* in nature, and the *sāttvika buddhi* is the only mirror that reveals the true form of the Ātman. One has therefore to go beyond Prakṛti with the help of Prakṛti. When moral disorders and disabilities arise in the intellect of an individual, he remains closely tight to Prakṛti and takes pleasure only in worldly enjoyments. These disabilities, however, do not constitute the sole fate of a bound individual. In and through his various births in various wombs, he enjoys Prakṛti to his heart's content. Gradually, he realizes that Prakṛti is of inferior value

in comparison with Puruṣa. This is the stage of the emergence of the *sāttvika buddhi*. Liberation is just one step beyond. Since both bondage and liberation are brought about by Prakṛti, the author of the *Sāṅkhya-kārikā* (62) has declared emphatically:

*Tasmān na badhyate'ddhā na  
mucyate nā'pi saṁsarati kaścit;  
Saṁsarati badhyate mucyate ca  
nānāśrayā Prakṛtiḥ—*

'Of a certainty, therefore, not any spirit is bound or liberated, nor does any migrate; it is primal Nature, abiding in manifold forms, that is bound, is liberated, and migrates.'

Thus, according to the Sāṅkhya, the ethical life, which is real and not false, remains confined to the sphere of empirical existence, i.e. to the sphere of Prakṛti, where the tragic confusion between spirit and matter exists owing to error and evil. As soon as such errors and evils are removed by spiritual culture, which results in the subjugation of *rajas* and *tamas*, the *sāttvika buddhi* becomes luminous enough to reveal the true nature of the Self, which then shines forth as distinct and different from the *buddhi*. These errors and evils (*aśubhas*) that cause hindrance to liberation are termed *viparyayas*, *aśaktis*, and *tuṣṭis*, whereas *siddhis*, which fall under the category of *śubha*, are described as effective means to liberation.

#### VIPARYAYAS

*Viparyaya* or erroneous knowledge is of five varieties. These are: *tamas*, *moha*, *mahāmoha*, *tāmisra*, and *andha-tāmisra*. *Tamas*, again, is of eight kinds; *mahāmoha* is of ten kinds; and each of the remaining two, i.e. *tāmisra* and *andha-tāmisra*, is of eighteen kinds. *Tamas* refers to false knowledge, owing to which the individual



soul identifies itself with one or another of the following *tattvas*, viz *Prakṛti*, *mahat-tattva*, *ahaṅkāra*, and the five *tanmātras*. In Yoga Darśana, *tamas* appears in the form of *avidyā*, which causes confusion between spirit and matter. *Tamas*, thus, is not mere negation of knowledge of the Self, but a positive *abhedagrahaṇa* of two radically distinct things. Śaṅkara, too, has admitted the positive character of *avidyā*, and, in this respect, there seems to be some similarity between the *avidyā* of Śaṅkara and the *tamas* of the Sāṅkhya philosophy. Even then, the difference between the two is very prominent and pressing. *Avidyā* of Śaṅkara is positive and also not positive in nature (*bhāvā-bhāva-vilakṣaṇa*). It is positive in the sense that it is different from negation of knowledge. It is also not positive, because it is not an occurrence in the realm of reality. According to the Sāṅkhya, however, the *abhedagrahaṇa* or *ekameva-darśana* is positive both in the sense that it is *jñānābhāva* and in the sense that this *viparyaya* is a real offshoot of *Prakṛti*, occurring in a real world.

Further, *avidyā* in Śaṅkara Vedānta is the *a priori* root, whereas in the Sāṅkhya the root cause is *Prakṛti* and not *tamas* or *avidyā*. Intellect or *buddhi* emerges from *Prakṛti*, and it is from the intellect that *tamas* emerges and causes *ekameva-darśana* of Puruṣa and *buddhi-vṛtti*. In the opinion of the Sāṅkhya, non-discrimination (*aviveka*) of Puruṣa and *Prakṛti* is not a category different from Puruṣa and *Prakṛti* in the manner in which *avidyā* of the Advaita Vedānta is different from Brahman. Hence, the *mūla aviveka* of the Sāṅkhya school may be regarded either as negation of discrimination or as *vāsanā* of false knowledge (*mithyā-jñāna*).

*Moha* is of eight kinds, and is characterized by love for eight attainments such as *aṇimā*, *laghimā*, etc. If an aspirant, after

attaining *aṣṭasiddhis*, thinks that he has become a *siddha puruṣa* (a perfect soul), then he is said to suffer from *moha* or delusion. *Moha*, thus, corresponds to *asmitā* of the Yoga philosophy. This *asmitā*, when it emerges in the intellect, brings about the downfall of the aspirant from the higher stage.

*Mahāmoha* stands for attachment to objects of sense. The objects of sense are five in number. Each object of enjoyment, again, may be either divine or human (*alaukika* or *laukika*). There are thus ten objects of enjoyment; consequently, *mahāmoha*, too, is of ten varieties. *Mahāmoha* corresponds to the affliction *nāga* of the Yoga philosophy.

*Tāmisra* is of eighteen kinds corresponding to eighteen objects of enjoyment, namely, the five *tanmātras*, the five *mahābhūtas*, and the *aṣṭasiddhis* already mentioned. These objects of enjoyment are impermanent. If an individual is deprived of any one of them, he dislikes it and gives vent to his unwholesome feeling. This is *tāmisra*, or what in the Yoga philosophy is known as the affliction *dveṣa* of the mind.

*Andha-tāmisra* is also of eighteen varieties, and relates to the same objects as *tāmisra*. This particular *viparyaya* stands for the fear of being deprived of these eighteen objects of enjoyment by death or some external agencies. This corresponds to the affliction *abhiniveśa* of the Yoga philosophy.

Of these five, *tamas* or *avidyā* is the generator of the other four forms of *viparyayas*. It is due to *abhedagrahaṇa* of spirit and matter, resulting in the formation of what in the Advaita Vedānta is known as *cidacidgranthi*, that the delusive feeling of being a powerful ego who is out to enjoy the objects of sense arises in due course. Vācaspati Miśra has remarked thus in his *Tattvaikāumudī*: 'Egotism and



the rest partake of the nature of error; though, as a matter of fact, they are the products of error.' (Trans.: G. Jha) In fact, one may raise an objection here by saying that from amidst the five *viparyayas* mentioned in the *Sāṅkhya-kārikā*, we can compare *avidyā* alone to false knowledge, since false knowledge means false identification in knowledge of two distinct and different principles. *Tamas* or *avidyā* is thus cognitive in nature, and it alone can be termed as *viparyaya*. Egotism or *asmitā* is more of the nature of feeling than of cognition, since it is identifiable with the feeling of vanity. Feeling of attachment, feeling of aversion, fear of loss by death or some internal power are affections and not cognitions. Why should these be described as *viparyayas* or illusions? To defend the Sāṅkhya, it can be said that, according to this school, *buddhi* is the principle that produces both cognition and feeling, as a result of which the feeling aspect of experience often remains indistinguishable from the cognitive aspect (*Sukha-duḥkhānubhavo hi bhogaḥ, sa ca buddhau, buddhiśca puruṣarūpa iva iti—Sāṅkhya-tattva-kaumudī*, 37). The whole structure of the Sāṅkhya philosophy is based on the theory of the three *guṇas*. The operational relation between the three *guṇas* is such that an activity of *sattva* is always accompanied by a feeling of pleasure, the activity of *rajas* by a feeling of pain, and the activity of *tamas* by a feeling of dullness and delusion. So, knowledge resulting from the function of the *guṇas* is always of the form of pleasure, pain, or delusion, the form being determined by the nature of the object of knowledge. So, from the Sāṅkhya point of view, there is no logical or psychological mistake in including *moha*, *mahāmoha*, *tāmisra*, and *andha-tāmisra* in the list of illusions or *viparyayas*. These are the feeling aspects of non-discriminative knowledge, caused by the

*abhedagrahaṇa* of the Puruṣa and *buddhi*. *Avidyā* or *tamas* is truly the false knowledge (*viparyaya*); *moha* or *asmitā*, *mahāmoha* or *rāga*, etc. are the feelings arising from this false knowledge and, as such, they are regarded as products of *avidyā* by Vācaspati Miśra. As the Sāṅkhya recognizes *tādātmya* between the cause and the effect, which are the different states of the same causal substance, it can legitimately describe the products of false knowledge as false knowledge. It is for this reason that *avidyā* has been described as 'five-jointed' by Vārṣaganya.

#### ORGANIC INJURIES (INDRIYA-VADHA)

Now, *viparyayas* are not the only impediments which the aspirant has got to overcome in the path of his liberation. Man is endowed with eleven organs so that, by using these organs, he can know the world, can act on the world, and can churn out of the world the cream of happiness.

The external sense-organs are the channels through which information regarding external objects reaches the intellect, the main cognitive-affective-conative instrument of the individual soul. Hence, defects in the organs will cause failure of the intellect, which will automatically result in confused knowledge and perverted feeling and action. Such organic injuries are deafness, insensibility to touch, blindness, numbness of tongue, insensibility of the olfactory nerves, dumbness, paralysis of hands, lameness, impotency, intestinal paralysis, idiocy, etc., consequent on the failure of the several sense-organs. These are the eleven forms of disability. These disabilities affect intellect indirectly through the organs, but the intellect has its own disabilities also. These are seventeen in number (nine *atustis* and eight *asiddhis*): '*Buddheḥ saptaśaśavadhā, tuṣṭi-siddhīnām viparyayāt.*'



## NINE TUSTIS AND THEIR VIPARYAYAS

Acquisition of knowledge is not a very easy task. Even if one does not suffer theoretically from false knowledge or does not possess any kind of organic disability, he may suffer from sloth and indolence, owing to which he fails to proceed actively in search of further truth. By reading the Sāṅkhya philosophy, he understands that the spirit is different from nature, but he may be ill advised by his preceptor that realization of this discriminative knowledge comes as a matter of course. Being thus advised and being indolent by nature, the aspirant may think that since liberation is sure to come by natural process, there is no use making efforts. It is only a question of time or good luck or little spiritual practice. So he remains satisfied and does not make any further efforts for gaining spiritual realization. This type of intellectual indolence is manifested in four forms of *ādhyātmika tuṣṭi*, viz *prakṛti*, *upādāna*, *kāla*, and *bhāgya*.

