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APRIL 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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PRABUDDHA BHARATA

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PRABUDDHA BHARATA

Vol. LXX

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No. 4



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

LETTERS OF SWAMI SHIVANANDA

(62)

Ramakrishna Advaita Ashrama
Luxa, Banaras City
12 November 1915

Dear Hari Maharaj,

I have received both your letters in due course. ... Chandra has written to you all the details about the Mother's worship here; that is why I am not writing to you separately. Nepal was the worshipper; but that night, at about 1 or 1.30 a.m., he became very weak and could not sit. He had vomiting two or three times because of biles; consequently he had to take rest. I was observing the fast; so myself and Prakash completed successfully the concluding portions, namely, *homa* etc. The worship was over by about 6 in the morning. ...

The route to Shyayi Devi is a steep climb. It is inadvisable for you to go there; but you may go in a dandy. It will be very tiresome for you.

Durgacharanbabu was here last evening. He was recounting with a heavy heart: 'Hari Maharaj did not come; it would have been very nice if he had come.' ... Accept my heartfelt love, *pranāmas*, etc. If you feel difficulty in winter, and your diabetic complaint worsens, you come here.

Servant—Tarak

(63)

Ramakrishna Advaita Ashrama
Luxa, Varanasi
29 November 1915

Dear —,

I am duly in receipt of your letter; but I was in a hurry to come here. I came here during the time of the *Śyāmā-pūjā*, and since coming here, am

not keeping good health. Because of all these reasons, I could not reply to your letter.

You have, by the mercy of the Master, taken refuge in him. Think of him in any way you like ; call on him with whatever attitude you want ; pray to him like a child. Devotion, faith, love, purity—everything you will get by praying to him. The Lord's assuming the human form is just to bestow devotion, faith, and knowledge on mortal beings. He (the Master) is the incarnation of the age—trusting in this, if you pray to him for faith and devotion, peace and hope will reign in your heart. Listen to these words of mine. I am his slave that has taken refuge at his feet ; I am tendering this advice to you by his wish—believe me. Meditating on and thinking of the Lord and loving Him—these are all matters of the heart ; in this, nobody can put obstacles in the way and deprive you of the presence of the Lord. If you take refuge in Sri Ramakrishna, you have not to worry about his saving grace—know for certain. Be reverent and devoted to elders as you should. My heartfelt blessings to you.

Your well-wisher,
Shivananda

PS. The dissension among devotees is not a sign of devotion. Pray so that this may not happen.

(64)

Varanasi
27 December 1915

Dear Hari Maharaj,

It is a long time since I wrote to you. Of course, I get news of you now and then from Prakash's letter. How is your health ? Was there snow-fall at Chilkapeta ? No doubt, it has become very cold ; if there is frost, it gets extremely cold. The cow has not stopped yielding milk, I hope ? Is there scarcity of milk ? How far has the construction of the cottage progressed ? ...

Probably, I shall go to Math at the beginning of January. Maharaj had written an express letter. I have also replied that I shall go there in due course. He had told that he would try to collect some money for the construction of the cottage at Almora after returning to the Math ; I have reminded him about it also. The thirty rupees contributed by Gopal Babu is here ; Suren Sen has collected something, will collect something more ; when he sends that amount, I have thought of sending all the amounts together, whatever it be.

About the news of this place : Tomorrow is the birthday of the Holy Mother ; so some preparations are afoot today. Kedar suffered for a few days from fever and cold ; Sukul Maharaj is undergoing homoeopathic treatment. ...

The anniversary of Dharmamahamandala is briskly going on ; there is much bustle and noise—everything is mere outward show. Accept my love, *pranāmas*, etc. My blessings and love to the boys. Hope Tara is keeping well.

Servant—Tarak

(65)

Ramakrishna Advaita Ashrama
Luxa, Banaras City
14 January 1916

Dear Hari Maharaj,

I have duly received your letter of the 8th instant and noted the contents. . . . Maharaj, Baburam Maharaj, and a few others will go to Dacca. They had wired asking me to accompany them. But, by the will of the Lord, I had an attack of terrible cold that day, and I am not yet free from it; so I have wired to them accordingly. Later I heard that they will first visit Kamakhya, and then go to Dacca. I didn't go because continuous train journey in the night with this severe cold is by no means proper; but I shall go soon—I have wired to that effect.

Sukul Maharaj has gone to Calcutta. He went away hurriedly on hearing that Maharaj would be going to Dacca soon.

In the meanwhile, Hariprasanna Maharaj was here for three or four days in connexion with the work of the Sevashrama.

I am very happy about the news from America. I feel that Swamiji's work will survive, through Lord's will. Victory to the Lord! Great is Thy glory! Swamiji sacrificed his life for the sake of all this work; you have also spent much of your life's energy there and come; so, does the Lord's work of this kind ever go in vain? Poor Sarada also lost his life while doing that work, and how many devotees of that place, Gurudas and others, have worked hard for it! However, the Lord has graciously saved the work, and Prakashananda also is a competent person; it has been wise to entrust the work to him. . . .

Dr. J. C. Bose went to Lucknow to address the Science Congress; Boshi is with him. They were to stay for two or three days at the residence of Kiran Babu here; even all the arrangements had been made, but they did not get down as they were in a hurry. . . .

Accept my heartfelt love and *pranāmas*, and convey my love and blessings to Kanai, S—, Ram, K—, and all the rest.

Servant—Tarak

(66)

Math
Belur
7 March 1916

Dear Hari Maharaj,

I reached here yesterday morning. I came here with Bhusan after spending half a day at his place in Mihijam. Neither B— nor N— could go there.

The birthday *pūjā* (of Sri Ramakrishna) started in the morning itself. Sarat Maharaj was present. Atul (Lakshman) was the worshipper, and Nirmal the assistant. More than 1,000 people received the consecrated food. Maharaj,

Baburam, and all the others have returned after their enjoyable trip to East Bengal. Maharaj is having stomach trouble here. I am noticing that the water of Mother Gaṅgā also has started getting saltish; I don't know how long I will be able to stay here, by the will of the Lord. Gangadhar Maharaj has arrived here yesterday; his health is very bad. At Calcutta, he was under the treatment of Dr. Bipin, and had improved a good deal.

Have the materials for the cottage reached? Are you getting any money? How is your health? The cold must have certainly lessened. Here the spring is bright and gay.

Maharaj expressed great satisfaction on hearing that Ram is keeping all right. Accept my love, *pranāmas*, etc. Convey my blessings and love to S—, Ram, and K—.

Servant—Tarak

(67)

Ramakrishna Math
P.O. Belur
Howrah
20 April 1916

Dear Hari Maharaj,

I have duly received your letter of the 15th instant and noted all the contents. I am very happy to learn that your health is slightly better now. I am very much pained to hear of the condition in the hills; you have written that there has been no rains at all so far, nor are there any signs of the rains in the near future; that appears to be the irony of fate. I am praying from the bottom of my heart: May it rain soon! ...

Atul can now easily stay at Chilkapeta. If you find the heat too much to bear, you may just go to Mayavati for a few days and come; they are ready to make all the arrangements. I have sent today rupees twenty to Narayan towards the construction of the cottage at Almora. I think I can gradually pay off the loan from Paul Friends from here itself.

I have told Baburam Maharaj about his going to Almora. He said: 'I shall not be able to stand the journey in this awful heat, specially in that Oudh Railway. Whenever I have gone, I have got fever.' Prasanna Babu and others are pressing us both very much to go to Shillong. Nothing is decided as yet about it; therefore I cannot tell now definitely when I shall be able to go to Almora. Some money also is to be collected. I shall write to you—as the Lord wishes.

Is there no water in the spring below the cottage? Of course, it is first necessary to make a pathway to the spring. Really, unless some *homa* etc. are done, it is not proper for anybody to stay in that house. ...

I am intensely praying to the Lord for the good of the hills. Surely I shall go, but there might be slight delay. ...

Servant—Tarak

I, THE GOD OF GODS

[EDITORIAL]

The highest exhortation of the Hindu scriptures is: Know the Self alone and give up all other vain talk (*Tamevaikam jānatha Ātmānam; anyā vāco vimuñcatha*). God and gods we may deny, the objective content of religious experience as described by various seekers of God we may explain away as ideations of the human brain, and the search itself we may characterize as futile; but we cannot deny the seeker himself, nor the fact of his seeking and the miraculous transformation that is effected in the personality of the individual by the search. Beliefs we may question; not the facts. And the one fact of human experience that none can doubt about is one's own self. Knowledge of one's own self is the only true and direct knowledge we have; all else is based on inference. All thinking, all action proceed from this firm faith in the existence of ourselves. The sense of 'I' precedes every movement of ours. That is why it is allegorically said to be faster than even mind, the fastest moving thing we know of. It is implicit in all awareness, in all our experiences. The experiences may change, but the consciousness of the self remains constant and unchanging. Our bodies undergo change, our thoughts appear and disappear, our whole being—internal and external—is in a state of constant flux, but the notion of 'I' persists throughout. When we grow up, we are no longer the same personality, physically and mentally speaking—the cells in the body have grown and developed, our mental horizon has widened, our intellectual outlook has become mature; yet we continue to regard ourselves as the same individuals we were when we were babies. There is an un-

broken continuity in the perception of our individuality through all these changes. Or take, for instance, the three states of our consciousness—the waking, the dream, and the sleep. These three states cover the totality of our experience in this world. Yet, our experiences in each of these states are different; at times, they even contradict and negate each other. In the one, the experience of the body and mind is tangible and gross; in the other, the dream state, it is based on mere memory-impressions; and in the third, it is totally absent. Still we know for certain that our personality has not changed at all when we passed through these different experiences. We assert when we wake up that it was we alone who slept and dreamt.

Hinduism takes its stand in its inquiry into the religious phenomenon on this incontestable fact of human experience, the self of man. The primary question of religion as presented by Hinduism is: What is this unchanging essence in the human personality that is unaffected by the changes outside? Know the real nature of that self with which you are so intimately associated all the while in your everyday activity, and you have known all that is to be known about religion, God, and spirituality—so declare the Hindu sages unequivocally. Spiritual realization is not the attainment of something outside of oneself—a status like that of gods, or a power, or a place in heaven, nor is it something newly acquired by our efforts which is not already there. It is the recognition of our own inherent true nature, the truth behind ourselves and the phenomena outside of us, which is ever self-existent and self-effulgent, but the vision of

which is obstructed by ignorance and egoism. This is not to negate or decry the validity of the different spiritual experiences of various men of realization and to pronounce their unreality, but a call to right understanding. When the truth of the self is known, everything else will find its proper place in the realm of spirituality. Nothing is denied, nothing rejected. As Śaṅkara puts it in his *Viveka-cūḍāmaṇi* (484): 'In the ocean of Brahman filled with the nectar of absolute Bliss, what is to be shunned and what rejected?' But those who are sceptical in the beginning of the quest need not starve spiritually because of their scepticism. Herein is the uniqueness of Vedānta, the highest expression of the religion of the Hindus. It tenderly assures us: 'Fear not, O learned one, there is no death for thee; there is a means of crossing this sea of relative existence; that very way by which the sages have gone beyond it, I shall indicate to thee.' It does not matter to what country or denomination one belongs, to what dogmas one subscribes, to what church one owes allegiance, what opinion one holds, not even whether one believes in any particular view of God or not, or for that matter even in God Himself. Nor need one accept or reject any of these without proper inquiry; all that will come in its time and place and adjust itself suitably as one pushes along the main inquiry into the real nature of one's own self, about which there is no uncertainty. We need not begin our spiritual life with any belief in any doctrine; all that we need is the thirst for truth—truth behind this being we call Man, and the truth behind the universe around him. The prayer of the ancient Vedic seer is: 'Lead me from the unreal to the real, from darkness to light, from death to immortality.' This is the real quest of religion.

The first step in this pilgrimage to the

discovery of the self, the true core of man's being, the life of our life and the breath of our breath, which is nearest and closest to us and which informs all life processes and yet is not clearly visible to us, is an intellectual grasp of its true nature and a logical conviction about it. This, of course, is to be followed up by an emotional identification with the truth arrived at by logical analysis, and by a volitional effort to live up to that conviction. For intellect takes us only to the outer precincts of the court of reality; it is emotion and will that will usher us into its very presence. However, an intellectual conviction is an important desideratum; it is the *sine qua non* of right action, though that alone will not ensure that a person will act rightly.

The starting point of the inquiry is the questioning of the obvious, the reality that presents itself to our senses and mind. The scientist does it; so does the philosopher. If the scientist had been satisfied with the immediate present, there would have been no necessity for him to proceed with his researches. Something in us tells us that the universe of immediate perception is not all. So we are goaded on to discard the incomplete pictures one by one, until at last we find the completest one. Even the urge for artistic creation lies in this: the artist distrusts the obvious, which fails to come up to his expectations; so he attempts to create, with the help of his imagination, an ideal world out of the discordant one that is available to him. Even as in the scientific field so in the philosophic, we start with inadequate conceptions answering to portions of our experience and limited parts of the entire range of facts and reality, and proceed to more and more adequate ones until at last we reach that which is the fulfilment of all the rest and is the most satisfying. That theory which explains most of the facts of the relative world in the simplest manner

is accepted. As for example, the relativity theory of Einstein and the Riemann geometry do not negate or reject the theory of gravitation of Newton and the Euclidean geometry, but are an extension of the latter to explain facts not envisaged by them earlier. The attempt in scientific advancement is towards greater and greater integration, and so it is in religion and philosophy. The aim is to find an explanation which covers all known facts of experience and resolves the contradictions in it.

The method adopted in the investigation of the true nature of reality or the self by the Upaniṣads, our main source of authority on the subject, is the same. The question raised is: 'Which is that thing knowing which all this becomes known?' In other words, the attempt is to arrive at a self-satisfactory universal concept which will give coherence, unity, and completeness to all other concepts; a concept in which everything stands explained and which itself holds true and good in its own right. That alone can represent the ultimate truth which is whole and beyond the limitations of cause and effect and beyond all modifications, and in which all discrete phenomena become co-ordinated and synthesized into an ordered whole. The attempt of science in this direction is regressive, or at least it was so till recently, inasmuch as it sought to explain the whole by the part, which alone was its object of investigation, namely, the physical and the biological. The Upaniṣads, on the other hand, make a scientific analysis of the totality of our experience, and not of the fragmentary bits, both in its individual and universal aspects, viz the microcosm and the macrocosm. Of course, there is in fact no essential difference, from the point of view of investigation into the reality of our self, between the two—man, the microcosm, and universe, the macrocosm—in any of the levels, physical, biological, mental,

or spiritual. The distinction is an arbitrary one useful for the day-to-day affairs of the world; whatever difference there is is only one of degree and not of kind. The analysis of the one carried to its logical conclusion bears out that the truth behind both is the same. In the Upaniṣads, we often find the inquiry starting with the quest of truth behind the one and merging into the inquiry into the quest of truth behind the other. In the Bhṛgu-Vāruṇi story of the *Taittirīya Upaniṣad* (III), for instance, we have the progressive revelation of the true nature of reality behind this universe; and in the Indra-Virocana story of the *Chāndogya Upaniṣad* (VIII. 7-12), we have the progressive revelation of the true nature of reality behind the individual. The ultimate conclusion reached, however, is that the reality behind both is the same. To bear fruit, any inquiry into the nature of reality has perforce to end with man, the inquirer himself. The proper study of mankind, as Sir James Gray pointed out in his presidential address to the British Association for the Advancement of Science a few years back (on September 2, 1959), is Man. (*Science and Culture*, November 1959)

What is the real nature of man, or as we put it earlier, of the self of man? The Upaniṣads begin the investigation with a general picture of the man that ought-to-be as distinguished from the man that is, and closely examine what in the nature of man completely answers to that picture. They set forth the general features of the reality that is being sought, give to the student a formula embodying those features, and ask him to discover the content of it by reflection. In the *Taittirīya Upaniṣad* story referred to above, the ultimate reality behind the universe is described thus: 'That from which all these beings are born, that by which they that are born live, that into

which they enter at their death, that is Brahman (the ultimate reality behind the macrocosm). Try to know that.' And in the *Chāndogya* story, the reality behind the individual is spelt out thus: 'The Ātman, which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desires come true, and whose resolutions become true, He should be sought, Him one should desire to understand. He who has known this Self and understood It obtains all the worlds and all desires.' And further: 'The person that is seen in the eye—that is the Self. This is immortal, fearless. This is Brahman. The same is perceived in the water and in the mirror.' The search consists in discovering the reality that wholly corresponds to this description. The students identify the Self with one thing after another that is within the range of their immediate experience—with the gross physical body, with the subtle mental sheath, with human self-consciousness, find the result unsatisfactory, and get to the final truth by further analysis and reflection.

