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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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CONTENTS

	Page
Letters of Swami Shivananda	281
Non-Violence as a National Policy ?— <i>Editorial</i>	283
Appayya Dīkṣita and His, Ātmārpaṇastuti— <i>By Swami Vimalananda</i>	288

PRABUDDHA BHARATA

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CONTENTS (*Contd.*)

	<i>Page</i>
Buddhistic Philosophy of Education—1— <i>By Professor P. S. Naidu</i>	.. 292
Śivānandalaharī of Śrī Śaṅkara— <i>By Sri P. Sama Rao</i> 306
Problems of Education in South-East Asia— <i>By Professor Sudhansu Bimal Mookherji</i>	309
An Evolutionary Interpretation of Deity— <i>By Sri Rama Shanker Sharma</i>	... 313
Notes and Comments 316
Reviews and Notices 317
News and Reports 320



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Vol. LXX

JULY 1965

No. 7



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

LETTERS OF SWAMI SHIVANANDA

(71)

Math
P.O. Belur
Howrah, Bengal
9 October 1916

Dear Hari Maharaj,

Accept the Vijaya salutations, embraces, etc. of Baburam Maharaj, myself, and all the others at the Math. You must have known all the details of the worship here from Baburam Maharaj's letter. I had never witnessed the worship of Mahāmāyā in the image at the Math, though it had been performed twice before. Moreover, since the Holy Mother was present this time, it was as if the worship was done in the presence of the Divine Mother in flesh and blood ; there was no necessity to imagine it. The image was exquisitely beautiful and handsome. The main worshipper and the assistant were both *brahma-cārins*. The young assistant was well versed in scriptures and a graduate. He was previously the headmaster of some government English high school. Now, he has been blessed (with initiation) by the Holy Mother and is staying at the Math, after renouncing the world. The youth who performed the worship had done it a few times in his house ; as such, he knew many of the things. He did the worship very nicely. The boys have worked like devils ; it was through their efforts that the worship turned out to be so grand. Though there was continuous rain and storm on the three days, yet, through the Mother's grace, there was no obstruction in the way of any item of the function. So much so that just at the moment the devotees would sit for taking the *prasāda* (consecrated food offerings), the rain would stop for some time. All were wonderstruck at it. Later on, we were given to understand by Yogin Ma

that whenever the devotees would sit for receiving the *prasāda* and it was about to rain, the Holy Mother would immediately start repeating Mother Durgā's name, saying : 'That's it ! How will so many people sit and eat in the rain ? Leaves and everything will be simply washed down with water. O Mother, please save us !' Mother also would actually save us ; all the three days it was so. About 4,000 persons took *prasāda* on the three days (both times including).

On the Vijaya Daśamī day, the Holy Mother and her household ladies came and performed the ceremony of *varāṇa* etc. Then the boys themselves carried the image and placed it on two boats tied together, and took it in the northern direction up to the shrine of the Daw's and in the southern direction up to Lala Babus' pond ; then they brought it back to the Math ghat and immersed it in the waters.

Today I went through your letter to Baburam Maharaj and got all the news about the worship there.

I got all the news about De Mellow from Bhusan's letter ; surely everything is Lord's will. May God bless him ! This is all our sole prayer. ... I was glad to hear that K— has recovered from his illness and returned, and that Ram and Kanai are keeping quite well. Convey to them my blessings and love ; also to Mohanlal, Govindlal, Gangi, Lacchiram, and Gopalu.

From now onwards, the climate of Almora will be nice. Your health also will remain better by the Lord's will. My heartfelt love, salutations, etc. once again to you. Write for all the news.

Servant—Shivananda

(72)

Ramakrishna Advaita Ashrama
Luxa, Varanasi
20 November 1916

Most Beloved —,

I received your letter here. I have come here for a few days' stay ; shall be returning to Math within a short time. Know that there is only one instruction ; it is this : 'You have taken refuge in Sri Ramakrishna, the incarnation of the age, the most compassionate, the saviour of the fallen, benevolent to the devotees, the lord of the poor ; there is nothing more to worry about.' You merely pray to him, saying : 'Lord, you have assumed a human body to uplift the mortals ; I have no knowledge, no intelligence, no devotion, no faith ; have mercy on me.' Pray to him thus crying like a child. Further say : 'Lord, I have taken refuge under your direct disciples ; taking refuge under the devotees and taking refuge under you are one and the same thing ; so be kind to me.' Pray in this manner ; you will see that you will attain peace, you will attain bliss. Accept my heartfelt blessings.

Your well-wisher,
Shivananda

NON-VIOLENCE AS A NATIONAL POLICY ?

[EDITORIAL]

*Kim karma kimakarmeti kavayo'pyatra mohitāḥ ;
Tat te karma pravakṣyāmi yajñātvā mokṣyase'subhāt—*

'In regard to what is duty and what is not, even men of sharp intellect are puzzled ; therefore I shall tell you what is real duty, by knowing which you will be freed from ignorance.'

(*Bhagavad-Gītā*, IV. 16)

Non-violence, or non-injury to all beings in thought, word, and deed, is one of the first principles in Hindu ethics. It is eulogized as the highest virtue in the scriptures, and is regarded as an essential discipline for the spiritual aspirant. For, according to Hinduism, spiritual life is nothing but the seeing of the Lord or one's own higher Self or divinity in all beings, and how can a person aspiring after spiritual life, or who has reached its culmination, hate or injure any other ? He cannot hate his own Self or the beloved Lord. So the injunction is that he should be free from enmity towards all beings (*nirvairah sarva-bhūteṣu*). He in whom this virtue has become established, or as the *Yoga-Sūtra* (II. 35) puts it, in whose presence all enmities cease in others, is the ideal of Hinduism. The highest in the scale of the Hindu social order, the *sannyāsin* on the one side and the Brāhmin on the other, represent this ideal in its pure form. The *sannyāsin*, or the man of renunciation who has given up his all—family, possessions, society, name, fame, and worldly prospects—for the sake of the Lord, moves about in the world without hatred and malice to anyone and friendly to all, intent on only doing good to humanity. Though he lives in society and works for its welfare, he is not bound by any of its caste restrictions and social taboos, and no particular section of society has any exclusive

claim on his loyalties. For, as a Sanskrit verse puts it, the entire universe is his country, the Lord Himself his parents, and the inhabitants of the whole earth his relatives. In the words of the *Gītā* (XII. 13-19): 'He hates none, is friendly and merciful to all, has nothing of his own, is free from egoism, is even-minded in pain and pleasure, is forbearing, and always satisfied. He has controlled his self ; his will is firm ; his mind and intellect are given over to the Lord. He disturbs none, and is disturbed by none ; is free from joy, anger, fear, and anxiety. He does not depend on anything, is pure and dexterous, does not care whether good comes or evil, and never becomes miserable. He has given up all efforts for himself. . . . He is the same in praise or in blame, silent and thoughtful, satisfied with what little comes in his way, is homeless and steady in mind.' He is the ideal towards which the entire humanity is called upon to approximate itself.

This is easy enough to understand : the highest motive power or principle guiding all our actions should be that we should hate or injure none. But complications arise when we try to work out the principle on the individual and collective levels, and particularly when we forget that non-violence is more a mental attitude than a mere abstinence from physical injury or non-resistance to evil. In the latter senses,

we cannot consider non-violence to be the highest virtue at all times and in all conditions, both from the practical and the philosophic or religious points of view. Here the ancient dictum '*yasmin deśe kāle nimitte ca yo dharmo'nuṣṭhīyate sa eva deśakālanimittāntareṣvadharmo bhavati*—the same deed that is virtuous at a certain place, time, and circumstance becomes non-virtuous at a different place, time, and circumstance' (Śaṅkara, *Brahma-Sūtra-bhāṣya*, III. i. 25) is more applicable and logical. Just as physical good is the lowest of helps that we can render to a person, so also the physical injury that we may inflict upon a person is the lowest of violence that we may commit; and as the *Mahābhārata* (*Vana Parvan*, CCXII, 32-34) says: 'Who is there that does not inflict violence? Even ascetics devoted to non-violence (are forced to) commit violence, but by great effort they reduce it to a minimum.' In fact, this equating of non-violence with mere physical injury is a modern fad that has no sanction in the Hindu tradition. As to the other sense in which non-violence is mainly used nowadays, viz non-resistance to evil, there cannot be an absolute rule that non-resistance to evil is the correct course of action under all circumstances.

The maxim 'resist not evil' may be understood in various ways. In the first place, what is the nature of the evil that we are asked not to resist? If it refers to the evil in ourselves—lust, greed, hatred, jealousy, etc.—then 'resist not evil' is not the proper injunction, and no religious teacher would approve of it. We have to resist these evils with all our might, and there can be no exception to this under any circumstance. The modern problem with regard to the application of non-violence in all walks of life arises with the question: What are we to do when somebody does evil to us? Should we, follow-

ing the Bible, offer unto him that smiteth us on one cheek the other also, or, following Kṛṣṇa, fight back and pay the miscreant in his own coin? Again, the answer would depend on the time, place, and circumstance: on whether the evil affects only the individual concerned or a whole community; even in the case of the individual, at what stage of development he is; whether the non-resistance to evil helps the progress of the individual and the community—physically, morally, spiritually, and in other ways—or makes them weak and imbecile. We cannot but, for instance, admire the courage of the *sannyāsin* in the story who, in spite of being repeatedly bitten by the scorpion whom he wanted to save, did not desist from the attempt because, as he explained, it was the nature of the scorpion to bite and his to help and serve all beings without caring for the consequences; or of the *sannyāsin* who lived in a forest and used to repeat day and night 'Śivo'ham—I am the Blessed One', and went on repeating it as long as there was breath in him even when he was in the jaws of a tiger; or yet of the other *sannyāsin* who was attacked by a soldier of the enemy camp during the Indian mutiny of 1857, but who blessed the assailant, saying that the assailant, too, was He, the Lord Himself. These are undoubtedly bright examples of the principle of non-violence, the non-violence of the brave and the courageous, who would rather suffer themselves than inflict suffering on another in return, and that without the least bit of rancour in their hearts. Nothing would shake them from their belief that personal endurance and voluntary suffering are a greater force than violence.

But the question of all questions is: Is it of universal application irrespective of time, place, circumstance, and the level of understanding of the individual? It is all

right, nay, the only right course, for the *sannyāsin*, the man of renunciation, and a few other exceptional souls, whose sole ambition in life is spirituality and God-realization; and who have the strength to follow up their convictions to their logical conclusion and spurn everything worldly as of no consequence; and who are responsible only to themselves and to none else. But what about the ordinary householder who has his duties to the family dependent on him, and who has not yet risen to that stage of perfection from where he could be indifferent to worldly concerns? or of even the *sannyāsin* or the man of spiritual realization who is not a mere individual concerned with his own salvation and with keeping bright his own ideal of perfection, but a teacher or leader of a community or nation whose every action has its repercussion on the physical, mental, and spiritual welfare of millions of others that look up to him for guidance and depend upon his sagacity and common sense to take them to their destined goal? Should he passively look on at the misery inflicted on a whole community because non-resistance is the highest virtue? And should the others who have not come up to his level of perfection also follow suit? The answer of Hinduism is a definite no. There is a gradation in morality; life progresses through slow and gradual evolution. There are, and can be, no sudden jumps. The majority have to go on with this slow growth, and the exceptional ones have to get out of the worldly net to realize the ideal, in the present state of things. In the *satya yuga*, or the golden age, where all are saints interested only in righteous living, non-resistance to evil may be a uniform ideal brooking no exception. But in the *kali yuga*, in the application of the principle of non-violence we have to take into consideration the individual differences, which are

a fact. We have to resist evil at all costs, and we find all great religious leaders whom we worship and adore do resisting evil by every means available to them—by persuasion where that is effective, by force when that is necessary. The Indian ideal prescribes four ways for bringing to book the recalcitrants and the disturbers of peace, security, and welfare of a nation—*sāma* (persuasion), *dāna* (offer of temptations), *bheda* (sowing of dissension), and *danḍa* (punishment). We have to live, before we can live righteously. Here it is a question of countering the disastrous effects of the evil in others which is trying to find expression outside and which affects not one single individual but millions of others as also the evil-doers themselves. 'Resist not evil' would be a meaningless proposal in such a case; not only is it meaningless but positively harmful, too, to the development of the individual's personality. We would be confusing things and worsening matters by considering non-resistance as the highest expression of non-violence and enforcing a uniform standard of behaviour on all and sundry. Lofty ideals become degenerated in the hands of the unprepared, and when indiscriminately thrust upon them, rather retard their growth than raise them to a higher level. The subjective element is an important factor, if not the most important, in the application of all high ideals. Therefore we find the best of teachers, the world-movers, recommending even violence and force on occasions to stop the evil-doers from their nefarious activities that threaten to destroy the very conditions necessary for righteous living. Further, they themselves have set the example in this regard. Even Buddha and Christ, the great apostles of passivity in the face of evil, were not averse to the use of force when other means failed and circumstances demanded it. Said Buddha: 'He who deserves punish-

ment must be punished. The Tathāgata does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blame-worthy.' Christ chided and chastised the Pharisees and the Sadducees in unmistakable language, and was most severe on the money-changers at the temple whom he whipped and drove out of the temple, enraged at their sacrilegious act. And the Hindu incarnations, Rāma and Kṛṣṇa, who knew what was what and were never obsessed with wrong and impractical notions of virtue, actually fought all their lives against evil and the evil-doers.

Yet, it was not that they compromised with the highest principle of non-violence they themselves preached. They were the best exemplars of their own teachings. The principle, namely, the absence of hatred and love towards all beings, was ever intact in their actions; only its application and external manifestation varied according to the need of the occasion and the persons concerned. It is the same love that prompts the mother to fondle one child and beat another or treat the same child differently on different occasions. The savage understands a good thrashing better than a cartload of pious sermons; while a mild word of admonition may be enough for the cultured. Force in itself is neither good nor bad; it is the purpose for which it is used and the person using it that make it one or the other. A knife in the hands of a surgeon is a blessing to mankind, while that in the hands of a robber is a curse. Mere pain or suffering as a result of one's act does not constitute violence. In many cases, such infliction of pain or suffering is the only way the interest of the person who is made to suffer is safeguarded.