*Tuṣṭi* in the form of *prakṛti*: *Prakṛti* is sure to bring about liberation by her own efforts.

*Atuṣṭi* in the form of *prakṛti*: *Prakṛti* is not capable of bringing about liberation.

*Tuṣṭi* in the form of *upādāna*: *Vairāgya* is a disposition of *buddhi*, and so, if one embraces *sannyāsa*, he is sure to gain liberation. So, there is no need for meditation etc.

*Atuṣṭi* in the form of reverse of *upādāna*: Intellectual purification by cultivation of *vairāgya* can never bring about liberation.

*Tuṣṭi* in the form of *kāla*: Even if one has recourse to the path of renunciation, he can attain *mokṣa* only when the time is ripe for it. There is no need for undergoing the troubles of renunciation before time.

*Tuṣṭi* in the form of *akāla*: There is

no time when the *buddhi* can bring about liberation.

*Tuṣṭi* in the form of *bhāgya*: This refers to the feeling of satisfaction that arises from the following: 'Discriminative wisdom proceeds neither from nature nor from any other means, nor does it depend solely upon time, but it comes only by luck.'

*Atuṣṭi* in the form of the reverse of *bhāgya*: Luck can never give us liberation.

Besides these internal *tuṣṭis*, there are five kinds of external *tuṣṭis*. These are based on the five objects of sense-enjoyment. 'The external forms are five, arising from abstinence from sound, odour, etc. These belong to those who practise *vairāgya*, but nevertheless regard nature, intellect, ego-sense, etc. as the spirit. These forms are called external, because they presuppose the existence of spirit without knowing what it is and appertain to what is not spirit. The objects of sense being five, the abstinence from these must also be fivefold. These five abstinences are due to the perception of defects in the process of sense-enjoyment, involving as it does the trouble of earning, saving, wasting, pleasures, and killing.'

To acquire wealth, one has to take recourse to some sort of service, and service is always a source of pain to the servant. Contentment that results from the abstinence from the objects of sense owing to consideration of the painful nature of work is called *pāra*.

If wealth is acquired, then also it brings with it further trouble of saving it from the hands of the thieves etc. *Tuṣṭi* owing to abstinence arising from the consideration of such troubles is called *supāra*.

Again, one may acquire wealth and keep it in safe custody. Then also there arises the fear of its being spent up. *Tuṣṭi* owing to abstinence arising from this consideration is called *pārāpāra*.

Further, when one becomes interested in



sense-objects, one's desires for pleasure increase; the very possibility that these desires may not be satisfied brings about the abstinence that leads to the contentment called *anuttamāmbha*.

Lastly, there is the idea that there can be no enjoyment of things without the cruel process of killing animals. *Tuṣṭi* owing to the abstinence arising from the realization of the cruelty of this process is called *uttamāmbha*.

*Viparyayas* of these *tuṣṭis*, in the form of abstinence from sense-enjoyment, will mean indulgence in sense-enjoyment without realizing the defects inherent in them.

The reverses of the nine forms of *tuṣṭi* mentioned are admitted by all as impediments to true knowledge. Vācaspati Miśra has, however, stated that these nine forms of *tuṣṭi*, too, are impediments to true knowledge. But J. N. Mukherjee, the learned author of the book entitled *Sāṅkhya or the Theory of Reality*, has asserted boldly that '*tuṣṭis* have been absolutely misinterpreted by Vācaspati Miśra'. '*Tuṣṭis* are not disabilities, but means to power.' (op. cit., p. 87) The reason for his holding this view is the use of the word '*viparyayāt*' in the *Sāṅkhya-kārikā* (49). The last line of the said *kārikā* runs as follows: '*Saptadaśavadhā buddher-viparyayāt tuṣṭi-siddhīnām*'.

According to J. N. Mukherjee, the word '*viparyayāt*' is to be interpreted in relation to both *tuṣṭi* and *siddhi*, and so the meaning will be that the disabilities of the intellect will be caused by the reverses of both *tuṣṭi* and *siddhi*. Hence, in his opinion, *tuṣṭis* are powers and not disabilities born of indolence and sloth.

'*Tuṣṭi* is the sense of power born of the firm conviction that everything, the whole machinery of the universe, will submit to the demands of rational and moral meaning. Nature, conditions, opportunities, and even destiny will follow the determined

Puruṣa like a tame dog. . . . Even error and evil are bound to provide nourishing conditions.'

I agree with J. N. Mukherjee in holding that *tuṣṭis* are helpful for liberation, but I differ from him in believing that they are helpful only up to a certain limit. Like virtue, *tuṣṭis*, which are *vṛttis* of the intellect, are also to be given up by an aspirant, if he seeks to reach the supra-intellectual stage. It is due to this fact that Vācaspati Miśra has described *tuṣṭis*, too, as impediments; no aspirant can reach the final luminous stage if he is not wholly free from these intellectual dispositions. These are, therefore, *pratibandhakas* like virtues. It is true that in the *Sāṅkhya-kārikā*, *viparyayas* of *tuṣṭis* (i.e. *atuṣṭis*) are specially mentioned as *aśakti*. This is because *atuṣṭi* is not a negative term according to the Sāṅkhya. *Atuṣṭi* does not merely imply the absence of *tuṣṭi*. It is something positive and very harmful in nature. An *atuṣṭi* always hampers spiritual progress and never comes to any help of the aspirant. The *viparyaya* of the *prakṛti* form of *tuṣṭi* (i.e. *Prakṛti* as *mokṣadā*) is not merely the absence of knowledge regarding the power of *Prakṛti* to bring about liberation; but this is a definite knowledge of *Prakṛti* as *amokṣadā* (i.e. *Prakṛti* as incapable of bringing about liberation). Hence, *atuṣṭis* are real *aśaktis*, as they always create difficulties and illusions which prevent a soul from undertaking any work favourable for liberation. *Tuṣṭis* are, however, inspiring to a certain extent. This is because *tuṣṭis* do not occur when the Jīva Puruṣa remains in a state of complete *aviveka*. It is only when one aspires for liberation and is told that liberation is attained on the realization of the distinction between Puruṣa and *Prakṛti* and that this realization comes to everyone in the natural course, that he can be satisfied. In other words, he will have that form of



contentment which is known as *prakṛti*. In the same manner, the contentment in the forms of *upādāna*, *kāla*, *bhāgya*, etc. will arise in the mind of the aspirant when he will not be properly advised. So, these *tuṣṭis* presuppose intellectual advancement to a certain extent, although their emergence is harmful for real progress. *Atuṣṭis*, on the other hand, always imply intellectual backwardness and disability, which are as harmful as the defects in the organs. So, in the *Sāṅkhya-kārikā* (49), *atuṣṭis* (or *viparyayas* of *tuṣṭis*) and *asiddhis* (or *viparyayas* of *siddhis*) are specially mentioned as *buddhi-bādhā*, along with the injuries of the eleven organs :

*Ekādaśendriyavadhā saha  
buddhibādhairāśaktiruddiṣṭā;  
Saptadaśānvadhā buddher-viparyayāt  
tuṣṭi-siddhīnām.*

*Tuṣṭis* which are on a different plane are counted as *āśaktis*, but their *viparyayas* are included in the group of twenty-eight *āśaktis* mentioned in the *Sāṅkhya-kārikā* (49). *Viparyayas* of *siddhis*, too, are included in the list of *āśaktis*, and *tuṣṭi* and *siddhi* are mentioned together as '*viparyayāt tuṣṭi-siddhīnām*'. *Siddhis* are always helpful for liberation, and since *tuṣṭis* are mentioned along with *siddhis*, one may be induced to think that *tuṣṭis* (like *siddhis*) are direct means to liberation and that they are to be adhered to till the end. It is with a view to removing such a false impression from the mind of the reader that Vācaspati Miśra has remarked that 'success (*siddhi*) is the most desired by all, and error, disability, and contentment are impediments to success'. *Sāṅkhya-kārikā* (51) has also been understood by him as lending support to his previous view. The *Kārikā* says: 'The eight forms of success are: (1) reasoning; (2) oral instruction; (3) study; (4-6) threefold suppres-

sion of pain; (7) acquisition of friends; (8) and purity. The three before mentioned are checks to success.' The last line, 'the three before mentioned are checks to success', refers to 'error, disability, and contentment'. 'And these act as curbs on the various forms of success, because they retard their progress; the success being likened to so many elephants whose movement is curbed by the goad (*aṅkuśa*) and thus being opposed to 'success', the latter three are ever to be abandoned.' (*Tattva-kaumudī*)

Svāmī Nārāyaṇa Tīrtha has expressed a similar view in his commentary on the *Sāṅkhya-kārikā*: '*Āsāmupādeyatvaṁ viparyayāśaktituṣṭīnām tu heyatvaṁ jñāpayiṣyannāha siddheḥ pūrvo'ṅkuśastrividha iti*' etc.

The same view is found in the *Gauḍapāda-bhāṣya* of the *Sāṅkhya-kārikā*: '*Siddheḥ pūrvā yā viparyayāśaktituṣṭayastā eva siddheraṅkuśastadbhedādeva trividhaḥ, yathā hasti grhītāṅkuśena vaśī bhavati evaṁ viparyayāśaktituṣṭibhir-grhīto loko'jñānamāpnoti, tasmādetāḥ parityajya siddhiḥ sevyā, siddhestattva-jñānamutpadyate tasmānmokṣa iti*'.