To most of us who do not go deep into the heart of things and are satisfied with surface appearances, in the manner of the demon king Virocana in the *Chāndogya* story alluded to above, this body of ours is everything; matter, the most tangible substance within our awareness; this material universe, the all in all, the reality of realities. We declare with Virocana: 'Here the self as manifest to us through the body is to be worshipped, is to be attended upon. It is only by worshipping it here and by serving it that one gains both the worlds—this and the next.' We notice that matter is the stuff of which this physical universe is made, and fail to see anything beyond. We mistake it to be the whole truth. That is what the Cārvākas did in India centuries ago; or a section of the scientists

and materialists in our own times. 'Give me extension and motion and I will construct the universe', said Descartes, and we believe that is perfectly possible. It is possible, if at all, only within the limited field of inanimate nature. Within this limited field, the mechanical principles of the physical sciences are of great use and value; beyond that, in the realm of life and mind, for instance, they are woefully insufficient to explain things. Matter accounts only for a part of our experience; and it is illogical to look at everything from a materialistic point of view. Even if the mechanistic conception that tells us, 'Given the presence of matter and energy, under suitable conditions, life and mind must emerge', be true, it disregards the special character of the processes of living organisms and human consciousness, both of which it tries to interpret in terms of physics and chemistry, and thus undermines the basis of the higher aspirations of man. Life and mind belong to a different order of reality, though matter is a necessary concomitant for their manifestation in a visible form. Moreover, the perishable nature of matter does not agree with the description of the permanent self, the subject of our inquiry.

In a higher stage, we may identify the self with life, mind, and self-consciousness, the special prerogative of the human mind. But they, too, are ridden with the same contradictions as in the case of matter. They all reveal a part of the truth and cannot be said to be the whole reality; and they do not accord with the characteristics of the self set forth at the beginning of the inquiry. No doubt, in each stage there is a greater and greater manifestation of the reality of the self than in the previous, and in the human self-consciousness, there is the greatest manifestation of it as far as our empirical life goes. But that is not all there is to it. If so, man would

have been satisfied with the actual sense-world, which he intuitively refuses to do. He strives for improvement and to transcend the actual and the immediate. He struggles to break the chains that bind him down to nature. He recognizes his incompleteness and imperfection and seeks something higher, above the present, namely, the Infinite. But the Infinite is not found in any of these categories. The unique characteristic of human self-consciousness is that it urges man to pursue truth, goodness, and beauty; and he thirsts for peace, harmony, and good living. Corresponding to the three aspects of his mind—intellect, emotion, and will—there is in him the instinct for truth, artistic craving, and moral sense. His intellect spontaneously seeks for harmony and order (*rta*) in the midst of the apparent disharmony and discord; his emotion seeks for happiness and the elimination of pain, ugliness, and error; and his will seeks the good and the heroic. But this represents a lower stage in the manifestation of the self, and is characterized by struggle and competition. The outcome of this struggle on a higher level is science, art and morality. But in these we have only glimpses of the real, not the real itself. If they were the highest expressions of reality we are in search of, man would have been perfectly satisfied with his intellectual attainments or his artistic creations or his ethical and heroic exertions. But, as we see, his heart does not derive permanent satisfaction in these. Conflict and turmoil still persist, and he craves for something more than intellectual knowledge, art, and morality, which fact points out that the real self of man is beyond all these. These are only external coverings. There is a state of consciousness transcending all these, and that is the blissful Ātman.

That stage of consciousness, however, refuses to be grasped fully by logical anal-

ysis. If we try to grasp it by our intellect, the utmost that we can hope for is only a representation of it, not the thing in itself. 'Failing to reach It, words turn back along with the mind.' (*Taittirīya Upaniṣad*, II. ix. 1) 'The eye does not go there, nor speech, nor mind. We do not know It to be such and such. That is surely different from the known; and, again, It is above the unknown.' (*Kena Upaniṣad*, I. 3-4) To have the vision of that state which is joy unspeakable and peace that passeth all understanding, we have to turn our gaze inward, purge our hearts of all impurities and selfishness, turn our mind away from the ephemeral, and constantly exercise our mental faculties in perceiving the distinction between the self and the not-self, the subject and the object, and assert the reality of the Ātman with our whole being every moment of our life. When we transcend, through steady discipline of body and mind, the identification with the psycho-physical organism that obscures our vision and break the bondage imposed by it, then do we see the effulgent light of the Ātman or Self which no power can extinguish. It is this Self that vivifies and energizes our senses into action and illumines our mind and intellect; It Itself, however, is beyond all action and the effects of action, and is in need of no illumination by anything extraneous. It is the eternal substratum, the silent witness of all, the subject untouched by the object, the ground of all perception and conception. To know It is to know everything that is to be known or needs to be known. By knowing It our life becomes exalted, our hearts get illumined, our actions become meaningful and significant. With this knowledge break all our bondages and attachments, and man becomes composed and contented. He is rid of his sorrow, misery, fear, and doubt once and for all. Merged in Its bliss, says Śaṅkara in the

Vivekacūḍāmaṇi (482), the mind melts away like a 'hailstone getting merged in the ocean' and becomes satisfied. Then it cuts across the dual throng of subject and object, and is not conscious of either this or not-this. One simply exists in one's own glory (*sve mahimni*) and is not aware of anything but the Self.

This is the acme of realization. The person who has attained to it becomes identified with the entire universe with its gods and goddesses. He can truly say: 'Blessed am I! I have attained the con-

summation of my life, and am free from the clutches of transmigration; I am the essence of eternal Bliss, I am infinite. I am Nārāyaṇa, the slayer of Naraka; I am the destroyer of Tripura, the supreme Being, the Ruler; I am knowledge absolute, the witness of everything; I have no other Ruler but myself, I am devoid of the ideas of "I" and "mine". The Self is Brahmā, the Self is Viṣṇu, the Self is Indra, the Self is Śiva; the Self is this universe. Nothing exists except the Self.' (*Vivekacūḍāmaṇi*, 488, 494, 388)

THE CONCEPT OF GOD IN INDIAN THOUGHT

DR. S. C. CHATTERJEE

By Indian thought is here meant classical Indian thought as represented by the classical systems of Indian philosophy and religion. In English, the word 'God' has been used in a wider and a narrower sense. In the wider sense, God means the highest principle or absolute reality. In the narrower sense, God means the supreme Person who is the creator and moral governor of the world, and the object of worship. The first sense is found in the philosophy of Spinoza, Hegel, and Whitehead. Thus E. Caird, in his *The Evolution of Theology in the Greek Philosophers* (Vol. I, p. 32), defines the idea of God as an 'absolute power or principle'. On the other hand, James Martineau means by God 'a Divine Mind and Will ruling the universe and holding moral relations with mankind'. (*A Study of Religion*, Vol. I, p. 1)

In Indian thought, the word Brahman is generally used for the highest principle or absolute reality as well as for the creator of the world, the object of worship. This

means that Brahman is God as the highest principle as well as the creator and moral governor of the world. In some Indian systems of philosophy and religion, however, the word Īśvara is used to mean only God as the creator of the world, the object of worship, and not the highest principle or absolute reality. We may call the latter systems theistic and the former super-theistic. I shall give an account of the different concepts of God in the different theistic and super-theistic systems of Indian thought. It may be noted here that these concepts were somehow anticipated in the Vādas and the Upaniṣads.

THEISTIC SCHOOLS

Many of the Indian systems of thought are theistic in the sense that they believe in a personal God who has created a real world of things and beings, and who has moral relations with mankind. But we have not the same type of theism in all of them. Broadly speaking, there are three types of theism in Indian thought, namely,

pluralistic, dualistic, and monistic. The first is to be found in the Nyāya-Vaiśeṣika and the Yoga philosophies. The second is represented in the dualistic (Dvaita) philosophy of Madhvācārya. The third may be found in the qualified monism (Viśiṣṭādvaita) of Rāmānuja and the theism of the Śaivas.

PLURALISTIC THEISM OF NYAYA-VAIŠEṢIKA

According to the Nyāya-Vaiśeṣika, God as the supreme Self (Paramātman) is the ultimate cause of the creation, maintenance, and destruction of the world. He does not create the world out of nothing, but out of eternal atoms, space, time, ether, minds (manas), and souls. The creation of the world means the ordering of the eternal entities, which are coexistent with God, into a moral world, in which individual selves (jīvātmanas) enjoy and suffer according to the merit and demerit of their actions, and all physical objects serve as means to the moral and spiritual ends of our life. God is thus the creator of the world, in the sense of being the first efficient cause of the world and not its material cause, i.e. a sort of demiurgus or builder of the ordered universe. He is also the preserver of the world in so far as the world is kept in existence by the will of God. So also, He is the destroyer who lets loose the forces of destruction when the exigencies of the moral world require it. Then God is one, infinite, and eternal, since the world of space and time, minds and souls, does not limit Him, but is related to Him as His body. He is omnipotent, although He is guided in His activities by moral considerations of the merit and demerit of human actions. He is omniscient in so far as He possesses full knowledge of all things and events. He has the *attribute* of eternal consciousness as a power of direct and steady cognition of all objects. He possesses to the full

the six perfections (*ṣaḍaiśvarya*) and is majestic, almighty, all-glorious, infinitely beautiful, and possessed of infinite knowledge and perfect freedom from attachment (*aiśvarya, vīrya, yaśaḥ, śrī, jñāna, and vairāgya*).

Just as God is the efficient cause of the world, so He is the directive cause of the actions of all living beings. No creature, not even man, is absolutely free. He is relatively free, i.e., his actions are done by him under the direction and guidance of God. God directs all living beings to do such actions and feel such natural consequences thereof as are consistent with their past conduct and character. While man is the efficient instrumental cause of his actions, God is their efficient directive cause (*prayojaka kartā*). Thus God is the moral governor of the world of living beings, including ourselves, the impartial dispenser of the fruits of our actions (*karmaphaladātā*) and the supreme arbiter of our joys and sorrows.

PLURALISTIC THEISM OF YOGA

We find a similar conception of God in the pluralistic theism of the Yoga. According to it, God is the supreme Person who is above all individual selves and is eternally free from all afflictions and imperfections (*kleśa-karma-vipākāśayaḥ aparāmrṣtaḥ puruṣa-viśeṣaḥ*). He is the perfect spirit who is eternal, all-pervading, omnipotent, and omniscient. He brings about the association and dissociation between Puruṣa or selves and Prakṛti or primal matter which, under God's guidance, evolves and dissolves the world of objects according to the moral deserts of individual selves. While the Nyāya-Vaiśeṣika believes that God creates, maintains, and destroys the world according to our moral deserts, the Yoga holds that it is Prakṛti that is inspired by God to create and

destroy the world according to the merits and demerits of individual selves.

DUALISTIC THEISM OF MADHVĀCĀRYA

According to Madhva, God is the supreme Person who is variously called Nārāyaṇa, Viṣṇu, Hari, and by many other names. God is the absolutely independent being, on whom all other things and beings are absolutely dependent. He is free from all imperfections, and possesses all good and glorious qualities like infinite power and infinite mercy to an unlimited extent. He is, in essential nature, infinite existence, consciousness, and bliss incarnate (*saccidānandavigraha*), and as such, lives in His heavenly abode (*golaka*) with His consort, Lakṣmī, who is the personification of His power. He manifests Himself in various forms and through all the incarnations in the world. He is the Lord of all beings and the creator, preserver, and destroyer of all things. He is the Lord even of the gods, and the sole ruling and controlling power of the universe.

God creates the world not out of Himself, but out of the primal matter called Prakṛti which is an eternal and unconscious substance. God is not the material cause of the world; He is only its efficient cause. It is under His control and guidance that Prakṛti, the material cause, evolves the world of physical objects. God so controls and guides Prakṛti from within that it evolves into an orderly world in which individual selves may live and act and realize their moral destiny. Being eternally perfect, God has no end of His own which He wants to realize through the world's evolution. The history of the world is the revelation of God's perfection and of man's progressive self-realization.

MONISTIC THEISM OF RĀMĀNUJA

According to Rāmānuja, God is the absolute Spirit which includes within itself

matter and finite selves as His integral parts. He is the only reality in so far as there is nothing outside or independent of Him. But, within God, there are material objects and finite selves as His integral parts or attributes. God as the absolute, thus, contains many unconscious material things and finite conscious selves. God is possessed of an infinite number of infinitely good qualities such as omnipotence, omniscience, and benevolence. He creates, maintains, and destroys the world, according to the moral exigencies of individual selves. Matter as a part of God and as controlled by God is the ground of all material objects. The world of material things and finite selves forms the body of God and is controlled by Him from within. God as the supreme Person is thus immanent in the world of matter and finite selves, and is also transcendent to it.

ŚAIVA SIDDHĀNTA AND THE PRATYABHIJÑĀ SCHOOLS

There are two main schools of Śaivism in Indian thought, namely, the Śaiva Siddhānta and the Pratyabhijñā school. Both of them are theistic in the sense that they admit a personal God, and are also monistic in so far as they hold that God is the only ultimate Reality and that other realities are in some sense or other identical with God or God's creative power.

For the Siddhānta school of Śaiva philosophy, God is the supreme Lord, called Śiva, who is eternally self-manifest and independent reality. Matter and individual selves are also eternal realities. But they are the manifestations of God's infinite power and consciousness. God is an omnipotent, omnipresent, and omniscient Being, because He is the first cause of the world and the inmost self of all beings. He has full knowledge of all the elements in the constitution of the world and of all the activities in the history of living beings.

God is formless in Himself, but assumes various forms out of love for His devotees who find it impossible to worship Him as formless Being.

The other school of Śaivism, namely, the Pratyabhijñā school, holds that God or the supreme Lord, called Maheśvara, is the absolute reality which is both different and non-different from the world, and with which the individual self is really identical. The supreme Lord creates the world by His mere will, and not through any material cause like Prakṛti. Creation is the supreme Lord's manifestation of Himself to Himself, like a reflection of God in a mirror which also is God Himself. God is the supreme Self who is eternally free, self-manifest, and blissful in nature. He is both immanent and transcendent in relation to the world of many things and conscious beings. He is present in everything, and is manifested everywhere in the universe. Eternal self-consciousness and infinite joy and activity belong to the essence of His being. His activity consists in the free creation of the universe. It is the expression of the infinite delight which He is and wishes us to have. The supreme Lord is also the highest good for man. A man who has devotion to God is the richest of all, one who lacks this is poor indeed.