In a perfect world where all are righteous, the use of force is unnecessary; but the world is not as perfect as that. When

confronted with evil that is menacing to the very existence of a whole community living its own peaceful life, we have to take measures to put down the miscreants. Physical violence has to be met with physical resistance if need be, when there is no other way, and the kings or their modern counterparts who are invested with the responsibility of the protection of a nation cannot afford to be talking about the niceties of the non-violent creed. It is to be brought home to the depredators and miscreants that they cannot get away with the spoils of their misdeeds with impunity. Not to do so would be failing in one's duty and betraying one's weakness. In this the lesson of the *Gītā* and the *Mahābhārata* war is clear: the principle of righteousness is to be protected at any cost, violence or no violence. If *dharma*, or the way of righteous living, is itself going to be affected by the application of any rule in any particular context, then that rule is to be given up or modified and the proper means for the protection of *dharma* is to be adopted. Right means are to be employed, no doubt. But what constitutes the right means depends on the occasion. If a supposedly right means is going to save only the individual who uses it and the one against whom it is used is only encouraged to indulge in more evil, one should care more to stop the other man from continuing in his evil ways than try to save oneself alone from it. Much more so is this imperative when the whole society is detrimentally affected and demoralized by the adoption of such supposedly right means.

To say that violence should not be used on the criminal even while he goes on committing crime after crime is to encourage evil and help in its proliferation. And to submit, in the name of non-violence, tamely, without resistance, to the kicks and insults heaped upon one by every Tom, Dick, and Harry that takes it into his head

to do so is disgraceful for the ordinary man of the world striving to live an honourable life, particularly when it is born of cowardice. It is a sign of weakness, and not of non-violence. Far better is it to be destroyed by offering resistance than lead a jelly-fish existence by not doing so. That is what the *Mahānirvāna Tantra* (VIII. 48-52) enjoins on the householder: 'To his enemies the householder must be a hero. Them he must resist. That is the duty of the householder. He must not sit down in a corner and weep, and talk nonsense about non-resistance. If he does not show himself a hero to his enemies, he has not done his duty. And to his friends and relatives, he must be as gentle as a lamb. It is a duty of the householder not to pay reverence to the wicked; because, if he reverences the wicked people of the world, he patronizes wickedness; and it will be a great mistake if he disregards those who are worthy of respect, the good people. If the householder dies in battle, fighting for his country or his religion, he comes to the same goal as the *yogin* by meditation.' (Trans.: Swami Vivekananda)

Non-violence as a national policy requires us to take into consideration all these aspects: the nature of the evil-doer and the extent of the evil done; the victim and the stage of his development, his station in life, and the extent of his influence on the community to which he belongs; the motive power behind the recourse to non-violence; and its final effect on the people who take to it as a remedy for their suffering. The main test of true non-violence is whether it is born of weakness or of strength; whether it engenders strength in the observer of it or makes him a coward and misfit; and whether the outcome of it on the individual and the community is healthy and conducive to the physical, mental, moral, and spiritual welfare of all or not. Non-violence as a

national policy has not much to commend in itself if it is not born of the inner strength and does not augment the strength that is already there. Looked at from this point of view, the motto of our national policy should be not non-violence or violence, but strength and fearlessness. Strength is what India lacks now and what she needs most. As Swami Vivekananda pointed out years back: 'Everything that can weaken us as a race we have had for the last thousand years. It seems as if during that period the national life had this one end in view, viz how to make us weaker and weaker till we have become real earthworms, crawling at the feet of everyone who dares to put his foot on us.' (*The Complete Works*, Vol. III, p. 238, 8th edition) But we do not seem to have learnt the lesson from the past. Weakness is rampant in all spheres of Indian life. That is the root cause of all our troubles—whether it is corruption, lack of enterprise and unity, internal squabbles on petty issues like language etc., and slow progress of our development programmes, or whether it is danger from outside. Our politics, our scientific endeavours, our artistic attempts—all exhibit a spirit of weakness and defeatism. Even in our search for religion, we are running after all sorts of mysticisms. We have to reverse this trend. Our policies should be directed towards not proving the efficacy of non-violence on a national level—that may be left to the individuals—but to the strengthening of the nation in every field. 'This is not the time with us to weep even in joy; we have had weeping enough; no more is this the time for us to become soft. This softness has been with us till we have become like masses of cotton, and are dead. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the

mysteries and secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. That is what we want. ... If foreigners want these things, we want them twenty times more. Because, in spite of the greatness of the Upaniṣads, in spite of our boasted ancestry of sages, compared to many races, I must tell you that we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause of at least one-third of our miseries. We are lazy, we cannot work; we cannot combine, we do not love each other; we are intensely selfish, not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are—hopelessly disorganized mobs, immensely selfish, fighting each other for centuries. ... This sort of weak brain is not able to do anything; we must strengthen it. First of all, our young men

must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to heaven through football than through the study of the *Gītā*. ... You will understand the *Gītā* better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Kṛṣṇa better with a little strong blood in you. You will understand the Upaniṣads better and the glory of the Ātman when your body stands firm upon your feet, and you feel yourselves as men.' (ibid., Vol. III, pp. 190, 241-2)

Let us remember these bold words of Swami Vivekananda and apply ourselves to infuse new strong blood into the nation first. Let that be the main plank of our national policy. The rest—non-violence and all that—will in time find their proper places in the national milieu when we have become sufficiently strong in every sphere, not the least physically. Until then they are but names without much substance.

APPAYYA DĪKṢITA AND HIS ĀTMĀRPAṆASTUTI

SWAMI VIMALANANDA

If the first formulation and presentation of the seminal thoughts of religion, philosophy, and art fell to the lot of the ṛṣis produced by northern India, their interpretation, amplification, elucidation, reformation, fortification, and promulgation belonged to the Ācāryas, poets, and dedicated scholars of colossal genius subsequently given birth to by southern India. If Vasiṣṭha, Vyāsa, Vālmīki, Gautama, Jaimini, Śabara, Patañjali, Kapila, Caraka, and Garga are northern luminaries, Śaṅkara, Rāmānuja, Vidyāraṇya, Madhva, Vedāntadeśika, Appayya Dīkṣita, and

Nārāyaṇa Bhaṭṭa are southern personalities who have made the history of Indian thought of the past what it is. The North and the South have combined to produce the spiritual fabric of Indian culture mediated through the beauties of Sanskrit literature, North giving the web and the South the woof. Anyone who tries to pick out the threads and try to assess their value separately will be destroying the attractive pattern of the fabric and its basic worth in our national life.

The devotional lyric, *The Hymn of Self-oblation*, to be reproduced here in the

ensuing months in original with an English translation, is one of the finest compositions of Śrī Appayya Dīkṣita, who lived from A.D. 1520 to 1593. One will certainly appreciate better the depth and devotional significance of this hymn after a peep into the personality of Appayya Dīkṣita. So, for the benefit of those who have not known about the Dīkṣita, particularly in the North, a brief account of his life and works is given here. The versatility of Goethe's universal mind, expressed through more than one hundred and sixty works, was the marvel of his contemporaries and successors. Appayya Dīkṣita, who lived a century earlier to Goethe and wrote over one hundred and four works, was also a polymath whose versatility and universal mind were equally astounding in the milieu in which he lived. But in the life of Appayya Dīkṣita we find the religious leaven more pervasively, as it was then the characteristic of native Indian genius.

When northern India first fell a prey to the depredations, and then to political domination, and finally to the religious intolerance of Mohammedan rulers, southern India tried to preserve the common heritage. The Vijayanagara Empire, under Kṛṣṇadeva Rāya and Acyuta Rāya, tried to revive the glory of the Gupta period (which was then only a memory in the North) and also to inaugurate an era of renaissance. After the battle of Tālikoṭa, the new promise was frustrated, and the Empire was fragmented. Vijayanagara Empire then passed into the hands of Rāma Rāya's brother Tirumala, the founder of the Aravīḍu dynasty. During Kṛṣṇadeva Rāya's time, one Nṛsiṃha Dīkṣita, called also Ācārya Dīkṣita, received high honours of the Vijayanagara court. Kṛṣṇadeva Rāya used to honour Nṛsiṃha Dīkṣita by falling at his feet for paying reverence due to a *guru*. Nṛsiṃha Dīkṣita's son, Raṅgarāja Dīkṣita,

has left two works on Advaita. He had no issues for a long time, and he lived a saintly secluded life. He worshipped Naṭarāja at Chidambaram, and after his fortieth year, he got the first son, who was Appayya Dīkṣita, and then the second one, Ācān Dīkṣita, the grandfather of Nīlakaṇṭha Dīkṣita, the famous poet and minister of Tirumala Nāik of Madura. Raṅgarāja Dīkṣita taught all the Śāstras to Appayya Dīkṣita, his first son, with equal competence, and performed also the Viśvajit sacrifice out of religious fervour.

The vassals of the disintegrated Vijayanagara Empire asserted independence. Cinna Bomma Nāik of Vellore, by his skill and tact, became prosperous and powerful. Appayya Dīkṣita enjoyed the patronage of this ruler during the best period of his activities. About a dozen works on Śaivism were produced by Appayya Dīkṣita in his early life; his *Śivārkaṃanidīpikā*, a beautiful commentary on the *Śrīkaṇṭha-bhāṣya*, headed the list and formed the bed-rock of southern Śaivism. When this grand work on Śivādvaita was complete, Appayya Dīkṣita was bathed in a stream of gold coins emptied over him by the King Cinna Bomma. This is referred to in the Adayappalayam inscription, dated A.D. 1582. Cinna Bomma also made arrangements for the maintenance of five hundred students who learned *Śivārkaṃanidīpikā* directly from the author himself. This was a necessity then, because Vaiṣṇavism of an intolerant type became a menace to Śaivism itself in the South.

No doubt, the *kula-devata* and *iṣṭa-devata* of Śrī Appayya Dīkṣita was Umā-Maheśvara. But he was not a narrow sectarian or blind religious zealot, though he was the resuscitator of Śaiva Śāstra, which was about to be wiped out of the South. This is how he got pre-eminence as *Śrīkaṇṭha-mata-pratiṣṭhāpanācārya*. In one of his compositions, he expressed himself

to this effect: 'It is circumstance that made me a controversialist. I cannot keep quiet when hatred of Śiva is proclaimed by perverted minds. To refute their offensive attacks, I had to take steps with much regret. I would have been quite happy to remain always as an exponent of Advaita only. Definitely committed to Advaita, we are not much concerned whether Viṣṇu is proclaimed in the Veda or Śiva. I am equally a devotee of Viṣṇu.' This confession is proved also by his actions and attitude. Appayya Dīkṣita was an admirer of the illustrious Śrī-vaishṇava leader Śrī Vedāntadeśika, who was an equally great genius, and Dīkṣita paid him the compliment of writing a beautiful commentary on his great epic poem *Yādavābhyudaya*, which is now available in print. It is believed that Appayya Dīkṣita had written also a commentary on Deśika's *Pādukāśahasra*, a thousand stanzas written in the course of one night in praise of the Lotus Feet of Bhagavān Viṣṇu. Appayya Dīkṣita's *Varadarājastava* is a well-known hymn of great beauty sung in praise of Viṣṇu. His *Śrīkṛṣṇadhyāna-paddhati* and *Viṣṇu-tattvarahasya* are not available now. In the opening verse of his *alaṅkāra* work, *Kuvalayānanda*, he invokes the blessings of Viṣṇu :

Udghāṭya yogakalayā hrdayābja-kośam
Dhanyaiś cirād api yathā ruci
grhyamāṇaḥ
Yah prasphuratyavirataṁ paripūrṇa-
rūpaḥ
Śreyah sa me diśatu śāśvatikam
Mukundaḥ—

'The blessed, with the aid of yogic art, after prolonged effort realize in the blossoming lotus of their heart Mukunda (the Giver of release), to their great relish. May He who is ever radiant and perfect in every way grant me perpetual supreme good !'

The Tuluva dynasty came to an

end with the death of Sadāśiva Rāya in A.D. 1567. Sadāśiva Rāya was the nominal ruler of the Vijayanagara Empire from A.D. 1542, and Rāma Rāya was his regent till 1565, when the latter died in the battle of Tālikoṭa at the age of 97. Rāma Rāya was an ardent Vaiṣṇava, a disciple of Mahācārya of Sholingar, the author of *Caṇḍamāruta*, and was very much influenced by Śrī Tātācārya, the author of *Pañca-matabhañjana*. The two works mentioned above were meant to defend the Vaiṣṇava creed and attack Śaivism. At the instance of Mahācārya, Rāma Rāya revived the worship of Govindarāja Svāmin installed in the Naṭarāja temple of Chidambaram, where Appayya Dīkṣita happened to stay. In commemoration of the restoration of the worship of Govindarāja, Dīkṣita wrote his *Hariharastuti*, simultaneously singing the praise of Viṣṇu and Śiva by a kind of double word-play. While the Vaiṣṇavas place Śiva only in the *jīva* group, Appayya Dīkṣita conceded *Brahmatva* to Ambikā and Śiva along with Viṣṇu, and he even identified Viṣṇu with Gaurī. He wrote *Caturmatasāra* to elucidate the philosophy of all the four schools held in eminence—Advaita, Viśiṣṭādvaita, Dvaita, and Śivādvaita. From all this, it is clear that Appayya Dīkṣita was a genius of remarkably broad outlook, an impartial judge of the scriptures, and a thorough and gifted writer.

It is not necessary to describe all his works here. The depth and versatility of his learning will be evident even from a bare sketch. When books were not multiplied by printing and alphabetical works of references were almost nil, he gained an astounding mastery over the entire content of Vedic and post-Vedic literature—Vedas, Āgamas, and Purāṇas—by the power of memory and insight. In the words of Khaṇḍadeva, the author of *Mīmāṃsākaustubha* and the founder of the

neo-Mīmāṃsā school, Appayya Dīkṣita was a *mīmāṃsaka-mūrdhanya*, a top authority on Mīmāṃsā. His *Vidhirasāyana* is a work of conciseness and great penetration into the subject. In *Nayamañjarī*, he deals with Advaita; in *Nayamañimālā*, with Śrīkaṇṭha-mata; in *Nayamayūkha-mālikā*, with Viśiṣṭādvaita; and in *Nayamuktāvalī*, with Madhva philosophy. His *Ānandalaharī* is an attempt to synthesize the four culminating in Advaita. Appayya Dīkṣita's *Kuvalayānanda* and *Citramīmāṃsā* are texts eagerly studied by students of *alanikāra*. He wrote *Śivārcanacandrikā* to initiate his patron King Cinna Bomma into Śaiva worship. He wrote also *Śivapūjāpaddhati* and *Śivadhyānapaddhati* as guides for Śiva worship. The work that has brought for him fame all over India is *Parimala*, an interpretative commentary on the *Kalpataru* on *Bhāmati*. He wrote his commentary *Parimala* at the instance of his senior contemporary Śrī Nṛsiṃhāśrama-svāmin.

