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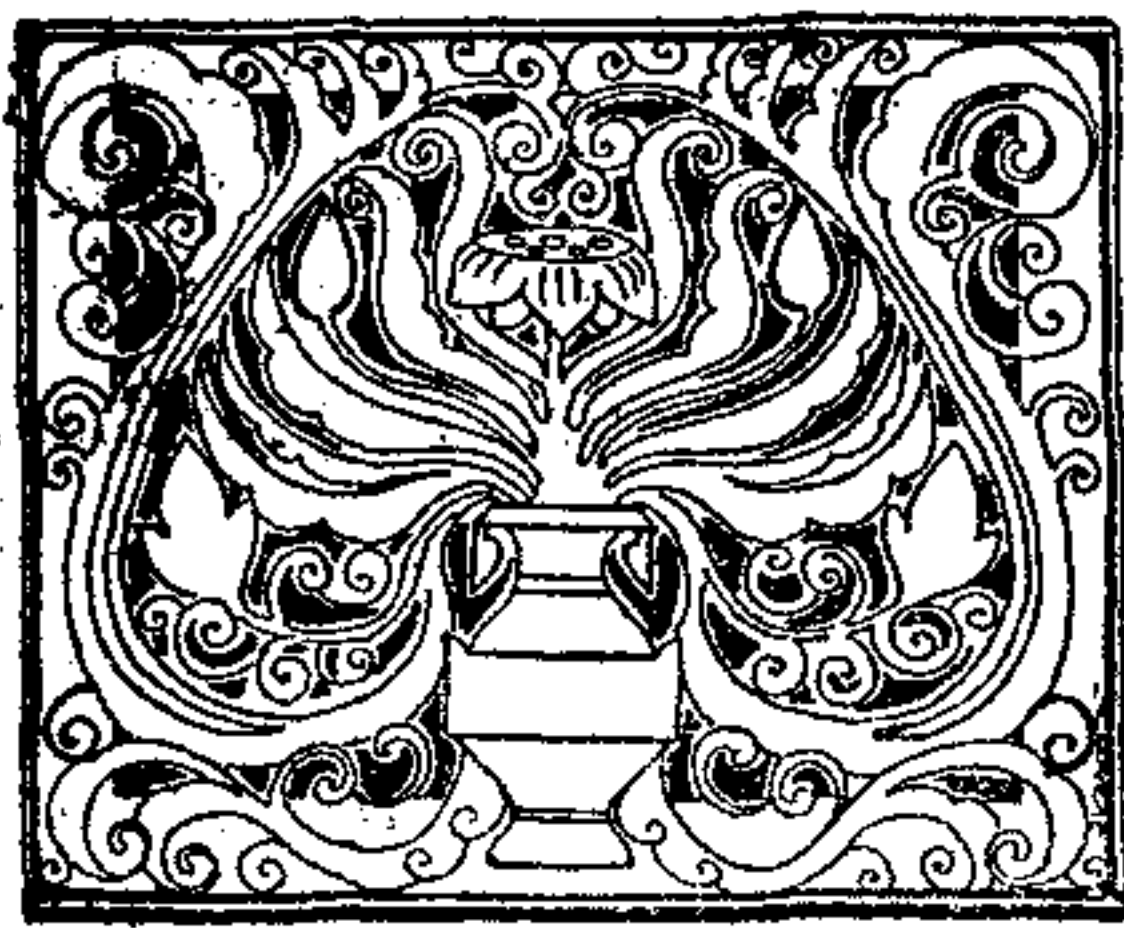
MAY 1971

Prabuddha Bharata

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Prabuddha Bharata

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Prabuddha Bharata

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No. 5

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

SRI RAMAKRISHNA ANSWERS

Question (posed by himself) : 'Do you know how a lover of God feels ?'

Sri Ramakrishna : 'His attitude is : "O God, Thou art the Master, and I am Thy servant. Thou art the Mother, and I am Thy child." Or again : "Thou art my Father and Mother. Thou art the Whole, and I am a part." He doesn't like to say, "I am Brahman".

'The yogi seeks to realize the Paramatman, the Supreme Soul. His ideal is the union of the embodied soul and the Supreme Soul. He withdraws his mind from sense-objects and tries to concentrate it on the Paramatman. Therefore, during the first stage of his spiritual discipline, he retires into solitude and with undivided attention practises meditation in a fixed posture.

'But the Reality is one and the same. The difference is only in name. He who is Brahman is verily Atman, and again, He is the Bhagavan. He is Brahman to the followers of the path of knowledge, Paramatman to the yogis, and Bhagavan to the lovers of God.'

Question (asked by Vijay) : 'Is bhakti alone sufficient for the attainment of God, for His vision ?'

Sri Ramakrishna : 'Yes, one can see God through bhakti alone. But it must be "ripe" bhakti, prema-bhakti and raga-bhakti. When one has that bhakti, one loves God even as the mother loves the child, the child the mother, or the wife the husband.

'When one has such love and attachment for God, one doesn't feel the attraction of maya to wife, children, relatives, and friends. One retains only compassion for them. To such a man the world appears a strange land, a place where he has merely to perform his duties. It is like a man's having his real home in the country, but coming to Calcutta for work ; he has to rent a house in Calcutta for the sake of his duties. When one develops love of God, one completely gets rid of one's attachment to the world and worldly wisdom.

'One cannot see God if one has even the slightest trace of worldliness.

Match-sticks, if damp, won't strike fire though you rub a thousand of them against the match-box. You only waste a heap of sticks. The mind soaked in worldliness is such a damp match-stick. Once Sri Radha said to her friends that she saw Krishna everywhere—both within and without. The friends answered : "Why, we don't see Him at all. Are you delirious?" Radha said, "Friends, paint your eyes with the collyrium of divine love, and then you will see Him."

'It is said in a song of your Brahmo Samaj :

O Lord, is it ever possible to know Thee without love,
However much one may perform worship and sacrifice ?

'If the devotee but once feels this attachment and ecstatic love for God, this mature devotion and longing, then he sees God in both His aspects, with form and without form.'

Question (posed by himself) : "The whole thing in a nutshell is that one must develop ecstatic love for Satchidananda. What kind of love ? How should one love God ?"

Sri Ramakrishna : 'Gauri used to say that one must become like Sita to understand Rama ; like Bhagavati, the Divine Mother, to understand Bhagavan, Siva. One must practise austerity, as Bhagavati did, in order to attain Siva. One must cultivate the attitude of Prakriti in order to realize Purusha—the attitude of a friend, a handmaid, or a mother.

'I saw Sita in a vision. I found that her entire mind was concentrated on Rama. She was totally indifferent to everything—her hands, her feet, her clothes, her jewels. It seemed that Rama had filled every bit of her life and she could not remain alive without Rama.'

M : 'Yes, sir. She was mad with love for Rama.'

Sri Ramakrishna : 'Mad! That's the word. One must become mad with love in order to realize God. But that love is not possible if the mind dwells on "woman" and "gold". Sex-life with a woman! What happiness is there in that ? The realization of God gives ten million times more happiness. Gauri used to say that when a man attains ecstatic love of God all the pores of the skin, even the roots of the hair, become like so many sexual organs, and in every pore the aspirant enjoys the happiness of communion with the Atman.

'One must call on God with a longing heart. One must learn from the guru how God can be realized. Only if the guru himself has attained Perfect Knowledge can he show the way.

'A man gets rid of all desires when he has Perfect Knowledge. He becomes like a child five years old. Sages like Dattatreya and Jadabharata had the nature of a child.'

ONWARD FOR EVER!

God is spirit and He should be worshipped in spirit and in truth. Does spirit live only in heaven? What is spirit? We are all spirit. Why is it we do not realize it? What makes you different from me? Body and nothing else. Forget the body, and all is spirit.

These are what Vedanta has not to give. No book. No man to be singled out from the rest of mankind—'You are worms, and we are the Lord God!'—none of that. If you are the Lord God, I also am the Lord God. So Vedanta knows no sin. There are mistakes but no sin; and in the long run everything is going to be all right. No Satan—none of this nonsense. Vedanta believes in only one sin, only one in the world, and it is this: the moment you think you are a sinner or anybody is a sinner, that is sin. From that follows every other mistake or what is usually called sin. There have been many mistakes in our lives. But we are going on. Glory be unto us that we have made mistakes! Take a long look at your past life. If your present condition is good, it has been caused by all the past mistakes as well as successes. Glory be unto success! Glory be unto mistakes! Do not look back upon what has been done. Go ahead!



EDUCATIVE HINTS FROM ŚRĪ RĀMĀ'S MAN-MAKING EDUCATION

I

A couple of utterances of two great thinkers on education may well serve as an epigraph for this essay. J. A. Comenius, the Moravian churchman and educator of the seventeenth century, says in his *Didactica Magna* :

'He gave no bad definition who said that man was a "teachable animal". And indeed it is only by a proper education that he can become a man.... The education I propose includes all that is proper for a man, and is one in which all men who are born into this world should share....

'Our first wish is that all men should be educated fully to full humanity; not any one individual nor a few nor even many, but all men together and singly, young and old, rich and poor, of high and lowly birth, men and women—in a word all whose fate it is to be born human beings; so that at last the whole of human race may become educated, men of all ages, all conditions, both sexes and all nations.

'Our second wish is that every man should be wholly educated, rightly formed not only in one single matter or in a few or even in many, but in all things which perfect human nature....'¹

Swami Vivekananda, the chief disciple of Sri Ramakrishna and an outstanding interpreter of the East to the West, declares :

'We must have life-building, man-making, character-making assimilation of ideas.'²

'We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and

¹ Quoted by Robert M. Hutchins in 'The Learning Society', *Britannica Perspectives*, Vol. II, (Encyclopedia Britannica, Inc., Pub. William Benton, Chicago, London etc., 1968) pp. 653-4.

² *Complete Works*, Vol. III (Advaita Ashrama, Mayavati, Almora, Himalayas, 1960), p. 302.

by which one can stand on one's own feet.'³

'Education is the manifestation of the perfection already in man.'⁴

These statements coming from thinkers separated by more than two centuries and by one hemisphere speak in similar terms and are complementary. The 'teachable animal' that is man can, by proper education, 'become a man', says Comenius. Education should be man-making and perfection-manifesting is Swami Vivekananda's opinion. By 'man' neither of them meant only the male of the species. According to both, the term is comprehensive and embraces the whole of humanity. The main elements of manliness or manhood are courage, endurance, restraint, selflessness, resolution, and truthfulness. That these are not the exclusive possessions of men but women too have them is borne out by a study of great biographies. In fact, both the thinkers were ardent advocates of equal educational opportunities for women. The man-making education must culminate in the realization of man's 'full humanity' which is the latent perfection.

II

Vālmīki's *Rāmāyana* and its various versions by other poets embody all the ideas and ideals cherished by Indians down the ages. The story of Śrī Rāma has been nourishing our souls for centuries. The epic-hero, Rāma, is depicted as the perfect man. His divine origin and destiny do break in on our minds while we regard him as the ideal man. But Vālmīki, the poet-seer, has always tried to portray Rāma as a man, sometimes with common human limitations. If Rāma successfully developed into the ideal he embodied, the foundation for it was laid in his boyhood and early teens.