SUPER-THEISTIC SCHOOLS

There are some schools of Indian thought which, although allied to theism, cannot be correctly called theistic. The distinctive character of theism is the belief in a personal God who stands in a personal relation to man through ties of friendship and love. Such a relation requires that God and man must have distinct existence and individuality of their own, and yet inter-communicate. But there are some schools of Indian thought in which God is conceived as both personal and impersonal and as either identical with man and the

world or both identical with and different from them. These schools cannot be properly called theistic, although they are not opposed, but friendly to theism. In truth, they include theism and yet go beyond it. So I propose to call them super-theistic. Of these, the more important ones are the monism of Śaṅkara (Advaita), the dualistic monism of Nimbārka (Dvaitādvaita), the pure monism of Vallabha (Śuddhādvaita), the superpersonalism of the *Bhagavad-Gītā* (Puruṣottamavāda), and the spiritual dynamism of the Tantras (Śaktivāda). We shall now consider the concept of God in these super-theistic schools.

MONISM OF ŚAṅKARA

God, according to Śaṅkara, can be conceived from two different points of view. If we conceive God from the standpoint of our practical life (*vyāvahārika dr̥ṣṭi*), from which the world is believed to be real, God may be regarded as the cause, the creator, the sustainer, the destroyer of the world, and, therefore, also as an omnipotent and omniscient being. He then appears as possessed of all good qualities (*saguna*) and as the object of worship. God in this aspect is called by Śaṅkara Saguna Brahman or Īśvara, i.e. the personal creator and ruler of the world. But the world is regarded by Śaṅkara as an appearance, which is due to God's Māyā or magical power of creation and our ignorance. Description of God as the personal creator of the world is true only from the practical point of view, so long as the world-appearance is regarded as real. Such description does not give us the essential nature (*svarūpalakṣaṇa*) of God; it is the description of what is merely accidental and relative (*tatasthalakṣaṇa*), and does not touch His essence.

But from a non-worldly or transcendental point of view (*pāramārthika dr̥ṣṭi*) God is neither the creator of the world nor

the object of worship. From this higher standpoint, God may be described as conscious, real, and infinite (*satyam, jñānam, anantam*), as existence, consciousness, and bliss (*saccidānanda*). This description is an attempt to give us the essence of God (*svarūpalakṣaṇa*). It is an attempt to describe what He really is, without any reference to the world. God viewed in this aspect as existence, consciousness, and bliss is called by Śaṅkara Parabrahman, or the supreme God.

But even the description of God as existence-consciousness-bliss cannot directly convey the idea of Parabrahman or the supreme God. It only serves to direct the mind towards Him by denying of Him non-existence, unconsciousness, and blisslessness. God or Brahman from the highest transcendental standpoint is devoid of all qualities and distinctions, and cannot be described at all. It is therefore called indeterminate or characterless, i.e., *nirguṇa* or impersonal.

Although Śaṅkara makes a distinction between a lower and a higher standpoint, and thinks that God is the object of worship only from the lower standpoint, yet the importance of the personal God and His worship is not ignored by him. According to him, it is only through the lower standpoint that we can gradually rise up to the higher. He, therefore, believes in the utility of worshipping the personal God. For this purifies the heart and prepares one for gradually reaching the highest view; and without it, no God—personal or impersonal—could ever be found. Śaṅkara values even the worship of the many deities, because it redeems the spiritually backward from utter atheism, and serves as a stage on the way to the highest truth.

DUALISTIC MONISM OF NIMBĀRKA

In the dualistic monism of Nimbārka, God is conceived as the supreme Self who,

by His very nature, is both different and non-different from all things and finite selves, and is called Vāsudeva or Kṛṣṇa. He is the omniscient being in whom the past, the present, and the future of the world are eternally manifest and existent. As such, there is neither any change nor any distinction of subject, object, and the process of knowledge in the supreme Self. In this aspect, God is called qualityless and actionless Brahman.

But the supreme Self is also the omnipotent creator, sustainer, and destroyer of the world. Omnipotence is a natural and eternal character of the supreme Self, and, therefore, activity or power belongs to His essence and makes Him the Godhead. As such, the supreme Self is both the material and the efficient cause of the world, and is possessed of infinite powers and infinite attributes. There is really no contradiction between the qualified and the unqualified aspects of the supreme Being; for, as the subject of attributes, He is different and distinct from them, and as the ground and support of the attributes, He is non-different from and unified with them. God is thus both qualified and qualityless, different and non-different from the self and the world. He incarnates Himself in the world in different forms under different conditions.

PURE MONISM OF VALLABHĀCĀRYA

In Vallabhācārya's pure monism, God is conceived as the absolute, independent reality. He is of the essence of existence (*sat*), consciousness (*cit*), and bliss (*ānanda*), and has many great and good qualities. God creates the world by His pure will, and not with the help of any magical power like *Māyā*, for that would contradict His absolute, independent existence. The creation of the world means just the manifestation of His being as the world of time, matter, and selves. Bra-

hman is both the material and the efficient cause of the world, since He is the substance which constitutes it and the energy or power of will which brings it into existence. He, however, does not undergo any change or transformation in manifesting Himself as the world. There is a manifestation of His power or will in different degrees in the objects of the world, but no loss or mutation of His essential nature. The infinite Self, in giving birth to the finite world, does not lose any part of His infinite essence or existence.

SUPERPERSONALISM OF THE BHAGAVAD-GĪTĀ

In the religious philosophy of the *Bhagavad-Gītā*, we come upon a conception of God which, although generally called theistic, should be more accurately called super-theistic. In it God is regarded as the supreme Self in whom there are two aspects, the transcendent and the immanent, the impersonal and the personal, or the unqualified and the qualified. The supreme Self in His transcendent aspect is the immutable, indeterminate, unapproachable, and uncharacterizable absolute. He is the absolutely formless and attributeless Brahman. In His immanent aspect, the supreme Self is a personal Being, and is possessed of the highest attributes. He is manifested as the world of mutable things and immutable selves. But as combining and unifying these two aspects, the supreme Self transcends the world of nature and of selves and stands higher than even the immutable Brahman.

All things and beings are centred in the supreme Self like beads on a string. He pervades the whole world and is in the heart of all living beings as their inner ruler and guide. He is the moral governor of the world and the dispenser of the fruits of our actions. He is also the resting place, guide, friend, and saviour of the world.

The world is but the manifest form of the supreme Self. The supreme Self or God also incarnates Himself in the world and shares the joys and sorrows of men in the fulness of His self-communicating love and sportive, playful activity (*līlā*). He hears our prayer in whatever language we may say it; He accepts our worship in whatever form we may offer it; and comes within our sight in whatever direction we may seek His light.

Although God as the supreme Self is and does all these things in one aspect of His, yet from another He is none of these things and does nothing. He is the eternal, immutable, and transcendent reality in which there is no change, mutation, or activity. He neither acts nor makes other selves act and enjoy or suffer the consequences of their actions. It is only the ignorant who think of the one, absolute Reality as changed into the many and the mundane. Although He pervades the world and everything is in Him, yet He transcends them all and there is nothing in Him. Such is the mystery of the divine life that it supports and sustains all beings and yet is not in them, just as the mighty air moves in the all-pervading space and yet leaves it unaffected.

SPIRITUAL DYNAMISM OF THE TANTRAS

Lastly, we come to the conception of God in the spiritual dynamism (*Śaktivāda*) of the Tantras which occupy an important place in Indian religious thought. The supreme God is conceived in the Tantras as one universal spiritual power (*Śakti*), and is called the Divine Mother (*Devī*). The Divine Mother is variously named as *Kālī*, *Tārā*, *Durgā*, *Caṇḍikā*, and so on. Of Her own free will, and for the purpose of creation, She divides Herself into the dual principle of male and female. Of these, *Śiva* is the male principle and the supreme cosmic consciousness (*Puruṣa*),

and Śakti is the female principle and the supreme primordial energy (Prakṛti). Śiva and Śakti, again, have each two aspects, of which one is attributeless and the other is with attributes. The supreme attributeless Śakti is full of lustre; so also is the supreme attributeless Śiva. As attributeless self-shining Śakti, She is of the essence of Brahman and is above the world of Māyā or of objects. As possessed of the attribute of Māyā, She gives birth to the world of objects, preserves it, and finally destroys it. Māyā is the creative power of the Divine Mother, which constitutes the world of objects. Again, with Her conscious energy (Cit or Śiva-Śakti), She appears in the world as individual and embodied selves. Although the cosmic consciousness and primordial energy are in their real nature free from attachment, as embodied selves they are under the spell of the Divine Mother, who charms the world and the selves. Hence the *jīvas* or selves engage in the vast world-play and remain absorbed in it.

The Divine Mother pervades the whole world, giving birth to all things, from the highest to the lowest, and manifesting Her majesty both as mind and as matter. That is the way She plays the cosmic game. Mind and matter are not two opposed substances, of which one is conscious and the

other unconscious; rather, they are the forms in which the same divine energy figures in its playful cosmic activity. As such, they are like two children in the embrace of the same Divine Mother.

Śiva and Śakti, the supreme male and female principles, are inseparably connected. One does not exist independently of the other. United with Śakti, the cosmic consciousness becomes Śiva; and united with Śiva, the supreme primordial Energy becomes Śakti. Apart from Śakti, the supreme Self is a lifeless being; and apart from Śiva, the supreme primordial Energy is blind force. The supreme Reality is the unity of Śiva and Śakti, and not the actionless and attributeless pure Consciousness, called Brahman in the Vedānta. In fine, the Divine Mother, with Her two inseparable aspects of Śiva and Śakti, of motionlessness and motion, is the true supreme God.

We have thus so many concepts of God in classical Indian thought, not counting those in modern Indian thought. I have tried to explain here the two main types of the concepts of God, namely, the theistic and the super-theistic. My account of these concepts is rather brief and suggestive, but not exhaustive. It is, however, hoped that this brief survey will stimulate further study and research in the subject.

‘Fetch me from thence a fruit of the Nyagrodha tree.’ ‘Here is one, Sir.’ ‘Break it.’ ‘It is broken, Sir.’ ‘What do you see there?’ ‘These seeds, almost infinitesimal.’ ‘Break one of them.’ ‘It is broken, Sir.’ ‘What do you see there?’ ‘Not anything, Sir.’

The father said: ‘My son, that subtle essence which you do not perceive there, of that very essence this Nyagrodha tree exists. Believe it, my son, That which is the subtle essence, in it all that exists has its Self. It is the True. It is the Self, and Thou, O Śvetaketu, art That.’

Chāndogya Upaniṣad

THE PLACE OF THE BRAHMA-SŪTRA IN VEDĀNTA DARŚANA

VIDYABHUSHANA SASTRANIDHI DR. B. N. K. SHARMA

It is admitted on all hands that the *Brahma-Sūtra* holds the key position in regard to the proper understanding of the religion, philosophy, and ethics of the Hindu scriptures. Even a cursory glance at the body of the *sūtras* will show that they have collected their data from a wide range of sources, extending from the Vedic to the post-Vedic texts, not excluding the Smṛtis, Itihāsas, and Purāṇas,¹ and have discussed them under appropriate headings, with the help of the well-known principles of interpretation derived from the Mīmāṃsā Śāstra and other critical apparatus evolved by themselves. In this way, they have tried to formulate and expound a full-fledged system of Vedānta, which will be free from contradictions of thought or conflicts of evidence that may possibly be felt or raised within the sacred literature itself. Thus, they arrive at their first principles and special doctrines from these original sources, which are studied from both the critical and constructive points of view. Lastly, they examine the doctrines of other established schools of thought opposed to themselves and lay bare their limitations and inadequacies, thus demonstrating the soundness of their own findings as the last word on the subject of philosophy in general and Vedānta philosophy in particular.

BRAHMA-SŪTRA AND THE TRUE IMPORT OF THE ŚĀSTRAS

Such a definitive, critical, and comprehensive treatise on the Vedānta system,

which even the author of the *Gītā* felt worthy of honourable mention,² can hardly be denied the title of *Nirṇāyaka Śāstra*, at least so far as the followers of the Vedānta system are concerned. No wonder the commentary of Śaṅkarācārya underlines the most sacred function these *sūtras* have performed in the cause of truth, by a beautiful simile. These *sūtras*, he says, are intended to string together the flowers of Vedānta.³ The suggestion is that this garland of *Vedānta-kusumas* is to be offered to the supreme Being. Rāmānuja describes these *sūtras* as the nectarine words of Vyāsa,⁴ which restore the souls to their lost spiritual status. Madhva opens his commentary on the *Brahma-Sūtra* with a special emphasis on its place and importance *vis à vis* the entire body of India's religious and philosophical literature, from the Vedas down to the epics and the Purāṇas, and explains the mighty task which they were intended to accomplish in regard to the source-books.

In this connexion, he draws attention to the account in the *Skānda Purāṇa* of the *avatāra* of Śrī Viṣṇu as Vyāsa⁵ and his work of classification of the Vedas and the composition of the *Brahma-Sūtra* 'to determine their true import' (*tadarthanirṇayāya*): 'The supreme Lord incarnated Himself as the son of Parāśara and Satyavatī and res-

² *Bhagavad-Gītā*, XIII. 4.

³ *Vedāntakusumagrathanārthatvāt sūtrāṇām*
(*Brahma-Sūtra-bhāṣya*, I. i. 1)

⁴ *Pārāśaryavacassudhā*

⁵ The Purāṇic tradition that Vyāsa, the author of the *Brahma-Sūtra*, is an *avatāra* of Viṣṇu, is accepted by Vācaspati Miśra, who salutes him in an introductory verse of the *Bhāmātī* as an incarnation of the *jñāna-śakti* of Śrī Hari. (verse 5) But Śaṅkara, in his commentary on the *Brahma-Sūtra* (III. iii. 32), does not seem to be inclined to invest him with such divinity.

¹ *Vide* the following *sūtras* as commented upon by Śaṅkara: I. ii. 6; I. iii. 23, 28, 30; II. iii. 43; III. i. 13, 14, 15, 19; III. ii. 17; III. iii. 26, 32; III. iv. 30, 37, 38, 43; III. iv. 10; IV. ii. 14, 21; IV. iii. 11; IV. iv. 20.

urrected the Vedas, which had lost their vogue, and classified them into four and subdivided them into twenty-four, hundred and one, thousand, and twelve *śūkhās*, and composed the *Brahma-Sūtra* to determine their true import.⁶

These passages are also found quoted from the same source by Sudarśana Sūri, the celebrated commentator on the *Śrī-bhāṣya* of Rāmānuja, who was more or less a contemporary of Madhva. Thus, to begin with, Madhva rests the incontestable validity of the *Brahma-Sūtra* as *Nirṇāyaka Śāstra* on the triple criteria of: (1) the personal credentials of its author, Kṛṣṇa-dvaipāyana Vyāsa, and the philosophical purpose of his *avatāra* as set out in the *Skānda Purāṇa*; (2) their basis in the Śrutis (*Śrutimūlatva*); and (3) their being logically satisfying (*yuktimūlatā*): "The validity of the *Brahma-Sūtra* is due to the personal reliability of their author, their basis in Śruti and reason. There is nothing to equal them in authoritativeness."⁷ (*Anuvyākhyāna*) It is also worth noting that Dr. Radhakrishnan readily adopts from Madhva the title of *Nirṇāyaka Śāstra* to the *Brahma-Sūtra*, in his recent work *The Brahma Sūtra: The Philosophy of Spiritual Life* (p. 21).