### SIDDHIS

*Siddhis* are eight in number. They are: (1) *ūha*; (2) *śabda*; (3) *adhyayana*; (4-6) conquest of the three *bandhas*; (7) *suhṛtprāpti*; and (8) *dāna*.

*Ūha*: This consists in reading properly the philosophical texts with the help of the teacher. This is called *tāra*.

*Śabda*: This means receiving oral instructions from the teacher and also understanding fully the meaning of such instructions. This success is called *sutāra*.

*Adhyayana*: This consists in establishing truth by removing all doubts and objections with regard to it. This success is called *tārātāra*.

*Threefold suppression of pain*: Three



kinds of pain are to be suppressed. These three suppressions of pain are called *pramoda*, *muditā*, and *modamāna*.

*Suhrtpṛāpti*: One should not only establish truth by the right process of reasoning, but should also discuss it with his fellow students with a view to winning their agreement. This success is called *ramyaka*.

*Dāna*: Vācaspati Miśra has interpreted *dāna* as purity. By purity is meant 'the process of placing discriminative wisdom on a clear basis, after having destroyed all doubts and mistaken notions minded with different kinds of cravings or desires. This purity is not obtainable without the refinement arising from a long, careful, and uninterrupted course of practice; hence, the word *dāna* (purity) includes (as a means to success) this practice also.' This is called *sadāmuditā*.

All these *siddhis* lead an aspirant to liberation, whereas reverses of these act as impediments.

### CONCLUSION

In the empirical life, *buddhi* is the supreme *jadaprakāśa* that guides a man through all stresses and strains of life. It is the intellect that is producing both *jñānavṛtti* and *ajñānavṛtti*, *dhārmikavṛtti* and *adhārmikavṛtti*, in the mental sphere of an individual, as a result of which his life is becoming a constant struggle between knowledge and ignorance, virtue and vice, *sattva* and *tamas*. The seed of bondage as well as of liberation is rooted in the intellect, and it is the duty of a bound soul to help the seed of liberation grow and bear fruits after rejecting the seed of bondage.

Hence comes the *karma-yoga* of the Sāṅkhya philosophy. The Sāṅkhya believes in the inviolable law of Karma that creates and sustains the empirical existence of man and his worldly affairs. Truly

speaking, the law of Karma is a law of psycho-biological development of living beings; growth, development, and psychological progress of life in different spheres of existence are fully controlled and determined by this law. Our actions are the dynamic manifestations of our psychological dispositions and physical energy. The kind of action that a man chooses to perform is limited and determined by his own psychical make-up; character or personality of this life is the result of psychic dispositions of the previous life, and there is thus a continuous psychical inheritance. What a man thinks, feels, and wills is therefore of very great importance for himself as well as for the whole cosmos. It is by his own thoughts, feelings, and emotions that an individual determines his own nature, existence, and environment in this life as well as in the next. Man is liberated only when he attains discriminative knowledge and gets out of the sphere where the law of Karma operates. Purification of intellect or the psychical apparatus is therefore regarded in the Sāṅkhya as the most essential step towards attainment of peace and perfection.

Of course, to a casual observer it may appear that the classical Sāṅkhya is incapable of giving full satisfaction to the conative nature of man as, in the opinion of this school, the real doer of action is the unconscious intellect and not the inherently conscious Self. If the individual soul is not the real agent at least in the empirical life, he will never feel inspired to lead a good and active life; there is thus no scope for freedom of will, which is the basic problem of morality.

In reply to this, it may be pointed out that although the soul is always *asaṅga*, still there is ample scope for free will and morality in the classical Sāṅkhya. It is true that cognition, conation, etc. are dispositions of *buddhi*, and never really belong



to Puruṣa even in the empirical life. But these dispositions are the dispositions of a purely unconscious *buddhi*; these dispositions arise in *buddhi* only when it is permeated with consciousness (i.e. only when the *buddhi* is intelligized). Moral life belongs to bound souls only. Now, owing to the emergence of *aśakti* in the form of *tamas* in the bound soul, the latter feels as if it is identical with the intelligized *buddhi* and that there are not two principles but one (*ekameva-darśana*). Consequently, the bound soul falsely regards *vyrttis* of *buddhi* in the forms of knowledge, desires, and action as its own. Freedom really means two things: (1) not to have the feeling of 'myness' in relation to all desires seeking materialization in the form of actions; (2) not to be ignorant of the real source of these desires. So long as the bound soul lives in the world of 'as if' (*iva*), he never feels that these desires are not his own desires. Moral discipline is necessary to make him realize what he has forgotten (i.e. to make him realize that the soul is *asaṅga* and that all desires belong to *buddhi*, which is distinct and different from that soul). Now, so long as the *jīva* does not realize that these desires are the modifications of the *buddhi*, he feels as if he is free in willing and acting according to his will. So he thinks himself responsible for his actions, makes a distinction between *śubha karma* and *aśubha karma*, and undergoes experiences of pleasures and pains resulting from actions falsely owned by him through ignorance. Moral responsibility does not require that the individual soul must have freedom of will in the metaphysical or real sense. Even a false belief of freedom of will may inspire a human being to practise moral rules, since they do not know that their belief is false. The rope-snake causes fear in the mind of the perceiver, as a

result of which the perceiver runs away from it. Moral responsibility is due to false identification of the soul and the intelligized *buddhi*, and it is because of this moral responsibility that there is scope for moral purification, that there is the enjoyment of pleasures and pains according to *karma*, that there are births and rebirths, and so on. Moral purification is necessary for removing false identification of the soul with the intelligized *buddhi*, and this can be done by leading an honest life and performing *niṣkāma karma*. That the soul can destroy desires and can perform disinterested actions is a fact of experience, and this removal of desires is possible, because these are foreign to the Self. The soul in its pure form is eternally free. Its freedom is unchecked. The soul is different from *buddhi*, and so it is devoid of *vyrttis* and desires. Hence, the question of freedom of will does not arise in the case of an emancipated soul. Freedom of will and moral practices are necessary as means to liberation. When liberation is attained, the means cease to have any significance.

According to Advaita Vedānta also, desires belong to *buddhi* and not to consciousness. According to Nyāya, however, desires arise in the embodied soul; but here also, moral practice is necessary so long as there is *śarīrābhimāna*. This *śarīrābhimāna* is due to erroneous knowledge. According to Rāmānuja also, the freedom of will, which is the basis of morality, is *prākṛtika* (natural), and is therefore *heya* from the point of view of the soul. Thus, we can say that the freedom of will does not have any place in the metaphysical or transcendental sphere from the point of view of all orthodox systems of Indian philosophy. But it has a place in the empirical sphere as a means to the highest end in all the systems, including the Sāṅkhya.

# KARMA-YOGA RESTATED

SRI BRAJ BIHARI NIGAM

*Karma-yoga* is a scientific method for reaching the ultimate goal of life, which, according to Hinduism, is *mokṣa* or freedom from the bondage of body, life, and mind. It is a way of life which does not require of the aspirant to fly away from the wheels of the world-machine, but to stand inside it and learn the secret of work. Through proper work done inside the world, it is possible to come out of the wheel of birth and death, pleasures and sorrows, and attain salvation.

The Vedas recognize two ways of life: *pravṛtti-mārga* and *nivṛtti-mārga*. In *karma-yoga*, we are concerned with a definite aspect of life, namely, the activistic or *pravṛtti-mārga*. Life and activity are identical in the sense that activity is the sign and expression of life. Right from the cradle to the grave, life is associated with activity. As the *Gītā* (III. 5) says: 'No-one can remain even for a moment without doing work. Everyone is made to act helplessly by the impulse born of nature.' Activity, therefore, is co-existent with life. Denial of activity is the denial of life itself. Life and activity are the eternal manifestations of God. *Karma-yoga* is the path of action by which we can realize the true nature of our own Self or God. It bids us to be active, but not to be attached to the results of actions; for it is attachment that brings pain and misery.

According to the *Gītā* (II. 50), *yoga* is the art of action, or skill in the performance of an action. It consists in performing action with self-mastery and evenness of mind. Work is inevitable, but that should be done for the realization of the highest purpose of man's life. Tilak takes *karma-yoga* as a science of action dealing

with the questions: 'Can there be an action which can be universally followed by the whole humanity? Are there any exceptions? What are they? On what strength can the goodness and badness of an action be decided? Is such a decision universally acceptable?' (*Gītā-rahasya*, p. 83) Sri Aurobindo extends the scope of *karma-yoga* to the whole of life. He thinks that the spirit of *karma-yoga* 'has to enter into and mould our society, our politics, our literature, our science, our individual character, affections, and aspirations'. (*Ideal of a Karma Yogin*, p. 4) According to Radhakrishnan, 'Karma mārga is the path of conduct by which the individual thirsting for service can reach the goal'. (*Indian Philosophy*, Vol. I, p. 566)

*Karma-yoga*, thus, encompasses the whole of life. It enables us to distinguish between the good and the bad types of activity, which leads to the determination of the absolute good. Thus, in *karma-yoga*, we are inevitably led to the discussion of metaphysical problems. An external ideal cannot determine the goodness or badness of an action. The internal standard of performing actions selflessly and without attachment to the fruits is the highest ideal of man's activity. The external ideals refer to only relative good, but an internal ideal to the absolute good.

## MAYA AND KARMA

Brahman, the ultimate Reality and the eternal object of all our quest, is *nirguṇa* (attributeless) and *nirākāra* (formless). It is pure consciousness. *Māyā* is the principle of cosmic activity through which the imperceptible Brahman becomes perceptible. It is the principle of individuation that creates objects of names and



forms. It is the eternal power of God. According to Tilak, *māyā* and *karma* are fundamentally the same in nature: 'The words *samsāra*, *prakṛti*, *māyā*, visible world and its rules of creation mean the same thing as the eternal course of *karma*, because the laws of creation are the laws which govern the changes which take place in names and forms, and from this point of view, all material sciences come under the denomination of *māyā* defined by names and forms.' (*Gītā Rahasya*, p.363)

*Karma* which is the principle of creation is eternal, but the individual *avidyā* and *karma* are not eternal, because they cease to operate after the realization of Self or Brahman. Therefore, it is only in the cosmic sense that *māyā* and *karma* are eternal.