Bhaṭṭoji Dīkṣita, the author of *Siddhānta-kaumudī*, came from the North to study Vedānta and Mīmāṃsā under Appayya Dīkṣita. It is said that when the great grammarian from the North came to Appayya Dīkṣita, he found a poor-looking man living in an ordinary house, wearing musty clothes, and recognized him to be the teacher whom he sought after, hearing of his great fame. That was India of the past, where inner worth counted more than dress and appearance.

Appayya Dīkṣita spent his last days in the vicinity of Chidambaram. Daily he came to the temple for worship. At the age of 73, one day while he was on the way to the temple, he suddenly passed away, repeating an extempore verse depicting his spiritual realization, the last words of which were completed by his successor. He lived

a life of dedication to God, and whatever wealth he got as a token of honour received from rulers he devoted to *Śivālayasthāpana*. Śrī Appayya Dīkṣita, as delineated above, is a radiant example of a great personality, fully dedicated to the service of God and religion through profound and painstaking scholarship, incessant literary endeavour of the highest order, deep and broad philosophic insight, and great capacity for organizing religion for preserving *dharma*.

India has produced a few versatile characters that have combined in them practical ability, philosophic insight, and poetic genius of the highest order—and all dedicated to the glorification of God. Appayya Dīkṣita is one of them. The hymns and devotional poems of Appayya Dīkṣita reveal a perfection in style, metre, rhythm, and natural flow which make them extremely charming. His *Śikharīṇīmālā*, *Śivatattva-viveka*, *Śivakarmāmṛta*, *Rāmāyaṇatātparyasaṅgraha*, *Bhāratatātparyasaṅgraha*, *Brahmatarkastava*, *Śivamahimakalāstuti*, *Śivādvaitanirṇaya*, all deal with the glory of Śiva. His *Durgācandrakalāstuti* and *Ādityastavaratna* are supposed to have mystic efficacy. One Śivānandayati has written a commentary on his *Ātmārpanastuti*, to be reproduced here. This poem is in the form of a supplication to Maheśvara conceived as the Supreme. Many of the stanzas contain echoes of the Vedic *mantras*, notwithstanding that he draws mainly from the Purāṇas for his thoughts and line of synthesis. Without straining the language or taking recourse to arguments, he has shown that the Purāṇas are really corroborative of the teaching of the Vedas. A study of the hymn that will follow is not only a spiritual inspiration in itself, but also affords us a glimpse of the true depth of Appayya Dīkṣita's mind.

BUDDHISTIC PHILOSOPHY OF EDUCATION—1

I. LIFE OF BHAGAVĀN BUDDHA

PROFESSOR P. S. NAIDU

In a true enough sense Buddhism is impersonal, in that its Dharma is taken to be *sanātana*. A Buddha is one whose proper name it would be in vain to ask, and to whom are appropriate only such terms as Arhat, Tathāgata, and Mahāpuruṣa. Bhagavān Buddha identified himself completely with the Eternal Law. When, on the eve of attaining *mahāparinirvāṇa*, Ānanda asked the Master what instructions he would like to leave for the Saṅgha, Buddha's reply was: 'Why should I leave any instructions . . . ? Let him who thinks that the community depends on him leave instructions.' And it is significant that all the likenesses of Buddha carved in stone, marble, ivory, or other media represent not any particular historic individual, but the generic concept 'Buddha'. This, perhaps, is in keeping with the best ancient Indian traditions.

Yet, there is another side to the medal, another perspective for viewing the picture, another approach to a proper understanding of Buddhism, and that is personal. Bhagavān Buddha was a historic personage. Legends, no doubt, gathered round his name, but it must not be forgotten that he lived as a man amongst men, in the sixth century before Christ. The *way* of life he taught and the *view* of life based upon that way are so intimately connected with his person that a study of his biography is necessary for a correct understanding of Buddhism. Moreover, our main aim in this pilot study is to evolve a philosophy of education, and in this context, the personality of the Master is of supreme importance. For here we have a great teacher whose view of human life grew

out of his own inner experience, who translated that view into a supreme personal way of life, and who made it the mission of his life to communicate that view and that way to the suffering millions. And in this mission he was eminently successful. Where else, if not in Buddha's life and teachings, can we find inexhaustible material for building up a significant Indian philosophy of education ?

When, actuated by these considerations, we seek for a detailed and accurate historical account of Buddha's life, we meet with disappointment. There are no trustworthy contemporary records. We have to cull dates and events from the anecdotes mentioned in the incidents in the Pali canon, specially in the *Sutta Piṭaka*. These were reduced to writing only in 80 B.C. (S. Radhakrishnan : *Indian Philosophy*, Vol. I., George Allen & Unwin, London, 1923, p. 341) The result is that, even to this day, we do not know the exact dates of Buddha's birth and final *nirvāṇa*. It is true that the historic sense was weak in ancient India, and the concept of biography more or less unfamiliar. To the learned men of that age in our land, the teaching was of paramount importance, and so the person who imparted it kept himself in the background. Soon after the death of a great teacher, his name became legendary, got mixed up with other and similar names, and a composite image emerged that had no reference to any historic personage. This was the case with the great teachers of the Vedic and the Upaniṣadic ages, and, to some extent, this was the case with the Buddha too. No wonder then that even Ānanda Coomaraswamy is inclined to

accept the mythological interpretation of Buddha's life. (Ananda K. Coomaraswamy and I. B. Horner: *Gotama, the Buddha*, Cassell, London, 1948, p. 2)

Much as we may lament the lack of historical perspective among our forbears, we should, at the same time, remember that this suppression of individual personality of a teacher is in keeping with the lofty Upaniṣadic teachings, which blossomed later into Vedāntic traditions.

Despite these observations, the amount of genuine historical (as apart from chronological) material available to us about Bhagavān Buddha's life was amazing. There was something arresting, forceful, and outstandingly compelling which prompted the generations that immediately followed him to record for posterity the events of his life. The personality of Buddha defied tradition and left an indelible individual impress on history. Herein we may look for the secret, not only of his greatness as a teacher, but also of the remarkable vitality of his teachings. This secret is of utmost value to one engaged in evolving an Indian philosophy of education.

The ideal of 'Buddha' is of very ancient origin in our country. Long before Prince Siddhārtha was born, this ideal was well known to our ancients. The distinguishing features and characteristics of the Buddha were carefully listed by them. And Buddha, it should be remembered, is the ninth *avatāra* in Hindu tradition. Sometimes, it becomes difficult to tease out the features of the historic Buddha from the legendary. In later Pali literature, the image of the actual (or the historic) is stretched and padded to fit into the mould of the ideal (or the legendary). Still, so dynamic and overpowering was the individual personality of the historic Buddha that we can get enough material for an authentic biography from

the literary sources available to us.

BIRTH, PARENTAGE, AND EARLY LIFE IN THE PALACE

Of contemporary records, as I have already pointed out, there are none. The main source for a biography of Buddha is the Pali canon. We have enough evidence to show that Buddha lived about 2,500 years ago. About the exact date of his birth, there is some doubt. Ananda Coomaraswamy bears testimony to this uncertainty (*ibid.*, p. 2), and in this he is supported by Sir Charles Eliot (*Hinduism and Buddhism*, Vol. I, Routledge and Kegan Paul, 1957, pp. 130-1). Christmas Humphreys, too, ventures to give only a probable date. (*Buddhism*, Penguin Books, p. 30) But Bhikku Narada Thera asserts that Buddha was born on the full moon day of May in the year 623 B.C. (*A Manual of Buddhism*, Associated Newspapers of Ceylon Ltd., Colombo, 1953, p. 1) The Bhikku comments on this date that the Buddha era is reckoned from the death of Buddha. (*ibid.*, fn. 2) Radhakrishnan gives the date as c. 567 B.C. (*Indian Philosophy*, p. 347) Surendranath Das Gupta says that 'Gautama, the Buddha was born in or about the year 560 B.C.' (*A History of Indian Philosophy*, Vol. I, Cambridge University Press, 1957, p. 81); while R. R. Diwakar is of the opinion that 'it was probably in the year 563 B.C. that Buddha was born on the full moon day of the month of Vaisakh' (*Bhagavan Buddha*, Bharatiya Vidya Bhawan, Bombay, 1960, p. 27). These are a fair sample of the views held regarding the birth date of Buddha. We may safely conclude from these statements that the great teacher lived about 2,500 years ago, that is, in the sixth century B.C.

Information about Buddha's parentage is readily available. Siddhārtha (one who has achieved his object) was the only son of Rājā Śuddhodana of the Śākya clan of

Kṣatriyas, and his queen Mahā Māyā. The queen passed away seven days after the birth of the Prince, and thereafter Mahā Prajāpatī, the queen's sister, also married to Rājā Śuddhodana, brought him up with loving care.

The term 'Rājā' needs elucidation at this point. (Sir Charles Eliot : *Hinduism and Buddhism*, Vol. I, p. 131) It is really equivalent to the president of a small aristocratic republic. At the time we are speaking of, there were quite a few of these 'republics' along the Himalayan belt, alongside the great monarchical kingdoms of Kosala and Magadha. Perhaps, the 'President' was elected, but he was venerated as a 'Rājā' or even as a 'Mahārāja'. Śuddhodana was a Mahārāja of this category, ruling over the Śākya, with Kapilavastu as his capital. Gautama was the family name, which later got attached to Buddha. A point of special interest is that later, when the Saṅgha was organized and placed on a sound footing, its structure and functions appear to have been modelled closely on the pattern of the Śākyan republic.

The Śākya country was fertile, agriculture being the main occupation of its citizens. Rājā Śuddhodana was opulent, and naturally saw to it that Prince Śuddhodana was brought up in royal comfort. Legend has covered up the facts relating to his boyhood. Popular accounts seem to suggest that he led a luxurious life in the midst of the charming members of the royal harem. This has created a general impression that, feeling disgusted with sense-cloying pleasures, Prince Śuddhodana turned to a life of renunciation as an escape from the snares of the world. Nothing can be farther from truth. Right from the beginning, Śuddhodana was a redoubtable champion of pure inner life, fighting incessantly against the lower nature in man. His mind had already, at a very early age,

risen to an exalted level. There is a remarkable incident demonstrating the innate spirituality of Buddha's mind. Left alone as a child, under the 'rose-apple tree', close by the place where the Śākya were celebrating the great 'agricultural festival', with his father busy in supervising the *melā* and the nurses supposed to be guarding him, Siddhārtha quietly slipped away to witness the festive grandeur, and found himself all alone. With his pure mind, he immediately went into meditation. Even at this tender age, his mind turned inwards in deep contemplation, and the child enjoyed the bliss coveted by *ṛṣis* and *munis*. In the midst of sense attractions, it is evident that the mind of Siddhārtha, remained unsullied. Indulgence is absolutely foreign to the nature of one born with the purest of *samskāras*. This trait is of great importance when, at a later stage, we have to think of him as a great teacher.

Rājā Śuddhodana, when he saw what happened under the rose-apple tree, was greatly perturbed, as the astrologers had predicted that he would become either a mighty emperor or a great Buddha. Hence he hastened to surround the young prince with everything needed for luxurious living, so that Siddhārtha's senses may be charmed and soothed. Extra precautions were taken to keep far away from the prince's range of experience anything that might suggest suffering, disease, or death. Thus, Siddhārtha was brought up in cloistered security. In due course, he married his cousin Yaśodharā, and they had a son named Rāhula. It is noteworthy that when Rājā Śuddhodana brought the glad tidings of the birth of a son and heir to Prince Siddhārtha, the latter's remark was, 'Ah ! one more tie of bondage !'

Despite the precautions taken by Rājā Śuddhodana, the Prince did witness at first hand *duhkha* (or misery) in its gruesome forms. He saw a person afflicted with

disease, a very aged man, and a corpse. It is said that, after witnessing these, he saw also the calm, radiant, and peaceful countenance of a religious mendicant dressed in yellow robes. His charioteer, Channa, on being questioned, is said to have replied that no-one born of a mother can escape *duḥkha* in the forms that Siddhārtha had witnessed. Deeply moved by the sight of pain and suffering, and with a mind filled with pity and compassion, the Prince returned home, determined to find a cure for this universal *duḥkha*. Śuddhodāna, alarmed at the turn events were taking, attempted to dissuade his son from taking the path which was slowly opening up for him. Siddhārtha's magnificent response to his father's entreaties was that, if the king would assure him that he (Siddhārtha) will never fall a victim to disease, old age, and death, then he would stay on and lead the normal life of the heir apparent. How could the father give such an assurance?

THE GREAT GOING FORTH

Gauging to the full the strength of Siddhārtha's resolve, Śuddhodana sought to keep his son forcibly confined within the palace. But his efforts were in vain. On an auspicious night in the month of Caitra, Siddhārtha bade silent farewell to his sleeping spouse and infant son, and walked out. The studded palace gates, it is said, opened of their own accord, and Siddhārtha rode out on his charger, Kaṇṭhaka, accompanied by his charioteer, Channa. Out into the darkness he rode, his mind set on the great goal. After Siddhārtha had ridden some distance, he dismounted, divested himself of royal robes and all royal insignia, cut off his long hair, and handed over all these to Channa, with instructions to go back to Kapilavastu, taking Kaṇṭhaka with him. Siddhārtha was in his twenty-ninth year. All accounts are agreed on this fact.

There is no divergence of opinion in regard to the exact age of the Prince when the 'great going out' occurred.

There is a point of significance on which we have to dilate a little at this stage. The sight of the old man, the sick person, and the corpse, on the one hand, and the glimpse of beatific peace on the countenance of the yellow-robed mendicant, on the other, may have been historic facts, as legends assert, or they may have been merely symbols of the inner struggle in Siddhārtha's mind. In either case, they were only contributory or secondary factors which served to intensify the urge in the Prince's mind to seek the ultimate truth. The urge was already there, right from birth, waiting for the gates to open, and, at the right moment, the great renunciation was made.

It is well to remind ourselves here that Siddhārtha's renunciation was not the result of fear for himself, lest he became a victim to disease, old age, and death, nor of disgust at the foulness of earth's pleasures, nor of even of repulsion which cloyed appetite brings in its train—it was none of these—but deep compassion for suffering mankind. (*Anguttara Nikāya* as quoted by Sir Charles Eliot in *Hinduism and Buddhism*) How can man be rescued from the clutches of *duḥkha*? It was this all-encompassing love, arising out of pity for the helpless, that spurred Siddhārtha on in his great quest. This love seems to have been there in him from birth in a germinal form, and in his twenty-ninth year, it grew into an all-consuming passion. We have to emphasize this universal love and compassion when we think of Siddhārtha as a seeker, and Buddha as a teacher.