The parental influence of Daśaratha and his queens was very strong and beneficial. Daśaratha was a great hero and a dutiful king who fought his enemies bravely and ruled his subjects lovingly. He was learned in scriptures, God-minded, and respectful towards holy men. The three queens were devoted wives and affectionate mothers. The other influence in Rāma's boyhood came from Vasiṣṭha who was the chief-preceptor of Daśaratha. Vasiṣṭha was a knower of Brahman; *ipso facto* he was a man of perfected character. The influence of such a man is powerful, intangible, withal infallible. Finally comes Viśwāmitra, a Brahmarṣi, a knower of God, takes charge of Rāma, and sets the seal on his education and training. Before that Rāma and Lakṣmaṇa studied the Vedas and underwent intense training in the military arts and statecraft. They were heroic and service-minded. It was only after tutelage under Viśwāmitra that they, specially, Rāma, blossomed into full manhood. If we find him in later life the very personification of fearlessness and endurance, resolution and restraint, selflessness and truthfulness—which are the hall-marks of a man-making education—not a little of the credit is due to Viśwāmitra.

Daśaratha was thinking of Rāma's marriage when the sage Viśwāmitra suddenly appeared at the court. As we see from the sequel, his coming was not accidental. Rāma had absorbed and mastered all that his home and royal environment could provide. Now that very environment had become constricting. The growing fledgling of his soul was eager to spread its wings in vaster skies. The parental protection and guidance, however necessary at the beginning, tends to enslavement and strait-lacedness. Daśaratha was no exception to this natural parental peccadillo. This is evident from the fact that he refused to send Rāma with Viśwāmitra to guard his sacrifice. His

³ *ibid.* Vol. V (1959), p. 342.

⁴ *ibid.* Vol. IV. (1962), p. 358.

solicitous mind conjured up grave dangers to Rāma. The wise and timely intervention of Vasiṣṭha saved the situation. He said that Rāma would be invulnerable under the protection of Viśwāmitra. Further, Viśwāmitra unaided could destroy the demons. If he sought Rāma's help, it was purely for Rāma's good.⁵ Vasiṣṭha also eulogized the holiness and various talents of Viśwāmitra. Daśaratha, then convinced of the advantages to Rāma, sent Rāma as well as his brother with his blessings. Śrī Rāma was then in his fifteenth year.

III

Swami Vivekananda once said to a representative of a newspaper in an interview:

'My idea of education is personal contact with the teacher—Gurugriha-vasa. Without the personal life of a teacher there would be no education.'⁶

Again he said to Priyanath Sinha in a dialogue:

'One should live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the highest teaching.'⁷

These words of Swami Vivekananda treasure a great truth which is unfortunately lost sight of by Western thinkers on education. Our educationists too are taken in by the empirical approach and well-argued theories of Western thinkers and disregard the role of the teacher's character in moulding young minds. The *Rāmāyana* has much light to throw on this point. Vālmīki brings in Viśwāmitra, whose character was 'like a blazing fire', to carry forward and crown the training and education of Rāma. The teacher and the taught live in the most ideal rapport and move in sylvan surroundings for days on end.

The greatness of Viśwāmitra is brought home to us by the choice of phrases with which Vālmīki, the poet himself, and other sages like Vasiṣṭha and Śatānanda (the chief-counsellor of king Janaka) refer to him. He is described as 'a flaming fire', 'an embodiment of dharma', 'one whose wealth is austerity', 'the great Rṣi who is indomitable', 'a Brahmarshi of unrivalled halo', and so on. Rāma and his younger brother view the greatness of the sage, as we can expect, with reverentially critical eyes. But the sage stands towering and elicits the spontaneous admiration of the uncommonly endowed youths. He was one who had discarded an earthly kingdom for the attaining of 'self-sovereignty'. Who can estimate the subtle, powerful, and far-reaching influence such an one has on the lives of fellow-men, especially the impressionable, intelligent youth?

Having been a successful monarch himself Viśwāmitra knew the ins and outs of statesmanship. Rāma, who was to succeed Daśaratha as the king of Kosala, could have had no better preceptor than Viśwāmitra to be trained by. Besides, Viśwāmitra held an unsullied reputation as a warrior and was a past master in Dhanurveda, the science of archery. The missiles and strategies of war held no secrets for him. As Vasiṣṭha had forestalled, Viśwāmitra teaches Rāma all the intricacies of archery. He was taught its complete know-how, discharging and recalling of missiles and all. He was also taught the rare secret of never getting fatigued or lacerated in combats. The intelligent and enterprising Rāma mastered them all in no time. It was, however, no mere theoretical instruction. Rāma had to demonstrate his skill in archery before his guru when he had to fight and kill Tātakā, a villainous ogre, and scatter Mārīca and Subāhu and wipe out their demoniac hordes.

For a teacher to effectively mould his

⁵ *Śrīmad Rāmāyana*, Bālakāṇḍa, XXI. 9, 20

⁶ op. cit. Vol. V (1959), p. 224.

⁷ ibid. p. 369,

student, it is necessary that he is admired and respected by the parents and the community. This lofty attitude and confidence in the teacher of those about, specially the parents, will invest the young minds with regard towards him and the teaching which in turn begets unbounded self-confidence. We find this fact amply substantiated in the case of Viśwāmitra and his prince-disciples. Viśwāmitra was held in high esteem by Daśaratha and Vasiṣṭha on the one hand and by the community of ascetics in forest-hermitages, on the other. On Rāma's own assertion we know what was the parting instruction given to the boys by Daśaratha in the presence of Vasiṣṭha and others. When the nefarious Tāṭakā was to be killed, Viśwāmitra bade Rāma not to hesitate thinking that it was a woman. Rāma replied with folded hands:

'In Ayodhyā, in the presence of the teachers, I was commanded by my father to carry out Viśwāmitra's words without misgiving. And I cannot disregard his words. So I shall, following your advice, surely slay Tāṭakā which will be a great act.'⁸

Finally, Rāma witnessed at Mithilā in what great regard Viśwāmitra was held by Janaka and his courtiers. It was there that Rāma heard the detailed and thrilling accounts of Viśwāmitra's ascent to Brahmarṣitva or 'the state of a knower of Brahman'. Through unparalleled ascetic struggles he subdued sex, avarice, and anger to reach that eminence. Who can conceive of a greater character than of the man who has subjugated his senses and mind, and become one with truth?

Nowadays we hear often about the incompatibility of the old and the young, or what is termed the 'generation gap'. This expression is bandied about so much that people are led to believe that it is an unprecedented modern phenomenon. But a

close sociological study would disabuse us of this misconception. There are bound to be many differences, physical and attitudinal, between the old and the young. And that is just and proper. Such differences have existed from the pre-Socratic era and will persist as long as man continues to inhabit the earth. But there are deeper aspects which are common to humanity, irrespective of age and time, and are shared alike by the 'grown-ups' and the 'growing-ups'. It is these aspects which alone can bridge the gap and help the progress of humanity. Viśwāmitra had developed in himself to the full these perennial aspects and Rāma and his brother fervently reached out for them. So the youths never felt out of tune with the elder. The age-gap between them was to be computed in scores of generations! Despite this, they got on with each other with great joy and understanding. In this astonishing reconciliation may be found the solution to the spanning of the generation gap.

IV

Viśwāmitra, an all-knowing sage and a true teacher, taught and trained Rāma adopting the right *modi operandi* of man-making education.

'Faith begets faith' is a great psychological truth specially applicable to the sphere of pedagogy. If the teacher has confidence in the intrinsic capacity of the taught, the students respond by unfolding that capacity. Strictly speaking, learning is a process, not of pouring from without within but of drawing from within without. As a great thinker put it, it is like striking spark from flint. The flint has the hidden spark already and the friction is only an exterior stimulus. Knowledge is inherent in the learner and the teacher provides the occasion to draw it out.

At the end of the training under Viśwāmitra, we see Rāma ready to face any life

⁸ Vālmīki, op. cit. XXVI. 2-4.

situation without the least jitters. That was because Viśwāmitra trusted Rāma from the beginning.

From the start Viśwāmitra had unwavering faith in the superhuman possibilities of Rāma. When he asked Daśaratha for the minor Rāma to fight with the formidable demons who disrupted his sacrifice, he perfectly knew what he was saying. It was Daśaratha, the doting father, who failed to see the capacities of Rāma. How Viśwāmitra looked upon Rāma is clearly revealed in the way he roused him at dawn:

'O Rāma, mother Kausalyā has indeed a worthy child. Wake up, O Tiger among men, the dawn is breaking; you have to attend to your devotions.'⁹

These words connote the gentle and loving way he treated Rāma. The profound confidence he had in the boy is mirrored in the phrase 'Tiger among men'. Affection, gentleness, and faith—where is the child that does not respond to them? Constant disparaging makes the growing human regress, as it were, into a rigid shell and frustrates the very purpose of education. Rare are the instances where a patient teacher used love, faith, and encouragement as means of training and still failed to call forth the potentialities of the taught. A fundamental aspect of man-making education is the tremendous faith of the teacher in the taught.

In almost all the interesting dialogues between them, Rāma takes the initiative with eager questioning. Viśwāmitra cheerfully answers them with absorbing accounts and legends, incidentally displaying an encyclopaedic range. Rāma shows the healthy curiosity of an intelligent teenager, and curiosity, as psychologists tell us, is a characteristic of the growing child. As Bertrand Russell points out in his book *Education and the Good Life*, curiosity is

the child's key to unlock the treasure house

⁹ *ibid.* XXIII, 2.

of knowledge and must never be suppressed or scotched. Viśwāmitra, the astute teacher that he was, cherished that curiosity of his pupil with stimulating and enlightening answers. Thus the foundations of Rāma's vast knowledge and wisdom were laid and reinforced.

Faith in oneself is fortified by knowing the glory and greatness of one's ancestors. A person who lacks such an ancestral heritage or is ignorant of it can never build up unshakable self-confidence. A nation comprising masses of such individuals is sure to languish and degenerate. The rather enfeebled national life of India may be mainly traced to this cause. To boost up Rāma's self-confidence, Viśwāmitra narrates the deeds and achievements of his great ancestors like Sagara and his sons, Dilīpa, Bhagīratha and others. Of course, the story of Bhagīratha's amazing austerities and deeds to bring down Gaṅgā, the celestial river, for securing the liberation of his great-grandfathers must have provided enormous inspiration to Rāma. Bhagīratha was the symbol of firm resolve and this quality was fully manifest in Rāma all through his adult life.

Some of the great educational thinkers of the West like Rousseau and Froebel laid ample stress on providing the child a close contact with nature. The unseen formative influence of woods and streams, birds and beasts, mountains and lakes is unquestionably great. Vālmīki provided this potent formative influence for Rāma. In addition to developing his aesthetic sensibility and affinity for the so-called inanimate world and birds and beasts, this proved to be an unwitting preparation for his future life. When he abjured his right to the crown to enable his father to honour a promise and had to go on exile to the forest, he was not deterred by the prospect. For him forest was not a forbidding place. He felt quite at home in it.