The *Bhagavad-Gītā* (III. 15) traces the cycle of *karma* as evolving from and dissolving in Brahman. The origin of *karma* is from Brahman. 'Yajña springs out of *karma*; it rains because of *yajña*; from rain, food crops are produced; and from food, creatures come into being.' (ibid., III. 14) In the sphere of living beings, there is a hierarchy or an ascending scale from the lowest creatures to the highest, namely, from animal to man and from man to Brahman. ~~When~~ <sup>When</sup> one realizes his true nature or Brahman, the cycle of *karma* comes to an end for him. So long as we have not reached that highest stage, we have to maintain this cycle of *karma* by assiduous activity to liberate ourselves from our lower nature and ascend gradually to the highest stage of Brāhmic realization. This highest goal of life is reached by activity in the service of others, devoid of all selfish motive. We are to live not merely for ourselves, but for the whole organism of society, of which we are an integral part. Biologically speaking, self-preservation is as important as race-preservation. They are not antagonistic

to each other.

The law of Karma is the counterpart, in the moral world, of the law of cause and effect and the law of conservation of energy in the physical world. There is nothing like frenzy and madness in nature; whatever happens has a cause. So also, in the moral world, there is nothing like a chance or the interference of the supernatural element in the life of an individual. Whatever he is or would be depends on his activities. The conscious activities of today become the unconscious habits of tomorrow. In this way, an individual—his habits, character, and personality—is determined by his own activities. Some activities bear fruit immediately, but many others take long years to ripen and bear fruit. But no-one can escape the results of his own action.

Activity is binding on man only so long as the individual is under the sway of *avidyā*, but it ceases to operate after Self-realization. Till then, an individual has to reap the fruits of his activities, good or bad. If the results of activities are not reaped in one life, then another life becomes necessary for their fructification. In the meanwhile, new *karmas* are being accumulated. Thus the cycle of *karma* would go on eternally, if not checked by conscious effort on our part in the opposite direction. *Karma-yoga* teaches us how to perform our actions in such a way that they cease to have any binding effect on us. Though we are conditioned by the past *karmas*, we can de-condition ourselves from the present and future *karmas* by performing our duties desirelessly. We have to free ourselves from the desire for progeny (*putraīśaṇā*), desire for wealth (*vittaiśaṇā*), and desire for name and fame (*lokaiśaṇā*).

Here it is worth noting that good and bad activities do not cancel each other's effects. The effect of each is to be suffered



separately, just as they were separately performed. Therefore, the best way to escape from the effects of both is that prescribed by *karma-yoga*, namely, the renunciation of the desire for the fruits of actions; for inaction itself is not desirable. However, this freedom from the cycle of *karma* requires a number of lives of hard effort. In the words of Professor Hiriyanna: 'If the final purpose of life is to attain true freedom and if it can be accomplished only by one's efforts, it follows that the self should pass through many lives. A single life is absolutely inadequate to its complete attainment. It is thus the poverty of man's present spiritual equipment taken along with the greatness of his final destiny that explains the belief in a plurality of lives.' (*Popular Essays in Indian Philosophy*, p. 47)

#### CLASSIFICATION OF KARMAS

According to the effects they have on the performer, *karmas* are generally divided into three: *sañcita* (accumulated), *prārabdha* (which have started to bear fruit), and *kriyamāṇa* (that are being done now). The *sañcita karmas*, otherwise known as *adrṣṭa* in the Nyāya system of philosophy and as *apūrva* in the Mīmāṃsā system, may be those which are the result of actions performed in this or the previous lives. They do not bear fruit all at once. Such of the *karmas* which have started bearing fruit are the *prārabdha*, and those which are being newly accumulated are the *kriyamāṇa*.

*Karmas* are also classified as *nitya*, *naimittika*, *niṣiddha*, and *kāmya*. The *niṣiddha karmas* are the prohibited actions, such as stealing, adultery, violence, etc. *Nitya karmas* are those prescribed to be performed daily, without fail, such as the *sandhyā*; and *naimittika karmas* are those prescribed for special occasions, such as *yajña* and *śrāddha*. These are binding on

men. *Kāmya karmas* are those which a man does with a certain desire, such as desire for heaven and for happiness; they are, according to Praśastapāda, consciously and voluntarily performed with a desire either for the attainment of desirable ends or the avoidance of undesirable ones.

Vyāsa, in his *bhāṣya* on the *Yoga-Sūtra*, refers to four kinds of *karmas*. They are *śukla* (virtuous), *kṛṣṇa* (wicked), *śuklakṛṣṇa* (partly virtuous and partly wicked), and *aśuklakṛṣṇa* (neither virtuous nor vicious). *Śukla karmas* are meritorious deeds like study, contemplation, *tapas*, etc. *Kṛṣṇa karmas* are the prohibited or *niṣiddha karmas* mentioned already above. *Śuklakṛṣṇa karmas* are the activities performed by persons living in the world, which are partly virtuous and partly vicious. These three kinds of activities are performed by persons other than *yogins*. They create bondage, because either they give good fruits which are to be enjoyed or bring bad results which are to be suffered. These activities are the characteristic ones of the worldly beings. But the *yogins'* activities are *aśuklākṛṣṇa*. They are *aśukla*, because they are performed without the desire for the fruits; they are *akṛṣṇa*, because a *yogin* never thinks of performing the *niṣiddha* activities. Thus, when a *yogin* performs actions, his mind is not agitated by anticipation of fruits and does not undergo any modifications; it thus remains tranquil and peaceful. He attains the aim of *yoga* through activities selflessly performed in this manner.

#### THE CONCEPT OF DHARMA

Life is very complex. It is not a *rāja-mārga*, a royal path easy to tread. On one side, there is the natural clinging to life and its desires; on the other, the circumstances thwart all our desires. In between these two, a man has to conform his conduct to certain ethical and metaphysical



ideals, and conflicts of duties are inevitable. Even learned men walking in the path of righteousness and truth are sometimes in doubt as to the correct course of action, because of want of insight.

What a man ought to do has always been a perplexing question. It is not an easy task to find a unanimous answer, for the answer depends on a number of other factors—time, place, and circumstance, the person concerned, the motive behind the action, and so on. Jaimini tries to solve the problem of conflict of duties by defining *dharma*, righteous action, as an ordinance or command of the Vedas impelling men to action (*codanā-lakṣaṇo'rtho dharmah*). According to the *Mahābhārata* (*Kaṇaparvan*, LXIX. 59), that which holds together all human beings is *dharma* (*dhāraṇād dharma ityāhuḥ dharmo dhārayate prajāḥ*).

But the precepts of the Vedas, the Śrutis and *Smṛtis* are often mutually conflicting; so also the verdicts and actions of the seers and saints. What to do in such cases? The definition of the *Mahābhārata*, too, requires further elucidation; for if 'holding together all human beings' is taken as referring to only life on this earth, then ideals become secondary. The utilitarian principle of the pleasure of the individual and the greatest good of the greatest number may afford a psychological satisfaction, but the deep-seated craving for an ideal life is not satisfied. Though logic can justify one action or the other, that is not reliable, because it is liable to various interpretations according to the keenness of intelligence of the interpreter. Though the categorical imperative gives a rational basis for the solution of the moral conflict, it fails to give a concrete moral standard.

The answer to the question what a man ought to do is intimately connected with the question what he is. A man is an in-

dividual personality; he is not merely a physical, vital, psychological, or intellectual entity. These aspects of his personality are the hierarchical unfoldments of his blissful Self, which is the essence of his being. One level of his being does not negate the others. Psychologists and moralists have failed to give a correct solution of the conflict, because either they took these levels as opposed to each other or considered one level as the primary reality and the others as merely its by-products. The conflict arises owing to the imperfect analysis of man's being. The biological, psychological, or social considerations are not sufficient to decide the moral standard. An individual has an independent personality which is capable of rising above the circumstances and egoistic impulses; as, for instance, the law of the preservation of life loses its importance before the sentiment of patriotism. The question of the moral ideal is inseparably bound up with the metaphysical truth behind the individual and the universe and its realization. Radhakrishnan gives the following definition of the right and wrong actions or the good and the bad actions: 'Good work is that which helps us to the liberation of the individual and the perfection of the spirit. Right conduct is whatever expresses our real unity with God, man, and nature; wrong conduct is whatever does not bring out this essential structure of reality. The unity of the universe is the basic principle. Good is whatever advances towards completeness, and evil is whatever is inconsistent with it.' (*Indian Philosophy*, Vol. I, p. 566)

Man is potentially divine, and the purpose of life and all its struggles is to conquer our lower animal nature, rise above it, and realize the Divine within. But the ascent to the Divine is a gradual process. There is no magic wand that can transform a dark devil to a beautiful angel overnight.



Man has to build up his personality through hard, constant effort in that direction. Sri Aurobindo recognizes four stages in this process of divinization: (1) personal need, preference, and desire; (2) law and good of the collectivity; (3) an ideal ethics; (4) highest divine law of nature. (*On Yoga*, p. 219) The last stage is the stage of absolute self-surrender to the will and command of God. Thus, there are gradations in this evolution to Godhood and, accordingly, in the code of conduct of the individual in relation to the stage of development in which he is. But the one common duty universal to all mankind is: the realization of our true nature, that is, Brahman. All other duties are subsidiary to it; whatever duty takes the individual a step towards that realization is the *dharma* for him. From this point of view, all duties are equally valuable; there is no question of one duty pertaining to one station of life and set of circumstances being superior to that of another.