THE UNFLINCHING QUEST

For six years after leaving his home, Siddhārtha pursued the traditional paths

for realization. First he went to Rājagṛha, the capital of Magadha, where accomplished teachers of fame were in residence. In the role of a humble pupil, Siddhārtha approached Ālāra Kālāma for instruction. He had intimate discussions with the reputed teacher on inner spiritual experiences. Following the *guru's* directions, Siddhārtha entered into intense *sādhana*, and soon reached the goal—the state of nothingness, which was the highest according to Ālāra. Siddhārtha was not satisfied. He felt, perhaps intuitively, that there was something higher and more exalted than 'nothingness' to be sought after by *sādhakas*. After realizing this ideal of nothingness, when one comes down to the plane of ordinary consciousness, declares Siddhārtha, one does not escape completely the vicious grip of desire and passion. Siddhārtha sought complete spiritual freedom, but did not find it through Ālāra's help. So, he went to another teacher, Uddaka Rāmaputra. Uddaka's ideal was a state where there was neither consciousness nor non-consciousness. This, too, did not reach up to the expectations of Siddhārtha. It was now clear to the Prince what he was striving after. It was the state of realization which would confer ethical perfection on man in his daily life. Siddhārtha felt that the paths indicated by Ālāra and Uddaka were partly right, but the goal was not satisfying. (R. R. Diwakar: *Bhagawan Buddha*, p. 58) So, he felt that he should now strive on on his own; he was his own guide and should find the treasure he sought through his own self-effort.

Siddhārtha moved on to Uruvela in Magadha, and resolved to practise the severest of penances till he found the Truth. The spot he chose for his *sādhana* was a lovely one. The place was full of earnest seekers, and many of them marvelled at the firmness of Siddhārtha's resolve and the

intensity of his penance. Amongst the admirers, there were five Brāhmin ascetics who formed into a group and waited on the Prince, and ministered to his needs. Their hope was that when Siddhārtha attained realization, he would impart the secret teaching to them.

Siddhārtha's self-inflicted physical torture was of such great severity, that anyone else in his place would have breathed his last. 'When I touched my belly,' says Siddhārtha, speaking later of his experiences at this period, 'I felt my backbone through it, and when I touched my back, I felt my belly—so near had my back and my belly come together through this fasting. And when I rubbed my limbs to refresh them, the hair fell off.' (*Buddhism and Hinduism*, p. 138) Yet, illumination was as far off as ever.

THE FINAL ILLUMINATION

At this critical moment, Siddhārtha suddenly remembered the beatific experience he had, as a child, under the rose-apple tree. It dawned on his mind that there must be another path to realization, different from those he had been following so far. He felt at the same time that for further experimentation, his body must first be nourished a little. So, Siddhārtha took some rice boiled in milk, given as a sacred offering by Sujātā, the married daughter of a cowherd, in fulfilment of her vows. The five Brāhmins who were nursing him so far, in the hope of getting some spiritual return, were disappointed at what in their opinion was a breach of the ascetic vow of perpetual fasting. So, they departed from the grove where Siddhārtha was staying.

Refreshed by the nourishment he had taken, Gautama sat in deep meditation under the Bodhi tree, with a firm resolve to reach the final stage of illumination.

Let us review the situation with a view

to understanding the principles which guided the great teacher-to-be in the early stages of preparation. Gautama studied the traditional paths and followed them, one after the other, with single-minded devotion. The untold tortures that he inflicted on himself bear evidence to his devotion and loyalty to the doctrines he accepted. He gave tradition and authority a full and fair trial, and in the end found them completely lacking. His reason rebelled against them. And the restless urge for perfection was still there in Siddhārtha's mind in all its intensity. The best that the Brāhminical disciplines could give was not good enough for him. He had to carve out a new path for himself, and reach the goal through self-effort. He had to realize the truth, make it his own, and then pass it on to others. Thus, Siddhārtha was shaping himself not only into a great teacher, but into a great model for all teachers to come.

Six years had passed since Gautama left the palace, and these were years of strenuous *sādhana*. He was at this time 35 years of age, and was determined to find at all costs what he was seeking. It was a glorious day in May. The shades of evening were lengthening. Night was closing in, and so were the legions of Māra. The legendary tales of the arch tempter, and the subtle devices he employed to entice Gautama away from the object of his quest, are to be understood in the figurative sense. Māra and his minions are but externalized, concrete symbols of the forces that Siddhārtha was fighting against within himself.

In the *Majjhima Nikāya* (*sutta* 36), there is a striking account, purporting to be given by Buddha himself, of the experiences on this memorable night. Buddha, addressing Aggivessana, speaks of the childhood experience under the rose-apple tree and says: 'Then, Aggivessana, came

to me the consciousness—this is the way of enlightenment. . . . Why should I fear this happiness which comes otherwise than by sense desire, otherwise than by things not good?' So, he took the path and, in the first watch of the night, reached the stage which he calls the first *jhāna*. In this stage, by contemplation and concentration of mind, without resort to any of the traditional breathing or other exercises, Gautama attained a state free from pain and strain. Thereafter, 'suppressing attention and investigation, I entered on and became a dweller in the second *jhāna*, born of that interior concentration of mind, tranquil, uplifted, full of joy and happiness'. Gautama passed beyond this to the third *jhāna* 'where joy fades out, and the seeker remains equable, mindful, and attentive, and acquires deep insight'. This, however, is not the end of the quest. There is a higher stage still, the stage of *sambodhi*, as distinct from *samādhi*. Only when this stage is reached does one get true wisdom and true freedom. Gautama, naturally enough, strove to reach this stage of highest perfection. Many legends bring in Māra and his host of evil tempters at this stage. Be that as it may, Siddhārtha stood firm, overcame all the obstacles, and attained *sambodhi* in the last watch. And the glorious morning of victory dawned. The *sādhaka* became the *siddha puruṣa*; Siddhārtha became the Buddha. And Gautama knew it. He knew he had won. He knew he had solved the riddle of life and was free. The splendour and solemnity of the final hour of victory are described best in Edwin Arnold's language. In the closing stanzas of the Sixth Book of his *Light of Asia*, Arnold writes :

Lo ! the Dawn
Sprang with Buddh's Victory ! . . .
Yea ! and so holy was the influence
Of that high Dawn which came with

victory
 That, far and near, in homes of men
 there spread
 An unknown peace . . .
 So glad the World was—though it
 wist not why—
 . . . the Spirit of our Lord
 Lay potent upon man and bird and beast,
 Even while he mused under that
 Bodhi-tree,
 Glorified with the Conquest gained for all
 And lightened by a Light greater
 than Day's.

And Arnold concludes with the famous
 and oft-quoted song of victory of Buddha :

Then he arose—radiant, rejoicing,
 strong—
 Beneath the Tree, and lifting high
 his voice
 Spake this, in hearing of all Times
 and Worlds :
 'Many a house of life
 Hath held me—seeking ever him who
 wrought
 These prisons of the senses, sorrow-
 fraught ;
 Sore was my ceaseless strife !
 But now,
 Thou builder of this tabernacle—thou !
 I know thee ! never shalt thou build again
 These walls of pain,
 Nor raise the roof-tree of deceits, nor lay
 Fresh rafters on the clay ;
 Broken thy house is, and the ridge-pole
 split !
 Delusion fashioned it !
 Safe pass I thence—deliverance to
 obtain.

For seven days after this beatific ex-
 perience, it is said, Buddha was immersed
 in bliss before the Bodhi tree. He was
 swimming in the ocean of supreme *ānanda*

created by *sambodhi*. Some legends say
 that it was during this week that Buddha
 was fixing firmly in his own mind the
 knowledge of the four noble truths and of
 the eightfold path that had come to him
 in the final stage of realization. He was
 particularly trying to forge firmly the
 twelve links in the chain of causation in
 their correct order.

THE FIRST PHASE OF BUDDHA'S MINISTRY

And now the hour had come when the
 Enlightened One was to deliver the
 message to the world, for was not *loka-*
saṅgraha his sovereign aim when he set out
 on his great quest ? Māra made one last
 attempt to ensnare Buddha. Doubts began
 to assail Buddha's mind. The Eternal law
 is hard for the worldly minded to under-
 stand and to follow. Why should he cast
 pearls before swine ? Why not remain a
 solitary Buddha, merged in the supreme
 beatitude of *nirvāṇa* ? Why return to a
 teacher's life and preach to men hard of
 understanding and even harder of heart ?
 So, the compassionate and all-loving
 Buddha began to waver.

Buddha mused—

Who love their sins and cleave to
 cheats of sense,
 And drink of error from a thousand
 springs—
 Having no mind to see, nor strength
 to break
 The fleshly snare which binds them—
 how should such
 Receive the Twelve Nidānas and the Law
 Redeeming all, yet strange to profit by,
 As the caged bird oft shuns its open
 door ?

(*Light of Asia*, Book VII)

As this fatal doubt crept into Buddha's
 mind, a voice deep inside him cried out :

But in that hour there rang a voice
 as sharp
 As cry of travail, so as if the earth
 Moaned in birth-throe '*Naśyāmi*
aham bhū
Naśyati loka ! 'Surely I am Lost,
 I and my creatures': then a pause,
 and next
 A pleading sigh borne on the western
 wind,
 '*Śrūyatām dharma, Bhagavat !*
 'Oh, Supreme
 Let thy great law be uttered !'

(ibid.)

This pleading touched Buddha's compassionate heart, and he, smiling divinely, said : 'Yea, I preach !'

Māra was a master strategist. Seeing that Buddha was above all temptations, he sought to isolate the Master's benign influence, so that other mortals may be caught in the tempter's net. If the Enlightened One once launched on his mission of mercy, then all men would be saved. None would be left for Māra as victims. If Buddha could be persuaded to keep his treasure to himself as a secret, and enjoy *sambodhi* bliss in solitude, then there would be a vast region available for Māra's evil activities. Hence, the arch tempter managed to trouble Buddha's mind with serious doubts for a while. But it was only for a very short period that these doubts persisted. Brahmā Sahampati came to the rescue of the afflicted mortals. His pleadings finally prompted the Master to commence his mission.

Let us pause for a while and reflect on certain personality traits that have been high-lighted by the incidents narrated above. Siddhārtha sacrificed everything and subjected himself to endless physical privation and suffering in order that he might reach his goal. The teacher should count no sacrifice too great when he is engaged

in the pursuit of knowledge. And when once he has attained his coveted goal, he should give freely, give all that he has acquired and give himself without any reservation to worthy disciples. No sooner did Buddha receive final illumination, than he resolved to share his hard won treasure with those who helped him in the days of his search. From the idealistic standpoint, the teacher has first to attain realization and then pass on the fruits of his labours to suffering humanity. But—and this is a point to be stressed later—the fruits have to be given to each according to his fitness to receive and assimilate them.

The Master cast his vision forth on flesh,
 Saw who should hear and who must
 wait to hear,

As the keen Sun gilding the lotus-lakes
 Seeth which buds will open to his beams
 And which are not yet risen from
 their roots ;

(ibid.)

DHARMAKAKRA-PRAVARTANA AND THE FIRST MONASTIC DISCIPLES

Buddha thought of Ālāra and Uddaka as the fittest ascetics to receive the first charge from him. But they had passed away in the meantime. Then, Buddha remembered the five Brāhmins who looked after him during the period of his *sādhana* at Uruvela. They had moved to Isipatana (now Saranath), and the Master wended his way thither. In the Mṛgavana (Deer Park) of Isipatana, the Enlightened One found his erstwhile companions. As he approached them, the ascetics were struck by the sacred aura surrounding him and by his dignified and calm bearing. Infinite peace seemed to envelop him. On the strength of their former relationship, they accosted him in a tone of familiarity. 'Friend Gautama', they began. Buddha stopped them short by the curt reply :

'It is not seemly, monks, that you should address the Tathāgata as "Friend" and "Gautama". Open your ears. I shall teach you the Law. If you will learn, the Truth shall meet you face to face.' (L. Adams Beck : *Life of the Buddha*, p. 136)

In this apparently trivial incident is embedded a pedagogical principle of deep significance. The teacher has to maintain a certain distance between himself and those he is going to teach. His level is exalted; that of the learner is decidedly lower. Both the teacher and the taught have to become fully aware of this fundamental law of teacher-pupil relationship. Intimate contact there should be between the teacher and his pupils, but it is the kind of intimacy we find between the father and his children in a well-ordered Indian family. Any other kind of relationship is ruinous to both.

And so Buddha preached his first sacred sermon to the five ascetics in the Mṛgavana. So dynamic was his voice, so charged with power were his words and so holy was his person at the time, that all doubts were dispelled. The leader Kaundinya (Kondanna), and the four other monks, Bhadraka, Aśvajit, Bassav, and Mahānāma were converted on the spot, and followed the Master. Thus began the *Dharma-cakra-pravartana* (setting in motion the wheel of Dharma) of Buddha.

The first five converts were ascetics, but the next batch to embrace the faith was composed of opulent merchants of Varanasi. First of these was young Yasa, and then came four of his comrades, and finally, fifty more. These were duly ordained as monks, and became *arhats* (spiritually perfected ones). Of the sixty-one converts, sixty were forthwith sent out by Buddha on a mission of preaching and conversion. Yasa alone was permitted to stay back to help his parents. On the eve of their departure, Buddha addressed the sixty

thus: 'Go now and wander forth for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men.' (Sir Charles Eliot : *Hinduism and Buddhism*, p. 146) The returns were quick and the converts were numerous. It was a great hardship to the first missionaries to escort the new converts over long distances, for ordination by Buddha. The Master, therefore, authorized the monks to perform the ordination, using the simple confession of faith which is now well known all the world over :

Buddham śaraṇam gacchāmi

Dhammam śaraṇam gacchāmi

Samgham śaraṇam gacchāmi

From Varanasi Buddha journeyed to Uruvela, where he lived with his disciples at the hermitage of the reputed teacher Kaśyapa. Kaśyapa and his thousand disciples were ascetics, but they continued to perform rituals involving the use of fire. But, coming under Buddha's influence, the teacher along with his disciples accepted the Master, and they became his devout followers. There are conflicting opinions about an important sermon, known as the 'Fire Sermon', which is supposed to have been preached about this time. Some narratives say that this sermon was preached to Kaśyapa and his disciples, soon after their conversion; others hold the view that it was at Gayāsīsa, sitting on an elevated mound, and noticing one of those spontaneous grass-fires which are common in certain seasons, Buddha was inspired to turn an ordinary natural event into a fit theme for a great lesson. Addressing the vast congregation of disciples, numbering a thousand and more, Buddha said : 'Everything, monks, is burning and how is it burning? The eye is burning; what the eye sees is burn-

ing; thoughts based on the eye are burning; the contact of the eye (with visible things) is burning and the sensation produced by that contact, whether pleasant, painful, or indifferent, is also burning. With what fire is it burning? It is burning with the fire of lust, the fire of anger, with the fire of ignorance; it is burning with the sorrows of birth, decay, grief, lamentation, suffering, dejection and despair.' (ibid., p. 147) Ananda Coomaraswamy is of the opinion that this sermon is particularly valuable for a clear understanding of *nirvāṇa* in its primary sense. (*Gotama, the Buddha*, p. 6)

CONVERSION OF SARIPUTTA AND MOGGALLANA

The next place of importance in Buddha's tour, on his mission of mercy, was Rājagṛha. Here, King Bimbisāra received the Master with reverence and invited him, along with his disciples, to dinner in his palace. This was the first invitation of the kind that the Enlightened One accepted, conveying his consent by silence. Perhaps, there is some deep significance in thus expressing willingness by silence; for, on several subsequent occasions, the great teacher accepted *bhikṣā* and certain classes of gifts in this manner. To what extent the teacher at the present day can emulate this example is a matter for conjecture.