This section of the *Rāmāyaṇa* which depicts the apprenticeship of Rāma to Viśwāmitra abounds in captivating stories and anecdotes. These were no doubt recounted by Viśwāmitra to Rāma in answer to his various questions about places and persons. Child psychologists have always given a high place to sublime stories in the development of the child's imagination and mental capacity. This basic psychological fact, it appears, was not unknown to Vālmīki. In the hands of a raconteur like Viśwāmitra, the story was an efficient tool to sow the seeds of character and wisdom in the mind of Rāma. Which child or adolescent will not listen to thrilling stories with absorption and wide-eyed curiosity? Rāma was no exception to this rule. Viśwāmitra, on his part, made them as rich and varied as he could. Thus Rāma, it may be said, received the best liberal education in a man-making way on this long excursion with the great sage and teacher.

The redemption of Ahalyā, the wife of the sage Gautama, goes to show the divine mission for which Rāma had descended on this earth. He is not at all surprised at the stone statue turning into a living, breathing beauty because of his holy presence. It was also the fulfilment of the prophecy of the sage Gautama. He views the miracle as nonchalantly as Viśwāmitra. He paid his respects to the great woman, purified by a thousand-year penance, by touching her feet.¹⁰ All the same, Rāma at that time must have had a glimpse of the divine power and glory which was clothed in him as a man.

The culmination of this man-making educational process was the breaking of the mighty bow of Śiva at Janaka's court. After the successful completion of sacrifice at Viśwāmitra's hermitage, the prophetic sage leads Rāma to Mithilā to let him see

the celestial bow and try his skill and strength in stringing it. They both listen to accounts of the abortive attempts of the mighty warriors, and see it being brought to them in a box-carriage pushed by five hundred men. Neither of them showed any consternation. Rāma was only curious. Viśwāmitra knew that Rāma would easily string the bow. Rāma, who never misgave in a moment of trial and knew the unexpressed wish of the sage, lifted the bow effortlessly and bent it in an attempt to string it. The old bow broke in twain with an earth-shaking roar. The hero won the stake that was none other than Sītā. The marriage was celebrated with great festivity in the presence of Daśaratha, Vasiṣṭha, and others. It is significant that Rāma married Sītā after breaking the bow of Śiva, the cupid's conqueror. Viśwāmitra knew that his preceptor's mission was completed and left Mithilā as abruptly as he had arrived at Ayodhyā.

That Rāma needed him no more and could face the world on his own was proved to the hilt in the encounter with Paraśurāma, the dreaded and determined enemy of Kṣatriyas (the warrior-caste). When Daśaratha and his party were going back to Ayodhyā, Paraśurāma met them on the way and challenged Rāma to string his own mighty bow of Viṣṇu and fight a duel. Daśaratha was paralysed with fright. But Rāma did not flinch. He accepted the challenge, strung the bow playfully, and humbled to dust the vanity of Paraśurāma. The latter moved away crest-fallen like the pale crescent before the rising sun. Rāvaṇa's annihilation and the establishment of dharma by Rāma were now a foregone conclusion.

V

Education is a burning contemporary issue. The present systems, without a single exception, are more man-power oriented and less manhood oriented. The

¹⁰ *ibid.* XLIX, 19.

solution lies in righting the imbalance with determination and vision. Not that teachers with a spark of Viśwāmitra's spirit and students with a little of Rāma's fire are entirely absent; their number is microscopic. If their influence is to be decisive in pulling humanity out of the spiritual crisis, their number should greatly increase. Intense and sustained attempts must be made to impart man-making education through teachers whose character is 'like a blazing fire'. Some may say that this is an Utopian ideal. But a little of Utopian idealism has always inspired humanity in its purposive evolution. The *Rāmāyaṇa* of Vālmīki, its hero, and the man in the making of the hero have much to teach us in that direction.

LETTERS OF A SAINT

THE LORD MY REFUGE

Kankhal
23.9.1914

I received your letter of the 1st Ashwin and noted its contents.

My health continues to be as before, there is hardly anything new to report. Only a number of small boils on the face, throat and head gave and have been giving trouble. This is nothing but the effect of diabetes. This is how carbuncles originate. What really can I do if they appear? Things will come to pass according to the Lord's will.

When one has complete absorption in the feet of the Lord one becomes completely free of all fear and concern; otherwise there are enormous difficulties. Soon it will be the season for the worship of the Divine Mother. Weal betides one who can worship the Divine Mother. When the Mother Herself comes to the heart all troubles cease—otherwise it is hard to accomplish things through one's own efforts. But how can we receive Her grace before we have been able to surrender our heart and soul to Her? If we can once realize Her, this world and its wiles can do us no harm. One can then see Her alone in this very world. Then one distinctly realizes the import of this line in a song: I now understand the quintessence: You are Karma, Dharma and its opposite. We can then clearly see that She has become everything. There remains nothing but She—therefore all troubles cease. In eating, lying down, rising and sitting, call on Her day and night, think of Her. Come, do this once in the fullness of heart. Then you will find that everything will become easy. The body may be ill or well but there should be no cessation in calling on Her. Say to yourself: 'Let the affliction and the body be concerned with their own affair; O my mind, you remain in bliss.' These things are to be practised, then these truths become one's own realizations.

So much today. With my best wishes and love. Remember to keep me informed of your welfare.

—SRI TURIYANANDA

MEDITATION AND SPIRITUAL PRACTICE—I

SWAMI YATISWARANANDA

[Let us offer our salutations to the all-pervading, all-blissful divine Spirit who dwells in the hearts of us all. He is the Lord of the past, present and future. By realising Him, one goes beyond fear and attains to peace. He is the supreme Principle of existence, the supreme Reality, the supreme Light, and the supreme Self. Out of Him, the all-pervading, all-blissful divine Spirit, we all have come into being, in Him we live, to Him we return.

Om śāntiḥ, śāntiḥ, śāntiḥ

Let us for a few moments sit quiet, relaxing our body and mind. Let us offer our salutations to the supreme, all-pervading Spirit. May He guide our understanding. Let us offer our salutations also to all the great teachers and saints of the world—teachers and saints whose teachings we all have inherited. May they inspire us with love for the Truth. The supreme Spirit is the source of all purity; let Him destroy all our impurities. Let us breathe in vibrations of purity. Let us breathe in vibrations of strength. Let them destroy all our weaknesses. Let us breathe in vibrations of peace; let those vibrations destroy all our restlessness. Let us send forth currents of purity, strength, and peace to all our fellow-beings to the East, to the West, to the North, and to the South. Let us be at peace with ourselves, at peace with the whole world. Let us now take up the position of the witness or the spectator and draw our mind from all distracting thoughts, from sounds and other sensations. Let us detach ourselves also from all the thoughts, pictures, and feelings that rise within. Let us be wide awake.

Our body is the divine temple. Let us focus our consciousness in the sanctuary of our heart and there feel that our soul is like a little sphere of light. This little sphere of light is part of the infinite Spirit shining everywhere. The infinite Being is immanent in the sun, moon, stars, and planets. The infinite Spirit shines in all beings. The Spirit is immanent in our eyes, ears, in all our senses. The divine Spirit shines in our mind, shines in our heart. Let us all feel the contact. The monist meditates on the supreme Spirit as Sat-chit-ananda, Infinite existence, consciousness, and bliss. The devotee worships the same Being in various aspects as God the Father, God the Mother, God the Friend, God the Beloved. The Infinite Spirit manifests Itself as the great gods and goddesses. He again comes down, as it were, on earth in the form of the divine incarnation for blessing mankind. We may select any theme we please for our meditation, but as we meditate, let us all feel that both the worshipper and the worshipped are drowned in the one Sat-chit-ananda, Infinite existence-consciousness-bliss. It is really the one Infinite Being that manifests Itself in one aspect as the devotee, in another aspect as the deity. Let us feel the divine contact in our heart of hearts, and may the divine presence soothe our nerves, calm our minds, and quiet our hearts. May the divine Spirit guide our understanding and enlighten our consciousness. Let us for a few moments meditate on the all-pervading, all-blissful Spirit in any aspect we please, in any way we please. But let us by all means feel the divine contact.

'May the all-pervading, all-blissful Spirit, the Soul of our souls, protect us all; may He guide us all; may He nourish us all. May the teachings that we learn become fruitful and forceful through His grace. May peace and harmony dwell amongst us all.'¹]

¹ सहनावबतु सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

As I was thinking of the subject I would like to speak to you, I was just reminded of a story. Two little boys were bragging about their mothers. One boy said, 'My mother can speak on any subject' and the other boy, who did not yield, said, 'My mother can speak even when there is no subject!' The second one is dangerous. I don't dare that. So I wish to speak to you about spiritual practice which we usually do. As a matter of fact, I am going to explain to you the steps that we have followed in our simple meditation.

WE NEED CLEAR IDEAS ABOUT SPIRITUAL LIFE

First of all, it is essential on our part to hold before us the spiritual ideal clearly. Those of us who believe in the existence of the soul and the Ātman, those of us who believe in the existence of the Paramātmā, the Soul of our souls, aspire to have our union with Him and, through Him, we aspire after the union with all our fellow-beings.

When as students, we approached the great disciples of Sri Ramakrishna, they placed before us the ideal of self-realization. By self-realization they did not mean anything exclusive. They told us clearly that the more you approach the supreme Spirit, the more you experience Him, the more you feel He is manifest in all, and then what follows is, you feel like serving the Lord in all. But, before that, one must try to follow the spiritual path through prayer and worship, get some clear conception of the nature of the deity who dwells in our heart, who dwells in you and in everyone.

Now since this is the ideal, the question arises : what path should we follow ? And here too they placed before us the two-fold ideal of salvation and service. Work and worship should go hand in hand. Work is to be performed in the spirit of karma-yoga. We perform activities of various

kinds, but we do not know how to do it, how to perform our duties, how to engage ourselves in various activities. They have to be done in a spirit of detachment and at first in a spirit of duty. Duty must be performed under all circumstances and then, as we advance, we feel we have to offer all the fruits of our work to the supreme Spirit who is the presiding deity of all forms of activities. Then there comes a time when we ask : why should we work? The answer is, for pleasing the Lord.² And there may yet come a time when we feel the divine presence permeating and interpenetrating us. Then we just become channels for the flow of divine power—the divine power that works for the good of mankind.

BE SPIRITUALLY HUNGRY

Just as work is to be done in the proper spirit, so also worship is to be performed in the right manner. All of us have to perform work of some kind or other. Work is compulsory, but the trouble is worship is optional! Most of us do not feel inclined to do any worship, or japa or meditation, and that is the pity of it. If we be hungry spiritually we would like to take spiritual food. We feed our body and we should feed the body with good healthy food. We feed our mind through our studies—the ideas should be good. Similarly we should feed the soul. How to do it? Through practice of worship—through the practice of japa, through the practice of meditation.

There is a parable of Sri Ramakrishna : The child was going to bed and said, 'Mummy, if I feel hungry, please wake me up', and the mother said, 'I am not to do that. Your hunger will wake you up.' There comes a time in the course of the

² विष्णु-प्रीति-कामनया ।

evolution of the soul, when we do become spiritually hungry, and then we must have that type of food. I am reminded of a remarkable saying of the Holy Mother. Holy Mother said, 'Food-stuff is there; he who cooks food early would have his appetite appeased early.' Many of us are lazy, we do not want to cook at the proper time; maybe, we want to cook but late in the evening, and some are so lazy, they would rather starve than cook their food! Naturally, they feel miserable.