### MOTIVES OF ACTION

Activity is the natural mode of expression in man. The implicit ideas and feelings become explicit in action. But what is the source of this desire for action? The *Sāṅkhya-Sūtra* (I. 1) traces it to the natural desire of man for happiness and to avoid all kinds of pain arising from the three sources, viz *ādhidaivika* (divine or supernatural), *ādhibhautika* (extrinsic or physical), and *ādhyātmika* (intrinsic or mental). But absolute pleasure completely free from pain being impossible in the world, the utilitarians lay stress on the hedonistic calculus and the principle of the greatest happiness of the greatest number. But this is not satisfying to the Indian thinkers who believe in the philosophy of *sarvabhūtahiterati*, welfare of all. Further, the utilitarian ethics does not explain why one man sacrifices his present

for the future. As Tilak points out, the question of morality cannot be properly decided by reference to number alone, nor is there any definite external measure for logically proving in what lies the greatest good of the greatest number. (*Gītā Rahasya*, pp. 118-19) So, pleasure cannot provide the real incentive for action. The *Gītā* ideal of *sthitaprajñatva*, the attainment of equanimity in pleasure and pain by being firmly established in the Ātman, provides the best motive power for all action. To quote Tilak again: 'When the *vyavasāyātmikā buddhi* has in this way become self-devoted (*Ātmanisthā*) and the mind and the organs have learned to act according to its directions as a result of mental control, desire, intention, or other mental functions (*manodharma*), or the *vāsanātmakā buddhi* (practical reason) naturally become pure and chaste, and the bodily organs naturally tend towards *sāttvika* actions.' (*Gītā Rahasya*, p. 191)

### INGREDIENTS OF KARMA-YOGA

The stanza 47 of the second chapter of the *Gītā* forms the main teaching of *karma-yoga*. According to Tilak, it contains the following *catuṣṣūtri* of *karma-yoga*:

1. You have a right to action alone (*karmanyeṣvādhikāraste*).
2. And never at all to its fruits (*mā phaleṣu kadācana*).
3. Let not the fruits of action be your motive (*mā karmaphalāhetur bhūh*).
4. Let not there be in you any attachment to inaction (*mā te saṅgo'stvakarmaṇi*).

The first of these injunctions has the positive direction to action, while the other three have the negative force. Unlike the categorical imperative of Kant, which is positive in form but negative in content, the *Gītā* injunction as contained in these four '*sūtras*' is positive in content, though



both positive and negative in form. According to these, we should be unaffected by the results, whether pleasurable or painful; we should remain unmoved in success and failure, by profit and loss. A *karma-yogin* is satisfied with whatever comes by chance; he is beyond the dualities of pleasure and pain, and is free from jealousy; he remains the same in success as well as in failure. He is free from passion, fear, and anger. Such a one sees with an equal eye a learned and humble Brāhmin, a cow, an elephant, or even a dog, or an outcaste. (*Gītā*, V. 18) He sees the Self abiding in all beings and all beings in the Self; everywhere he sees the same. (ibid., VI. 29)

This equanimity in all circumstances and being detached, however, do not mean complete absence of feeling and indifference to the woes and miseries of the world. Working without motive is not a name for callousness. Simply because a person is indifferent to and untouched by the consequential pleasure or pain of an action, we cannot call him good. Many species of animals eat away their own offspring, and robbers loot and kill others without any compunction. That does not make them virtuous. Nor are the walls perfect beings because they do not feel any pleasure or pain by the happenings around. Working without motive is an attitude of mind which proceeds from a clear discrimination between the Self and the not-Self, and it results in the transmutation and transvaluation of the lower self to the higher Self. When we work without motive, work itself becomes worship and a mode of *sādhana* for the realization of God. Dedication of our self to God is the essence of *karma-yoga*.

#### THE GITA AND THE IDEAL OF KARMA-YOGA

The *Gītā* eulogizes action as better than inaction, and enjoins on us to perform the

duties pertaining to our station in life in a spirit of detachment, without caring for the results. All action is, no doubt, tainted with defects, as fire by the smoke, but doing them in a selfless spirit absolves the doer of the sin attached to the work. Performance of one's own duty is a surer way to success in spiritual life than following others' duties, however pleasant and attractive the latter may be. Actions which are in accordance with our nature, even if imperfectly carried out, bring greater spiritual merit than actions suited to other natures, however perfectly performed. (*Gītā*, XVIII. 46, 47, 48) The *Gītā* (XVIII. 3, 5) definitely says that *yajña*, *dāna*, and *tapas* are activities which should not be given up under any circumstances. But 'even these works ought to be performed, giving up attachment and desire for fruits'. (ibid., XVIII. 6) 'Verily, the renunciation of any duty that ought to be done is not right. The abandonment of it through ignorance is declared to be of the nature of dullness (*tamas*). He who gives up a duty because it is painful or from fear of physical suffering, performs only the relinquishment of the passionate kind (*rājasa tyāga*), and does not gain the reward of relinquishment. But he who performs a prescribed duty as a thing that ought to be done, renouncing all attachment and also the fruit—his relinquishment is regarded as one of goodness (*sāttvika tyāga*).' (ibid., XVIII. 7-9)

A point worthy of note here is that while both the *Mīmāṃsā* and the *Gītā* advocate due performance of *karma*, the former confines it only to the performance of ritualistic sacrifices with the expectation of reward here or in heaven; whereas the latter extends it to all types of activities (*sarva-karmāṇi*, V. 13), and asks us to perform them without expectation of rewards. 'The man who is united with the Divine and knows the truth thinks "I do nothing at



all", for in seeing, hearing, touching, smelling, tasting, walking, sleeping, breathing, in speaking, emitting, grasping, opening and closing the eyes, he holds that only the senses are occupied with the objects of the senses. He who works, having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf (is untouched) by water. The *yogins* (men of action) perform works merely with the body, mind, understanding, or merely with the senses, abandoning attachment, for the purification of their souls. The earnest (or devoted) soul attains to peace well-founded, by abandoning attachment to the fruits of works, but he whose soul is not in union with the Divine is impelled by desire, and is attached to the fruit (of action) and is (therefore) bound.' (ibid., V. 8-12)

#### KARMA-YOGA AND ŚĀṆKARA

Though Śāṅkara holds that *mokṣa* or final release from all bondages is possible only through *jñāna* or the realization of the true nature of one's own Self and by the absolute renunciation of all worldly ties and duties and *karmas* or ritualistic practices, he fully recognizes the relative importance of *karma-yoga* for the ignorant and unlearned souls struggling to reach that stage of *mokṣa*. *Karma-yoga*, according to him, purifies the self and makes him fit for knowledge, if practised in a spirit of complete devotion to the Lord and without regard to the (immediate) results. (*Gītā-bhāṣya* introduction; see also II. 21, 51, III. 6, V. 4-6, etc.) Even in the case of the enlightened, he will not abandon actions altogether, but will perform them in the interest of public welfare (*lokasaṅgraha*), to set an example to the masses. But his actions do not bind him or taint him in any way. For a sage's actions are really no actions. (*vide* ibid., III. 20, V. 7-9)

#### KARMA-YOGA AND JNANA-YOGA

According to the *Bhagavad-Gītā* (XVIII. 18), there are three incitements to action, viz knowledge (*jñāna*), the object of knowledge (*jñeya*), and the knower (*jñātā*); and there are threefold components of action, viz the instrument (*karana*), agent (*kartā*), and action (*karma*). The incitements to action (*karmacodanā*) refer to the internal or mental aspect of an action, while the composite factors of action (*karmasaṅgraha*) refer to the external or the physical aspect of an action. Both the mental and physical aspects are equally necessary and important in the fruition of an action. *Jñāna* and *karma* are two facets of the same phenomenon, and all *karma*, action, presupposes *jñāna*, knowledge, deliberation, and final choice, which culminate in action. Thus there is no opposition between *karma-yoga* and *jñāna-yoga* as methods to effect the spiritual evolution of the individual and attain freedom, though emphasis may vary according to the preference and predominant temperament of the individual aspirant.

#### KARMA-YOGA AND BHAKTI-YOGA

So also, *karma-yoga* is not exclusive of *bhakti*. Emotions are not only the starters of action, but they also lighten the boredom and monotony of *karma*, action. When love is associated with a particular action, man would willingly and easily embrace even death in its fulfilment. There is great truth in the following words of Sri Aurobindo: 'If the spirit of Divine love can enter, the hardness of the way diminishes, the tension is lightened, there is sweetness and joy in the core of difficulty and struggle.' (*On Yoga*, p. 187)

Thus, the goal of *karma-yoga* is effortlessly attained if love in the form of *bhakti* supplements it. Both in *karma-yoga* and *bhakti-yoga*, actions are to be done in a



selfless spirit, and without anticipation of any reward. As Professor Hirianna remarks: '*Karma-yoga* and *bhakti-yoga* are similar in the ethical implication of self-conquest, but the difference consists in the fact that one aims at self-conquest directly in fulfilling one's duties and the other (*bhakti*) aims at the same ideal but indirectly by dedicating actions to God.' (*Popular Essays in Indian Philosophy*, p. 97)

Rāmānuja considers *karma-yoga* to be easier than *jñāna-yoga*, and indicates the necessity of *karma* even after the acquisition of *jñāna*. According to him, *karma-yoga* includes *jñāna-yoga*. *Karma-yoga* enables us to destroy the *sañcita karma*. (*Gītā-bhāṣya*, II. 10, 39, 53; III. 8, 19, 20; XVIII. 47, etc.) Actions are to be performed without any desire and attachment to the result except for *mokṣa*. (*ibid.*, II. 41) Thus, he accepts the importance of *karma-yoga* in the path of *bhakti*.