THE ROLE AND CONTENT OF BRAHMA-SŪTRA: PARĀ VIDYĀ

Quite apart from the question of the personal identity of the author of the *Brahma-*

Sūtra, Madhva equates the *Brahma-Sūtra*, on other grounds also, with the *parā vidyā* referred to in the *Muṇḍaka Upaniṣad* (I. i. 5),⁸ for the first time, as the science by which the supreme Brahman comes to be known: 'Śrī Hari, manifesting Himself as Vyāsa, at the request of Brahmā, Rudra, and others, composed the great treatise known as *parā vidyā*. The great Bādarāyaṇa is, indeed, the teacher of world teachers, the source of all Śāstras.'⁹ (*Anuvyākhyāna*) Madhva's explanation of this famous passage of the *Muṇḍaka Upaniṣad*, is quite distinctive and original. He says that the source-books of Hindu philosophy, represented by the extensive literature of the Vedic, Upaniṣadic, and post-Upaniṣadic groups, constitute the *aparā vidyā* when looked at from a practical point of view as dealing by and large with the immediate values of life. The same sources, however, embody a deeper and profounder message of *Brahmavidyā*, the discovery and realization of the immanent dynamism of Brahman in the entire life and movement of the whole universe in which we live, move, and have our being. From this Brāhmic vision or *Brahmadṛṣṭi*, which is the same as the *adhyātmadṛṣṭi* of the Upaniṣads, the *adhidaiva*, *adhibhautika*, *adhiyajña*, *adhividyā*, *adhiloka*, and other cross-sections of life dealt with in the scriptures would be seen in their proper perspective. They are the partial truths and realizations, certainly useful and necessary for the harmonious development of our personalities, but nevertheless to be better

⁶ ... *Bhagavān Puruṣottamah.*
Avatīrṇo mahāyogī Satyavatyām Parāśarāt;
Utsannān vyañjayan vedān ujjahāra Hariḥ
svayam.
Caturdhā vyabhājat tāmśca caturvīmśatidhā
punaḥ;
Śatadhā caikadhā caiva tathaiva ca sahasradhā.
Kṛṣṇo dvādaśadhā caiva punaḥ tasyārthavittaye;
Cakāra Brahmasūtrāṇi. ...

⁷ *Aptimūlatayā tena śrutimūlatayā tathā;*
Yuktimūlatayā caiva prāmāṇyam trividham
mahat;
Dṛśyate Brahmasūtrāṇām ...;
Ato naitādrśam kiñcit pramāṇatamam iṣyate.

⁸ *Tasmai sa hovāca: Dve vidye vedītavye iti ha*
sma yad Brahmano vādanti parā caivāparā ca.
Tatrāparā Rg-Vedo, Yajur-Vedaḥ, Sama-Vedo'thar-
vavedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando
jyotiṣam iti. Atha parā yayā tadakṣramadhigamyate.

⁹ *Prādurbhūto Hariḥ-Vyāso Viriñci-Bhava-*
pūrvakāḥ;
Arthitah paravidyākhyam cakre śāstram
anuttamam;
Gurur-gurūṇām prabhavaḥ śāstrāṇām
Bādarāyaṇaḥ.

illuminated, sublimated, and transcended by *Brahmadṛṣṭi* in the end. These source-books of our religious philosophy are thus equipped with a double battery, so to say, one charged with the currents of the outer world and the other with the Brāhmic current. We need only juxtapose the two well-known utterances from the *Gītā* (II. 45, XV. 15) to realize this great truth that lies at their back: *Traiguṇyaviṣayā Vedāḥ* (The Vedas have the three *guṇas* for their subject matter) and *Vedaiśca sarvaiḥ aham eva vedyah* (I alone am to be known as the subject matter of all the Vedas).

It is possible that the *Gītā* (XIII. 4) itself is paying the *Brahma-Sūtra* a similar tribute when it refers to them as the 'reasoned and decisive pronouncements in regard to what has been set forth by the ancient ṛṣis in their inspired songs and other utterances': 'This has been sung by the ṛṣis in various ways, separately in a variety of metres and (set forth) in the *Brahma-Sūtra* in reasoned and definitive terms.'¹⁰ Tilak and Max Müller have shown that the reference here is indubitably to the *Brahma-Sūtra* as we now know it.

The terms in which the *Mundaka Upaniṣad* (I. i. 4, 5) defines the *parā* and *aparā vidyās* are significant. The definition of *parā vidyā* as '*yayā tadakṣaramadhi-gamyate*' (that [instrument] by which the imperishable Brahman is known) fits in with the role and contents of the *Brahma-Sūtra* very well.

VEDAS TOO DEAL WITH BRAHMAN LIKE THE UPANIṢADS

It is increasingly coming to be realized by modern Indian scholars of Vedic philosophy that the *adhiyajña* and *adhidaiva* approaches to the Rg-Vedic hymns do not

represent the whole truth of the Vedas, and that they have ignored another equally important standpoint preserved and reflected in the Vedic tradition and implicit in the *Āraṇyakas* and the *Upaniṣads* themselves. The new orientations to Vedic interpretation given by Dayananda Sarasvati and Aurobindo Ghosh in modern times have opened up a new line of inquiry into the wisdom of the Vedas, including the mysteries of yogic techniques and yogic wisdom. I may, in this connexion, refer to the views expressed by Professor Maryla Falk in the *Journal of Psychology* (XVIII, parts 3-4, 1943) as well as to the thought-provoking remarks made by a learned Mīmāṃsaka Sri D. T. Tatacharya on the subject of 'Rg-Veda and Pūrvottara Mīmāṃsā Interpretations', in the course of his Krishnasvami Rao Endowment Lectures delivered at the Madras University in 1948. 'The *Rg-Veda*', says Sri D. T. Tatacharya, 'has the idea of Brahman underlying it. If we apply, and I do not know why we should not apply, to the *Rks* and hymns of this Veda the principles of interpretation enunciated and employed by Bādarāyaṇa in determining the passages of the *Upaniṣads*, we cannot escape the conclusion that this Veda is as much concerned with the Brahman as the *Upaniṣads*.' It is too late in the day to go on repeating the exploded myth of Vedic research set up by the early orientalists of the West that Vedic philosophy is polytheistic at its roots, flirting occasionally with an alluring kathenotheism. The voice of the ṛṣis haranguing posterity with the trumpet call of true philosophy, viz 'That One the sages call by various names as Agni, Yama, Mātariśvan; that One breathed without air, by its might; the bearer of the names of all the gods is One only',¹¹ will give the lie to such

¹⁰ *Rṣibhiḥ bahudhā gītāṃ chāndobhiḥ vividhaiḥ prthak;*
Brahma-sūtra-padaścaiva hetumadbhiḥ viniścitaḥ—

¹¹ *Ekam sad viprā bahudhā vadanti Agniṃ Yamam Mātariśvānam āhuḥ (Rg-Veda, I. clxiv. 46); Ānīd avātāṃ svadhayā tadekam (ibid., X. cxxix. 3); Yo devānām nāmadhā eka eva (ibid., X. lxxxii. 3).*

misrepresentations. The enlightened opinion of the sages was, in this respect, no different from that of their successors in the Upaniṣadic age. As Kunhan Raja has said: 'The Upaniṣads are more attempts at preserving and understanding (and shall we say also expanding?) an ancient tradition, *than a new illumination.*' (*Asya Vamasya Hymn*, p. xxx) This is clear from the cross references in the Upaniṣads to the views of the ṛṣi: *Taduktam ṛṣinā; Tadetad ṛcā abhyuktam. . .*

Evidence is *not wanting* in support of the tradition that the supreme Being was to be known *not only through the Upaniṣads, but through the Vedas as well*: 'Yas tam na veda kim ṛcā kariṣyati—What can he do with the Ṛks who knows Him not?' (*Rg-Veda*, I. clxiv. 37); 'Nāvedavinmanute tam brhantam—He who knows not the Vedas cannot understand that great Being' (*Taittirīya Brāhmaṇa*, III. 12.9.7); 'Sarve Vedā yatpadamāmananti—All the Vedas proclaim His goal' (*Kaṭha Upaniṣad*, I. ii. 15). It would be far from the truth and less than fair to the *Rg-Veda* to contend that the Upaniṣads had a monopoly of Brāhmic wisdom. Śaṅkara himself, who elsewhere contends that the Upaniṣads *alone* represent the *parā vidyā* and the *Rg-Veda* and other scriptures are *aparā* or lower *vidyā*, and further suggests that by Upaniṣads is meant not the books or texts as such, but the knowledge emerging from them, declares in his commentary on the *Brahma-Sūtra* (I. i. 3) that the entire scripture is the source of our knowledge of Brahman: 'The Śāstra comprising the *Rg-Veda* and others as already enumerated is the means of knowing, or the authority in getting at, the true knowledge of the actual nature of Brahman.'¹² In the first interpretation of the same *sūtra*, he recog-

nizes that the word 'śāstra' in the *sūtra* stands for the mighty literature consisting of the *Rg-Veda* and others as elucidated by its related branches of learning such as Vedāṅgas and Itihāsas and Purāṇas: 'Brahman is the productive cause of the vast Śāstra comprising the *Rg-Veda* and others as elucidated by many other branches of learning.'¹³ It is obvious that he uses the term 'śāstra' in both his interpretations in the same sense. That Śaṅkara is not anxious to deny that the *Rg-Vedic* and other texts have this inherent capacity and competence to give us an understanding of the highest Brahman (if rightly interpreted) is established by his own comments on the *sūtra* (III. iii. 4), *Darśayati ca*, under the famous *Sarvavedānta-pratyayādhikaraṇa* (III. iii. 1-4). Here he maintains that the Veda establishes complete unity of all the *vidyās* taught in the Upaniṣads through the oneness and identity of their subject matter (*vedya*), and cites in support of this claim two well-known passages, one from the *Kaṭha Upaniṣad* (I. ii. 15) and the other from the *Aitareya Āraṇyaka* (III. ii. 3): 'The Veda also shows the unity of *vidyās* in all the Upaniṣads by teaching the oneness of their subject matter. For thus we read: "All Vedas proclaim His goal." And further we read (in the Āraṇyaka): "It is this Paramātmā, indeed, that the votaries of the *Rg-Veda* meditate upon in the great *uktha*; the *adhvaryus* in fire; the *chandogas* in the *mahāvratā*; Him in the waters, Him in the heavens; Him in the *ākāśa*; in the *osadhis*, nay, in all the beings. That One they call Brahman."¹⁴ It is most interesting to note that this text from the

¹² *Yathoktam Rg-Vedādi śāstram yonih jñapti-kāraṇam pramāṇam Brahmano yathāvatsvarūpādhigame.*

¹³ *Mahata Rg-vedādeh śāstrasya anekavidyāsthānopabramhitasya . . . yonih kāraṇam Brahma.*

¹⁴ *Darśayati ca Vedo'pi vidyāikātvam sarvavedāntesu vedyāikatvopadeśāt 'sarve vedā yatpadamāmananti' iti. Tathā etam hyeva Bahvrēcā mahatyukthe mīmāṃsante. Etam Agnau etam mahāvrate chandogah . . . iti ca.*

Aitareya Āraṇyaka is also the favourite text of Madhva, which he cites often to maintain his position that all the sacred scriptures and not *only* the Upaniṣads treat of the highest Brahman in the highest significative power of their descriptions (*parama-mukhyavṛtti*). Another striking passage from the *Aitareya Āraṇyaka* often cited by Madhva in this connexion is: *Sarve vedāḥ sarve ghoṣā ekaiva vyāhṛtiḥ prāṇarca ityeva vidyāt* (One must know that all the Vedas, all sounds, constitute one *vyāhṛti*; they are all *Rks* addressed to *Prāṇa*). (*Aitareya Āraṇyaka*, II. ii. 2) In commenting upon this passage, he touches the heights of mysticism and writes in thrilling accents of mystic realization: 'Why the names of the gods only? In view of the Śrutis: "He who is the bearer of the names of the gods is one only"; "They call Him Indra and Mitra"; "All names refer to Him in full", and such others, not only do all the names of the *ṛsis* in the Vedas denote the Lord, all the Vedas, too, constitute His names. Why only the Vedas? All sounds such as those rising from the oceans, by the falling of mighty trees in the forests, or those made by drums and other musical instruments etc., are, indeed, His names to be attuned according to propriety and fitness.'¹⁵ (*Aitareya-bhāṣya*, II. ii. 2)

THE MASTER-KEY TO UNDERSTAND THE VEDAS AND THE UPANIṢADS

From the foregoing facts, it may be concluded that we cannot restrict the term '*parā vidyā*' to the Upaniṣads *by rejecting the claims of the Vedas to be included among the sources of Brāhmic knowledge.*

¹⁵ *Kimu devatānāmāni?* 'Yo devānām' (*Rg-Veda*, X. lxxxii. S), 'Indram Mitram' (I. clxiv. 46), 'Yam Indram āhuh' (*Taittirīya Brāhmaṇa*, III. 7.9.3), 'Nāmāni sarvāṇi' (*Bhāllaveya Śruti*) *ityūdibhyaḥ śrutibhyo na kevalam ṛsyādīnām nāma Bhagavataḥ. Sarve vedā api tasyaiva nāmāni. Kimu ca vedāḥ? Samudragheṣa-vṛkṣapatana-bheritādanādi sarve ghoṣā api tasyaiva nāmāni yathāyogaṁ yojanīyāni.*

Madhva's commentator Jayatīrtha explains in his *Nyāyasudhā* that when it is claimed that the *Brahma-Sūtra* is *parā vidyā*, it does not mean that it is so *independently of the Rg-Veda* and other basic scriptures, including the Upaniṣads; or *as utterly divorced from those sources*; in other words, that this is not an attempt to raise the *sūtras* or exalt them *over the Vedas*. 'The Vedas and other scriptures do not have reference to the supreme Being when they are not aided by the principles of interpretation set forth in the *Brahma-Sūtra*. But when so aided and illuminated by them, they have such higher connotation. If it is objected that this would not confer the status of *parā vidyā* to the *sūtras*, by themselves (*kevalasya*), we would say, "Be it so". For this work, being in the nature of a treatise showing how the Vedas and other scriptures are to be understood and interpreted, it certainly has no independent status and validity apart from the originals.'¹⁶ (*Nyāyasudhā*, p. 4)

The point is this: The *Brahma-Sūtra* is *Brahma-mīmāṃsā Śāstra*. As such, it is the 'instrument of knowledge' (*adhi-gati-karaṇa*) of Brahman. It is by the application of the principles of interpretation of texts (*samanvaya-nyāyas*)¹⁷ that Brahman can be shown to be and realized as the highest subject matter of the entire *Śāstra*. It would be obvious, then, that without the rigorous application of the

¹⁶ *Brahmamīmāṃsā - śāstra - vyutpādita - nyāyā-nupakṛtā hi Vedādayo Viṣṇoḥ avācakāḥ; tadupakṛtāśca tasya vācakā bhavanti iti. Tathāpi kevalasya na paravidyātvam labhyata iti cet. Mā lābhi. Vedādi itikartavyatārūpasya asya prthak-prāmāṇyā-nabhyupagamāt.*

¹⁷ *Sarvavedānām anto ya uktanyāyairh tātparyā-nirṇayaḥ, tena pratyetavyam Brahma (sarvavedānta-pratyayam):* The phrase '*sarvavedānta-pratyayam*' in the *sūtra* means that Brahman is to be understood by means of the fixation of the import of the *Śāstras* through the *nyāyas* set forth in the *sūtras*. Such ascertainment of import of the *Śāstras* is what is denoted by the term '*anta*' (conclusion) of all the Vedas (*sarvaveda*).