WHAT BRAHMANANDA SAID

When we try to sit quietly and try to do some form of worship, some form of japa or meditation, at the beginning, we come across many obstacles. That is what Swami Brahmananda used to tell us. Here I will do a little reading from the *Eternal Companion*, the spiritual teachings of the Swami. He says :

'Practise japa and meditation regularly. Don't fail even for one day. The mind is like a spoiled child—always restless. Try to steady it again and again, by fixing it on the Chosen Ideal, and at last you will become absorbed in Him. If you continue your practice for two or three years, you will begin to feel an unspeakable joy and the mind will become steady. In the beginning the practice of japa and meditation seems dry. It's like taking bitter medicine. You must forcibly pour the thought of God into your mind. As you persist you will be flooded with joy. What a terrible ordeal the student undergoes to pass his examination? Do you know that to realize God is easier? Call on Him sincerely with a tranquil heart.'³

The disciple to whom he was speaking, said, 'At times I feel that with all my struggle I am making no progress. It all seems unreal. Despair takes hold of me.'

The Swami gave him hope :

'No, no. There is no cause for despair. The effect of meditation is inevitable. You are bound to get results if you practise japa with devotion, or even without it. For devotion will follow. Continue your practice regularly for a little longer. You will find peace. One's health also is improved if one meditates.

'Meditation in the primary stage is like waging a war with the mind. With effort the restless mind has to be brought under control and placed at the feet of the Lord. But in the beginning, take care while you meditate, you do not overtax your brain. Go slowly. Gradually intensify your effort. Through regular practice, when the mind becomes steady, meditation will be easier. You will not feel any strain in sitting for long hours in contemplation.

'Just as after a deep sleep, a man feels refreshed in body and mind, so you will feel refreshed after meditation and there will follow an intense experience of happiness.

'Body and mind are closely related. When the body is disturbed, mind also becomes disturbed. Therefore particular care must be taken as regards diet in order to keep the body healthy....

'Meditation is not such an easy matter. When you have eaten too much, the mind becomes restless. Also unless you keep lust, anger, greed, and such other passions under control, the mind will remain unsteady. How can you meditate with an unsteady mind?...

'Unless you meditate, the mind cannot be controlled, and unless the mind is controlled, you cannot meditate. But if you think, "First let me control the mind and then I shall meditate", you will never enter the path of spiritual life. You must do both at the same time—steady your mind and meditate.

'As you sit down to meditate, think of the cravings and the desires of the mind as mere dreams. See them as unreal. They can never attach themselves to the mind. Feel that you are pure. Thus purity will gradually fill your mind....

³ *The Eternal Companion*, Sri Ramakrishna Math, Madras 4, 1945, pp. 226-7.

'If you wish to realize God, practise the spiritual disciplines with patience and perseverance. In due course you will be enlightened.'⁴

When the supreme Being is realized, the illumined soul attains peace and blessedness and shares his peace and blessedness with his fellow-beings. That is the ideal the Swami held before us and he placed before us also the practice which we should follow with a view to realising the ideal.

EARLY STAGES

As I said, when you wish to sit quietly, many types of disturbances arise in the mind. Sometimes, when you are not sitting for meditation, you may feel an amount of calmness; but the moment you sit for meditation, specially at the beginning, mind becomes turbulent, body may be aching, our senses again may be running riot and no end of wild thoughts would be arising in the mind. And japa and meditation becomes a great struggle but struggle has to be done.

The mystics of all religions place before us the ideal of, first of all, attaining minimum purity—purity of the body, purity of the senses, purity of the mind, and also purity of the ego. The body may be suffering from some disease. The different organs of the body do not co-ordinate, do not function properly, and again, our senses are all out-going, eager to come in touch with sense-objects. Our mind is swayed by desires, swayed by passion, and swayed by past impressions. And then again, there is another type of conflict in our mind. Our thinking goes one way, feeling goes a second way, will goes a third way and besides that our ego is perverse. To give an illustration: the little bubble thinks of itself too much. It forgets the other bub-

bles, it forgets even the ocean and wants to grow. What happens? The bubble bursts. And this actually happens with many human beings.

Now, let us not be terrified by all these troubles that appear before us. In the *Bhagavadgīta*, we find Arjuna complaining to the Lord: You speak of mental control, you speak of self-realisation. Now I find my mind is most turbulent; I cannot control it.⁵ The Master recognised the difficulty of the student and with great sympathy and love, he said: Yes, what you say is right, but by following the proper means, through the practice of detachment, through constant meditation, this uncontrollable mind—what appears to be uncontrollable—can be controlled. Eventually one comes into touch with the supreme Spirit—the Soul of our souls, the Soul of the Universe.

DON'T COMPLAIN ABOUT ENVIRONMENT

First of all, we complain too much about our environment. We really do not want to do anything except always complaining about the environment. Well, suppose we change the environment—the same complaint will be there. We do not find anywhere an ideal environment—well, such a thing does not exist. You make this plea: 'Environment is not favourable—how can I practise meditation?' Well, right here you have to practise meditation. Do you not try to sleep in the midst of the most troublesome environment? Similarly you have to try to practise meditation whatever be the nature of the environment. How? By withdrawing ourselves from all the outside disturbances, just as we do before we fall into sleep. That is to be practised. Then again, we have our troubles inside. Maybe the body is diseased. Many a time we hear

(Contd. on p. 223)

⁴ *ibid.* pp. 227-30.

⁵ VI. 33-4.



ILLUMINATING DIALOGUES FROM INDIAN LORE

BE TRUTHFUL AND ATTAIN THE HIGHEST

Śrī Rāma renounced his kingdom and the capital of Ayodhyā, and accepted forest life for fourteen years to honour his father's pledges to Kaikeyī. He left Ayodhyā with Sītā and Lakṣmaṇa and after crossing the Gaṅgā halted at Citrakūṭa.

Bharata, accompanied by Vasiṣṭha and the queen-mothers, met Śrī Rāma at Citrakūṭa. Śrī Rāma was stunned to hear of his father's death and wept bitterly. When he recovered a little from this grief, Bharata urged him to return to Ayodhyā and be crowned. He gave several reasons in support of his request. It was not only his own desire that Rāma should return to Ayodhyā but also the desire of his three bereaved mothers. It was the unanimous wish of the people too. Daśaratha, their departed father, also desired to crown Rāma as the ruler of the kingdom of Kosala and its capital Ayodhyā. Bharata further swore that he was entirely innocent of the evil plot by which Rāma was exiled. Moreover, he confessed his inability to bear the royal burden thus thrust on him.

But Rāma was firm in his resolve. He stood rock-like against all appeals and arguments. He had promised Daśaratha to give up the kingdom in favour of Bharata and go into exile for fourteen years. How could he infringe his plaited word? He

pacified Bharata that his own Dharma, under the circumstances, was to stand by the promise.

At that time, a Brahmin by name Jābāli, who had come with Vasiṣṭha, stepped forward and began to speak to Śrī Rāma.

Jābāli : You spoke well to Bharata. But like the common men you should not allow your understanding to go in vain ; for you are austere and endowed with noble understanding. Man has no real friend nor enemy, nor anything to be gained through anybody. He comes into the world alone and alone he exits. Therefore the man who thinks 'This is my father', 'This is my mother' and becomes attached is a mad-man, for none is related to anyone else. A man travelling from one village to another halts at some place at night and proceeds the next day, leaving it behind ; likewise, to man are father, mother, home, and wealth a temporary shelter. A wise man is not attached to these.

Renouncing the kingdom, inherited from your father, you should not follow a wrong and painful path. The city eagerly awaits your return. Be a king of the prosperous Ayodhyā and enjoy royal pleasures.

Daśaratha was neither related to you nor you to him. Father and mother are not the real cause of birth. The real cause of birth

is the union of reproductive cells. Your father has departed to the place destined for all mortals while you are distressed in vain. I grieve only for those who, abandoning the pleasures of the world, seek to acquire merit hereafter.

Men waste food and other precious things by offering them up yearly as sacrifices to their departed ancestors. O Rāma, if food offered here nourishes one in the other world, then he who goes on journey need never carry provision for the way! Relatives may feed a Brahmin guest on his behalf at home! O Rāma, look here, be wise. Surely there exists no other world than this. Enjoy that which is here present and discard that which is beyond the senses. Respect this principle and receive the kingdom offered to you by Bharata.

Rāma: O Brāhmaṇa, what you have spoken for my welfare is neither wholesome nor worthy of practice. A sinful man who transgresses the rules of conduct and acts contrary to the accepted moral code is not honoured by the wise. It is conduct alone which determines a man as high-born, heroic, virtuous, or cowardly.

One following the way of life advocated by you will be outwardly moral, clean, and noble but inwardly immoral, unclean, and ignoble. Should I embrace unrighteousness in the cloak of religiosity, I should be giving up virtuous acts and scriptural ordinance. I should then be corrupted and vile. A man of discrimination will lose all respect for me. Following your advice were I to cease pursuing the way of truth and instead tread a lower path, by what means should I then attain heaven? If I disobey moral codes and act according to my inclinations, then every man will act according to his own tendencies. Of course, the subjects imitate the kings in all actions.

Truthfulness and compassion alone are the way of life prescribed for kings. Truth verily is the kingdom; by truth the world

is supported. Gods and sages honour truth alone. A truthful man attains the highest goal. Men fear a liar as they do a serpent. Truthfulness is the root of all virtues. Truth is the only God in this world. Dharma or righteousness hinges on truth. All virtues are rooted in truth. There is no higher goal than truth. Charity, sacrifice, austerities, and the holy scriptures are all founded on truth. Hence truth is the most sacred of all things. One man maintains a family, another governs the world, another man falls into hell, still another attains heaven—all these are the fruits of each one's actions. Knowing this should I not, devoted to truth, carry out my father's behest?

I should be true to my promise. Neither from greed nor from infatuation nor from ignorance shall I violate truth. Have you not heard that neither gods nor ancestors accept the offerings of an untruthful person? I hold truth as the supreme virtue of mankind. I desire to honour that truth upheld by men of yore. Should I follow the duty of a (worldly-minded) warrior, I should be unjust. To do that which is false is worthy only of mean, cruel and greedy men. Should I pursue the path indicated by you then I should be perpetrating falsehood through mind, body, and soul.

Those who uphold truth acquire land, wealth, and fame. Therefore one should worship truth alone. Giving up falsehood and deceit, discriminating between what should and should not be done, subduing the senses, I shall devote myself to the fulfilment of my father's behest.

Jābāli, those who fulfil their duty, who are foremost in deeds of charity, who harm none—such pure souls are revered by all. They shall live for ever!

Vasiṣṭha: O Rāma, the sage Jābāli also believes in the hereafter. He spoke to you in that way only to persuade you to return to the capital.

Parents bestow on man only the physical

frame but the spiritual preceptor confers wisdom on him and hence is called the guru. I am the preceptor of your father and of you too. Therefore, following my advice you will not deviate from the path of virtue. Here are your relations, learned Brahmins, warriors and the residents of the capital. Fulfil your duty by them.

Rāma: The good that parents do to their sons cannot be requited. Indeed that which my father commanded me to do shall not be proved untrue.

—*Saṅjaya*

Source: *The Vālmiki Rāmāyaṇa*,
Ayodhyākāṇḍa, Chapters 108-11.