### KARMA-YOGA AND RAJA-YOGA

*Rāja-yoga* is the process of discipline of our body and mind, and it involves the practice of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*. *Yama* refers to the social aspect of the spiritual discipline and mental control, while *niyama* refers to the individual aspect. Non-killing, truthfulness, non-stealing, continence, and non-receiving are called *yama*; internal and external purification, contentment, mortification, study, and worship of God are the *niyamas*. The others, namely, a firm and pleasant posture, control of the breathing process, concentration of mind, and meditation, are the further steps in mental control, culminating in *samādhi*, realization. Thus, *rāja-yoga* is a scientific method of controlling the mind and making it equable—a clean mirror wherein is reflected the Absolute. Such a purified mind alone can under-

stand the difference between the real and the unreal, the infinite and the finite, the Absolute and the relative. The aim of *karma-yoga*, too, is the same—purification of the mind so that the Absolute may be clearly reflected in it. *Niskāma-karma* is impossible without a desireless and detached attitude of mind.

Thus, we see that *karma-yoga* implies the presence of the essential elements of the other *yogas*. They cannot be divorced from one another, and when pursued harmoniously together, they accelerate one's speed in the onward march to spiritual liberation. As Sri Aurobindo points out: 'The difficulty you feel or any *sādhaka* feels about *sādhana* is not really a question of meditation versus works. It is a difficulty of the attitude to be taken, the approach or whatever you may like to call it. Works, *bhakti*, and knowledge go together and self-perfection becomes possible.' (*Lights on Yoga*, pp. 79, 82)

### CONCLUSION

*Karma-yoga* takes a metaphysical basis for the determination of right and wrong in the sphere of our activities. An activity is a natural manifestation of life. But the question of good and evil which generally creates a conflict in a social being cannot be decided by social adjustments only. Society and social adjustment often ignore the truth of the personality of a human being, which reveals the presence of the Divine in it along with biological and psychological factors.

*Karma-yoga* gives a direction for action. It does not take us away from the daily struggle for existence. But unhappiness which arises during the course of action can be shorn of its sting by the practice of *karma-yoga*. When actions are done without desire for fruits in the spirit of *niskāma-karma*, they are divested of their evil effects and elevate our mind. We

reap better results by not being attached to the fruits of action. The attitude of non-attachment brings about equanimity of mind; and the spirit of absolute self-surrender to God, which is an essential element in the path of *karma-yoga*, purifies us and makes us holy and fit instruments for the play of the Divine. In

*karma-yoga*, the world itself is the monastery, and the struggles of daily life the monastic disciplines. The *Īśa Upaniṣad* (1, 2) advises us to wish to live in the world for a hundred years doing *karma* in a spirit of detachment, seeing the Lord in all things and renouncing everything other than the Lord.

## A CALL TO ACTION

IRENE R. RAY

Swami Vivekananda's message to the modern world was expressed to a large extent in broad principles. The details he left to be worked out by his hearers and those who, in subsequent decades, would read his words. No-one who has studied his teaching can have any doubt that he had a very clear grasp of the trend of world events. The revolution in technology and communications that has made modern life so very different from life in his day was then barely on the horizon. The probe into the atom and all the developments of modern biology were still around the corner. But he was familiar with the foremost science of his day, and he could see that the time was not distant when that science would open up tremendous challenges to the thought of the West, and equally tremendous challenges to the thought and way of life in the East. He saw, moreover, that these two challenges were of far-reaching significance to each other; that the East and the West would each have a role to play in helping the other to meet its challenge. The era of the coming together of nations had dawned, and Swami Vivekananda knew that the way was open to a world-wide deepening of spiritual conscious-

ness that would carry man everywhere in the world forward towards the highest ideal, the perception of his own divine nature and the expression of that perception in everyday life.

This grasp of future trends Vivekananda expressed quietly and simply. With his preference for principles, he explained the position in almost mathematical terms, as on the occasion in 1897 when, returning from the West, he was interviewed in a train by a representative of *The Hindu* of Madras. In the course of the interview, Vivekananda said:

'India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature. Then there will be neither Hindus nor Europeans—there will be the ideal humanity which has conquered both the natures, the external and the internal. We have developed one phase of humanity, and they another. It is the union of the two that is wanted. The word freedom which is the watchword of our religion really means freedom physically, mentally, and spiritually.' (*The Complete Works*, Vol. V, p. 216, 8th edition)

Reading these words today, we have to



take them and make them our own. They were intended not only for our generation but for future generations, and each generation must take them and act upon them according to the conditions that prevail. If Vivekananda had spoken only of details, those details would soon have been outdated. By speaking in terms of principles, his words remain valid for each succeeding generation. The fundamental task remains the same—to help mankind forward to its ultimate goal, 'the ideal humanity which has conquered both the natures, the external and the internal'. The direction being fixed, each generation must play its part in helping mankind forward. Each generation must elicit for itself the details of the action required to fulfil the injunction, for this action will vary from generation to generation. It will be an expression of the need of the hour.

Full consideration of all the implications of this injunction, revealing the interplay between the East and the West that Vivekananda visualized, would cover a very wide field. It is therefore necessary here to confine our attention to the first part of the injunction. What, then, is the message for us today contained in the principle, 'India has to learn from Europe the conquest of external nature'? What call to action does it contain for us in terms of the current scene in India?

#### NATIONAL LAZINESS

When we come to consider whether India is learning from the West, the answer appears to be that western influence in India is very widespread. Under western influence, and with western collaboration, India is now firmly on the road to industrialization. She has machines and she also has the machines that make machines, so that the time will come when she will no longer need to import machinery from the West. Then, too, with western collab-

oration, she is discovering oil within the country and developing her own oil industry. She has set out to adopt western methods of harnessing rivers, leading to flood control, irrigation, and the development of hydroelectric power. She even has her own petro-chemical industry, one of the newest industries to be produced by the West, which, emanating from refined oil, lends itself to the manufacture of a large variety of products which include plastics, detergents, synthetic fibres such as nylon, refrigerants, fuels, and fertilizers. She has also developed nuclear energy and, while adhering so far to its peaceful uses, is forced, nevertheless, to debate whether or not to manufacture 'the bomb'. In innumerable other ways also, India has similarly imbibed western methods and western ways. The way of life in her cities, the thought of her sophisticated classes and her administrators and intellectuals derive directly from western standards and thought habits. If industrialization and westernization mean learning from the West, India is certainly learning.

But there are clear indications that learning thus from the West, India is not moving forward as expected. The outward form of learning is there, but something vital is lacking. Imitation is not learning, and can lead to disastrous results. It is now becoming evident that India has so far only imitated the West in outward things and has not yet begun to imbibe the spirit which has made the West so great.

An example of this—an amusing example, but one which carries deep lessons because it reveals a basic fault in mentality—was provided by a seminar on architecture held in Delhi some months ago. The subject of the seminar was 'The Architect and the Community', but as soon as the discussion commenced the delegates, who were from all over India and some from abroad, found that discussion was not possible.



C. S. H. Jhabvala, explaining this in an article in *The Times of India* on 10 March 1965, wrote :

'We didn't even know what community we were talking about. For whom were we to build? For what income group? What "community"? It may be all very well to speak of "the community" in more highly developed and more homogenized countries, but in India surely not yet. ... it became increasingly evident that we didn't know what we were talking about; and moreover, that we were not ideally placed to be talking about it in the first place. One look at our assembly showed that we were prosperous, well-placed men in ties and good suits. Some came from upper class, westernized families. Others who didn't had become so by their education and status; many had spent years abroad. When we spoke of villages, as we seemed to feel we had to, we could only do so in the vaguest, most romantic terms ... . Evidently we were not people deeply rooted in the soil or in touch with the life lived around us by the majority of Indians. Why then did we choose to talk about our society and its needs? I think one reason was that ... we felt it incumbent upon ourselves, as men of education and intelligence, to talk in a strain fashionable in countries more advanced than ours. We were only doing what we had seen, heard or read of other people doing—and all might have been well if we hadn't at the same time borrowed other people's jargon. Phrases like "neighbourhood planning" and "meaningful life of the community" probably have a useful meaning in the countries in which they were evolved, but it does not follow that one can stick them indiscriminately onto Indian conditions. And yet that is what we tried to do.

'I think a kind of national laziness is involved here; we are prepared to talk big,

but not to think—not to look even at what is around us. We bring back what we have learned in Harvard or in Manchester and, instead of adapting what we can use and discarding what we can't, we treat it all as holy writ to be chanted like an incantation and in the same drone. ...

'In India the best definition of a beautiful building is still the one that costs the least and is of the greatest amount of benefit to the greatest number of people. And if the best scientist is he who can make two ears of corn grow where only one grew before, then in India probably the best architect is he who can provide 100,000 living units where there was none before. We are still at that level, no higher. Like so much of the seminar itself, the exhibition of glamorous, expensive buildings that accompanied it, was not quite relevant to the way most Indians have to live.'

The lesson to be drawn from the failure of this seminar extends to a far wider circle than the few architects who were involved. Mr. Jhabvala's words may well be applied to many fields: 'a kind of national laziness is involved here; we are prepared to talk big, but not to think—not to look even at what is around us.'

#### THOUGHTLESSNESS

This same inability to think finds confirmation on another level. In recent months the view has been repeatedly expressed, at Government level as well as on other levels, that India's planning should be reoriented in order to counteract the mistakes already committed. The poverty of India's villagers has been the pivot of social reform movements for at least seventy years. It would therefore rightly be expected to be the primary target of independent India's national planning. Yet three Five-Year Plans have not been able to remove this blot. Obviously something is wrong somewhere, and the indications



are that the root of the trouble is India's attempt to import ready-made solutions from the West instead of evolving her own methods in the light of her own traditions and experience, and in the light of the conditions peculiar to India.