principles of interpretation embodied in the grammar of *samanvaya*, in accordance with the *sāvakāśa-niravakāśa-nyāya* and others, in other words, without the help of the 'master-key' provided by the *sūtras*, neither the *Rg-Veda* nor, for that matter, even the Upaniṣads would yield their true and full meaning to anyone. So long, then, as the *Rg-Veda* or any other scripture remains understood in its purely surface sense, without penetrating to the Brahman that stands at the heart of these scriptures, it is to be treated as *aparā vidyā*, dealing with a plurality of gods and sacrifices and prayers addressed to them.¹⁸ The distinction of *parā* and *aparā vidyās* in respect of the same body of texts is due to a distinction of standpoints applicable to them as a whole, and not due to a dichotomization of texts based on a compartmental division, cutting them asunder. As Vyāsarāya puts it, with refreshing clarity, the *parā* and *aparā vidyās* are the two faces of the same Śāstra or body of texts, looked at from different sides. Just as the same *karma* comes to be designated as *pravṛtta* (binding to *saṁsāra*) and *nivṛtta* (conducive to *mokṣa*) according as it is practised with or without attachment to fruits; or just as the same food is rendered wholesome or unwholesome according to the ingredients mixed with it, even so, the same body of *vidyās*, consisting of *Rg-Veda*, Upaniṣads, etc., becomes *parā* or *aparā* according as it is understood as refer-

ring to Brahman on the basis of the *Mīmāṃsā-nyāyas* set forth in the *sūtras* or as referring to various gods and their praises or other ordinary matters.¹⁹ (*Tātparyacandrikā*, I. 2, adhi. 6)

CONCLUSION

It may be mentioned in this connexion that Madhva and his commentators have shown in their works how the *ādhyātmika* interpretation of the so-called *adhiyajña* and *adhidaiva* parts of the Vedas does not in any way conflict with or deprive them of their legitimate place, normal jurisdiction, and validity of prescriptions in the practical sphere of religious life and its duties and responsibilities: 'Because the higher interpretation of scripture by *mahāyogavṛtti* does not rule out the normal conventional meanings of words as referring to time, action, *adhikārin*, sacrificer, priests, fruits of different sacrifices, utensils, and so forth.'²⁰ (Jayatīrtha: *Tattva-prakāśikā*, I. iv. 10-11)

After all, even the Upaniṣads, as they stand, contain matter that is not, at least *prima facie*, on their surface, always or exclusively, directly or unequivocally, connected with the highest Brahman. There are so many contexts in them which, according to Śaṅkara even, are connected with *abhyudayaaphalas*, *kramamukti*, *Saguṇa Brahman* and His *upāsanās*, and numerous *vidyās*, and much other diversified matter. Apart from that, it would be obvious to any

¹⁸ *Taddhi Agnyāder-api vedādau asti 'Tvam Agne Indro vṛṣabhaḥ satām asi', 'Viśvaśmād Indra uttarah', ityādisu*: That is seen in the Vedas, too, in the case of Agni and others; as in 'Thou, Agni, art the lord, the chief among the pre-eminent', 'Indra is above all things in the universe'. (Madhva: *Gītā-bhāṣya*, II. 26)

Uta tvaḥ paśyan na dadarśa vācam

uta tvaḥ śṛṇvan na śṛṇotyenam;

Uto tvasmai tanvaṁ visasre

jāyeva patya uśatī suvāsāḥ—

'Verily one seeing speech sees her not; another hearing her hears not. And she reveals her person to another like a loving spouse revealing her form to her husband.' (*Rg-Veda*, II. i. 3)

¹⁹ *Yathā ekam eva karma niṣkāma-jñāna-pūrvat-vopādhiṇā nivṛttam sakāmatvādyupādhiṇā ca pravṛttam. Yathā ca ekameva annam upādhibhedāt pathyam apathyam ca; tathā Rgādirūpā ekaiṇa vidyā sanvyāyair pramita-brahma-viśayaka-śakti-tātparyopādhiṇā parā; mokṣa-sādhana-pramāhetutvāt. Anyathā tu aparā; tad ahetutvāt.*

²⁰ *Tatprasiddhiṁ cāpahāya paramātma-vācit-vāṅgikāre, kāla-karmakramādhikāri-niyojya-yajamāna-phala-ṛtviyādya-bhīdhāyakā-bhāvena tadabhāvākhyavirodhāpātāt. Tathā ca vihitānuṣṭhāna-lopa-prasaṅgaḥ. ... Sarvaśabdānām paramātma-vācitve'pi na karma-kramādi-virodhaḥ. Vyutpattyayogo vā. Anyatra rūdhiṁ anivāryaiva mahāyogavṛttyā ... vṛttyabhyupagamāt. Evam na karmādi-virodhaḥ.*

student of the ten or twelve Upaniṣads that are regarded as forming the background of Vedāntic thought that these texts, *as they stand*, with all their numerous conflicts of thought and expression and inner discrepancies of details, cannot and do not straightway give us an unerring insight into Brahman as their true subject matter; or a consistent doctrine of the world of matter and souls in relation to Brahman, without the aid of an effective instrument of interpretation of their tangled mass of evidence, such as has been provided by the work of Bādarāyaṇa. The proof of the pudding is in the eating. One has only to read through the Upaniṣads as they are to realize the dire need for a key to their *samanvaya*, interpretation, and co-ordination. There can be no doubt that the *Brahma-Sūtra* has coaxed them into revealing their hidden meaning. That at any rate is the presumption of all the commentators. I cannot, therefore, entirely agree with the view that the Upaniṣads *alone*, to the exclusion of the Vedas, constitute the *parā vidyā*.

It is on record that the *Brahma-Sūtra* of Bādarāyaṇa has alone attempted the daring task of demonstrating how the entire

Śāstra can be shown to reveal the true nature of Brahman. (*vide Gītā*, XIII. 4) In fairness to the stupendousness of the task which the *sūtras* have taken upon themselves and the signal success with which they have accomplished this task so systematically, it must be conceded that they richly deserve the honour of being recognized as the *parā vidyā* within (the meaning of) the definition of that term as formulated in the passage of the *Muṇḍaka Upaniṣad* (I. i. 5): *yayā tadakṣaram adhigamyate*.

The method actually worked out by the *sūtrakāra* is certainly capable of being extended to the *Rg-Veda* and other scriptures. Śaṅkara's comment under the *sūtra* 'Darśayati ca' (*Brahma-Sūtra*, III. iii. 4), quoted earlier, is a clear indication that such an extension was certainly feasible, possible, and was contemplated by the scriptures themselves. And there are other indications, too, pointing to the same conclusion. This implicit role and position of the *Brahma-Sūtra* as *parā vidyā* and *Nirṇāyaka Śāstra vis-à-vis* the source-books of Hindu religious philosophy was made explicit by Śrī Madhvācārya in his *Brahma-Sūtra-bhāṣya*.

COLERIDGE'S IMAGINATION AND THE INDIAN RASA-SIDDHĀNTA

PROFESSOR PUSHPA N. HETÉ

'My mind feels as if ached to behold and know something one and indivisible. . . . In the faith of that, rocks or waterfalls, mountains or caverns, give me the sense of sublimity or majesty. . . . In this faith, all things counterfeit infinity.' (Coleridge: *Letters*, p. 228)

It is no wonder that to a mind like this

striving as it did to conceive divine harmony at the base of manifold phenomena of the universe, Hartley's theory of association seemed to be far from satisfactory to fulfil the inner and deeper spiritual aspirations of man and to explain higher knowledge. Coleridge repudiated it in his mature days, because it held mind to be a mere

theatre or at best a passive speculator of mechanical processes whose result it somehow came to regard as its own free acts, and explained even the subtlest mental activities in terms of mechanical connexions and associations.

Repudiating this associationistic philosophy, Coleridge accepts 'imagination', 'esemplastic power' as he calls it, which is a grand power of synthesis, and reveals itself in reconciliation of opposites, which it blends into an organic whole. With the help of this power, which is the instrument of all higher knowledge, Coleridge refuses to accept Wordsworth's antithesis between art and nature, and blends them into harmony of imaginative insight.

In this respect, Coleridge's debt to transcendental philosophers like Kant, Schelling, etc. is undeniable. The word 'esemplastic' itself had connexions with *einbildungskraft*. But, in spite of all this, Coleridge owes to them perhaps little more than systematic statement of principles he himself had come to perceive through personal experience and independent thought.

In the eighteenth century, the term 'imagination' was used for a power concerning all that could be visualized, all of which images could be formed. But with Coleridge, who accepts Kant's distinction between picturable and conceivable, the term had altogether a new meaning.

But in Kant, he found assigned to it a universal function in the construction of experience, that of mediating between the data of sense and the forms of understanding. Kant's theory of transcendental perception told that the imagination in this role was the constant inner subject (prime agent) in the process of acquiring knowledge that came to us through senses. Having once accepted this conception, Coleridge was led to regard imaginative faculty in twofold aspects—primary and

secondary. Thus, for Kant's reproductive imagination, he had fancy; for Kant's aesthetic imagination, he had got secondary imagination; to Kant's productive imagination, he gave the name of primary imagination. 'The imagination, then, I consider either as primary or secondary. The primary imagination I hold to be the living power and prime agent of all human perception.' (Coleridge: *Biographia Literaria*, Everyman's Library edition, p. 167)

The difference between these two, however, is only of degree, not of kind. 'The secondary I consider as an echo of the former, coexisting with conscious will ... differing only in degree.' (ibid.) The primary imagination is the common possession of all human beings; the secondary belongs to a gifted few. Activity of the secondary, unlike that of the primary, is accompanied and controlled by the activity of the conscious will.

The imagination is a creative faculty. Coleridge, like Kant, believes that truth is neither in mere outward world nor in mind. It lies in fusion of subjective and objective elements, i.e. in knowledge. The original act of creation consists in the sum 'I am' in the infinite mind, which distinguishing self from non-self, subject from object, represents conscious fusion of both and thus creates cosmos out of chaos. Outward data of sense remain insignificant unless they are interpreted by some inner power, are given some significance from our inward nature. It is in this way that the power that interprets the data of sense, giving them meaning, creates. Primary imagination, then, is 'repetition in the finite mind of the eternal act of creation in infinite "I am".' (ibid., p. 167)

Secondary imagination is, of course, the greatest creative power. What is its method of creation? After all, it is the creative power, power of breathing life into skeleton of dry words and of making

them shine with a new glow that gives literature its important position among all other things in the world. It is quite obvious that artistic excellence does not depend upon the invention of highly complicated plots; otherwise, even the greatest masters like Shakespeare and Kālidāsa would have been called but the greatest borrowers. While observing so many persons and happenings in this world of ours, creative artist is at an endless strife to find out a meaning, a single truth underlying all this change. Artistic excellence lies in finding out the meaning of life, reducing chaos to cosmos. 'Life has meaning, to find its meaning is my meat and drink.' (Browning)

That is why in spite of the fact that Shakespeare and Kālidāsa have borrowed most of their plots from their predecessors, they are great original writers. Meaning of life as we find expressed in their works is 'their own meaning' essentially different from the 'meaning' given by their predecessors. Since truth lies in knowledge, in the fusion of subjective and objective elements, imagination (secondary) creates by conferring meaning upon the chaotic everyday objects. It confers 'semblance of truth upon shadows ... by conferring to them human interest'. (ibid., pp. 168-9)

Not stopping at that, it transforms them, gives them a new charm of novelty by its modifying colours; by its 'shaping spirit', 'It dissolves, diffuses and dissipates in order to re-create, or at least idealizes'. (ibid., p. 167)

Without the light of imagination, the outward nature remains insignificant and chaotic. True nature is thus inside the mind itself.

We receive but what we give;
And in our life alone does our nature live.
(Coleridge: 'Dejection: An Ode')

Coleridge opposes this power of imagina-

tion to fancy. Whereas the former belongs to idealistic thought, the latter, along with fancy, is mere 'combinatory mechanistic belonging to the field of associationistic thought'. Imagination alone can give higher knowledge, which comes from intuitional perception of basic unifying reality, of which the objective world is mere symbol. But as symbol and mind alike partake in the spiritual life of the ultimate reality, workings of imagination have an objective validity which arbitrary cool workings of fancy lack. For Kant, however, even the imagination cannot perceive the supersensuous and, consequently, its dealings are bound to be only subjective and arbitrary.

But the highest power of imagination is to unify. It necessarily unifies in the process of finding out the meaning, because in that process it has to reduce manifold phenomena to order, relating it somehow or other to self.

According to Coleridge, poetry aims at pleasure. Since 'imagination' is soul of true poetry, it follows that 'the pleasure, almost heavenly bliss that reader derives from perusal of the work of art has got its origin in the working of imagination, i.e. in the process of 'unifying'; there is some unique joy in having the sense of oneness with the rest of the world. 'End and purpose of the reason is unity and system; ultimate end of human thought and human feeling is unity.'

What Coleridge thus made was a genuine attempt at synthesis. 'The office and object of his philosophy', one critic says, 'is to demonstrate the identity of subject and object. Being is identified as knowing and truth.' He was not the man to whom universe is a mass of little things. 'Individual objects, which to the intellect appear merely as parts of an undiscoverable whole, are, to the gaze of imaginative faith, symbols of that totality which is its object.'

(Shawcrass : Introduction to *Biographia Literaria*)

It is thus obvious that, according to Coleridge, source of literary enjoyment is the sense of being unified; culmination of that sense would be when the reader becomes conscious of nothing but the existence of one supreme divine essence.

It is Indian poetics that takes us to that height. We get a pleasant shock of surprise to see how akin Coleridge's theory of imagination stands to theory of *rasa* in Indian poetics. One almost feels that the theory developed by Coleridge has reached perfection in Indian poetics.

One thing, of course, is to be borne in mind. Whereas Coleridge, along with the whole of western critics, is interested in the examination of the creative mind, i.e. mind of the writer, Indian poetics concentrates attention on the mind of the reader. But we need not bother much about the difference, because the reader, while reading a great work of art, creates again what was originally created by the writer, and hence processes in the mind of the reader and in that of the writer are similar.

Indian poetics, too, asks the question : What is the source of literary enjoyment? Even while witnessing a tragic play, we get some kind of enjoyment; otherwise, we would not pay for it. Says Abhinavagupta.

Sarve amī (rasāḥ) sukhapradhānāḥ—
'All these (*rasas*) are such as where happiness predominates.'

What is the reason? The answer is given :

Sasamviccarvaṇarūpasya ekadhanasya prakāśasya ānandasāratvāt, ānandarūpatā carvarasānām—

'Since enjoyment of consciousness which is of the nature of organic oneness and of enlightenment has got bliss for its essence. Bliss is the nature of all *rasas*.'

By the incompassable power of a truly great writer, the outward layers of the ignorance (which are actually the causes of the sense of separation and hence, of sorrow) being removed, and the manifold phenomena of the universe being reduced to the oneness of the soul, which is by its nature pure bliss, one gets divine joy. *Rasa* is nothing but consciousness of the divine oneness of the universe, it is self when all ignorance is removed from it. Because there is bliss in consciousness of omnipresence of the divine essence, one always gets nothing but heavenly joy from literature. Jagannātha says in his *Rasa-gaṅgādhara* :

*Bhagnāvaraṇācideva rasaḥ. . . prādur-
bhāvitenālaukikena vyāpāreṇa tatkalani-
vartitānandāmsāvaraṇājñānena eva pra-
mṛṣṭaparimitaprābhṛtvādi nijadharmena
pramātrā svaprakāśatayā vāstavena ni-
jasvarūpānandena saha gocarīkriyamāṇaḥ
praniviṣṭavāsanārūpā ratyādireva rasaḥ—*

'(Actually) the consciousness the layers on which have been removed is, by itself, *rasa*. . . That beginning with *rati*, which is already there in the form of desires, and which is being tasted by the knower in his own light, whose covering on the element of bliss, namely, ignorance, has been at once removed by the appearance of extraordinary phenomenon and hence which has given up its own qualities like limitedness, knowership, etc., along with the bliss which is its nature, alone is *rasa*.'