Buddha, as was customary with him, gave an inspiring discourse after dinner at King Bimbisāra's mansion. The king was converted, and in gratitude, the monarch presented a magnificent garden house, known as the 'Bamboo Grove', to the Brotherhood. Following this precedent, in later years, quite a few 'retreats' were given as gifts to the Order. One such was Anātha Piṇḍika's Jetavana.

So great was the charm of the Master's teaching, and so powerful was the attraction of the Law and the new way of life,

that vast numbers of young men, many of them of noble birth, flocked to Buddha and implored to be admitted to the brotherhood of monks. The ordinary people were dismayed, and went about saying:

The Great Monk has come through the
Wood-ways;

He sits on the hill,

And whom will he steal from us next,

For he takes whom he will?

(*Life of Buddha*, p. 156)

When his disciples complained to Buddha against this sacrilege, he counselled patience, and asked them to reply calmly:

The heroes, the perfect ones, lead by
the Truth:

And who calls it amiss?

If the Buddha persuades by the Truth,

Will ye blame him for this?

(ibid.)

Two incidents of note that occurred while Buddha was at Rājagṛha must be mentioned. Bhikku Kassapa, with his vast following of disciples, who were all converted by Buddha, went with the Master to Rājagṛha. When King Bimbisāra wanted to hear the Doctrine preached, Buddha asked Kassapa to begin the discourse, first paying honour to his own disciple in the presence of the monarch and the great assembly of nobles and ordinary men. Buddha gave due honour to his senior disciples. The disciple who had measured up to the expectations of the *guru* was worthy of being honoured by his own *guru*.

The second incident was the coming of Sāriputta and Moggallāna, the two who were designated later as the chief disciples by Buddha himself. Upatissa and Kolita were two very young Brāhmin lads whose

families were on terms of intimate friendship. The boys were earnest seekers after Truth even at a tender age. For some reason, people of the locality preferred to call them by names associated with their mothers. So, Upatissa was known as Sāriputta (son of Sāri) and Kolita as Moggallāna (child of Moggali). These names stuck to them ever after.

Sāriputta and Moggallāna, along with many other youngsters, were studying under Sañjaya, a reputed Brāhmin teacher. The two boys were profoundly dissatisfied with what they were being taught. So disappointed were they that they went back to their homes with an understanding that he who first discovered the Truth should immediately communicate with the other—an excellent model for inter-pupil relationship at the present moment. One day Sāriputta met Bhikku Assaji, one of Buddha's disciples on his alms-getting rounds in Rājagṛha. The monk's holy appearance and bearing arrested Sāriputta's attention. Approaching the Bhikku with respect, Sāriputta gently inquired who was his teacher and what was his teaching. In the brief conversation that ensued, Sāriputta experienced a degree of inner peace and joy which he had not known before. True, the young lad's mind was ripe for realization, but the final touch of the *guru* was needed. Learning of the Master and of his temporary abode from Bhikku Assaji, Sāriputta decided to approach him immediately for enlightenment. He had, however, to keep his promise to his bosom-friend. So, he hastened to Moggallāna, who cried out on seeing Sāriputta: 'Your eyes are shining. Your colour is pure and clear. Have you then found deliverance from death?' Sāriputta replied: 'I have found it! I have found it!', and narrated briefly the incident of his meeting with Assaji. Together the boys went to their teacher Sañjaya, and requested him to

accompany them on their visit to the Enlightened One. Sañjaya was unwilling to follow the young men, but allowed all his disciples to accompany them. So, the goodly company sought the Master, who knew intuitively of the true nature of the two blessed lads. They listened with deep veneration to the discourse given by Buddha, and were immediately converted. It is said that Sāriputta and Moggallāna became *arhats* soon after. A startling incident occurred after this conversion. Buddha named Sāriputta and Moggallāna as his two chief disciples, the former for his peerless intelligence and insight, and the latter for his supernormal powers. Many wondered at the selection of these two youngsters, recently converted and admitted to the Brotherhood, in preference to the older monks. But the Master's choice was final, and it was accepted by all. Sāriputta often deputized for the Master in deciding important matters relating to the Saṅgha. He was meek, humble, extremely patient and tolerant, and filled with deep compassion. Moggallāna was, of course, compassionate, but he hesitated not to correct erring monks using harshness, if necessary. The modern teacher has to study with patience and reverence the qualities of these two illustrious disciples of the Master and follow in their footsteps.

Buddha now turned his steps towards Kapilavastu. We are about to witness some of the most touching, and at the same time highly elevating, scenes in the conversion, first, of Buddha's father, son, and cousins, and, later, of his foster-mother, wife, and other princesses. King Śuddhodana sends emissaries inviting his son to come to the palace:

The King Śuddhodana—

Nearer the pyre by seven long years
of lack,

Wherethrough he hath not ceased to
 seek for thee—
 Prays of his son to come unto his own.
(Light of Asia, Book VII)

Hearing this message, the Tathāgata,
 great and noble soul that he was, reverently
 bowed his head and replied :

Surely I shall go !
 It is my duty as it was my will ;
 Let no man miss to render reverence
 To those who lend him life, whereby
 come means
 To live and die no more. . . .
(ibid.)

And so the Master went with all his
 disciples, Sāriputta and Moggallāna lead-
 ing. As they approached the city, a vast
 throng came out, and witnessed the bless-
 ed sight of the Enlightened One :

. . . slow approaching with his head
 close shorn,
 A yellow cloth over his shoulder cast,
 Girt as the hermits are, and in his hand
 An earthen bowl, shaped melonwise,
 the which
 Meekly at each hut-door he held a space,
 Taking the granted dole with gentle
 thanks
 And all as gently passing where none
 gave.
 Two followed him wearing the yellow
 robe,
 But he who bore the bowl so lordly
 seemed,
 So reverend, and with such a passage
 moved,
 With so commanding presence filled
 the air,
 With such sweet eyes of holiness
 smote all,
 That as they reached him alms the
 givers gazed

Awe struck upon his face, and some
 bent down
 In worship. . . .
(ibid.)

King Śuddhodana, learning that his son
 was approaching with a great host of
 monks, clad in yellow robes, head shorn,
 with the alms bowl in hand, collecting doles
 from door to door, was greatly enraged at
 what he considered to be an insult to the
 dignity of the royal house. Riding out
 like a whirlwind on his charger, the Rājā
 advanced towards the monks with Buddha
 at their head, and saw

. . . that huge company which thronged
 And grew, close following him whose
 look serene
 Met the old King's. Nor lived the
 father's wrath
 Longer than while the gentle eyes
 of Buddha
 Lingered in worship on his troubled
 brows,
 Then downcast sank, with his true knee,
 to earth
 In proud humility.

(ibid.)
 The father's heart was touched and
 deeply moved. Then, more in anguish
 than in anger, Śuddhodana queried :

' . . . Ends it in this ? . . .
 Son ! why is this ?'
 'My father !' came reply,
 'It is the custom of my race.'
 'Thy race',
 Answered the King, 'counteth a hundred
 thrones
 From Maha Sammat, but no deed
 like this.'
 'Not of a mortal line', the Master said,
 'I spake, but of descent invisible,
 The Buddhas who have been and
 who shall be :
 Of these am I, and what they did I do,

And this which now befalls so fell before.'
(ibid.)

Then, like a dutiful son, Buddha offered his father the rich treasure he had found, the treasure of the Law, the four noble truths and the eightfold path. The Tathāgata walked to the palace, with the King carrying the alms bowl, and Sāriputta and Moggallāna accompanying him at the head of the vast concourse of monks. All along the route, Buddha was discoursing on the Law. The sweet words gradually sank in, and Śuddhodana was converted, becoming a lay disciple. It is said that, on his death-bed, he became an *arhat*, though all his life he lived as a householder.

Princess Yaśodharā, who had already adopted the life of a nun, fell at the Master's feet, clasped his ankles, and begged to be taken into the Order. But she had to wait. Instructed by her, the young prince Rāhula stuck to his noble father, and asked for his inheritance. At first, for a while, Buddha appeared to be indifferent. Then, when he found the young prince importunate, he remarked, 'Well claimed'; and turning to Sāriputta, the Master commanded: 'Sāriputta, give Rāhula the ordination, and admit him into the Order.' That was the rich inheritance bestowed on him by his father. This incident seems to have upset the grandfather. He approached Buddha and prayed that thereafter no-one might be ordained without the consent of the parents. Buddha granted the boon asked for.

It was at this time that Ānanda and Devadatta, cousins of Buddha, decided to follow the Master, along with many a noble youth of the Śākya clan. Ānanda became a devoted disciple and personal attendant of the Master. Devadatta proved to be a thorn in the Master's side. Moved by unworthy passions, he tried to create schisms in the Brotherhood. Later, he degenerated into a Judas.

Buddha seems to have been unwilling to admit women into the Order. Mahā Prajāpatī, his foster-mother, begged to be taken in, but the Tathāgata refused. Thereupon, she, along with other ladies of the royal household, took to the strict life of *bhikkunis*, although the Master kept them outside the Order. Several times they pleaded with the Tathāgata for admission, but their request was turned down. They were in great distress. Seeing their plight, and moved by compassion, Ānanda interceded on their behalf. The Master reluctantly yielded to his disciple's entreaties and created an order of *bhikkunis*. He, however, imposed very severe restrictions on them. And he made a strange prophecy: 'If women had not been admitted, the True Law would have stood for a thousand years, whereas now it would last only for five hundred.'

For forty-five years Buddha journeyed from place to place, teaching and ministering. Except during the rainy months, he was on the move. His love, compassion, and tolerance were limitless. In his eightieth year he fell ill, but recovered after a time. But he knew the end was near. Looking at Vesāli, the city where he was then staying, he is said to have remarked: 'This will be the last time that the Tathāgata will behold Vesāli.'

From Vesāli Buddha proceeded to Pāvā, where he lodged in the mango grove of Cunda, the smith. Cunda was a devout follower, and so invited Buddha and the monks to dinner. The dishes served were many and inviting. Among the delicacies was what some say a special dish of tender boar's meat, and others assert was truffles. Anyway, Buddha directed that this preparation should be served to him alone. After taking a part of this dish, he ordered that what was left over should be buried in a pit. 'No-one but the Tathāgata', said he, 'can digest this dish.' Buddha

was taken ill, almost immediately, with severe colic pain, but bore the physical discomfort patiently.

From Pāvā Buddha proceeded to Kusinārā, where in the Grove of Mallas, between two sal trees which were unusually in bloom, out of their season, he had a bed made for himself. 'Spread for me my couch, Ānanda,' he said, 'I am weary and fain would lie down.' 'Even so, my Lord', replied Ānanda. And the couch prepared for him proved to be, tragically enough, his death-bed. The *bhikkus* crowded round the Tathāgata in his last moments. Ānanda, however, was not there. He withdrew to an unnoticed spot and wept bitter tears. Large numbers had obtained complete release. They had become *arhats*. Some of these were householders, but Ānanda had not attained the coveted goal. And the Master would soon be parted from him. Hence he was plunged in grief. Buddha sent for him and said lovingly: 'For a long time, Ānanda, you have been near to me by acts of love. You have done well, Ānanda. Be earnest in effort, and you too shall be free from the cankers of sensuality, of becoming, of false views and ignorance.' We see the secret why Ānanda, though so close to the Tathāgata, was yet so far away, and many others, though far removed, were very close to him. One who was ripe became an *arhat*. He who was not yet ready had perforce to wait. Ānanda achieved arhat-hood sometime after Buddha's passing away.

Even on his death-bed, when the body was in excruciating pain, Buddha was mindful of the welfare of true seekers. An ascetic, known as Subaddha, sought to approach the Master in the sal grove. Ānanda tried to keep him away, because Buddha's body was sorely afflicted. But the Master called Subaddha to his bed-side. After hearing from the lips of the Master a brief exposition of the Law, Subaddha was converted and became an *arhat* on the spot. So fully ripe was his mind for the final stage of realization! Subaddha was the last to be converted personally by the Master.

The end was very near. Buddha asked the assembled monks whether they had any doubts in their minds. None had any. All was silence round the Tathāgata.

Let me conclude the narrative with Bhikku Narada Thera's words (*A Manual of Buddhism*, pp. 75-76):

'Then the Blessed One addressed the disciples and said,

"Behold, O disciples, I exhort you. Subject to decay are all compound things. Strive on with diligence."'

These were the last words of the Great Master. Bhikku Narada Thera feelingly closes his narrative with these pregnant words:

'As a man He was born,
As an extraordinary man He lived.
As a Buddha He passed away.'

And may I add, as a great teacher he lives on and has many a lesson to teach us, if we but have the ears to hear?

Buddha was not a man, but a realization. Enter, all ye into it!
Here receive the key!

Swami Vivekananda

ŚIVĀNANDALAHARĪ OF ŚRĪ ŚĀṆKARA

SRI P. SAMA RAO

From the standpoint of high poetic quality, Śrī Śaṅkara's *Saundaryalaharī* (the Wave of Beauty) and *Śivānandalaharī* (the Wave of Auspiciousness) are on a par with the best in any literature. While *Saundaryalaharī* is not one continuous paean of the Godhead, *Śivānandalaharī* is. Roughly the first forty-two verses of the former are 'secret doctrine' and relate to the worship of the Devī (the Divine Mother) through Tāntrika ritual; the other half is an ecstatic expression of the peerless feminine qualities, physically rapturous as well as suprasensuous and divine. On the other hand, *Śivānandalaharī* is one sublime song in praise of the Infinite and the Absolute as embodied in Maheśvara in the triune aspect of *satyam*, *śāntam*, and *śivam*. The symbolism employed here is not that of the ritualistic half of *Saundaryalaharī*, but is yogic, and relates more to the suprasensuous, supra-intellectual, and supra-psychic qualities of the Divine, rather than to His physical aspects. Our experience in going through the original is that the highest Patron of learning and of art has limned Himself here for the supreme delectation of even the laity, in the manner Lord Kṛṣṇa has sung Himself in the *Bhagavad-Gītā*. We feel that Śrī Śaṅkara is an emanation of Lord Śiva, the prime God of all melody and felicity in the universe.