SWAMI VIVEKANANDA'S HUMANISM

A. S. RAMA RAJU

When man was crumbling in spirit and was in peril of alienation from religion and society, Swami Vivekananda took it as his mission to save him from fear, weakness, hatred and exploitation. An invincible opponent of hypocrisy and superstition, Vivekananda thought loudly, rebelled militantly, and fought courageously throughout his life against faiths and practices that dwindled into dogmas and forgot the man. He made it clear that his religion was man-making.

He gave a clarion call to all men and women to work unitedly for human welfare and the solidarity of the world. He opposed all forms of dehumanization and he did not accept anything which contradicted human dignity and solidarity. He condemned in no uncertain terms the religions which failed to come to the rescue of the masses and which made man's life miserable materially and spiritually. He wanted to bring back the essential man into religion. In all sympathy and humility, Vivekananda came out with deep concern for man's well-being. To him religion is no religion if it has nothing to do with human problems.

'Make me a Man!'¹ is Vivekananda's

prayer. Man is the centre of his religion. But according to Vivekananda man is yet to be conscious of his true nature which is divine. He says, 'Man is individual and at the same time universal.'² Man is the summation of matter and spirit and he is the summit of creation. To him, man is a child of immortal bliss but not a sinner. God is glorified man, so he wanted to glorify the same man. In his words, 'Man is the highest being that exists, and this is the greatest world. We can have no conception of God higher than man, so our God is man and man is God.'³ And at the same time he accepts that 'man is man in so far as he is qualified by the limiting adjunct of mind'.⁴ Man has infinite potentialities to transcend the physical and mental limitations. For him 'The soul is a circle of which the circumference is nowhere, but the centre is in the body.'⁵

But 'Man, as he is, is incomplete',⁶ for he is in ignorance. That is why, Vivekananda was not satisfied with the invo-

¹ *The Complete Works of Swami Vivekananda*, Advaita Ashrama, Calcutta 14, Vol. IV. (1962), p. 480.

² Ibid. Vol. VI (1963), p. 121.

³ Ibid. Vol. VII (1958), p. 30.

⁴ Ibid. p. 192.

⁵ Ibid. Vol. VI, p. 56.

⁶ S. Radhakrishnan: *Religion in a Changing World*, George Allen and Unwin Ltd., London (1967), p. 60.

cation—Mātr devo bhava, Pitṛ devo bhava and Ācārya devo bhava (Look upon your mother as God, look upon your father as God, look upon your teacher as God). He preferred to amplify and say 'दरिद्रदेवो भव, मूर्खदेवो भव—The poor, the illiterate, the ignorant, the afflicted—let these be your God.'⁷ 'Daridra Nārāyana' is as potentially divine as the idol in temple. In the service of man as God, Vivekananda assured the realization of Godhead.

One has also to work for one's inner development. Vivekananda believes in the principle of manifestation or emanation and as such, the momentum has to come from within but not from without. He says, 'It is in the very nature of things to manifest themselves'.⁸ His faith is that man is perfect in divinity and the role of education and religion is to allow it to manifest itself. This conviction in Vivekananda makes him emphasize character building. For he knows fully well that unless we achieve an inner perfection by conquering the senses we cannot have an enduring social harmony and justice. Training is indispensable and there is no substitute for it. In his words, 'By practice one can feel universal Selfhood.'⁹ He says, 'Deep, deep within, is the soul, the essential man, the Atman.'¹⁰ He urges us to turn inside for going deep to apprehend the essential man who is universally the same, everywhere. One might say that this Personified Universal Selfhood is the humanism of Vivekananda. Perhaps it is this ideal, this faith, this experience that inspired him to contemplate on the erection of Temple Universal.¹¹ What a grand spiritual programme!

Humanism is unattainable until this

essential Man is discovered within us. Man has to see in every being his own self and to this end Vivekananda quotes Sri Ramakrishna : 'One must learn to put oneself into another man's very soul'.¹² Then only we can have a common brotherhood on the basis of spiritual foundation. To him, humanism is a spiritual truth.

Protagoras, to whom all other humanists are indebted, had said that 'Man is the measure of all things'.¹³ But Vivekananda never accepted this man-measure principle as it could not measure the things divine. He observes, 'We must not judge of higher things from this low standpoint of ours. Everything must be judged by its own standard, and the infinite must be judged by the standard of infinity.'¹⁴ Moreover, what are we? He questions, 'What right have you to say that every truth shall be judged by this standard of yours—the standard that preaches mere bread, and money, and clothes as God?'¹⁵

He had also differed from both the theistic and atheistic humanists. It may not be irrelevant here to quote a dialogue that occurred between Socrates and an Indian philosopher. 'Socrates told the Indian stranger that his work consisted in enquiring about the life of men, and the Indian smiled and said that none could understand things human who did not understand things divine.'¹⁶ Vivekananda knows these parallel arguments, but he does not, like them, miss the synthesis. He says, 'Appa-

¹² Quoted in *The Master As I Saw Him* by Sister Nivedita, Udbodhan Office, Calcutta-3 (1966), p. 229.

¹³ Quoted in *A History of Philosophy* by Dr. F. Ueberweg, Hodder and Stoughton, 27, Paternoster Row, London (1872), Vol. I, p. 74.

¹⁴ Swami Vivekananda : op. cit. Vol. IV. p. 209.

¹⁵ Ibid.

¹⁶ S. Radhakrishnan writes in *East and West in Religion* (1967), George Allen and Unwin Ltd., London, p. 133, on the basis of a story from Aristoxenes of the third century.

⁷ Swami Vivekananda : op. cit. Vol. VI, p. 288.

⁸ Swami Vivekananda : op. cit. Vol. V (1959), p. 277.

⁹ Swami Vivekananda : op. cit. Vol. VI, p. 121.

¹⁰ Ibid. p. 31.

¹¹ T. Muttucumaru : *Vivekananda, The Ramakrishna Mission*, Colombo (1963), p. 45.

rently contradictory though these statements may appear, they are the necessity of human nature. The whole universe is a play of unity in variety, and of variety in unity. The whole universe is a play of differentiation and oneness : the whole universe is a play of the finite in the Infinite. We cannot take one without granting the other. But we cannot take them both as facts of the same perception, as facts of the same experience ; yet in this way it will always go on.' ¹⁷ This age-old dispute is resolved in re-defining man as he is endowed with various levels of experiences and taking the thing as real with reference to the particular level of experience.

In order to comprehend the Reality *in toto*, he says, 'We have to become harmonious beings with the psychical, spiritual, intellectual and working (active) sides of our nature equally developed.... The ideal is really that we should become many-sided.' ¹⁸ The emergence of complete manhood depends on the harmonizing efforts of individual. In the total blossoming of human dimensions, the seeds of humanism are embedded. It could lead us to a more solid and enduring world order and peace. Thus Vivekananda became an ambassador for world welfare.

His passion for visualizing world solidarity and unity of mankind could be discerned when he praised the acts of Chinghiz Khan, Alexander and Napoleon, as having been inspired with the thought of unity and done with the intention of unification. ¹⁹ He had a vision of disappearing boundaries of nations and he had least doubt in saying that 'the ultimate unit is psychological. This is much more permanent than the

geographical.' ²⁰ The great renaissance humanist, Erasmus, did express the same hope that the formation of one world is more a spiritual demand than a geographical one. ²¹ Vivekananda was never tired of saying that man has no reason to dissociate himself from his stock.

A humanist religion without revelation was advocated by Julian Huxley. ²² But to Vivekananda, reason is not an end and is not fully adequate to make man wise. He says, 'The full ripeness of reason is intuition but intuition cannot antagonise reason.' ²³ Harmony is the hall-mark of a fully developed man. Both reason and revelation find an amicable place in his humanism. Science and religion are not contradictory in essence, and by harnessing their fruits we would certainly inherit a truly humanistic society.

Vivekananda is not merely a realized Advaitist but a complete man who continued to live amidst society facing its problems while 'walking with Father'. He is the 'eldest brother of mankind' who has shown the path of golden-mean and taught fearlessness, freedom, goodwill and love. He urges us to see fullness in us and wholeness in all objects around us. ²⁴ He has proved in his life that Advaita Vedanta is not incompatible with humanism. In his man-making religion he amalgamates existence and transcendence. Reason and revelation are merged into an integral experience. Individual subjectivism and human universalism are blended into a total reality of Man.

This man-making, men-uniting gospel is more urgently needed now than ever before in this fast contracting world.

¹⁷ Swami Vivekananda : op. cit. Vol. I. p. 433.

¹⁸ Ibid. Vol. VI. p. 137.

¹⁹ Sister Nivedita : *Notes of Some Wanderings with Swami Vivekananda*, Udbodhan Office, Calcutta (1957), p. 68.

²⁰ Ibid. p. 66.

²¹ Stefan Zweig : *Erasmus of Rotterdam*, The Viking Press, New York (1964), p. 108.

²² Julian Huxley : *Religion Without Revelation*, Bouverie House, Flut Street, London (1928).

²³ Swami Vivekananda : op. cit. Vol. VII, p. 38.

²⁴ T. Muttucumaru : op. cit. p. V.

MYSTICISM AND THE IDENTITY-IN-DIFFERENCE

DR. K. P. S. CHOUDHURY

Mysticism is the intuitive perception of the essential Unity of all things and beings of the world. 'One of the most convincing aspects of the mystic illumination', says Bertrand Russell, 'is the apparent revelation of the oneness of all things, giving rise to pantheism in religion and to monism in philosophy.'¹ The mystic realizes in the hours of rapt realization that all is in each and each is in all; the vision of Unity everywhere confers on the mystic the vision of what Sri Aurobindo calls 'the calm philosophic equality of the sage'.² The wise is 'Samadarśī'.³ 'Samadarśī' implies nothing but the expansion of self to become the Self of all; it suggests the abolition of the narrow sense of egoity and the development of the spiritual capacity of treating all on an equal footing.⁴

In the moment of mystical illumination, one's constricted consciousness is enlarged and expanded to the universal. Man has so to enlarge himself as to see all in himself and himself in all; because his deepest realization is in growing greater and greater by more and more union with the life of the All; it is his aim to break the shell of his own little being and blend in perfect union with the All. Says Vivekananda: 'Therefore, to gain this infinite universal individuality, this miserable little prison-individuality must go. Then alone can death cease when I am one with life....'⁵

¹ *Mysticism and Logic*, p. 18, 11th impression (George Allen & Unwin, London).

² *Essays on the Gītā*, p. 367, (Sri Aurobindo Ashrama, Pondicherry, 1959).

³ Paṇḍitāḥ samadarśinaḥ : *Bhagavad-Gītā*, V. 15.

⁴ Swami Vivekananda: 'I am in everything, in everybody, I am in all lives, I am the universe'.—*The Complete Works*, Vol. II, (Advaita Ashrama, Mayavati, Almora, 1963), pp. 80-1.

⁵ *ibid.* Vol. I, (1962) p. 14.

The death of the lower self means the birth of the real self. So, mystical consciousness is the rising from the egoistic individualism to spiritual universalism. The intuitive perception of an ultimate Unity, the One, with which the mystic realizes his own union is his remarkable achievement. The Unity, the One is, in fact, the central experience of all mysticism, of whichever type, although it may be more emphasized or less in different cases. The pure Unity comprising the universe is not for the mystic an opinion but an experienced certainty, an immediately apprehended fact. The mystical, the pure spiritual Unity, belongs to the experience and not to the interpretation.