This is actually what the *rasa* theory, which plays a very prominent role in Indian poetics, states. *Rasa* is consciousness of the omnipresence of Ātman. In a way, it is consciousness of the subjective reality, and yet, since it is consciousness, i.e. knowledge, it is fusion of the subjective and the objective. Thus we find that there is little difference between the standpoint of

Coleridge and of old Indian critics as far as their theories of literary enjoyment are concerned. Just as Coleridge's 'imagination' belongs to the field both of metaphysics and of creative arts and is a common possession of creative artists and philosophers, *rasa* theory is not confined merely to the field of literary criticism. The last step in this idea is taken by the attempt of bringing poetry to the level of religion by likening this aesthetic enjoyment to the ecstatic bliss of divine contemplation. Says Dr. S. K. De : 'The state of *rasa-carvāna* is like the state of mind lost in the philosophic contemplation of Brahman.' ('The Theory of Rasa', *Some Problems of Sanskrit Poetics*)

But what is actually the meaning of *bhagnāvaranācit*, or divine oneness of the universe, to behold which Coleridge's mind 'as if ached'? While reading great works of art, we feel some indescribable sympathy for the characters therein, for innocent Desdemona or for delicate Śakuntalā. That is because we identify ourselves with them. We feel as if we have become one with them, as if our self is giving up its limitations and is undergoing expansion. Broadening of the sympathies does take

place, all narrow-mindedness is given up, and we get a sense of elevation of self. This is what those theories mean. Unless all beings in the universe are related to one another by some inner and intimate relationship, unless they are connected as parts of one omnipresent mind, even the literary sympathy and bliss of literature is not possible.

Even the literary joy, whether we explain it by Coleridge's imagination or by the *rasa* theory in Indian criticism, stands as a living proof for the divine oneness of the universe, proof of the fact that aught that exists doth partake in the spiritual life of the ultimate Reality, one omnipresent mind whose most holy nature is to love. Mood of literary creation is, thus, necessarily

... that blessed mood
In which the burthen of the mystery,
In which the heavy and the weary
weight of all this unintelligible world,
Is lightened ...
We are laid asleep
In body, and become a living soul.

(Wordsworth : 'Tintern Abbey')

SOME REFLECTIONS ON INDIAN PHILOSOPHY

DR. P. NAGARAJA RAO

The Indian genius has largely given its life to two major interests, religion and philosophy, and they constitute its contribution to world thought and culture. Indian philosophy is the collective name for the spiritual heritage handed down to us by the seers, sages, and prophets of India during the past four thousand years. Indian thought has developed unaffected

by any foreign invasion. Its antiquity is a commonplace in the history of human thought. It has exhibited a strong instinct for life, a strange vitality, and a marvellous staying-power, in spite of the political upheavals, social convulsions, foreign invasions, and scientific and technological revolutions it had to encounter and fight with. Further, Indian philosophic thought

has not remained merely as a pure intellectual lore; its influence on the life and secular thought of the people through the ages is widespread and permeates all walks of life and branches of knowledge—literature, rituals, ethical life, social manners, and institutions. Its widespread influence has touched not only Indian life and social institutions, but also has moulded and percolated foreign thought. The Indian philosophical system, Vedānta, has influenced the personalities of Schopenhauer, Hartmann, Nietzsche, Keyserling in Europe; it has inspired the Irish renaissance as seen in the works of W. B. Yeats and G. W. Russell; and has deeply affected the top-rank American savants, Emerson, Thoreau, Walt Whitman, Aldous Huxley, Gerald Heard, and Christopher Isherwood. Vedānta is the living religion of the Hindus; it forms the philosophic background of Hinduism.

EXPERIENTIAL CHARACTER OF INDIAN PHILOSOPHY

Indian philosophy is a complex group of philosophical systems called *darśanas*. The sages, through their spiritual effort, have had an immediate, self-certifying, profound, sorrow-destroying, blissful experience of the ultimate Reality. The fulness of the experience of the sages has been translated into intellectual systems of philosophy in terms of reason and logic to bring conviction to those who have not as yet had the experience. The plausibility, the imperative desirability of the realization of the spiritual ideal is explained by the systems. The systems are not merely thought-structures, but are also spiritual guides; they are the ways of life and not merely views of life.

There are six systems of Indian philosophy and there are two major prophetic religions, Buddhism and Jainism, and a smart school of Indian materialism, the

Cārvāka. The nine systems together constitute Indian philosophy. The six systems are: (1) Nyāya, the realistic, theistic, and pluralistic system of Gautama; (2) Vaiśeṣika, the realistic, pluralistic atomism of Kaṇāda; (3) Sāṅkhya, the spiritual, pluralistic naturalism of Kapila; (4) Yoga, the psychosomatic discipline for reaching the Sāṅkhya goal of Patañjali; (5) Mīmāṃsā, the pluralistic and atheistic school of Vedic ritualism of Jaimini; and (6) Vedānta of Bādarāyaṇa, comprising the school of idealism and monism and the schools of realism and theism.

All the systems accept in principle the authority of the Vedas. The Vedas are considered by one section as self-existent, and the particular order of words in it is held to be unique and unalterable. The fixity of the Vedic texts is affirmed by the Mīmāṃsā school, which also holds that, as no human intelligence composed them, they are free from defects and are infallible. The Vedas disclose truths that cannot be known by perception or inference. Hence, there is no conflict between their deliverances and those of secular knowledge. The internal inconsistencies in the Vedas are thus harmonized by the Mīmāṃsā school. The Vedas are described as *apauruṣeya*; their author is not known. Only the Nyāya school asserts God as the author of the Vedas. The Vedānta holds that we do not know the author of the Vedas. Barring such minor differences, all the schools admit the authority of the Vedas, and that they are the revelations and transcripts of the spiritual experiences of the sages.

MOKṢA: THE PHILOSOPHIC GOAL

The first four schools of Indian philosophy, viz the Nyāya, the Vaiśeṣika, the Sāṅkhya, and the Yoga, build their systems primarily with the help of logic, and then seek confirmation by the help of scriptural

declarations. The Mīmāṃsā and the Vedānta systems rely on the scriptures and do not accept such independent reasoning which goes against the scriptures. Logic is employed to explain the truths validated by the scriptures. In short, Indian philosophical systems are not mere logical analyses of experiences or mere attempts at building systems for their own sake. They have for their foundation a practical goal, which is their distinguishing mark. 'Philosophy in India did not take its rise primarily in wonder as it seems to have done in the West; rather it originated under the pressure of a practical need arising from the presence of moral, physical, and metaphysical evils.' Philosophy in India is a pragmatic quest for a state of existence commonly designated as *mokṣa*, where the individual overcomes all doubts and disbeliefs and conquers strife and tensions. There is no return to the world of becoming once man attains *mokṣa*. *Mokṣa* is the master word in Indian philosophy. All the systems seek it as the supreme spiritual goal of life. The goal is religious in the sense that it implies belief in several religious categories—soul, God or the Absolute, and a state transcending existence. *Mokṣa* presupposes that life on this earth is not a complete unmixed good. The Indian philosophers' analysis of human life discloses that it is open to several evils arising from the buffets of fortune and the calamities of nature. That there is suffering in life is admitted by all the Indian thinkers. But this attitude is not one of pessimism. The Indian philosopher strikes the note of joy by declaring that man, by the exercise of his free will, can overcome sorrow and attain ultimate bliss or *mokṣa*.

METAPHYSICAL SOUNDNESS

When we say that Indian philosophical systems are pragmatic, the term is not

used in its American sense. 'What is useful is not Truth; Truth alone can be regarded as useful.' The goal of the Indian philosophical systems, with the exception of the Cārvāka, the Indian materialism, is the realization of *mokṣa*, an immediate perception of the ultimate Reality which transforms one's existence for all times. The religious ideal of *mokṣa* set forth by the Indian philosophical systems does not in any way detract from their logical and metaphysical excellence. Every system of Indian philosophy has a theory of knowledge and is grounded in astute logic and sound metaphysics. It examines elaborately the criteria of truth and error, and the instruments of knowledge (*pramāṇas*). Epistemology is the portal to metaphysics. The logical defence of the different systems discloses an acute metaphysical lore which baffles the expert and regales the earnest student. One has just to open any polemical tract of any system to observe their logical skill. They did not regard truth for truth's sake as an ultimate ideal. The knowledge of truth is for the realization of *mokṣa*. But, on that account, their logic and metaphysics is not without its value. Every system examines the points of view of rival schools, first by stating them, then by exposing their inconsistencies and discrepancies. This is followed by stating its own point of view. The method is critical and thoroughgoing. Reason is given a due place. But reason in itself cannot discover the nature of the ultimate Reality. Only when the Truth is disclosed by spiritual experience, it is demonstrated as valid by the use of logic. Reason cannot prescribe the ends of life to us; it can devise means to reach a goal, when the goal is made known. It is inconclusive in its operation. It can be refuted by better reason, but experience cannot be annulled. Hence its certainty is upheld by the schools of Indian

philosophy.

MORAL TRAINING

The schools of Indian philosophy insist on a systematic moral training as the necessary preliminary condition for the realization of *mokṣa*. Ethical excellence and moral goodness purify the understanding. Passions cloud our clear thinking and blur our vision. Hence the insistence on the cultivation of ethical virtues for the vision of Reality. We cannot bypass good life to attain godly life. *Mokṣa* is not the result of intellectual acumen or mental probability. It is not mere knowledge; it is integral vision. The Upaniṣad declares: 'One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not free from anxiety, cannot attain this Self through knowledge.' (*Kaṭha*, I. ii. 24) Moral purity is insisted on as the indispensable prerequisite for metaphysical insight. Not the mentally indolent, nor the morally impure, can have spiritual realization.

LAW OF KARMA AND REBIRTH

Indian philosophical systems are primarily interested not in the study of objective nature, but in the analysis and understanding of the nature of the Self (*Ātman*). The goal of the systems is to enable the individual to realize the divine potential nature in him. Hence the interest centres round the concept of the *Ātman* and its refinements. The problem of philosophy is the unravelling of the causes that have led the Self to forget its true nature and to show a means to regain it. That is why philosophy is called *Adhyātma-śāstra* or *Ātma-vidyā*, the science of the Self.

That being the ultimate aim of the systems, they believe in the rule of law in all the realms of existence. The universe

is law-abiding; it is not a chaos or a chance occurrence. There is an ordered whole in its processes, a purpose in its methods. The law that governs the universe is called *rta*.

Corresponding to the law-abiding nature of the universe are the laws of morality. The systems affirm man's freedom of will. Man reaps what he sows. The law of Karma states that every man is the master of his own fate. Nothing that he does is without its reward—good or bad. We can never escape the consequences of our act. We are the architects of our own fortune or misfortune. The law of Karma has enabled the Hindu to put up with the rewards and punishments he gets. He does not fret and fume against any unknown fate. He does not rail against God. He knows that the fault is not in the stars, but in himself.

The law of Karma expresses the faith in the eternal moral order of the universe. Closely connected with the doctrine of Karma is the doctrine of rebirth and transmigration of souls. Souls are regarded as distinct from the physical body or mind. These are infinite and eternal. Birth is the temporary association of the body with the soul. The purpose of human life is to expiate the sins one commits and realize the potential goodness within. Human life is a 'succession of spiritual opportunities'.

One human life is not adequate to enable one to realize his best. Hence the faith in rebirth.

SPIRITUAL DISCIPLINE

Most of the systems advocate a definite pattern of spiritual training. The first step in the process is the learning of the scriptures from a competent *guru*, a spiritual teacher. Going to the spiritual teacher for initiation is not an act of formality, but a necessity. Spiritual truths are not to be

broadcast indiscriminately. Earnest and competent students are to be instructed by spiritually illumined teachers. After acquiring the knowledge of spiritual truths from a *guru*, the spiritual aspirant should cogitate about the pros and cons of the nature of the arguments in favour of spiritual truths. He should assimilate what is taught and make it his own, and not take it on blind trust. He must examine the beliefs and satisfy the intellect.

There is a further stage. The convictions to which one has given intellectual assent are likely to be assailed by counter arguments, thus undermining one's faith in them. One may be swept away by more attractive parallel concepts. So the aspirant should continuously meditate on the truths till he realizes them with an immediacy and certainty that are never effaced. This process is called *nididhyāsana*. The three steps are recommended by all the systems.

SUMMING-UP

The Indian philosophical systems are value-philosophies. They believe that life has significance and meaning. The development of one's personality to its highest

stature is the ideal. Each system has its own unity and excellence. All of them are essentially religious and seek an ideal of life which is transcendent to empirical experience. Ethics and logic are necessary for spiritual life, but are not identical with them. Experience is the final authority of religious truths. The divine word or the book is merely a guide and not the ultimate authority. The intellectual formulations are described as the second-best, and they can never adequately describe the spiritual truths. The outstanding characteristic of Indian philosophy is its high seriousness. It is not merely speculative. It is not a flight from the objectives of living, a fruitless exercise of the mind, the luxury of a lazy view. The western concept of philosophy has left man high and dry, because it has confined it to the mere function of reason and the art of argument. Philosophy is what matters most. It is that which liberates man and thereby eradicates radically all ills of life and gives man the highest bliss. It is this practical function of Indian philosophy that saves it from degenerating into a mere form of logistics or speculation. Philosophy in India is a serious and fruitful activity.

SEARCH FOR HAPPINESS

SRI M. K. VENKATARAMA IYER

When man begins to reflect, he becomes dissatisfied with his environment. He begins to feel that conditions are not what they should be. The social structure, the political set-up, the production and distribution of wealth, the working of the religious and spiritual institutions—all these, in his opinion, leave much to be desired.

His discontent does not stop with these man-made arrangements. Further reflection leads him to find fault with the very ordering of the world in which he has to live and move and work out his destiny. The physical environment is not sufficiently helpful to his deepest aspirations. It appears to him that man and his

spiritual aspirations have no essential place in the scheme of the universe. His cherished dreams not only receive no encouragement, but are in perpetual danger of being blown up by a natural catastrophe. The prospect of all life becoming impossible in the universe by the process of what the scientists call 'heat death' is always dangling over his pet schemes like the sword of Damocles.

SEARCH IN THE EXTERNAL WORLD

Man becomes dispirited and cries out that if it were in his power, he would 'shatter this sorry scheme of things entire and remould it nearer to heart's desire'. Leibnitz may assure us that this is 'the best of all possible worlds', but this assurance brings little comfort in the face of the stark realities. Revolutionary efforts to effect reforms in the political and social spheres have not met with much success. The remedy, in the long run, has proved to be worse than the disease. Poets and philosophers begin to exercise their creative talents and produce pictures of ideal societies. The 'Republic' of Plato, the 'Utopia' of Thomas Moore, the 'New Atlantis' of Francis Bacon, and the 'Earthly Paradise' of William Morris are the outcome of such efforts. But they remain mere paper-constructions. In spite of all the noble work done by well-meaning reformers, our earth has remained anything but a paradise, and the land has not begun to flow with milk and honey. Disease and poverty have come to stay. There is more misery than happiness even in the advanced industrialized countries. Mental peace is more conspicuous by its absence than by its presence. The few joys that come to us prove fugitive. We are inclined to exclaim with the poet: 'There is not a joy the world can give like that it takes away.' 'Another and another cup to drown the memory of this impertinence', cries

Omar Khayyam; but drugs and narcotics are no solution. Wisdom lies in realizing that we must not expect too much from this world which, as the Lord has said in the *Gītā* (IX. 33), is evanescent and full of misery.