In the poem, devotion in all its different emotional facets of *smaraṇa*, *cintana*, *dhyāna*, *arpaṇa*, etc., according to the *Bhāgavata-sampradāya*, is adverted to, and the fruit of such devotion, namely, the attainment of *sārūpya*, *sālokya*, *sāmāpya*, and *sāyujya*, the realization of the Divine Absolute step by step, is also mentioned.

All high poetry is, in fact, the narration of one's personal kinship with the Divine through human and superhuman gamuts of experience. A perfect devotee is a real seeker of liberation. Devotion to the Godhead is not only natural for the human being, but also a prime necessity for him to effect his redemption. Having come from the Lord, we have to go back to Him sometime or other. But how soon and through what means are dependent on the stage of the individual's spiritual development. Śrī Śaṅkara illustrates these truths in the following verse (59) citing the examples of the birds, trees, creepers, and chaste women :

Lord, may my devotion to Thee be
as free,
Spontaneous and natural as the gliding
Of the swan to the lotus garden ; or as
The thirsting of the *cātaka* daily
For the rain-cloud ; or like the poignant
desire of the *koka* for the chubby sun ;
Or as the pining of the *cakora* for
The silvern moon.

The inevitability of this attraction to the Divine is graphically set out in the following verse (61) :

Lord, is not devotion to Thee like the
heap
Of *ankola* seeds flying back
To their parents ? and like the chaste wife
Consecrate to the service of her lord ?
And like the needle to the magnet drawn ?
And like the creeper clinging to a tree ?
And like the river flowing into the arms
Of her sea-lord ?

Just as in the world of Nature spring

ushers in a new life and a new joy, devotion to the Lord in the world of the spiritual personality quickens a sense of joyful harmony with himself and the rest of the world. The joy born in him has not only the possibility of blossoming into virtuous and benign actions, but also obtaining for him the necessary grace of the Lord, with which he could realize himself and, ultimately, become one with Him. The awakening of devotion to the Lord in the human heart is like the ushering in of the spring after the bleak winter, bringing joy and happiness to one and all. Sings Śaṅkara in a rapturous mood (verse 47):

In the spring-tide of Thine devotion
And in the garden, O Lord, of my
blossoming heart
Sins are shed leaf by leaf, as though in
autumn,
And are soon replaced by the glowing
fronds of virtue;
These bud again and blossom into
infinite norms
Of alluring scent, the sweetness of which
depends
On one's own good past and breeding;
creepers graceful
Of devotion to Thee spring up and
meander to the skies
Everywhere; and the bliss of knowledge
Nectareous floods itself. There, O, there,
O Lord,
Is the richest yield of an awareness
of Thee.

The Lord is the font of infinite bliss; yet, He cannot enjoy Himself all alone (*ekākī na ramate*), as the *Bṛhadāraṇyaka Upaniṣad* (I. iv. 3) says. He, therefore, creates His own Spouse first (Prakṛti or Nature), and of His blissful union with Her, manifold worlds are created for His own delectation. The good and the bad contribute equally to His enjoyment. Śaṅkara voices

this when he says in verse 66: '*Kṛīḍārtham sṛjasi prapañcamakḥilam*—Thou createst the entire universe for Thine own play.' There is absolutely nothing like sin in the world so long as we realize that we are His children and that our actions are manoeuvred by Him for His own pleasure, and consecrate ourselves, our thoughts, our desires, our dreams, and our aspirations, in the spirit of the *Śataśloki* (12), which says:

Feeling when going about that he is a
wave of the ocean of the Self;
While sitting, that he is a bead strung
on the thread of universal consciousness;
While perceiving objects of sense, that he
is realizing himself by perceiving the
Self;
And while sleeping, that he is drowned
in the ocean of Bliss;
He who inwardly constant spends his
whole life thus is among all men the
real seeker of liberation.

In a more effective manner, Śaṅkara suggests what dedication to the Lord is in his *Tripurasundarī Vedapada Stotra* (10), where he says: 'Wheresoever be my mind, there be Your form; wheresoever my head, there be Your feet!' In a still more telling manner, he says in *Śivamānasa-pūjā*:

Thou art my Ātman; my intellect is
Girijā;
My sense organs are Thy attendants;
'This body is Thy temple; ministering
to the enjoyment
Of the objects of the senses is my worship
of Thee;
My sleep is *samādhi*; all my moving
about on foot
Is the act of performing the rite of
pradakṣiṇa;
All the words spoken are hymns to Thee;

Whatever works I do are Thy worship,
O Śambhu !

The same idea is expressed in the following verse of *Śivānandalaharī* (7) :

Lord, grant me this but to know Thee
and Thine ways
Let my mind be fixed on the Lotus of
Thine feet,
And the powers of my speech hymn
only Thee ;
Let my hands move but in fervent
worship of Thee,
And my ears listen to only Thine
exploits ;
Let my eyes be full only with Thine
auspicious beauty,
And my intellect be bound by meditation
to Thee ;
May all my senses in all states of being
Be centred on and consecrated unto
Thee ;

Nature and its bounty, the fauna and the flora of the earth, have richly contributed to the beauty and emotive quality of *Śivānandalaharī*. The mystic sees divinity in even the physical objects. High poetry is essentially concerned with the suprasensuous, because it is more proximate with the Divine than the merely sensuous. Creation always bears the stamp of the Creator, and nothing is, whether physical or mental, that does not remind the devotee of the ethereal counterpart, the ideal that is found in the Creator. Thus, objects do not stand for themselves alone, but for something higher ; in other words, finites are the symbols of the Infinite in its manifold aspects. Śaṅkara was a mystic of mystics, and had realized in himself not only the glory of the Creator, but also that of His creation. And he draws freely upon the world of natural objects to illustrate and express vividly the spiritual truths.

I refer to a few here.

Peace and tranquillity are conditions precedent to any spiritual realization. The spiritual struggle is the march from darkness (ignorance) to light (illumination), that is, from *tamas* (blackness) to *sattva* (whiteness or no colour) ; and the blue tint, being just the intermediate hue between the black and the white, is the most appropriate emblem for a tranquil mind. Colourlessness and transparency are, as it were, the qualities of the Absolute. All the virtues, such as tranquillity, joy, and dispassion, are embedded in the various shades of the blue. Hence Lord Śiva's throat, blue with the *kālakūṭa* poison, which destroys all grossness and sins of the world, is named 'Śrīkaṇṭha', an auspicious neck. Of the birds, the peacock is the embodiment of grace, and every shade of blue is found in its make-up, representing the various levels of spiritual attainment. The white swan, on the other hand, signifies the *paramapadavī*, the peak of spiritual realization. Then there is the imagery of the shower of rain over the parched earth, which is used to illustrate the outflow of Lord's grace over a yearning devotee.

Words must be closely wedded both to thought and to situations. Inadequacy in this respect is as much a vice as superfluity. Just as the ruggedness of the rock cannot be conveyed by the softly flowing vowels, the delicacy and the glamour of the *śirīṣa* blossom cannot be fittingly conveyed by the hard and precipitant consonants. The ultimate harmony in expression is the inevitable result of correspondence between the object and the means employed to describe it ; or rather, words being symbols, every care should be taken to exhibit them in their truest and essential colour. There should not be even the faintest attempt to suggest what they do not stand for. Words and the seed-syllables of which they are

composed have their own potencies, materialistic and spiritual. It is in this spirit that Śaṅkara compares his *Śivānandalaharī* to a charming virgin of noble descent, gentle and melodious in conduct and speech, simple and precise, transparent, modest, and natural, apt, adequate, and lusty, and fully decked in manifold gems of metaphor and simile, and 'full of light in it, which can light the Fire within, open a sky, as it were, bring the effective vision of which the word is the body', as Sri Aurobindo has rightly observed.

Art appeals only in consonance with one's own *saṁskṛti* and *saṁskāra*. The ideals of all art are the same: potency, melody, clarity, beauty, infinitude, and an unfailing suggestion of the Absolute. Art is the very essence of the soul. The things of beauty it creates in form, tint, and sound are but the various vestiges of its own infinitude and glory. Through them, the soul allows its own innate light to flood and illumine the world. Ignorance of the world can be routed only with this light.

In every work of the artist, his past and his future coalesce, as it were, into his momentary present which treasures up his experience. He is thus a minstrel, a seer, and a poet in one. In fact, he is the supreme Lord whom the entire creation obeys, as the *Agni Purāṇa* points out. And in Śaṅkara we have an artist of this highest type, in whom are harmoniously combined poetic diction, high imagination, and divine intuition. No poet seems to have achieved that comprehensive sense of the syllables that compose the word or that synthesis of the syllables in the word. Śaṅkara's diction is the result of his spiritual contemplation. Śaṅkara's *śṛṅgāra* is not superficial and heterogeneous with the subject. It is homogeneous with it, and helps to explain and clarify the subject, besides emphasizing its own nature and quality. He was the master of the word, its form, and its sound. *Śivānandalaharī*, as well as *Saundaryalaharī*, is a poetic composition which amply bears out the truth of this statement.

PROBLEMS OF EDUCATION IN SOUTH-EAST ASIA

PROFESSOR SUDHANSU BIMAL MOOKHERJI

Post-independence South-East Asia faces a series of problems, each crying for a prompt solution. Lack of administrative experience, need for technical experts, shortage of capital, widespread illiteracy, absence of a national system of education, inadequate supply of teachers and textbooks, and vulnerability are some of the major problems that confront South-East Asia today. Not a few of the new nations of the region are faced, besides, with the problem of their political cohesion in the face of challenge of minority ethnic groups

or regional separatists.

In the era of political tutelage, there existed nowhere in South-East Asia a system of education suitable to the genius and needs of the people concerned. Educational opportunities were restricted. So also was the scope for education. The aim of the colonial educational policy was stated with brutal frankness by Lord Macaulay in the following words: 'We must at present do our best to form a class who may be interpreters between us and the millions we govern, a class of persons

Indian in blood and colour but English in taste, in opinions, in morals and intellect.' Educational system all over pre-independence South-East Asia had a similar, if not the same, end in view. It aimed at creating small classes of 'colonial *élites*' who would look down upon their own countrymen without western education. Education was lop-sided. The system of education was based on ideas prevalent in the various metropolitan countries in the nineteenth century. Education received did not provide any incentive for work. There were very little opportunities for technical and scientific education. The various colonial governments emphasized purely literary education. They provided higher education primarily to ensure a steady supply of cheap white-collar workers for various government departments. Educational institutions were in almost all cases factories to 'bring out branded bales of standardized commodity' to fill minor positions in governmental and semi-governmental establishments.

South-East Asia was—it still is—primarily an agricultural region, and an overwhelming majority of its population depended, and still depends, on agriculture. A purely literary education, therefore, could not be beneficial to it in the long run. That is why a purely literary education to a people depending by and large on manual labour cannot be justified. Mahatma Gandhi, convinced of the futility of a purely literary education in a country like India, evolved in 1936 the scheme of Basic Education, in collaboration with Dr. Zakir Hussain, the present Vice-President of India, and some other distinguished educationists. The scheme, originally known as the Wardha Scheme, aims at combining manual labour and training in arts and crafts with formal education. The scheme, it may be noted in passing, is not an original one; it has

been known for many years in the U.S.A. and the U.S.S.R.; it is called the Project Method in the former, and the Complex Method in the latter. In Gandhi's own words, his idea was 'not merely to teach a particular profession or occupation to the children, but to develop the full man through teaching that occupation'.

Educational authorities all over South-East Asia have to give a more practical bias to the content of education. Education must be related to the realities of life of the educated as well as of the community in which they live. Besides, a new social ideal has to be created in place of the old. Education under colonial rule was conservative in nature. The colonial educational system was 'the most ingeniously complete machine for murder ... ever invented, and murder not only of man's body but of a man's soul, of that sacred fire of individuality in him which is far holier and more precious than the mere mortal breath' (Sri Aurobindo: *Bankim Chandra Chatterji*, p. 26).

Deliberate attempts were made to prevent the growth of mental unrest. 'To create a moral defeatism among the people' was one of the objectives, perhaps the most important one, of education under colonialism.

National cultures were underestimated. Blessings of foreign rule were over-emphasized. New South-East Asia must purge its educational system of the factors which create inferiority complex, a lack of self-confidence in those educated under the system. South-East Asia's educational leaders will do well to remember that a nation which does not respect itself will never be respected by others. Care must be taken, however, to prevent the growth of an exaggerated notion of national superiority and a blind adoration of the past. A new social purpose must be disseminated through education. The rising generation

must be trained in the principles of social justice, of the collective welfare of the community, and of national service. In other words, a new social conscience has to be created.

A very difficult problem demanding an immediate and satisfactory solution is that of the medium of instruction. The languages of the various metropolitan countries were the media of instruction in the South-East Asian countries before independence. These were English in Burma, Malaya-Singapore, and in the Philippines; Dutch in Indonesia; and French in Cambodia, Laos, and Vietnam. The various national languages were given a stepmotherly treatment in educational institutions at all levels. But a foreign language can spread only among the upper strata of society. The system of education in the days of colonialism, therefore, restricted the area of education. It also stood in the way of the evolution of a national system of education. A system of universal education is possible only if the national language is made the medium of instruction. But none of the South-East Asian languages has a scientific literature. Nor do they possess the necessary textbooks for teaching modern subjects.

What is to be done? South-East Asia is on the horns of a dilemma in this respect. To impart and to receive education through the national language is a natural desire. A language represents a value of supreme importance to the people whose language it is. It is integrated with the national mind. Education through the mother tongue is essentially necessary for an integral national development. But, for the present, South-East Asia can keep up with the scientific, economic, and social thought of modern times only through one or the other of the highly developed western languages.

Russia and Germany 200 years ago and

Japan in the latter half of the nineteenth century were faced with the same problem. They have solved the problem successfully. But the time factor is of supreme importance. Even Japan, which solved the problem in much shorter time than Russia and Germany, took fifty years to transform Japanese into a modern language. But history marches so fast in this nuclear age of ours that South-East Asia can ill afford to wait so long.