The main point to be noted is that the concrete monists (especially devotional mystics) experience as well as strongly interpret 'union with God' as 'identity-in-difference'. While arguing the fundamental statement of abstract monists they point out that 'S is S' is ambiguous because of the different possible meanings of the copula. If the statement 'S is S' means that the subject is identical with the predicate, it then becomes a tautologous assertion; and, if it makes no assertion, it is not judgement and is, therefore, logically untenable. The proposition 'S is S' becomes a real proposition when it is taken not as a bare identity but as identity-in-difference. In other words 'S' is both identical with and different from 'S'; it is identical in so far as both terms are the same, i.e., 'S'; and it also asserts difference as one 'S' is the subject and the other 'S' the predicate. Likewise, the finite individual, according to the exponents of concrete monism, is both identical with and different from the infinite. He is identical in the sense that he is inherently infinite in nature; but he is also different from the

infinite inasmuch as he is not annihilated in the mystical ecstatic union. In the moment of ecstatic revelation or mystical unconsciousness, the divisions between 'I' and 'You', constituting the egoistic individuality, are lost. There is the transcending of the little 'I' and the affirming of the greater 'I'. The highest mystical life implies the abolition of 'the primitive consciousness of selfhood' and substitutes for it a wider consciousness. Yet, this is not annihilation. A mystic does cease to exist as a limited and selfish individual, but he still exists in the sense that he has attained the state of boundless consciousness. His being is not shrunk to zero which would be what annihilation means; on the contrary, his being has expanded or enlarged to embrace the All. It is not sinking into 'nothingness' but the perfection of being. It is illumined consciousness and not oblivion of consciousness; it is not a void, as abstract monists hold, of immobile peace possessed of 'the Dark Abyss of the Godhead'.

So, the statement 'S is S', i.e., identity-consciousness, means identity-in-difference which affirms that there is an identity persisting in and through the difference. We say nothing if we assert only that a thing is identical with itself and we assert nonsense if we state that two things are absolutely identical with each other. We may then say that 'S is S', which means identity amidst diversity. A person changes or is different from day to day and year to year; but in old age he remains the same person who talked with his fellow-men in his youth. Identity, it follows then, does not mean the static and unchangeable character of things and beings, but there is continuity in change in virtue of which they maintain their distinct and substantive status in the universe.⁶

⁶ Pringle-Pattison, in *Idea of God in the light of recent Philosophy*, (Oxford, 1916), pp. 287-8, significantly remarks: 'But if the individuals are simply pipes through which the Absolute pours

Each individual, possessing a unique place and substantive being in the universe, has a being and value of his own. Tagore is of the view that if this individuality is demolished, then no material is lost, 'the creative joy which was crystallised therein is gone', he is absolutely bankrupt if he is deprived of this speciality or individuality, which is the only thing he can call his own; which, if lost, is a loss to the whole world.⁷

It would not be, to put the same thing in a different way, right to assume that 'S' is absolutely identical with 'S' in the sense in which we can say that the ornament is itself the gold. In the same manner, though the individual is united with the Supreme, the former does not cease to exist, i.e., when both stand in the tightest embrace, as it were, the individual does not cease to be the individual despite their spiritual proximity. And yet there is union. This may, however, be called 'qualitative union' as distinguished from 'existential or substantial union' or identity. In other words, the Supreme and the individual remain existentially distinct beings, not existentially identical, their union meaning only qualitative resemblance in their wills. Especially, the Christian mystics assert that in the state of union the will of the individual becomes the same as, or one with, the divine will. To cite St. John of the Cross: "The state of divine union consists in the total transformation of the will into the will of God, in such a way that every movement of the will shall always be the movement of the will of

itself, jets, as it were, of one fountain, there is no creation, no real differentiation, and therefore, in a sense, no mystery. A self which is merely the channel or mouthpiece of another self is not a self. It is of the very nature of a self that it thinks and acts and views the world from its own centre; each of us, as it has been said, dichotomizes the universe in a different place.'

⁷ Tagore: *Sādhana*, (Macmillan & Co. Ltd., London, 1926), p. 70.

God only.'⁸ He further adds: 'That union and transformation of the soul in God which is only then accomplished when there subsists the likeness which love begets. For this reason shall this union be called the union of likeness... which takes effect when two wills, the will of God and the will of the soul are conformed together, neither desiring ought repugnant to the other.'⁹ So mystical union, according to St. John of the Cross, means only total and perfect agreement between the will of man and the will of God.

The relation between God and the individual, as we have noticed, in St. John of the Cross's scheme of thoughts, is that of the resemblance of two different things. The relation between the two, according to Ruysbroeck, the great Flemish mystic, is compared to the relation between the sunlight and the air, or between heat and a hot iron. To quote him:

'As the air is penetrated by the brightness and heat of the sun, and iron is penetrated by fire; so that it works through fire the works of fire, since it burns and shines like fire, and so like-

wise it can be said of the air... yet each of these keeps its own nature. For the fire does not become iron, and iron does not become fire.... There is here a great distinction, for the creature never becomes God, nor does God ever become the creature.'¹⁰

The air remains always a different existence from the sunlight, and iron from the heat. Perhaps this may be called a relation of interpenetration. The sunlight completely permeates, pervades, and interpenetrates the air, yet air remains air and sunlight remains sunlight. Likewise, in the red-hot iron the heat interpenetrates the iron; but heat does not become iron, nor iron heat. Even Eckhart, an exponent of undifferentiated unity, asks what happens to the soul which 'has lost her proper self in the unity of the Divine Nature'. This is lost in the Divine Unity. What then happens to it? Eckhart says: 'Does she find herself or not? ... God has left her one *little point* from which to get back to herself... and know herself creature.'¹¹ It is evident that the 'one little point' is the point at which the 'I', though purified, still remains its individual self even when 'lost' in the Divine Unity. The word 'lost' refers to the identity of God and the soul, while the 'little point' to the difference. Suso, too, is of the same view. 'In this merging of itself in God the spirit passes away and yet not wholly.' Eckhart's expression of 'little point' may be taken as an evidence of identity-in-difference.¹²

⁸ *The Ascent of Mount Carmel*, (Tr. by David Lewis, London, 1922), Book I, Chap. 5. Also quoted by W. T. Stace: *Mysticism and Philosophy*, (Macmillan & Co. Ltd., London, 1961), p. 222.

⁹ David Lewis: *ibid.* Cp. St. Teresa of Avila, the Eagle of Christ, also says: 'It is plain enough what union is, two distinct things becoming one.' and again, she adds: 'The spiritual Betrothal is different: here the two persons are frequently separated, as is the case with union, for although by union is meant the joining of two things into one, each of the two, as is a matter of common observation can be separated and remain a thing by itself.... We might say that union is as if the ends of two wax candles were joined so that the light they give is one; the wicks and the wax and the light are all one; yet afterwards the one candle can be perfectly well separated from the other and the candles become two again, or the wick may be withdrawn from the wax.'—quoted in Stace's *Teachings of the Mystics*, p. 184.

¹⁰ Quoted in Stace: *Mysticism and Philosophy*, pp. 222-3. Cf. Henry Suso, interpreting union as qualitative similarity, is equally explicit: 'In this merging of itself in God the spirit passes away and yet not wholly; for it receives indeed some attributes of Godhead, but it does not become God by nature'.—*ibid.* p. 223.

¹¹ *ibid.* p. 244.

¹² It may be incidentally remarked that in all religions of Semitic origin (e.g., Judaism, Christianity, and Islam), though religion is not to be equated with mysticism in the strict sense of the

It may further be argued that if one is completely lost or 'melted away' in the undifferentiated One, there is no scope for the enjoyment of the supreme; one will be completely deprived of the possibility of enjoying the supreme blissful state; and, therefore, the conscious union with the supreme may be preferred to being altogether melted into the boundless being.

The most important point, on behalf of the upholders of identity-in-difference, to be noted is that had there been absolute identity or undifferentiated unity with the supreme there could have been no realization whatsoever in the strict sense, far less the knowledge that the One is realized. It is only when the aspirant comes out of the higher mystical state with 'purified ego'¹³ that he

term, between God and man, there is an impassable gulf fixed. The expression 'union with God' implies simply the meeting of the two distinct entities; the individual soul, in the exalted state of mystical illumination, does not wholly pass away into God, but remains a distinct entity. They remain existentially distinct beings, not existentially identical. Man is nothing before God: he is a born sinful being, estranged from God. For any man to claim identity with God is heretical, preposterous, and even blasphemous. This is why, when Eckhart used such expression as 'my eyes and God's eyes are one and the same', 'God and I, we are one', and 'I am identically his Son and no other', he found himself accused of heresy by the Church. The Islamic mystic named Mansur was crucified in Bagdad for having, after attaining God-consciousness, used language (analhaq, analhaq, I am God, I am God) which seemed a claim to identity with God. In the Semitic religions of the West, there has always been the tension between the mystics and the orthodox—the ecclesiastical authorities of the Church.

¹³ Ramakrishna repeatedly tells us that the Divine Mother has kept him the purified ego which he calls the 'ego of knowledge', the 'ego of devotion', the 'ego of a servant' or 'the ego of a child' so that he is not to be lost in the undifferentiated One but to remain in 'bhāvamukha', on the threshold of relative consciousness. Eckhart, as we have noticed already, says that though the soul is sunk in the oneness of divinity, God has left the

has the knowledge of such attainment or realization. In other words, if there were complete identity with or 'fading away' into the 'One', then in that case one could not come back from one's ecstatic state to communicate anything to the world.¹⁴ But very often the mystic, as is seen, comes down from the highest state of God-consciousness to the normal state, i.e., to the relative state of consciousness and remains there in a state of *conscious realization* of the Supreme and communicates in words to his fellow-men his experience. This is indeed a hard nut for abstract monists to crack. Since we are primarily concerned with the mystic experience realised 'here and now', it would be very difficult to maintain the view held by the exponents of abstract monism that the return from the state of transcendental unity of the Absolute to the state of unity immanent in the diversity is a lower spiritual plane characterizing it as metaphysically unreal or illusory.

From the above discussion, these are some of the points which have been established: 1. A mystic is one who has lost all sense of separate individuality and lives as the life of the All. The loss of the constricted individuality is the birth of spiritual personality. 2. In the state of 'union', the vision of Unity in the universe is an experienced certainty. The mystic, perceiving himself in all beings and all beings in himself, is free from all selfishness, falsehood, greed, anger, and lust. 3. The mystical union is to be used in the sense of qualitative union, i.e., of identity-in-difference, as distinguished from existential or substantial union or bare identity.

soul 'one little point' from which she gets back to herself.

¹⁴ Ramakrishna says that even 'Sankaracharya retained the "ego of knowledge" in order to teach men'. M.: *The Gospel of Sri Ramakrishna*, (Sri Ramakrishna Math, Mylapore, Madras 4, 1947), p. 366.

AWAKE AND ARISE!

CHRISTOPHER R. NORTH

A seed
Dropped down deep into the earth.
It was small, uninteresting—
A mere speck of dust
Compared with the boundless glories of
Craggy rocks, mountains, and giant waterfalls
Which echo through and stir the imagination of Man.
Yet within this drop in the ocean of the earth,
Within this tiny seed
Lay beauty, gentleness, humility and
The cool velvet of scarlet petals
As yet unseen, undreamt of.
Still and quiet, these qualities were unstirred.
Unused.