IN THE HEAVENS

With this realization, we naturally turn our thoughts to the other world. It is what we call heaven or *devaloka*. All religions have more or less tacitly encouraged man in his hope that once he goes to heaven, he can have his fill of pleasures. Glowing pictures have been drawn in the religious scriptures of the ideal conditions that prevail in the other world. It is always the spring season that prevails there. All the fruits and flowers and good things that one can long for can be had in plenty at all times. The denizens of heaven remain perpetually young, and their capacity for enjoyment will not diminish with the passage of time. Intemperance will bring no penalty. The only thing that man has to do is to purchase a ticket for heaven. This he can do by performing what is known as the *jyotiṣṭoma* sacrifice recommended by the Vedas; the other scriptures, too, prescribe certain modes of conduct and deeds here on earth that may secure for us a place in heaven. Going to heaven, man will find that there is no fear in that place, not even of death. Needless to say that there is no such thing as growing old or being troubled by hunger and thirst. Man leaves misery far, far behind.

The picture of heaven is all right so long as going to that place is held in prospect; but disillusionment stares us in the face once it is attained. The first thing that the new entrant observes is that there are differences even in that place. To some a greater measure of happiness is vouchsafed than to others. This looks like differential treatment, and the discontent arising

therefrom converts even the little happiness that is given to him into misery. The second thing is the fact that he cannot hope to stay there a moment longer than what is warranted by his reserve of merit (*punya*). As soon as it is exhausted, he must be prepared to take his exit. And there is no knowing what will be his next abode. The *Gītā* (IX. 21) says that when their merit is exhausted, they will return to the world of mortals. This does not necessarily mean that they will be reborn as human beings. Even animals are mortals. The *Muṇḍaka Upaniṣad* (I. ii. 10) explicitly mentions that 'having enjoyed the reward of their merit in heaven, they return either to the world of human beings or to one lower still'. Just as preferments granted to a man for his services to his master are not permanent, even so the happiness granted in heaven to a man as reward for his merit is impermanent. (*vide Chāndogya Upaniṣad*, VIII. i. 10) This thought must give the pause to one who believes that going to heaven is the *summum bonum* of existence. As the *Muṇḍaka Upaniṣad* (I. ii. 12) counsels: '*Parīkṣya lokān karmacitān Brāhmaṇo nirvedamāyāt*—A Brāhmaṇa should resort to renunciation after examining the worlds acquired through *karma*.'

KAILĀSA AND VAIKUNṬHA

At this point, one may think of Kailāsa or Vaikuṇṭha. The former is the region (*loka*) of Śiva and the latter of Viṣṇu. To religious-minded people, this thought will have great appeal. Going to the presence of Lord Śiva, standing before Him with one's hands folded and raised in adoration, feasting the eyes by passing them over His majestic and decorated personality, touching His feet with one's hands and pressing them on the head, eyes, and breast, and enjoying the music and dance of His attendants—these are spoken of as the

highest bliss in Śrī Śaṅkara's *Śivānandalaharī* (verses 24-26). It is further stated in stanza 28 that 'by offering worship to Śiva, one gets a form like unto that of the Lord; that by reciting His names such as Śiva and Mahādeva, one gets near to Him; that by associating and holding converse with devout worshippers of Śiva, one goes to that very region; and, lastly, that by meditating on Him as the embodiment of the moving and the unmoving world, one becomes identified with Him'. *Sārūpya*, *sāmīpya*, *sālokya*, and *sāyujya* are the four grades of liberation according to this religious thought. So far as the region of Viṣṇu is concerned, there are the first three, but not the last. According to Viśiṣṭādvaita, the devotee does not lose his individuality; he retains it and stands reverentially in the immediate presence of the Lord, with his hands lifted and folded over his head and keeping himself ever ready to carry out the behests of God. He believes that in this lies his highest freedom and his highest bliss.

All this, as I have already stated, may have a powerful appeal to the religious imagination, but cannot satisfy our deepest instincts. Reflection will show that these modes, at their best, amount to some kind of 'partial salvation in a posthumous heaven', in the words of Aldous Huxley. (*Perennial Philosophy*, p. 309)

MEDITATION ON SAGUṆA BRAHMAN

Instead of worshipping Śiva and Viṣṇu, who are only manifestations of Īśvara under one or other of His aspects, one may think of meditating on Saguṇa Brahman. This is the cosmic Absolute, and it is specially intended to serve as an object of meditation. In the Upaniṣads, we come across several meditative exercises such as *Sāṇḍilya-vidyā*, *Samvarga-vidyā*, *Upa-kosala-vidyā*, *Pañcāgni-vidyā*, and so forth. A *vidyā* is an exercise in meditation. It

is otherwise known as an *upāsanā*. Saguna Brahman, in one or other of Its aspects, is the object of meditation. In the *Śāṇḍilya-vidyā*, for example, the meditation is on the formula '*tajjalān*'. It means: 'That (*tat*) which gives rise to the world (*ja*), which re-absorbs the world into itself (*la*), and which sustains it in the intervening period (*an*).' This formula is expanded and stated more fully as the definition of Brahman in another Upaniṣad (*Taittirīya Upaniṣad*, III. i. 1). The syllable '*Om*' is another formula recommended for meditation. It is said to be the nearest symbol of Brahman.

BRAHMALOKA

These meditations lead to one common result. They entitle the worshipper to go to *Brahmaloka* by the path of the gods (*devayāna*). The aspirant will stay there till the end of the world-period and will attain final deliverance along with Brahmā. During his stay in the region of Brahmā, he will qualify himself for the final liberation by acquiring the right kind of knowledge. This is *mokṣa* in stages, and is therefore known as *kramamukti*.

These conceptions, implying as they do journey to another region, Kailāsa or Vailakṣṇa or *Brahmaloka*, are vitiated by the sense of difference. These worlds are supposed to be located in some upper region, and the aspirant has to undertake a journey to those places. Going implies someone who goes and some place to which he goes. The journey is also in time. Since worship or meditation is the pre-condition for going to any of these regions, the conception comes under the cause and effect relation also. What is subject to time, space, and causal relation is limited. It cannot therefore be final.

TRUE HAPPINESS IS WITHIN ONESELF

According to Śrī Śaṅkara, *mokṣa* is not

something produced anew (*utpādya*), nor is it anything that is attained by going to another place (*āpya*). One does not have to undergo any change or transformation. It is consequently not *vikārya*. Nor does it involve the acquisition of new virtues or the shedding of evil qualities. Since no purification is needed, it is not even *saṃskārya*.

It must therefore be an ever present and eternally perfect reality. It is not to be sought outside of one's own true self, since it is the only reality and there is no second. The one reality of which man can be absolutely certain is the existence of his own self. This self is known as the *jīva*. But since it is subject to misery, it cannot be the true self of man. Its finitude arises from its wrong identification with the physical body, the sense-organs, mind, and the intellect. This erroneous identification with the non-self arises from foundational ignorance, *mūlāvidyā*.

For the removal of this ignorance, the *jīva* has to seek instruction from a competent *guru*. The instruction will be in terms of the *mahāvākya*, *Tat tvam asi* (That thou art). By repeated reflection on this text, the *jīva* will gain intellectual conviction regarding its truth. The next step is to keep on meditating on this text without intermission.

Then, as in a flash, the truth that the *jīva* is non-different from Brahman will dawn on the aspirant. It is called consciousness of the Absolute (*akhaṇḍākāra-vṛtti*). Of this *vṛtti*, the *jīva* is both the subject and the object. It arises in the *jīva*, and it relates to the true nature of the *jīva*. The realization of the true nature of the *jīva* knocks the bottom out of this *vṛtti*. The *jīva* as such will disappear, and the *vṛtti* will be dissolved for want of a locus. But the sentient principle involved in it will not perish. It will merge in unlimited consciousness (*akhaṇḍa caitanya*).

It is like the reflected images of the sun that get back to their source when the reflecting media, the pools of water, get dried up. This experience is embodied in another *mahāvākya*, *Aham Brahmasmi* (I am Brahman). This is born of realization. When it is stated in language, it suffers a little distortion. The statement gives the impression that there are two entities indicated by the two terms, 'aham' and 'Brahma', and that an identity is stated between the two. It is a limitation arising from language. The experience is more in the nature of a communion than an intellectual cognition. Felt experiences can only be inadequately put across in terms of language.

To realize the true self is to rest in it.

That is the meaning of *svastha*. It ought not to be taken to mean that someone rests somewhere. There is no duality. The self coming to its own is all that is meant. One who is well established in his own self is also known as a *Brahmasamstha*. Brahman is not, however, anything different from one's true self, the Ātman. The two are identical.

This experience is bliss all compact. Man must look for happiness in his own self and not in any *loka* outside of him. One who is in the enjoyment of this inward bliss is known as *Ātmarati*. Such a man will not fall foul of the world. He will not seek happiness in the world outside of him, but will discover that the springs of happiness are within himself.

NOTES AND COMMENTS

IN THIS NUMBER

Dr. S. C. Chatterjee, M.A., Ph.D., formerly Head of the Department of Philosophy, Calcutta University, and the well-known author of many books on Indian philosophy, makes a brief survey of 'The Concept of God in Indian Thought' as expressed in the various systems of Indian philosophy.

Vidyabhushana Sastranidhi Dr. B. N. K. Sharma, M.A., Ph.D., Professor of Sanskrit, Ruparel College, Bombay, discusses 'The Place of the Brahma-Sūtra in Vedānta Darśana' in his article on the subject, with special reference to the views of Śrī Madhvācārya.

Professor Pushpa N. Hete, M.A., Lecturer in English, Government College of

Science, Nagpur, is a new contributor to *Prabuddha Bharata*. In her article, she makes a comparative study of 'Coleridge's Imagination and Indian Rasa-siddhānta'.

In his article on 'Some Reflections on Indian Philosophy', Dr. P. Nagaraja Rao, M.A., D.Litt., Professor of Philosophy, Sri Venkateswara University, Tirupati, Andhra Pradesh, refers to some salient features of Indian philosophy.

Sri M.K. Venkatarama Iyer, M.A., formerly Head of the Department of Philosophy, Annamalai University, points out how the 'Search for Happiness' in an external universe outside of ourselves, whether earthly or celestial, is futile. True happiness is found only by diving deep within ourselves and realizing the true nature of our own Self or Ātman, which is all-blissful.

REVIEWS AND NOTICES

BUDDHA AND THE GOSPEL OF BUDDHISM. By ANANDA COOMARASWAMY. University Books, Inc., 1601 Jericho Turnpike, New Hyde Park, New York. 1964. Pages 370. Price \$ 10.

Long back, in 1916, Dr. Coomaraswamy published this great book in England, and the present one is a much needed reprint of the 1927 edition. Dr. Coomaraswamy was one of the earliest to hold to the *philosophia perennis*—to the concept of universal religion. His interpretations of Indian thought, philosophy, religion, and art are too many to be forgotten or brushed aside. In the present work, he argues effectively that Buddhism has in it something worth while and possible to believe today. Buddhism is a harmonious product of Hinduism.

The first part of the book offers a lucid account of the life of the Buddha. The second part presents the gospel of early Buddhism in fourteen chapters. The third deals with the contemporary systems. The fourth is devoted to the Mahāyāna. The last part presents a stimulating account of Buddhist art. The work is a must for every student of human culture.

This is a classic on Buddhism, and it cannot be replaced. The author vigorously combats the charge of pessimism brought against Buddhism. I would like to draw the attention of the scholars to the valid contention of Dr. Coomaraswamy that 'in all essentials Buddhism and Brāhmanism form a single system'. The account of Zen Buddhism in the present work is a monument of distinguished scholarship, profound sympathy, deep insight, and happy intuition. Even today scholars would do well to note that in the Greco-Buddhist sculpture we have 'the work of foreign craftsmen imitating Indian formulae which they did not understand'.

DR. P. S. SASTRI

HOLY MOTHER. By SWAMI NIKHILANANDA. George Allen & Unwin Ltd., London. 1963. Pages 348. Price 32 shillings.

Respectfully invoked as Holy Mother wherever Sri Ramakrishna is known, Sri Sarada Devi (1853-1920) was wife, nun, mother, and teacher in one, and is an arresting figure in the religious history of modern India. Trained in the holy life by her illustrious husband, Sri Ramakrishna, she attained a unique spiritual stature, and, at his instance, continued the work of spiritual ministry started by him. The first authentic work in English dealing with her life and message came out from Madras in 1940. The present biography is based on all the authentic

material available to date, and is written specially keeping in view the western readers interested in Hindu religious ideals in general and in Sri Ramakrishna and his message in particular. The author, who had the privilege of receiving the Holy Mother's blessing in his religious life, has included in the book some of his personal reminiscences.

In the introductory chapter, 'The Women of India', the author briefly deals with the status of women in Hindu society, and discusses some of the great women of India from Sitā to Sarojini Naidu. The early life of Sri Sarada Devi and her marriage to Sri Ramakrishna are treated in two chapters. Five chapters are devoted to the period of absorbing interest in her life, when, for fourteen years, she was intimately associated with Sri Ramakrishna till his passing away in 1886. These chapters vividly describe the tender spiritual relationship that subsisted between the holy couple, and Sri Sarada Devi's discipleship under, and devoted service to, Sri Ramakrishna, who trained her for her future role as his spiritual successor. After three chapters dealing with the domestic setting to her later activities, we come to the most important phase of her life—the period of her spiritual ministry. 'Holy Mother', in the author's words, 'was a teacher par excellence. In her relationship with her disciples, she acted as mother, teacher, and Divinity incarnate.' These three aspects are discussed in three chapters, followed by a chapter giving interesting reminiscences of the Holy Mother by her disciples, Swami Virajananda, Swami Arupananda, and Srimati Sarajubala. The essentials of her teaching are ably analysed in two chapters. The part played by the Holy Mother in shaping and guiding the Ramakrishna Order and the respect and veneration she received from Sri Ramakrishna's disciples, beginning with Swami Vivekananda, are well brought out in the chapters on 'The Ramakrishna Order' and 'Holy Mother and Her Intimate Devotees'. The last two chapters deal with further glimpses of her personality and her final years. An index, a glossary to explain the terms unfamiliar in the West, fifteen pages of illustrations on art paper, the map on the end-paper showing the route by which the Holy Mother travelled between Dakshineswar and Jayarambati, are the other attractive and instructive features of the book. The printing and get-up are fine.

We may draw attention to one or two minor inaccuracies in the work. On pages 272 and 293, reference is made to 'Holy Mother at the Udbodhan', but in 1890 and prior to 1902—the periods referred

to—there was no Udbodhan house in existence. Swami Ramakrishnananda passed away on August 21, 1911, and not August 1, 1911, as stated on page 306. On page 51, the author mentions that the worship of goddess Jagaddhātṛī was first introduced in the Holy Mother's family in 1877. Some biographers, however, refer this to 1875.

This well-written, authentic, and inspiring account of the Holy Mother's life and message is a valuable addition to the literature on the Holy Mother. The book is sure to be a source of inspiration not only to the innumerable devotees of Sri Ramakrishna and Holy Mother but to all persons interested in holy living.

SWAMI SANDHYANANDA

ŚRĪ RAMANAGĪTĀ. TRANSLATED BY RAMDAYAL UPADHYAYA. Sri Ramanashramam, Tiruvannamalai. 1960. Pages 96. Price Re. 1.25 P.

The *Ramanagītā* composed by Vasishtha Ganapati Muni, the premier disciple of the Maharshi, consists of 300 verses in Sanskrit, divided into eighteen chapters. It has been also commented upon (in Sanskrit) by Sri Kapali Sastriar in his *vyākhyā*, which brings out the full import of the spiritual instructions given by the sage to the devotees, whose queries and the replies thereto are recorded in the *Ramanagītā*.