Widespread illiteracy is one of the major problems of the countries of South-East Asia. Educational facilities under the colonial rule were, as noted above, extremely restricted. To illustrate, Indonesia with a population of nearly seventy million at the close of the Dutch rule had only one university. The medium of instruction in this university, needless to say, was Dutch. The result: When the Dutch finally withdrew from the Indonesian scene in 1950, there were, according to one statement, only 14,000 Indonesians with higher education in Dutch. The percentage of literacy was 6.4; it rose to about 70 in 1962. The problem of illiteracy is in fact a two-fold one. For one thing, it is the problem of educating the adults 'who have passed the stage of formal school education'. For another, South-East Asia must provide adequate facilities of a sound national education for its fast-increasing younger generation.

The content of education is of fundamental importance. Educational institutions must aim at producing intellectually alert, patriotic, yet broadminded and self-sacrificing men and women capable of taking part in the none too easy task of building up modern, progressive states in the erstwhile happy hunting-ground of colonialism that South-East Asia was. Unfortunately, education imparted so far has been purely literary in character, which makes education unreal and useless for all

practical purposes. Education, to be useful, must be related to life and to national necessities. Professor G. D. Buller, UNESCO Consultant to the Government of Indonesia in the Ministry of Education and Culture, comments adversely on the 'drilling system' in the class-rooms, on the 'measuring of one's knowledge by the absorbed material without giving the students an opportunity to obtain experience through practical tests in the community'. The learned Professor aptly suggests that 'it would be far more beneficial to give the students more practical experience regarding the problems and needs of the communities in which they live, for instance, through the study of fishery, health, etc. projects'. He suggests further that boys and girls should be given the curricula 'which would give them more active and functional preparation for their future task in the community'. It must be noted in this connexion that teachers have to take the initiative and lead in the direction of changing and improving the educational system in South-East Asia.

To sum up, South-East Asia faces today a stupendous problem in the field of education. In the first place, education must be disseminated among the people at large, adult and otherwise. A long term policy, immense resources, and concentration are the essential prerequisites for the achieve-

ment of this objective. Speed is a vital factor, and South-East Asia must solve this problem as soon as possible or 'must fall back in the race for modernization'. Secondly, provision for a comparatively wide system of higher education must be made at the same time to enable South-East Asian nations 'to handle their administrative, economic, and political problems'. Last but not least, technical skills and scientific education cannot be neglected, far less ignored. Independence without any of these will be a shadow without substance.

This threefold problem in the field of education confronts South-East Asia today. It confronts the new nation-states in varying degrees all over the world, and India is no exception. This is, in fact, one of the many formidable challenges to their freedom, and posterity will size them up by how they meet it and with what measure of success. The history of man, as Toynbee points out, is, in the last analysis, a tale of challenge and response. A nation is confronted with a challenge or a number of them in each stage of its evolution. If it rises equal to the occasion, responds to the challenges boldly, and meets them successfully, it moves up and enters a higher stage of evolution. If not, it stagnates, falls back, and goes down in the long run.

Education, which did not directly or indirectly connect itself with the practical and daily interests of daily life could hardly be called education. Education, far from being a means of escaping labour, is a means of raising up and dignifying labour, and thus indirectly a means of raising up and dignifying the common and ordinary man.

Our Education, p. 19

AN EVOLUTIONARY INTERPRETATION OF DEITY

SRI RAMA SHANKER SHARMA

This paper is devoted to a faithful and clear presentation and interpretation of Samuel Alexander's view of deity, as developed by him in the evolutionary set-up of his space-time system in order to make explicit how his conception of deity satisfies the transcendental aspect of God. Thus it confines itself to a treatment of the metaphysical aspect of Alexander's theology, and does not deal with its practical or religious aspect.

With Alexander our century was endowed with one of the most profound and systematic thinkers of recognizable merit. Though metaphysics was of primary interest to him, yet he was a thorough realist, very much scientifically inclined. This is apparent from his making the well-known scientific concept of space-time the basis of his entire system, and developing it with the help of the theory of emergent evolution. The naturalistic basis is patent in his philosophy. He sets aside the traditional idea of God as the Creator of the world, and declares the traditional arguments for His existence as unconvincing. (*Space, Time and Deity*, Vol. II, p. 343) Nevertheless, he does not agree with those who declare the idea of religion or God as out of date in the scientific age. To him, such an attitude is against the very spirit of philosophy. For philosophy, according to him, must assimilate within its scope every conceivable form of human interest and sympathetically consider every possible human experience. Therefore it is that Alexander, despite his realistic temper, offers a remarkable analysis of values and religion in the world of science. And in the process, he develops the concepts of the *tertiary qualities* and

deity (or God) within the evolutionary framework of his system.

Alexander's view, no doubt, suffers from some defects here and there, but when considered in its entirety, as an integral part of his system, his analysis of the transcendental aspect of God is remarkable and convincing to a large extent.

Space-time, according to Alexander, is the ultimate stuff, the begetter and producer of all finite beings. Within space-time, time is conceived as the principle of creation, the inner urge of restlessness. Thus the ultimate source of continuous movement and change is inherent in the very nature of things. This inherent tendency in the space-time universe is technically termed as *nisus*, which, as McCarthy points out in *The Naturalism of Samuel Alexander* (p. 3), is the unifying concept in Alexander's philosophy.

The *nisus* being inherent there, space-time by its very nature breaks and blossoms into the ever new finites one after another. So, within the all-embracing stuff of space-time, the universe exhibits an emergence, in time, of successive levels of finite existence, ever growing in complexity and perfection, bearing new and higher characteristic empirical qualities. Thus, many emerge out of the One. The finites emerging at a later date are more perfect than the earlier emergents. Thus, in accordance with their relative perfection, the different kinds of things, by their very nature, form a hierarchical order in the world.

Unlike other emergent evolutionists, Alexander, being a metaphysician, anticipates, quite logically, the emergence of deity in due course of time from other

usually agreed lower levels of existence, i.e. matter, life, and mind.

Out of its very nature and because of time, space-time breaks through its simple form, and gives way to matter (the primary and secondary qualities), which, out of an inner urge, develops into life. Life in its turn, again out of the instinctive restlessness, further blossoms into consciousness, the mind. Since all things, by the very nature of their stuff, have an inner tendency to break their bonds and grow into higher forms, the human beings also must have an inner urge or impulse to reach the next higher stage. For 'there is nothing in mind which requires us to stop and say this is the highest empirical quality which Time can produce from now throughout the infinite Time to come'. 'It is only the last empirical quality which we who are minds happen to know. Time itself compels us to think of a latter birth of Time.' (*Space, Time and Deity*, Vol. II, p. 346)

Our characteristic reflective nature being stirred by the inherent basic impulse of going out, we are at least 'speculatively assured' (ibid., p. 347) that from the womb of the infinite space-time some higher form, more perfect than ourselves, may arise in future, or may even be existing now. And from our experience of the lower forms, we conclude that in the constitution of this higher being, consciousness will itself be one of the parts. Such a new, higher, and more perfect form of existence would be God or Angel, the Deity or Godhood. Deity, thus, would be the *transcendental quality*, having within itself all the preceding qualities, including consciousness; and the being endowed with this transcendental quality, that is, God, would be the transcendental Self, having within itself the essence of all the preceding beings, including men.

However, in its general form, deity is a 'variable quality', in the sense that 'as the

world grows in time, deity changes (i.e. its position) with it'. (ibid., p. 348) Deity, in this sense, is a sort of 'landmark', or a *transcendental stage*, in Alexander's philosophy of evolution, which shifts its position to a stage ahead of the 'actualized (empirical) quality', which by virtue of the *nisus* strains towards it. This means that the deity in its general sense always lies at a stage ahead of the actualized quality. No sooner the quality at the given level gets actualized, deity immediately shifts to the next higher stage, i.e. the transcendental stage. Thus, for each finite stage, the new 'unknown' quality which looms ahead is deity. It may therefore be said that deity is the quality that transcends the quality actualized and that it is, ultimately, the transcendental quality pointing towards a transcendental being who should possess it. God must be this transcendental being.

When deity is thus taken in relation to God, it follows that the higher emergents in the hierarchy of evolution are gods to the lower existents. Thus we are gods in relation to plants, which in their turn must be gods to the existents lower than them.

Our God, then, would be a being higher and more perfect than ourselves, possessing the corresponding higher and more perfect quality than mentality. And the *nisus* being there, we impulsively strive towards deity, just as the existents of the lower orders must have strained to attain their respective higher forms. As pointed out earlier, under the pressure of this impulse and through our reflective nature, we are speculatively assured that our deity, 'a mysterious something which is more than we are and yet is felt in feeling and is conceived by speculation' (ibid., p. 348), different from mind in kind (ibid., p. 349), looms ahead. Logically speaking, it would be actualized, if at all, in the sort of existence called God or Angel. The God

of our God would then be a still higher being. 'Deity is thus the next higher empirical quality to mind, which the universe is engaged in bringing to birth. That the universe is pregnant with such a quality we are speculatively assured. What that quality is we cannot know; for we can neither enjoy nor still less contemplate. (However) our human altars are still raised to the unknown God.' (ibid., p. 347) But this suggestion is not to be taken too literally, as it cannot be applicable to the ideal God, whose conception, as we have seen, clearly follows from the general analysis of deity.

It follows from the above analysis that in His ideal form God is a sort of 'conjectural' or a 'transcendental' being with 'conjectural' or 'transcendental' quality, the deity. It may thus be said that our deity is an ideal landmark towards which the whole universe, by virtue of *nisus*, is straining. (ibid., p. 365)

It, then, means that the deity was never in the past pushing the evolution forward; it is always in the future, not yet actualized, but towards the actualization of which the cosmic *nisus* is ever pressing. Correspondingly, God, in His ideal form, is not the Creator, but is Himself always in the process of being created; that is, He is the being always in the making under the guidance of the cosmic impulse, the *nisus*. God thus never exists; He is always to be. Or, in other words, God is always the unfinished product or unactualized form in the dynamic cosmic process. Deity or God in this sense is only an ideal. From this it clearly follows that *God is not the (cosmic) process as such*, but is only in the process of being; and He never represents any

fixed or permanent quality. Therefore, the criticism of Broad that 'It might seem difficult to feel much enthusiasm about a God who does not yet exist, and who will cease to be divine as soon as He begins to be actualized' ('Professor Alexander's Gifford Lectures', *Mind*, 1921, p. 148) does not seem to be justified. For, apart from other things, such a criticism pre-supposes Alexander's God to represent 'a fixed and permanent quality' (McCarthy), which, leaving aside the question of god or gods in the general sense, is certainly not true of God in His ideal form, as pointed out earlier.

Alexander's conception of deity provides us with a convincing scientific ground so far as the transcendental aspect of God is concerned; and to this extent, Alexander may certainly be said to have brought science and religion close to each other. This, at the same time, also provides a basis for the rejection of atheism.

However, before closing this paper, it may be pointed out that the conclusion that God is not the cosmic process as such, but is only in the process of being seems to be contradictory to Alexander's own conception of *the actual God as the whole universe tending towards deity* ('Some Explanations', *Mind*, p. 428); for here God seems to have been identified with the cosmic process itself, which in its turn means His being equated with time or space-time, which cannot be conceived apart, according to Alexander. But this is a difficulty concerning Alexander's conception of the actual God, the object of the religious quest, the examination of which does not fall within the scope of this paper.

NOTES AND COMMENTS

IN THIS NUMBER

From next month, we shall be presenting to our readers serially the devotional lyric by Śrī Appayya Dīkṣita, *Ātmārpanastuti*, in original with an English translation by Swami Vimalananda, of the Ramakrishna Order. 'Appayya Dīkṣita and His *Ātmārpanastuti*', appearing in this number, is by way of introduction to it.

Professor P. S. Naidu, who is quite familiar to our readers through his many contributions to *Prabuddha Bharata*, is presently a whole-time member of the Standing Commission for Scientific and Technical Terminology, Ministry of Education, New Delhi. The life of Bhagavān Buddha, published in this number, forms the first section of a pilot study on the pedagogical principles implicit in Buddhist thought, conducted by him during the period July 1962 to June 1964 at the instance of the University Grants Commission, under the title 'Buddhist Philosophy of Education'. The original plan forwarded to the U.G.C., says Professor Naidu in his prefatory note, envisaged a long term study, extending over several years. The major aim of the project was to survey the whole range of Indian philosophy for evolving an Indian philosophy of education, with a view to sketching, in broad outline, an Indian national system of education. It

was pointed out in the plan that in the first phase Buddhism would be studied. And 'Buddhist Philosophy of Education' is the outcome of that original plan, which, however, had to be abandoned owing to some unavoidable reasons. 'Buddhist Philosophy of Education' is divided into four sections: (1) Life of Bhagavān Buddha, published here; (2) The Teaching; (3) Philosophical Foundations of the Teaching; and (4) Philosophy of Education. We shall be publishing the other three sections in due course.

Sri P. Sama Rao, B.A., B.L., Advocate, Bellary, Mysore State, gives us a glimpse of the poetic as well as the spiritual excellence of the 'Śivāandalaharī of Śrī Śaṅkara'.

Professor Sudhansu Bimal Mookherji, M.A., Head of the Department of History, Surendranath College, Calcutta, calls for a bold, determined effort to solve the 'Problems of Education in South-East Asia', which he enumerates in his article on the subject.

Sri Rama Shanker Sharma, M.A., is a Research Scholar in the Department of Philosophy, University of Lucknow. In his paper on 'An Evolutionary Interpretation of Deity', he sets forth Samuel Alexander's views on the subject.

REVIEWS AND NOTICES

POLITICAL SCIENCE OF SCIENCE, OUTER SPACE: A PROBLEM IN POLITICS. By Dr. I. D. SHARMA, HEAD OF THE DEPARTMENT OF POLITICAL SCIENCE, PUNJAB UNIVERSITY, CHANDIGARH. Educational Publishers, Agra. 1964. Pages 188. Price Rs. 10.

This is a book with a terribly complicated title which does not render the nature of the contents self-evident. One has to go through the contents even to get an idea of the intentions that underlie the plan of the author's work. On closer sifting, it is found that the book tries to explore the nature of the political issues that emerge out of the recent advances in space travel. It is difficult even to formulate a precise concept of what goes by the name of 'outer space'. The author has done a good job in tracing the evolution of the concept right from the earliest times down to the current period on the basis of whatever reliable historical evidence is obtainable. He comes to the real political issues once the basic problem is defined. The legal status of various countries of the world in the context of their rights over the space that extends into infinity over their own territorial limits is examined on the basis of certain possible legal theories. The wrangles that are likely to arise in connexion with the issue of sovereignty over outer space are clearly brought out, and ways and means of getting out of the possible conflicts have also been discussed. 'Luna! Luna!' is the last chapter that deals with the conditions on the moon which no longer appears too distant to reach.