Until that day the spark of life
Ignited the seed's soul.
Sunshine streamed onto the fertile soil.
Refreshing rain fed the earth.
The seed developed, breathed, grew,
And bursting with joy of living
Broke its way through the soil's sleep
To the wakefulness of the sun
Blossoming up to it in triumph.

We, like the seed, have within us the 'I am',
Waiting to be set alight with the spark of life.
Our existence is the soil.
All we need is the rain of understanding,
And the sunshine of Truth to soak into
Our very selves to stir us into real life.
Awake and arise!

(Contd. from p. 213)

complaints: the moment we sit for meditation, we get headache. Well, 'meditation itself is a headache'. And so try to be healthy. That is why, Bhagavān Śrī Kṛṣṇa says at the beginning of the sixth chapter, the Dhyānayoga, that one must first of all lead a regulated life, in food, in sleep, in activities, and in rest.⁶ One should follow the middle path avoiding the extremes. This gives the spiritual seeker an amount of capacity to pursue his practice to follow the spiritual path.

⁶ *Bhagavad-Gītā*, VI. 17.

THE CONCEPT OF PROGRESS

PROF. P. S. NAIDU

When we look around us and survey the ghastly scenes in the contemporary world we begin to wonder whether the Biblical declaration that God made man in His own image and only a little lower than angels could be true at all. Perhaps, the prophet who made that statement was too optimistic. Perhaps he forgot at the moment that the first archangel who fell from grace was trying—and is continuing to try even today—to gain power over man and to pull him down to the nether world. We wonder whether man in the contemporary world is climbing up to the throne of God, or sliding down to the dark regions of Hades!

It is not as though this question regarding man's progress (or fall) is being raised for the first time today. For centuries, philosophers and theologians have been debating the question of progress. That being so, why are we in a state of bewilderment regarding man's destiny even today? The answer is simple. Philosophers and theologians have failed to establish their theories on convincing evidence. The result is that pessimism has continued to flourish by the side of optimism. And today the pessimist is jubilant as he finds that all over the world men and women, young and old, particularly the young, are deluding their lives by following the lead of false prophets with perverted values.

Yet, the still small voice within us assures us that man is not doomed to perish. He will survive and will, like the phoenix, rise from the ashes in all his divine glory. Dare we trust this small voice? Dare we join that small group of optimists who say 'God is in His Heaven, and all is right with the world'?

Doubt and confusion in the minds of those who want to believe in progress, but dare

not, are caused by the philosophers who have failed to evolve a convincing criterion of progress. The concept of progress has yet to be proved against an infallible touchstone which would demonstrate its worthiness beyond all doubt. We still lack a set of criteria with which we could evaluate the events of human history and say whether man is progressing towards the divine goal or regressing to the depths of Hades. This will become evident as we proceed with the discussion.

There are four different approaches to the problem of progress: they are the *mechanistic*, the *biological*, the *psychological*, and the *spiritual* (or *Vedantic*). The first draws its inspiration from the positivistic and deterministic laws of physical science, the second from the evolutionary concepts of biology, the third from the subtle laws of human psychology, and the last from Sanātana Dharma or the eternal laws of the spiritual realm. The first three approaches suffer from the limitations of the realms from which they draw their inspiration.

The physical sciences deal with matter which is capable only of movement in space under the stress of external forces. Matter can only grow in volume and weight by the accretion of more matter. There is no question of inner growth or progress in the material realm. Hence the realm of science is inherently incapable of yielding any criterion for judging progress.

Now, let us pass on to biology. For our purposes biology is no better than physical science. It is true that biological sciences are concerned with living beings. But the centre of interest for the biologist is the body of the living being, and *not the mind* which is the dynamic force animating the

body. Therefore the law of evolution, which has been pressed into the service of philosophy, is incompetent to furnish the key to an understanding of progress. How complex and well organized bodies grow out of simple cells, how mutations and variations take place, how organisms survive in the struggle for existence are questions which occupy the focus of attention of the evolutionary thinker. Of progress towards an ideal, of increasing perfection of mind in its struggle to reach its goal, and of an increasing purpose running through the ages the biologist is blissfully ignorant. No concept of progress could ever be evolved out of biological theories of evolution. The *reductio ad absurdum* of evolutionary concepts of progress is seen in the 'emergence' and 'epi-phenomenal' views which explain away mind as an unsubstantial halo or glow round the brain of man.

With the physical and biological sciences thus ruled out, we are left with psychology as our support. Even in the realm of psychology we are on uncertain ground. In a sense, psychology is as old as man himself. Self-conscious reflection of man on the waking of his own mind has gradually grown in depth and in sight, along with the growth of his power to control and direct the mental processes. It is here, if anywhere, we could hope to discover the clue to progress. But—here is the rub—the lines of development in Western and Eastern psychology have taken two different directions, the horizontal in the case of the former, and the vertical in the case of the latter. The Western psychologist has concerned himself with growth, development, or progress which is external and environmental while the Indian psychologist is concerned with internal development. The *empirical self* is the subject of study for the former, while for the latter it is the *spiritual self*.

In spite of this wide gulf separating the

two approaches to progress, there is a point where they meet, and it is here that we may hope to find help and guidance in our quest for the key to progress. It is also at this point that the road to the realm of spiritual values begins, and, when all is said and done, progress could be understood and evaluated only in terms of the highest spiritual goal of life.

Let us digress for a while at this point of our discussion and turn our attention to the historical development of the concept of progress in Western philosophy, with a view to finding out whether we could obtain a set of criteria for judging progress. It has been said, perhaps with justification, that Hegel was the first European thinker to formulate a systematic theory of human progress. Prior to Hegel, many philosophers including Leibnitz, Lessing, Kant, Fichte, Schelling, and Rosenkranz made brilliant guesses about the direction in which history was moving. But no substantial theory of progress emerged out of their thinking. Then came another group of thinkers among whom could be counted Vico, Herder, Schlegel, and Winckelmann, who tried their hand at formulating a philosophical theory of progress, but all they could succeed in doing was to evolve formulae which covered only parts of human experience and human history. Before Hegel we find, therefore, only dots, lines, and curves on the historical canvas. Hegel poured these into the vigorous mould of his intellect and drew out a strikingly complete pattern, full and finished to the minutest detail. Yet, in spite of the excellence of his philosophy of history, we are constrained to remark that Hegel's approach to the question of progress is rigid and deterministic. This remark of ours may come as a surprise to the admirers of Hegel who will naturally recall to their mind images of the grand parade of freedom, spirit, reason, and self-conscious-

ness that Hegel presents in the opening chapter of his *Philosophy of History*. However, the trouble with Hegel is that he identified the Supreme Spirit with reason. In reality he degraded Ātman to the level of Buddhi (intellect). Not satisfied with this he pulled Buddhi down to the level of logic and employed the triadic dialectical framework of thesis, anti-thesis, and synthesis for explaining the historic process. If you emphasize logic, you are giving undue prominence to the cognitive element in human nature, ignoring the creative element. Conation is the heart and soul of human personality and is the spring-board for human progress. It is this spring-board that has escaped the grasp of Hegel's intellect. In Hegel's philosophy of history, one jumps from logical thesis to logical antithesis with a frog-like hop and then somehow one gets kicked up to logical synthesis. The entire triadic formula is too wooden and mechanistic to be of any use to us.

Thinkers of eminence have condemned Hegel in unambiguous terms. Dr. Radhakrishnan draws our attention to the absence of any gradation of creative purposes and values in Hegel's philosophy of history. General Smuts, in his *Holistic Philosophy*, shows how Hegel has reduced idealism to gross materialism. Oswald Spengler ridicules Hegelian dialectic as a complete misinterpretation of human progress.

And so we turn away from Hegel and the logico-mechanistic interpretations of progress to the biological interpretations based on the theory of evolution. Typical of the evolutionary approach to human progress is Spencer's formula which explains the advance of institutions as an ascent from the indefinite, incoherent and disintegrated elements to a definite, coherent and heterogeneous elements integrated into an organic whole or unity. At first this formula looks as though it had been evolved as a gene-

ralization based on the development of the embryo from a single cell, through successive series of divisions into the fully integrated living organism. Within limits the Spencerian formula is helpful in explaining progress at the physical and social levels. To extend it to the realm of the mind is to court disaster. It is Bergson, the great architect of creative evolution, who pointed out many loopholes in the Spencerian formula. The most serious defect, he declared, is the mechanical rigidity of the Spencerian conception of progress. There is an inescapable determinism at the basis of the orderly sequence envisaged by Spencer. It is true that from brute matter to plants, and from plants to animal organisms, the order of development fits into the Spencerian formula. But when we ascend from the animal to man, the ground slips away. The unilinear theory of Spencer is unsuited to the contingent and the fluid event of human history.

Apart from Spencer there are one or two other evolutionary philosophers whose theories of progress merit our consideration. Of these the theory of 'emergent evolution' propounded by Lloyd Morgan may be mentioned. At first sight this theory may seem to be suited for our purposes, but the trouble with Morgan is that he tries to explain the higher and the more refined in terms of the lower and the grosser stages of evolution and the spirit in terms of matter. A highly distorted view of progress is the direct consequence of applying emergent evolution to determine the direction which human history is taking. Hence emergent evolution too is incompetent to give us any help in our quest.

Perhaps the only biological concept of value to the philosopher of progress is creative evolution of Henri Bergson. The only Western thinker who has given intuition its rightful place in philosophy and who has gained remarkable insight into

human will is Bergson. A theory of progress based on creative evolution has yet to be worked out. Till then let us only mention Bergson and pass on to the next stage of our discussion.

The theories of progress reviewed so far suffer from two fundamental defects, namely environmentalism and mechanistic determinism. They have ignored what should really be central to all theories of progress; namely, the mind of man, and they have also erred in trying to pour into a rigid mechanistic mould what is really fluid, elusive, and dynamic. The driving force behind all progress is the mind of man and the dynamic purposes which reside in it. Therefore we may hope to find a clue to progress in the contributions of the discipline which studies the human mind, namely, psychology.

Of all the modern schools of psychology it is Hormic or Purposivistic school of McDougall alone that gives human purpose and human values their legitimate place. According to McDougall, the human mind is structured at birth. This inherited structure is made of dynamic units called propensities which when excited, generate an active tendency or drive in the mind towards a goal. Of the innate propensities we may mention food-seeking, disgust, sex-love, fear, anger, curiosity, assertion, submission, parental love, and so forth. These propensities being dynamic, come together generating numerous complex patterns. Sometimes two of them and sometimes more than two unite and give rise to new and complex drives in the human mind known as sentiments. For example, anger and fear (sometimes along with disgust) come together and get organized round a person into hatred. The union of two or more innate elemental propensities gives rise to compounds known as sentiments in McDougallian psychology. The sentiment of love is a compound of sex, protection,

acquisitiveness etc. directed towards the life partner. Thus the human mind organizes within itself several 'concrete sentiments' during childhood. From the concrete the mind proceeds to abstract sentiments in adolescence, building up ambition, patriotism, honour, loyalty etc. These are called abstract sentiments as the centres round which the fundamental propensities form clusters are abstract ideas and ideals. Now these sentiments, abstract and concrete, do not coexist quietly side by side. They come into conflict and each pulls the individual towards itself. For instance, a brilliant young graduate who has secured a scholarship to go abroad for advanced studies may be pulled in one direction by his love and gratitude for an old grandmother who sacrificed everything to bring him up, and who forbids his going abroad, and in the opposite direction by his love for scholarship, his ambition for rising high in his profession, and his passion for outshining others in his world. The conflict is severe and lasts long, the crisis comes and one night, after a prolonged and particularly severe struggle, he resolves to give up the scholarship and obey his grandmother. The conflict is resolved, and in the mind of the young man gratitude for the grandmother ranks as his highest value and all other sentiments take rank below that top-ranking sentiment. A 'scale of sentiment values' is formed which determines and motivates behaviour in certain aspects of the young man's life. These conflicts of great or lesser intensity take place almost every day in our lives. As often as there is a conflict, so often is it resolved in a normal human being's mind, and as often as this resolution takes place, a scale of sentiment values is formed. A little reflection will show that each one of us has gone through this process and has formed value scales.