The translator of the text has added a short introduction which gives a synopsis of the subjects dealt with in the treatise. The Maharshi calls upon the seeker to find his base in the Self (ॐ). There are three ways therefor: Self enquiry, Meditation, Breath-control. The root of all thoughts is the 'I', and the base of this 'I' is the Self. To search out this Self is Self-enquiry. Once this Self is attained, there is no falling from that state. One sees the Self everywhere and all in the Self.

There are many topics that are of import to the spiritual seeker, whatever be his path. Control of the mind, cutting off of the heart-knots, the truth of the dynamism of Śakti, the steps leading to liberation—all these come in for systematic exposition.

Each verse is followed by its prose order (in Sanskrit), and then the simple rendering in Hindi. The edition is neat and helpful.

M. P. PANDIT

STUDIES IN THE PHILOSOPHY OF EDUCATION. BY DR. V. P. VARMA. Lakshmi Narain Agarwal, Educational Publishers, Agra, U.P., 1964. Pages 338. Price Rs. 16.

The book presents a few papers on the philosophies and problems of education. The first part deals with the philosophies of education, and covers cer-

tain important points of view from the Vedas and Upaniṣads to Giovanni Gentile. Plato and Aristotle, Tilak and Dewey, Whitehead and Russell, are the thinkers who are included in this part to represent certain broad categories of philosophies of education, besides Giovanni Gentile. At the end of the section, the author gives his own approach in his 'A Synthetic Approach to the Philosophy of Education'. The second part deals with some problems of education such as language teaching, culture and education, discipline and peace, and education of the electorate in India. The third part deals with Plato and Veda, culture and democracy, and spiritual freedom.

Dr. Varma takes a comprehensive eclectic view of things and combines the best in the different points of view to come to the conclusion that the aims of education should be the same as the aims of the best life that one aspires for. Education is an instrumental value to subserve the ends of life.

Dr. Varma has made a sincere attempt to examine the psycho-sociological, ethical, and political foundations of education to understand the nature of the ends sought to be achieved. People that do not have the time to go through several original works can benefit by the present book, since it gives a gist of what many authorities have said on the subject. Should one expect, however, a critical comparative study, one is likely to be disappointed.

A subject like education cannot be discussed very fruitfully unless the definition delimits the scope to clear-cut proportions. One is free to regard the whole of life as a process of education, as does Sri Aurobindo, but the result would be a rather unwitting obliteration of the boundaries of the subject to merge into the amorphous infinite. If one's attention be confined to a discussion of the approach to the training of the youngsters in the first phase of the life, there can be a concrete discussion regarding the intrinsic as well as the instrumental values sought to be achieved. Whatever the view that one takes of life as a whole, there could be some universal values, such as the excellence of physique, the refinement of the mind, cultivation of social awareness, and the acquisition of the necessary skills to make a decent and honest living, etc.

It is because of this reason that we find so many points of similarity between the educational systems of societies whose ways of living are so sharply different from each other. Dr. Varma's emphasis on the philosophy of life, rather than on the philosophy of education, seems to go rather off the mark.

The second and the third parts of the book are not so much the outcome of any particular philosophy of education, and as such, they constitute independent entities by themselves. As one comes to

the end of the book, one is left with the feeling that there ought to have been a mental unity rather than a mere physical contiguity between different parts. One is also struck by certain arbitrary opinions held by the author. For instance, Dr. Varma feels that no student should be awarded his doctorate degree unless he has some knowledge of German or French. One cannot help feeling that books planned with a definite purpose are different from the ones that are thrown up out of the obesity of one's files, howsoever erudite may be the material that one has in one's possession.

H. G. KULKARNI

SANSKRIT

SŪTRABHĀṢYĀRTHATATTVAVIVECANĪ (Part I). By SWAMI SATCHIDANANDENDRA SARASWATI. Adhyatma Prakasha Karyalaya, Holenarsipur, Hassan District, Mysore State. 1964. Pages 122. Price Re. 1.75.

The publication is a deep study, in lucid and dignified Sanskrit, of the main thoughts of Advaita as contained in the writings of Śrī Śaṅkarācārya on the aphorisms of Vedānta of Śrī Bādarāyaṇa. The first part of the book, which is under review, is confined to an analysis of the first aphorism in minute detail. The method adopted by the author is both direct and indirect. As a direct way of explaining the sentences of Śrī Śaṅkarācārya, he interprets the words and the particular problems involved in them. Indirectly, he also introduces the problems in the particular *adhikaraṇa* (the whole subject-matter or a particular topic) and gives the full arguments for and against to establish the right conclusions. Finally, he adds an appendix to give a résumé of the *adhikaraṇa* dealt with, where he discusses the points of view of contending interpreters like Prakāśātman and Vācaspati.

I may say without hesitation that the author has done a singular service to the study of Vedānta, and I hope that he will very soon finish the full work of rightly interpreting Śrī Śaṅkarācārya's commentary in his unique and inimitable way. The work should be an honoured treasure to every lover of Indian heritage, particularly Vedānta, and to every library.

DR. B. K. SENGUPTA

ENGLISH-SANSKRIT-BENGALI

MAHĀVASTU AVADĀNA. EDITED BY DR. RADHA GOVINDA BASAK. Sanskrit College, Calcutta. 1963. Pages lxxix+510. Price Rs. 25.

In his preface to the book, Dr. Radha Govinda Basak writes: 'This work, an edition of the Buddhist

treatise, the *Mahāvastu Avadāna*, in three volumes, is now published by the Sanskrit College, Calcutta, in its Research Series. Scholars throughout the world know that the late great French savant E. Senart edited and published this book for the first time in three volumes and his is the only edition of the *Mahāvastu* existing in the world.'

The book contains the Sanskrit text (as edited by Professor Senart) and Bengali translation of the *Mahāvastu Avadāna*. The *Avadāna* belongs to the *Vinaya Piṭaka* of the Buddhist canonical literature prepared in accordance with the text of the *Lokottaravādins*, who used to believe in the doctrine that all the Buddhas—past, present, and future—are *lokottara*, although they assume customary worldly life with a view to benefiting the entire human race.

Dr. Basak, who is well known for his erudition, has done a great service by giving us the Bengali translation of this important Buddhist text. For the benefit of those not well initiated in the Buddhist philosophy, he gives in brief, in a valuable introduction in English, the salient features of the important topics discussed in the book. The introduction is important for more than one reason. It contains critical and appropriate analysis of the political, social, economic, and religious conditions of ancient Indian life as revealed in the *Mahāvastu*. Being an eminent historian himself, Dr. Basak has been able to guess correctly the important social, political, and economic aspects of Indian life existing in that very remote age.

The book will prove informative and instructive to those interested in the culture and civilization of ancient India.

DR. ANIMA SEN GUPTA

FRENCH

QUELQUES ASPECTS D'UNE SADHANA. BY PAR MA SURYANANDA LAKSHMI. Editions Albin Michel, 22 rue Huyghens, Paris. 1963. Pages 224. Price 12f 75.

The author of this unusual book is a seeker from the West who has opened herself to the influence and guidance of the spiritual thought of India. She is evidently well read in the writings of Sri Aurobindo, and familiar with the life and teaching of Sri Ramakrishna Paramahansa. She writes in this book of the knowledge she has received, corroborated by her own inner experience, of the gods and goddesses at work in the cosmos and in each individual, the truth of *avātāra*, *mantra*, *kuṇḍalinī*, etc. Her presentation is, as the editor observes, modern, and couched in the terminology of the present-day logic and science.

M. P. PANDIT

NEWS AND REPORTS

RAMAKRISHNA MISSION ASHRAMA VISAKHAPATNAM 2

REPORT FOR 1963-64

Following were the activities of the centre during the period under review :

Religious Service: Daily worship and prayers in the Ashrama shrine in the mornings and evenings and *Rāmanāma Saṅkīrtana* on Ekādaśī days.

Free Reading Room and Library: Total number of books in the library : 2,343. Number of magazines received in the library : 20 ; newspapers : 6. Number of books issued during the year : 707. Number of persons who utilized the reading room : 25.

Cultural and Recreation Centre for Children: This centre, called Balamangalam, conducted cultural programmes for children aged 5 to 12 on Sundays, and taught them Sanskrit and devotional songs. Religious instruction through the stories of saints was imparted to them. Indoor and outdoor games, educational filmshows, and a children's library were the other media utilized for the training of children.

Sri Sarada Bala Vihara (Primary School): This school with the English medium, started in January 1958, has a total strength of 330 children and 15 teachers, and has become very popular.

Publication and Book Sales Department: The Ashrama has brought a second and enlarged edition of *Prārthanāvalī*.

Auditorium: The construction of the auditorium was undertaken in the year 1961 and completed, except for some items, in January 1963, with the help of the grants received from the Central and State Governments. It was opened by Dr. S. Radhakrishnan, President of India, on 3 January 1963.

THE RAMAKRISHNA SEVASHRAMA SHYAMALATAL, HIMALAYAS

REPORT FOR 1963-64

The Sevashrama is a charitable hospital started in 1914 as part of the activity of the Vivekananda Ashrama, Shyamalatal, in the interior of the Himalayas, situated at a height of about 4,944 ft. above sea level. It is at a distance of 16 miles from the nearest railway station Tanakpur, on the N. E. Railway. Since its inception, it has been trying its level best to minister to the medical needs of the poor and helpless people of this hilly region. The total number of patients treated during the year : Outdoor : 9,689 (new cases : 7,360—men : 3,580 ; women : 1,889 ; children : 1,891 ; repeated cases : 2,329) ; indoor : 164 (men : 83 ; women : 48 ; children : 33).

Veterinary Department: This department was

started in 1939. The total number of cases treated during the year under review : Outdoor : 3,314 (new cases : 3,006 ; repeated cases : 308).

Urgent Needs of the Sevashrama :

1. For equipping the hospital with up-to-date medical appliances .. Rs. 25,000
2. A Permanent Fund for Its Upkeep Rs. 50,000
3. A Permanent Fund for the Veterinary Department Rs. 25,000

THE RAMAKRISHNA MISSION ASHRAMA SALEM

REPORT FOR 1963-64

The activities of the Ashrama during the period under review were as follows :

Spiritual and Cultural: The Ashrama conducted regular weekly religious classes on Sundays, and organized lectures and discourses on religious and philosophic subjects, besides carrying on regular prayers and worship at the Ashrama shrine. It also observed the birthdays of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda in the Ashrama, and organized the same in the suburbs of Salem. The Ashrama celebrated the birth centenary of Swami Vivekananda with special *pūjā*, *homa*, processions, meetings, and *Harikatha* performances on 17 and 20 January 1963 and in March 1963. The Ashrama also conducted a library and reading room. The total number of books in the library : 1093 ; number of journals received in the reading room : 10.

Humanitarian : Free and Charitable Dispensary : Total number of patients treated during the period under review : 31,629 (new cases : 16,925 ; old : 14,704). There is an operation theatre attached to the dispensary, in which eye operations and other minor operations are conducted by expert doctors.

Milk Supply : The Ashrama supplied fresh cow's milk to the ailing under-nourished children of the locality. Milk powder, supplied by the Indian Red Cross Society, New Delhi, was distributed to the sickly and under-nourished children.

THE RAMAKRISHNA MISSION SEVASHRAMA KANKHAL, HARDWAR

REPORT FOR 1963-64

The activities of this charitable hospital during the year under review were as follows :

Indoor Hospital: Total number of beds : 47. Total number of cases admitted during the year : 1,166. Details of treatment : cured, relieved, and discharged : 1,036 ; discharged otherwise : 70 ; died : 24 ; remained under treatment at the end of the

period: 36. Daily average of beds occupied: 34.7. Medical cases: 1,030; surgical cases: 136 (major: 37; minor: 99).

Outdoor Dispensary: Total number of patients treated during the year: 92,315 (new cases: 22,669). Surgical cases: 707. Number of cases of tooth extraction: 274. Number of patients treated in the Eye and E.N.T. department: 1,768.

Pathological Department: Number of specimens examined: 3,280.

X-ray and Electrotherapy Department: The radiological department has an X-ray plant of 200 M.A. Number of X-rays taken during the period: 1,193. Number of cases treated in the electrotherapy department: 771.

Library: Total number of books in the library: 5,283; number of books lent out during the year: 1,293. Periodicals received in the reading room: journals and magazines: 38; newspapers: 6.

Swami Vivekananda Birth Centenary Celebration: The main celebrations were held at Hardwar from 1st to 8th December 1963, with processions, meetings, discourses, and *bhajans*. A 'Students' Day' and 'Ladies' Day' were also observed. On 5th April 1964, a beautiful marble statue, costing Rs. 12,000, was unveiled by Srimat Swami Madhavanandaji Maharaj, President of Ramakrishna Math and Mission, in the Sevashrama premises. Meetings were also organized at Roorkee and Saharanpur.

Sri Ramakrishna Birth Anniversary: A special *pūja*, *bhajana*, and religious discourses were conducted in the Sevashrama premises on the birthday of Sri Ramakrishna.

THE RAMAKRISHNA MISSION SOCIETY RANGOON

REPORT FOR 1963

The activities of the Society during the year under review were as follows:

Free Library: Total number of books in the library: 40,970 (in English, Burmese, Hindi, Tamil, Sanskrit, Bengali, and Gujarati). Number of books issued: 40,175.

Free Reading Room: Number of periodicals received: 116; dailies: 25. Average daily attendance: 400.

Scripture Classes: Classes on the *Bhagavad-Gītā* were held on Thursdays, Fridays, Saturdays, and Sundays, and on *Bṛhadāraṇyaka Upaniṣad* on Saturdays. Besides, the teachings of some saints were also discussed. The total number of classes held during the year: 329.

Burmese Language Class: Thrice a week, a Burmese language class was conducted.

Cultural Study Group: Several discussions on educational, cultural, and religious subjects were conducted.

Celebrations: Birthdays of the prophets of different faiths were observed in a solemn manner. Public meetings were arranged on the occasion.

Public Lectures, Symposia, Musical Evenings, and Film Shows: During the year under review, 56 public lectures and symposia on religious and cultural subjects and 7 musical evenings were organized, and 29 film shows on cultural and educational subjects were arranged.

Publication: The Burmese translations of *Thus Spake Ramakrishna*, *Thoughts of Power*, *Thus Spake Christ* were published.

THE RAMAKRISHNA MISSION MANGALORE

REPORT FOR 1963-64

The Boys' Home: The Home maintains poor and meritorious students, providing them with free board, lodging, stationery, clothing, etc. within the limits of the resources at its disposal. An attempt is made in the Home to impart integral education through the inculcation of spiritual values. With this purpose in view, a weekly discourse is conducted for the boys by one of the Swamis, and they are taught to chant the *Bhagavad-Gītā*, the *Viṣṇusahasranāma*, and the *Lalitāsahasranāma* and to sing devotional songs. They take part in all the festivals and the celebration of the birthdays of saints arranged by the Mission, and attend the daily routine of the Ashrama such as the morning and evening congregational prayers. The boys themselves manage the affairs of the Home, gaining thereby the spirit of self-reliance, co-operation, and creative personal effort. The total number of boarders studying in different institutions that stayed at the Home at the end of the year under review: higher secondary school: 5; high school: 23; college: 11; total: 44.

The Charitable Dispensary: Total number of patients treated during the year under review: 35,146 (new cases: 7,712).

Needs of the Mission:

1. Endowment for the maintenance of poor students: An annual contribution of Rs. 500/- per boy.
2. Swami Vivekananda Centenary Memorial: Rs. 1,00,000.
3. Bedding and Clothing for the Boys.
4. A permanent endowment fund procuring a monthly income of at least Rs. 500 for the maintenance of the dispensary.