Dr. E. F. Schumacher, a well-known British economist who was invited to India by the Government to advise on economic problems, made his views clear in a recent article published in Calcutta. He pointed out that 'the establishment of modern industry in a few metropolitan areas tends to kill off competing types of traditional production throughout the countryside, thus causing widespread unemployment or underemployment. The countryside thereupon takes its revenge by mass migration into the metropolitan areas, causing them to grow to a totally unmanageable size.' (*Minerals and Industries*, Vol. I, No. 4) This phenomenon has been observed in the United States, Britain, France, and Italy, and is now the cause of much suffering in India where the rural section of the population constitutes eighty per cent of the whole.

As the solution to the evils of mass unemployment and mass migration into cities, Dr. Schumacher advocates 'intermediate technology', organized on a regional basis, which would set up low-cost workplaces with simple methods of production and using local materials. Dr. Schumacher emphasizes that 'intermediate technology' must be appropriate to the country in question. 'It is surely an astonishing error', he writes, 'to assume that the technology developed in the West is necessarily appropriate to the "developing" countries. Granted that their technological backwardness is an important reason for their poverty; granted, too, that their traditional methods of production, in their present condition of decay, lack essential viability; it by no means follows that the technology of the richest countries is necessarily suit-

able for the advancement of the poor. It must never be forgotten that modern technology is the product of countries which are "long" in capital and "short" in labour, and that its main purpose, abundantly demonstrated by the trend towards automation, is to substitute machines for men. How could this technology fit the conditions of countries which suffer from a surplus of labour and a shortage of machines?'

The main trouble, Dr. Schumacher insists, is the lack of thought. Poverty, of course, has always existed, 'but misery, a helpless condition of utter degradation as a permanent feature of life in town and country, associated with and promoted by the twin evils of unemployment and limitless urbanization—this is a new phenomenon in the history of mankind, the direct result of modern technology thoughtlessly applied'.

This thoughtlessness he explains further. 'It is unfortunately the case that many people are totally unable to imagine anything they are not already used to. There are countless development "experts" who cannot even conceive the possibility of any industrial production unless all the paraphernalia of the western way of life are provided in advance. The "basis of everything", they say, is of course electricity, steel, cement, near-perfect organization, sophisticated accountancy (preferably with computers), not to mention a most elaborate "infra-structure" of transport and other public services worthy of an affluent society. Gigantic projects to provide this "base" form the hard core of "development plans" the world over.

'They are, of course, fairly easily arranged and carried out with the help of foreign aid and foreign contractors. This mentality, one is bound to insist, is perhaps the most destructive force operating in the "developing" countries today. In the blind pursuit of an in itself highly question-



able Utopia, these "experts" tend to neglect everything that is realistically possible. More than that, unfortunately, they denounce and ridicule every approach which relies on the employment and utilization of humbler means.'

The employment of humbler means, Dr. Schumacher insists, does not imply the abandonment of modern science. On the contrary, it implies a fresh application of scientific principles. 'It is generally assumed', he explains, 'that the achievement of western science, pure and applied, lies mainly in the apparatus and machinery that have been developed from it, and that a rejection of the apparatus and machinery would be tantamount to a rejection of science. This is an excessively superficial view. The real achievement lies in the accumulation of knowledge of principles. These principles can be applied in a great variety of ways, of which the current application in western industry is only one. The development of an "intermediate technology", therefore, does not mean a return to an outdated system, something that is a mere "second best". On the contrary, it means a genuine forward movement into new territory.'

So we find that India has, as yet, scarcely begun to learn from the West. There is imitation of forms but no assimilation of ideas, no rousing of spirit. What Swami Vivekananda said of education applies equally well in this wider field of learning at the national level: 'Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.' (*The Complete Works*, Vol III, p. 302, 9th edition)

### DEVELOPING MENTAL AGILITY

Thus it is clear that the task of the present generation, the call to action contained in Vivekananda's injunction, is to arouse in India a new spirit that will give rise to 'a genuine forward movement into new territory'. India has to think for herself; she has to study her own needs and problems and solve them by the fresh application of ideas and principles she has assimilated from the West. It is not westernization that is required, but the imbibing of the western spirit which stops at nothing until the aim is achieved. Vivekananda himself described this spirit. Writing in Bengali for the first issue of *Udbhodana* in 1899, he provided on this occasion a rare expression of details on the question of 'The Problem of Modern India and Its Solution'. Here Vivekananda described the country as 'drowned in the ocean of *tamas*, or dark ignorance'. It is significant that the charge of 'national laziness' brought by Mr. Jhabvala, and the charge brought by Dr. Schumacher of 'thoughtlessness' and a mentality that is 'the most destructive force operating in "developing" countries today', are charges that fall into the category of *tamas*.

And the way to overcome *tamas*, as Vivekananda declared so often, is by *rajas*. It is certain, he wrote, that 'unless we overpower and submerge our *tamas* by the opposite tide of *rajas*, we shall never gain any worldly good or welfare in this life; and it is also equally certain that we shall meet many formidable obstacles in the path of realization of those noble aspirations and ideals connected with our after-life.' (*ibid.*, Vol. IV, p. 406, 8th edition)

So *rajas* is the need of the hour in India today. Every individual can play his part by promoting it in his own field of labour and in his own small circle of activity. Once the spirit of *rajas* is aroused, the way will be open to the flowing in of that west-



ern spirit which Vivekananda described as 'issuing forth in rapid succession from the great dynamo of Europe the electric flow of that tremendous power, vivifying the whole world'. Then will India 'come alive'. Electricity is 'energy'; electric wires are 'live' wires. 'We want that', Vivekananda continued. 'We want that energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement. Checking a little the constant looking back to the past, we want that expansive vision infinitely projected forward; and we want that intense spirit of activity (*rajas*) which will flow through our every vein, from head to foot.' (ibid., Vol. IV, p. 404)

When India has thus aroused her mental energy and developed resourcefulness and

the agility required to think in new ways, adapting the knowledge and experience of others to her own special needs, then only will she develop a balanced economy and solve the tremendous problems of poverty and degradation that are now such a heavy burden. And then she will find that economic prosperity is not an end but a means. It will be the means of fulfilling the vision of 'the ideal humanity which has conquered both the natures, the external and the internal'. Today, there is not much to show that India's ancient spirituality still lives. 'But', said Vivekananda, 'as fire remains intact under cover of ashes, so the ancestral fire still remains latent in these modern Indians.' (ibid., Vol. IV, pp. 402-3) The western spirit which conquers external nature must now be seized upon as the one sure means of fanning that latent fire into flames.

## T. S. ELIOT

SRI G. C. MUKERJEE

The death of Thomas Stearns Eliot, the poet, philosopher, playwright, and critic, has created a void in the entire literary world. The loss is not confined to England or America, but has vibrated through the entire world of letters, of which he came to be looked upon as a luminous elder, leader, and pioneer.

The influence of his work has been felt far and wide, and has affected the mode of thinking, and responses to the modern world, of poets and thinkers all over the world.

Eliot was a versatile genius. He was a poet, a dramatist, and a great literary critic. Above all, he was a critic of life

itself, his own life being an excellent illustration of the best in urban culture of today and the utmost refinement it is capable of.

As a critic of life, he interpreted the condition of human beings in the modern world with great ability and insight, and, in his message, he tried to synthesize the claims of the eternal and the immediate.

Eliot was pained to see the condition of the contemporary world, which had undergone a complete metamorphosis after World War I. He found the entire structure of civilization crumbling. It was a world of blasted hopes, despair, dejection, and irreparable disillusionments. The old world was dead, and the new powerless to

be born. He saw physical suffering and moral degeneration, in spite of religious institutions like the church.

Science was driving men and women towards atheism and disbelief in all existing moral and ethical values. Material values, which were dominant, were turning men into commercial units instead of spiritual entities. Leadership had passed on to business magnates and politicians who were betraying the faith of the common man. Wars were being thrust upon them; misery and privations were the consequence. Marxist materialism talked of class conflict rather than class collaboration. Democracy was proving to be a means of exploitation. Hope had vanished from mankind, and a sense of frustration and exhaustion had become widespread.

Emptied of all spiritual content, modern life suffered from aimlessness and hollowness at the core; and the pity of it all was that there was lack of awareness of this shocking situation. Eliot complained: 'Men dislike to be aroused from their death-in-life.' He found them 'Living and partly Living'. (*Murder in the Cathedral*)

In his greatest poem, 'Waste Land', which brought him world-wide fame, T.S. Eliot portrayed a living picture of such a world on the brink of annihilation. It has been aptly remarked that it is an epic of civilization written only in less than five hundred lines. The poet brings in references from the Old Testament, St. Augustine, Shakespeare, *Bhagavad-Gītā*, and the Upaniṣads to give it a world-wide relevance. The chaos acquires a universal significance, and we find the vision of a world heading towards complete disaster. The sense of despair and disillusionment and death reigns supreme.

The hell-fire of the inferno anguish and gloom of John Webster and the world-weariness of Samuel Beckett seem to combine in a concentrated many-layered

gloom of the waste land. But in the same poem, the poet gives the message of salvation through faith in religion.

From the bantering and ironic manner of Sweeney poems hinting at the emptiness of modern life, Eliot advances in the 'Waste Land' to a harsh clinical analysis of the ills of the modern age, suggesting, at the close, the remedy from the *Brhadāraṇyaka Upaniṣad* (V. ii. 3): *dāmyata, datta, dayadhvam* (control yourselves, give, have compassion).

He found the human soul itself in deep anguish, and the human civilization caught in the web of an eternal crisis. In order to resolve the crisis, he gave the recipe of loyalty to the inner self, and the Upaniṣadic principles of charity, control, and compassion.

It was a shock to the poet to find that men have lost sight of the spiritual goals of human life. The purpose behind the portrayal of such a ghastly picture of monotony, lethargy, and chaos does not suggest his being a cynic, sadist, or an unregenerate pessimist, but his desire to focus attention on the urgency of the spiritual remedy, so that people may turn their attention from the immediate to the eternal, from the outward to the inner values. He strove to create an awareness of the need for loyalty to the principle of order and self-discipline.