The book is well packed with relevant information about outer space. The analysis is lucid. The presentation is perfectly logical. It should satisfy the curiosity of the legal luminaries interested in exploring the possible areas of international conflicts and the political pundits interested in analysing the problems of sovereignty in the ever expanding world. It would be a good reference to those that would like to know something about 'outer space' *per se*. It is an excellent reflection on the possible reactions of a terribly selfish and possessive human mind to the gains in outer space.

H. G. KULKARNI

RANADE: A MODERN MYSTIC. By S. R. SARMA. Venus Prakashan, 381C Shaniwar Peth, Poona 2. 1961. Pages 228. Price Rs. 5.

Gurudev Ranade is well known in the philosophical circles of modern India. He was a great scholar,

philosopher, and mystic rolled into one. For many years, he taught philosophy at Poona, at Amalner, and at Allahabad. In the words of Dr. S. Radhakrishnan, 'Philosophy, for him, was not a profession but a consuming passion'. (Foreword) His books (a bibliography of which is given on page 228) reveal the depth of his scholarship and insight.

The book under review is actually a translation and adaptation of the original work in Marathi written by Sri S. G. Tulpule within a year of Sri Ranade's demise in 1957. It is not only a biography written by taking great pains, but also a résumé of the all-sided teachings of the great soul.

The book consists of two parts. The first part is the biography interspersed with summaries of or quotations from Ranade's works. The second part contains readings from Ranade's works. Six appendices are added at the end.

The book is very useful for all seekers of Truth. Printing and get-up are fairly good.

SWAMI HARSHANANDA

JNANA-VIJNANA OF SRIMAD BHAGAVAD-GITA. By MAGDAL RAMACHANDRA, 121 Gitashram, 6th Cross, Bangalore 18. 1963. Pages 63. Price Rs. 2.25.

This is a very precious and essential sequel to the author's *Buddhiyoga (The Basic Science of the Soul)* and *Shasvata Dharma (The Eternal Religion) of the Bhagavad-Gita*. Besides these, there is a translation of the *Gītā* by him in a very precise and lucid style. All these works are a novel, though not a perverse, interpretation of the text in the very *adhyātmika* terms Lord Kṛṣṇa has employed in His message. But the author's claim that his interpretation, if strictly followed, would lift the mists raised over it by his previous commentaries may not be quite correct and justifiable. However, the above works are substantial contributions to the literature on the *Bhagavad-Gītā*.

P. SAMA RAO

THE NEW REVOLUTION. By ALAN FLETCHER MARKUN. The Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1963. Pages 426. Price \$ 7.50.

Mr. A. F. Markun discusses in this book the problems of the world and its ills. The nature of life, religion, militarism, social patterns, science, everyday life, war-making systems, education, liberalism and disarmament, world government and the

future, and advice to young people, are the points discussed, and they make a connected and compact reading.

The evils of our society, particularly American society, have been analysed in detail with fearless and unashamed outspokenness. Capitalism, communism, militarism, dictatorships, church, particularly the Catholic Church preaching the 'deadly religious virus' (p. 104) and employing 'every known torture' to 'crush and subjugate all peoples' (p. 92), have been severely condemned.

All this must go if human society has to survive. The 'new revolution' that will accomplish this task will banish all tyranny so far known to history, by promoting co-operative and socialistic societies, personal freedom, liberality, and the determination of the right-thinking men to unite for the right cause.

Many will find it difficult to accept that the 'Christian church is a farce, a hypocrisy, a blight upon the face of the world' and that 'humanity was cursed the day it was born' (p. 103), as also the emphasis on the 'dream hypothesis' and the uncomfortable forecast for the 'prophetic day of 1984' (p. 397). But it will be improper to judge the 'new revolution' by known and accepted standards. The book is certainly suggestive and stimulating.

DR. P. N. MUKHERJEE

SCIENCE, CULTURE AND MAN. EDITED BY BEPIN BEHARI. Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi 6. 1963. Pages 158. Price Rs. 10.

The purpose of this publication is stated to be an attempt to study the impact of scientific progress on culture and human civilization. It is a collection of addresses delivered by eminent scholars of the stature of Dr. Rajendra Prasad, Dr. Radhakrishnan, and others at the Science Seminar organized by the Maitreya Theosophical Centre, New Delhi, in 1963.

The book is divided into three parts. Part I deals with the theme of universal brotherhood of humanity; Part II, with comparative religion, philosophy, and science; and Part III, with the origin of life and the evolution of forms of consciousness.

Some of the best brains of all times and climes have dedicated themselves to the task of understanding the mystery and resolving the riddle of the universe, though few have succeeded in the attempt. What is most creditable is the persistent tenacity of human labour in its efforts to know the Unknowable, in spite of the failures. It is pretty exciting to read these essays to comprehend the great Truth. The men that appear here are of towering eminence in their own fields. Students of science, religion, and philosophy would feel amply rewarded and re-

freshed by going through these addresses. The never-ending search for the Ultimate appears to be worth while. The physical, metaphysical, and the transcendental points of view converge towards the same goal, and establish the spiritual oneness of the whole of creation. Scientific progress, far from weakening the foundations of ancient truths as is commonly supposed by superficial thinkers, reinforces and strengthens the bold speculations of our Vedic seers. It redounds to the credit of the organizers of the Seminar to have brought out this useful publication.

H. G. KULKARNI

JEWISH CONCEPTS AND REFLECTIONS. BY SAMUEL UMEN. Philosophical Library, 15 East 40th Street, New York 16, N.Y. 1962. Pages 190. Price \$ 3.75.

'Die happy,' once said the Greek poet Pindar, 'thou canst not climb the brazen heaven.' It was Pindar's idea that man's ability was limited and it was only the gods who could climb the brazen heaven. But since Pindar's days, things have changed immensely, and man has mastered the secrets of gods. Man's achievements have been phenomenal, but there has been very little progress in man's moral world. We have not outgrown the teachings of Socrates and Plato, Moses and Jesus, Isaiah and St. Francis of Assisi. Tagore, in one of his celebrated poems, lamented over this lack of seriousness on the part of man and called upon them to respect all the great savants that the world religions produced. It is high time that we listen to the elevating and ennobling messages of different world religions, which alone could give us the much needed catholicity of outlook and eclecticism in faith and culture.

The study of Judaism in this perspective is definitely important, as it is a growing religion and has a collective character. Most of the world religions are bound up with, and are dependent upon, the teachings and spiritual experiences of one individual. Buddhism is dependent upon Buddha, Confucianism upon Confucius, Zoroastrianism upon Zoroaster, Mohammedanism upon Mohammed, Christianity upon Christ. They are the final revelations of their teachings through these respective founders. But Judaism is not Abrahamism or Mosaism, nor prophetism or rabbinism. Judaism is the product of a whole people, the Jewish people; it is the religion of the Jewish people as a whole.

Religion is commonly defined as a belief in a supernatural being, a common system of faith or worship. Such a definition does not fit in with the character of Judaism. For Judaism is much more than a belief in a supernatural power, much more than a system of worship. It is, above anything else,

an attitude towards life, a way of life, a civilization. The dominant note, the chief principle, of Judaism is not belief, not creed, but deed. Judaism as a way of life calls for action—action in every sphere, every area of life. Since Judaism concerns itself with life, with everyday practical problems of life, it never remained fixed. Life is growth, change, and Judaism was life. Each generation adds to Judaism of its own life and genius. It draws from it new lessons for its day and times. Judaism is a people's religion, a people's government, an outgrowth of the people's view of life and approach to life.

In Judaism, religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness, and goodness. The love of God is incomplete without the love of one's fellow men. The 'love thy neighbour' dictum of the Christians has a direct relation to this Jewish concept. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality, and the right of the individual to freedom and to the pursuit of his chosen vocation. Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce and to national and international affairs. We may recall with profit that Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love, and sympathy to secure human progress. So, we may profitably undertake a thorough and comprehensive study of Judaism, which essentially looks for collective security and world peace; and the book under review will assist us in understanding the spirit of Judaism as a religion of great tolerance and world brotherhood.

DR. S. K. NANDI

CO-OPERATION. BY M. K. GANDHI. COMPILED BY H. M. VYAS. Navajivan Publishing House, Ahmedabad 14. 1963. Pages 68. Price 75 P.

This brochure has been compiled by Sri H. M. Vyas to illustrate what Gandhiji thought of co-operation. There is a good deal of emphasis on the role of the co-operative movement in our country in resuscitating our decrepit economy and society. We

are asked to tie our hopes with 'co-operation'. In this context, it is good to know what the 'father of the nation' thought about the issue.

The incisive insight that Gandhiji brings to bear on the problem of co-operation is really of great value in understanding the difficult nature of the tasks that we have set before ourselves. Only men of great character who are desirous of improving themselves morally on the lines of truth and non-violence could be fit agents to co-operate. Co-operation among devils can produce more of harm than good. It is high time we gave some thought to what Gandhiji said. Sri Vyas has rendered a good service in bringing the relevant extracts in a brochure.

H. G. KULKARNI

SANSKRIT-ENGLISH

FOUR PENTADS

BRAHMĀNUCINTANAM

ŚRĪ ŚĀNKARA BHAGAVATPADACARYA. TRANSLATED BY R. KRISHNASWAMI AIYER. Vani Vilas Syndicate, Srirangam, Tiruchi 6. 1964. Pages 22 and 27. Price 75 P each.

These are convenient and handy publications containing some of the hymns ascribed to Śāṅkara. Whether they were actually composed by him or not is not very relevant to our purpose. What is important is that they are meditations and directions for the seeker of the Absolute in the path of the Advaita popularized by the Ācārya. All of them dwell upon certain fundamental truths of existence and show the lines of the *upāsana* that is recommended. The learned translator has added notes in sufficient detail to underline these features.

The hymns included are: *Upadeśa Pañcaratnam*, *Maniṣā Pañcaratnam*, *Māyā Pañcakam*, *Yati Pañcakam*, and *Brahmānucintanam*. Broadly, they all point to one scheme of realization: Knowledge from the scripture, the *guru* who makes that knowledge living and active in one's consciousness, practice of deliberation, concentration, rejection, self-separation, and mergence in the overpowering reality of Brahman.

The books are a definite help in such a study.

M. P. PANDIT

NEWS AND REPORTS

RAMAKRISHNA MISSION SHILLONG

REPORT FOR 1961-62 AND 1962-63

Medical: Charitable Dispensary: There is provision for both allopathic and homoeopathic treatments in the dispensary; in the allopathic section, there are E.N.T., X-ray, electrotherapy, and surgical departments, as also a well-equipped pathological laboratory.

Details of treatment: Total number of cases treated: 1961-62: 62,810 (new cases: 32,085; minor surgical cases: 260; eye cases: 541; X-ray examinations: 492; specimens examined in the laboratory: 974; injections given: 1,768); 1962-63: 63,845 (new cases: 35,783; minor surgical cases: 229; eye cases: 420; X-ray examinations: 1,351; specimens examined in the laboratory: 1,435; injections given: 1,551).

A mobile dispensary regularly visited several neighbouring villages and treated 2,831 and 6,585 patients respectively in 1961-62 and 1962-63.

Educational and Cultural: Vivekananda Library and Free Reading Room: The library had 5,016 and 5,551 books and the reading room received 37 and 38 periodicals and 12 and 13 newspapers in 1961-62 and 1962-63 respectively. Number of books issued: 1961-62: 8,678; 1962-63: 11,007. Daily average attendance in the reading room: 1961-62: 41; 1962-63: 63.

Vidyarthi Bhavan (Students' Home): During both the years under report, the Vidyarthi Bhavan had 24 boys on its rolls, of whom 4 were full free and another 4 part-free.

L. P. School: This night L. P. school, located in the nearby Harijan Colony had 16 and 12 students on its rolls in 1961-62 and 1962-63 respectively.

Publication Department: The following books were published during 1961-63: *Kumne U La Kren U Vivekānanda* in Khasi language; *Vivekānanda Indake Agana* in Garo language; *Karma Yoga* in Assamese; *Sat Prasāṅga* (Part I) in Bengali, apart from booklets on the life and teachings of Swami Vivekananda in Assamese, Bengali, and English published in connexion with the birth centenary of Swami Vivekananda.

General: Weekly religious and cultural classes, discourses, and lectures were held in the Ashrama as well as in other quarters of the town; also *Rāma-nāma-saṅkīrtana* was conducted in the Ashrama regularly and occasionally in other localities of the town. Total number of religious classes: 1961-62: 116; 1962-63: 109.

Birthdays of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda, *Durgā-pūjā*, *Kālī-pūjā*,

Lakṣmī-pūjā, and *Sarasvatī-pūjā* were celebrated with due solemnity and grandeur.

RAMAKRISHNA MISSION VIVEKANANDA SMRITI MANDIR KHETRI (RAJASTHAN)

REPORT FOR 1959-64

This Smriti Mandir, established at Khetri towards the end of 1958, is housed in the very palace building where Swami Vivekananda stayed during his wandering monk days in 1893, when the then Maharaja of Khetri, Raja Ajit Singh, played host to him. The building, with the *diwankhana* and *zanani deodhi*, was donated by Raja Bahadur Sardar Singhji of Khetri to found a memorial to Swami Vivekananda and to provide a home for the first branch centre of the Ramakrishna Mission in Rajasthan. A chapel has been constructed on the top floor of the building where Swami Vivekananda resided, and weekly religious classes and discourses and *saṅkīrtanas* are regularly held. The centre also celebrates regularly the birthdays of Sri Ramakrishna, the Holy Mother, and Swami Vivekananda, with special *pūjās*, *bhajanās*, lectures, and discourses. The centre is running a library, containing the Mission literature and books on spiritual subjects; attached to the library, there is a reading room. The Mission also runs a maternity home, which was previously under the trusteeship of Raja Bahadur Sardar Singhji, who was the sole Trustee of the Sardar Charity Fund Trust, and was subsequently handed over to the Mission. Another maternity home run by the Mission at Chirawa was closed in January 1962, with the establishment of a well-equipped hospital there. During the period under review, 11,328 ante-natal and post-natal cases and 342 outdoor and 110 indoor delivery cases were attended to at the Khetri maternity home; and at the Chirawa maternity home, 2,196 ante-natal and post-natal cases and 76 delivery cases were attended to up to 31 December 1961.

Swami Vivekananda birth centenary was celebrated on a grand scale with special *pūjā*, *saṅkīrtana*, etc. A *kavi sammelana* and a symposium were held on the occasion.

An industrial technical training institute has been started by the Government of Rajasthan in the *zanani deodhi* portion of the Smriti Mandir, and is named 'Swami Vivekananda Memorial Industrial Technical Training Institute'. The Institute imparts training in several crafts, viz electrical, automobile, mechanic, tractor mechanic, radio mechanic, etc.