Eliot lived very close to the problems of his age. He penetrated deep into the heart of them, became one with them, and crystallized his reactions to them in his poetry, prose, and criticism in the most effective way.

He was a realist, but his realism was not of the Zola type, which is concerned with the surface of worldly existence and reduces man to the animal level—miserable subjection to the influences of the immediate circumstances, with no freedom of choice of action whatsoever. Eliot's was



a moral and spiritual realism. He was not so impressed by the immediacy of the immediate as by the immediacy of spiritual values, the neglect of which was bound to have an immediate effect on man, society, and civilization.

There are traces of the influence of existentialist thought on Eliot's mind. He believes with the Christian existentialists that life is a tragic fact. Tragedy is inherent on account of the original sin. 'Sin' is written into us since birth. But, like a Christian, he believes that suffering has meaning. It brings awareness of the purpose of life and wisdom to concentrate on the spiritual and moral significance of human life. With this wisdom comes everlasting internal peace. But the outward struggle continues all the same.

Man must act to justify his existence. Like the existentialist, he believes that a man has limited freedom—freedom of action, but only in a given situation.

Eliot emphasizes the 'limitedness' of man. Man is finite and has a limited capacity to do good. Because of his finite nature, he can get no perfection. He may have a glimpse of perfection in life, but he himself cannot be perfect. It is this awareness of limitedness that causes man everlasting anxiety, worry, and fear. Life is a mystery which cannot be understood by him. It is therefore no use getting involved in dry rationalistic arguments. The only way of spiritual salvation is to repose faith in God. *Life is not an argument, but an act of faith.*

This is the theme of all his plays. All the characters suffer from a sense of guilt and sin: Harry in *Family Reunion*; Colby, Lucasta, and Sir Claude in *Confidential Clerk*; Lord Cleverton in *The Elder Statesman*; Celia and Edward in *Cocktail Party*. They start their dramatic career with the illusion of happiness and end in the disillusionment of despair. Thomas Beckett

in *Murder in the Cathedral* has choice and freedom of action, which leads him to his death. By personal suffering, he restores the disturbed moral order of the world to balance. All the characters move through the purgatorial journey in quest of essential wisdom, and find that 'action is suffering and suffering is action'. Here lies the inherent tragedy of life.

His plays may not be successes on the stage, but constitute a brilliant study of human psychology and exploration of the depth of life. In spite of his failure as a playwright, his name would be remembered because he revived poetic drama in the twentieth century.

He has stated in his critical essays that poetry and drama are inseparable. 'All great poetry moves towards drama and all great drama moves towards poetry.' He studied the technique and style of the classical and Elizabethan dramatists. He invented a new form different from theirs to suit modern taste.

In the example of the metaphysical poets of the seventeenth century, he found 'unified sensibility'—his own term. It is a combination of emotion and intellect. Eliot's own poetry is the finest example of unified sensibility.

He assiduously studied and assimilated Greek and Italian poets like Dante and Virgil, the great Elizabethans, neo-classicists, and French symbolists like Baudelaire, before he himself started writing. He avoided their pitfalls and emulated what was noble and sublime in them.

In his collection of poems *Four Quartets*, he reached the climax of his poetic realization.

These poems have extreme precision of word and imagery. They are deeply emotional and philosophical. There is the music of deep thought of a soul in harmony. He evolved the subjective theory of time in them. Time is immeasurable and in-

divisible. It is an eternal process. Yet the limitations of time can be transcended only in time : in moments of realization. Both past and future are a continuum :

Time past and time future

What might have been and what has been  
Point to an end, which is always present.

It is again an existentialistic point of view.

Eliot has been charged with obscurity. He does appear to be obscure. His feelings are intense, and his thoughts profound and complex. This complexity was due to his erudition, which drove his mind backward and forward in history and to parallel situations. One great characteristic of his poetry is that it is very reminiscent. He had travelled much in the realms of modern and ancient philosophical systems of the East and the West, which had opened their secrets to him. He studied the *Bhagavad-Gītā*, the Old Testament, Buddhism, St. Augustine, and Pascal. To his early education had contributed Bertrand Russell and Irving Babbitt. He was also a great linguist. His thoughts ran miles a minute and moved through the various ages of history, and he lived at various levels of consciousness at the same time. Thus, too many ideas and their concentration in a single expression would cause complexity and seeming obscurity. He believed that modern ideas, being complex, need complex

treatment. His poetry is not really obscure : it just expresses the predicament of the modern civilization in the clearest possible language.

As a critic, he will be long remembered for his insight and perspective. He set forth his views in penetrating and flawless prose. Like the great law-givers of criticism, Aristotle and Arnold, he asked the right questions. He revived interest in neglected figures like John Donne, metaphysical poetry, and neo-classicists like Pope, Dryden, and Dr. Johnson.

He believed that a great critic must have preparation and be well equipped with the knowledge of past history and have objectivity and awareness of facts. He favoured textual criticism. As a practising poet and critic, his views deserve attention. He aimed at the absolute zero of objectivity in criticism.

Sometimes he went wrong, as in the case of Milton, Coleridge, Shelley, and Matthew Arnold. But apart from his shortcomings, whims, and prejudices, his essays are beautiful explorations of an inquiring and analytical mind in flawless prose.

However, his main service to literature and life lay in his attempt to call the entire literary world back to the principle of order and contemporary life to a sense of responsibility.

Eliot had found them both sadly missing.

## NOTES AND COMMENTS

### IN THIS NUMBER

In her article on 'The Sāṅkhya Conception of Śubha and Aśubha (Good and Evil)', Dr. Anima Sen Gupta, M.A., Ph.D., Reader in Philosophy, Patna University, discusses the place of ethics in the Sāṅkhya philosophy.

In 'Karma-yoga Restated', Sri Braj

Bihari Nigam, Head of the Department of Philosophy, Government Arts and Commerce College, Indore, sets forth afresh the goal and the method of *karma-yoga*.

Irene R. Ray's 'A Call to Action' is timely and useful. It is imperative that India should wake up to the call, and we are sure she would.



Sri G. C. Mukerjee, M.A., Head of the Department of English, Shri Ram College of Commerce, Delhi University, pays his loving tribute to the memory of the late 'T. S. Eliot', the poet, philosopher, play-

wright, and critic. Sri Mukerjee is presently engaged in research on 'Religious Thought in Modern English Poetry', with special reference to T. S. Eliot.

## REVIEWS AND NOTICES

**ONTOLOGY OF ADVAITA.** BY DR. K. B. RAMAKRISHNA RAO. Vijaya College, Mulki, South India. 1964. Pages 34. Price Rs. 5.

Vijaya College, Mulki (South Kanara), has embarked on a valuable scheme of research publications addressed to laymen and to serious students as well. The Principal of the College, Dr. Ramakrishna Rao, deserves to be congratulated, particularly when many universities in the country do not seem to plan such publications.

In the present book, Dr. Ramakrishna Rao argues that the best defence of Advaita is possible from the ontological side. So far, he argues, scholars and

critics have emphasized the epistemological approach which has not found a convincing explanation for the One becoming the many. It may here be pointed out that while European non-Platonic idealism argued for the epistemological Absolute, the Advaita of Śaṅkara has consistently emphasized the ontological Absolute. And what Dr. Rao fails to note is that Śaṅkara brought in *adhyāsa* to harmonize the ontological and epistemological approaches.

The monograph makes interesting reading. One would wish that 'Katha' and Adhyasa' were spelt correctly on page 34.

DR. P. S. SASTRI

## NEWS AND REPORTS

### THE RAMAKRISHNA MISSION CALCUTTA STUDENTS' HOME, BELGHARIA

#### REPORT FOR 1963-64

The Home is specially meant for meritorious students of slender means, who are helped through the course of their college education with board, lodging, fees, books, clothings, etc., free of all costs or at partial cost according to the circumstances of the students concerned. A few paying boarders, not exceeding one-third of the total roll strength, may also be admitted, provided they are ready and willing to undergo the training imparted to the inmates. Boys just passing the S.F., the higher secondary, or pre-university examinations, and seeking admission to colleges under the University of Calcutta, are generally eligible for admission here. The Home provides opportunities to the inmates for an all-round development of their personality. At the beginning of the year, there were altogether 92 students, of whom 63 were free, 14 concession holders, and 15 paying; and at the end of the year 94, 68, 13, and 13 students respectively. The vocational wing is expanding. The number of animals in the dairy was 25. Out of the Bhanu Dasgupta Memorial Fund,

Rs. 687 were distributed during the period to 43 students belonging to several colleges of Calcutta and its neighbourhood by way of help towards their examination fees. Out of the Krishnachandra Memorial Fund, Rs. 40 were spent to help two degree examinees with their examination fees. The library had 3,015 books and received 18 journals and 6 dailies during the year under review; the textbook section of the library had 2,104 books, of which 1,493 books were lent to the inmates. 677 books in the general section were issued during the period. An educational tour was organized, and various religious and national festivals, such as *Kālī-pūjā*, *Sarasvatī-pūjā*, birthdays of Sri Ramakrishna and Swami Vivekananda, independence day, republic day, birthdays of Rabindranath, Netaji, and Mahatmaji were observed with due solemnity.

*Shilpapiṭha*: This Government-sponsored polytechnic for three-year diploma courses in civil, mechanical, and electrical engineering, started in 1958 under the auspices of the Students' Home, had on its rolls 600 students (civil engineering: 360; mechanical: 150; electrical: 90). The library attached to Shilpapiṭha had 2,879 volumes, and received 5 dailies and 9 periodicals.





SWAMI MADHAVANANDA  
(Mahasamadhi on 6th October, 1965)