Now as youthhood passes on to adulthood, life becomes complex and differentia-

tes into various aspects or fields. The family, the profession, the political party and the club are some of these fields and each claims the loyalty of the individual and in each he forms scales of values. The family energizes certain sentiments which get organized soon into a scale of sentiment values, more or less permanently. Love, affection, parental protection and parental authority are some of the components of the scale. In the profession to which one belongs, authority, submissiveness, etiquette, ambition, pursuit of wealth may be the components. In this way in each aspect of life various value scales are formed and these are the prime motivating forces for man's conduct of life. Somehow, the normal man manages to keep the area (or aspect)-scales in harmony. But time may come when conflict arises between political loyalty on the one hand and loyalty to the profession on the other. The individual is faced with a situation wherein he has to discard his political affiliation or give up his job. In such a situation duty to his family may prompt the man to cut himself away from politics. So conflicts between scales also occur and often the resolution of this higher level conflict, the scales get arranged into a hierarchy. Though most of us pass through life with a plurality of value scales, each dominating our actions at a particular time, yet it must be admitted that our personality remains unintegrated till the scales are permanently arranged in a fixed hierarchy. This does happen in the case of a picked few. And it always happens in the case of highly evolved spiritual souls.

Man thus starts his life with 'elementary propensities', out of which he weaves 'sentiments', concrete and abstract, in his childhood, and then rises step by step by organizing 'scales of sentiment values'. The different scales themselves are organized into a 'hierarchy of scales'. And now comes the grand finale of the scale of human

evolution. Man places one supreme or sovereign sentiment at the top of the hierarchy, a sentiment which rules all other sentiments and scales of sentiment values and guides him all through life. What should be this sovereign sentiment? The answer to this great question will determine the whole course of man's evolution and also the kind of integration of personality he will achieve. The Western psychologist speaks of 'self-regard' as the ideal sovereign sentiment for man's life on earth.

At first sight, this grand scheme of the ascent of man from the lowest animal level of instincts (propensities) and emotions to the human levels of concrete and abstract 'sentiments', then to the cultured level of 'scales of sentiment values' and then to the highly refined level of 'hierarchy of value scales' with a 'master sentiment' seems very impressive indeed, and seems to offer a tempting scale for judging progress. But the illusion disappears when we ask the question what is the real meaning of the sovereign sentiment of 'self-regard'?

What does the 'self' stand for in this master sentiment? Unfortunately Western psychologists, McDougall not excepted, interpret the self in the purely empirical sense. The self is an expansive self no doubt, but the direction of its expansion is of the earth, earthly. The self is the body to start with, then it expands to include successively one's property, family, friends, relatives, peers in the profession, political party, religious denomination, and perhaps the nation. The self includes everything which caters to its interests and satisfies its needs. In fact it is the great ego which dominates one's life. How could a scale which has the ego as the ruling value be ever used for measuring human progress? It looks as though Western psychology has failed just as Western sciences too have failed to yield any criterion for evaluation of human progress.

But there is a faint ray of hope here. Had the Western psychologist pursued the concept of 'expanding self' to its farthest limits, he may have seen the need for including the whole of 'humanity' in the self. Had this attempt been made, then a remarkable revolution in the whole psychological outlook would have occurred. When the self embraces the whole of creation, then it would have been completely dissolved and the ego would have been replaced by the universal self. In addition, the psychologist would have noticed another stupendous phenomenon. The horizontally expanding self would come to a halt in its expansion, and suddenly changing its direction would have shot up vertically to reach the Parabrahman, the Supreme Self. The self in self-regard the master sentiment in the scale of values, would have been replaced by the Supreme Self or Parabrahman and self-regard would have given place to Parabrahman-regard. This is exactly what Indian philosophy has achieved.

When once self-regard is replaced by Parabrahman-regard, then the whole scale of values gets transformed completely. In fact the scale is seen in a new light. The horizontal expansion takes on the form of a vertical growth and the development which was external turns into inward progress. The instincts, emotions, and sentiments get transmuted into so many means for urging man on to the realization to the highest goal of life. Man now realizes that his lower instincts and emotions help in securing wealth and health, physical well-being and physical comforts only. He is not satisfied merely by wealth and health. He seeks social values with the aid of sentiments, concrete and abstract. These sentiments and sentiment scales operating at the worldly level urge man on to pursue the purer values of knowledge and to acquire several skills, mental and physical, and thus develop his intellectual powers. He is push-

ed on in his ascent and now he reaches the great realm of philosophical values of Truth, Beauty, and Goodness. Many are the persons who reach this level and many indeed stay back at this level unable to climb further. A few, very few, do have the grit to go up higher. For them the pursuit of Truth ripens into wisdom yielding *Brahma-jñāna* (knowledge of Brahman), pursuit of Beauty into *Ānanda* (bliss) yielding holiness and pursuit of moral goodness into *Sādhusevā* (service to the holy) resulting in destruction of the ego, through self-surrender. Then all these three supreme values merge into one and the highest value of Self-realization is reached, and then is the peak conquered!

In the Indian conception of self as Parabrahman, the entire scale of values envisaged by the West at the empirical level gets transmuted into a spiritual scale. And the beauty of it is that all the steps in the scale, from the lowest to the highest, are retained. Not one is destroyed, but each is transmuted into pure gold by the philosophers' stone of spirituality. The lowest level of instincts and emotions which is the animal level is the level at which man pursues health and wealth and carnal love for selfish satisfaction of the senses. This is transformed into love for the sacred feet of the Lord, and the physical frame is sought to be kept in full health for realizing this divine love. Wealth is sought for using it in the service of those who are needy among the Lord's creatures. Similarly the level of sentiments, concrete and abstract is the level at social values are sought. At the empirical level we speak of social virtues, social obligations and duties, and social life of the lower order. When touched by spirituality society get transformed into the society of saints and sages and social life into association with the holy. This holy company is an inescapable obligation for God-lovers and seekers after the highest truth.

Next we come to the third stage of value

scales which at the mundane level prompts man to seek skills of several kinds, physical and mental, for getting power over nature and over other human beings. In the spiritual scale these skills are there but they are transformed into power for conquering his own inner self. The next higher level is the one at which the worldly man, no doubt pursues truth, beauty, and goodness, but for the satisfaction of his own self in the subtle manner. The truth he seeks is 'pragmatic' in essence, the beauty sought is what appeals to the senses and the goodness that is pursued is merely social philanthropy resulting in building hospitals, digging wells, and founding rest-houses. For the follower of the spiritual path, truth is transformed from the pragmatic to the Absolute Truth, Beauty into holiness and Goodness into godliness. And last of all at the peak of self-regard of the worldly is transformed into Parabrahman-regard for the God-lover and God-seeker. And it is in this hierarchy of values we get the true criterion for judging progress, individual as well as national.

Our quest for a criterion of progress has ended successfully.

Ascent or progress should be from the lowest economic level to that of bodily health and sociability and thence to the stage of mental and manual skills, and from

this on to the stage of the great values of Truth, Beauty, and Goodness, ending finally in Self-realization.

It should also be noted that in this unfoldment of progress, the lowest level is really that of attachment to lust and lucre. Even these, the lowest of all levels, could be transmuted into pure, selfless love and service of God's creatures. The next level which is slightly higher is that of sociality capable of transmutation into desire for holy company. The third level from the bottom which pertains to the acquisition of psychological skills may be completely metamorphosed into the acquisition of knowledge under a guru for the purpose of seeking the highest Truth. Similarly the level just below the highest, the philosophical level of the pursuit of Truth, Beauty, and Goodness at the empirical level may be uplifted to the absolute level of absorption in Sat-Cit-Ānanda (Existence-knowledge-bliss absolute) resulting in Self realization.

Progress consists in the steady march of the individual (as well the nation) from the lowest animal level in the scale to the highest divine level, and also in transmuting at each level, the mundane into the spiritual; not only the mental qualities, but also the objects in the external world which condition those qualities.

PHILOSOPHY OF ARTS AND ART EDUCATION

SRI S. K. GUPTA

It is man only who realizes this world truly through his unique gifts of sense, mind, and intuition. The source of comprehension between nature and man is the 'spirit'. In Sāṅkhya philosophy two sources recognized to originate the universe are Puruṣa and Prakṛti, the soul and the nature. It happens due to union of Puruṣa with Prakṛti, the former being the consciousness principle and the latter material. Prakṛti, again, is endowed with Guṇas (qualities)—*Sattva* (balance or wisdom), *Rajas* (activity or restlessness), and *Tamas* (inertia or dullness). This is the creation which man comprehends in arts and science.

But comprehension differs from man to man. The degree of realization depends upon the communion of the consciousness at a level within his personality with the stage outside in nature. Human personality has been described as possessed of five sheaths : *annamayakośa* (sheath of food), *prāṇamayakośa* (sheath of life), *manomayakośa* (sheath of instinctive and perceptual consciousness), *vijñānamayakośa* (sheath of intelligence), and *ānandamayakośa* (sheath of bliss).¹

Aesthetics etymologically means an appreciation through mere sensation. Thus it counts an impact of various shapes and shades on our senses. 'The sensibility implied by the word esthesis is present in plants, animals and man ; it is what the biologist calls "irritability".'² But in appreciation or artistic creation the feeling dives deeper into the inner realms of personality.

¹ Radhakrishnan, S. : *The Principal Upaniṣads* (George Allen and Unwin Ltd., London, 1953), p. 542.

² Coomarswamy, K. : *Christian and Oriental Philosophy of Art* (Dover Publication Inc., New York 1956).

Anyway, the shapes and sensations are always a start. Had the shapes and sensations been the be-all and end-all in arts, all the creations of arts would have been labelled solely as 'imitations' and nothing more.

Philosophers have seen this world essentially with two more angles. All that we see is false. It is like misunderstanding a rope for a snake. And second, in all that we see, there is a Reality in a transformed way as milk in curd. Śaṅkarācārya recommended not to get lost in any worldly forms, because Truth is not there, *neti-neti* (not this-not this). Plato said that Truth is deeply embedded in the nature of things ; see all of them, visualize a notion and then reach to the Archetype of Idea, the Divine Origin. For Vallabhācārya, Mīrā, and Sūrdās, the Lord is everywhere and in everything. They saw no vice as their Lord is everywhere. Vice is there where the Lord does not exist and there is no such place. Pantheism and panentheism,—that is, God manifested Himself into many forms and He is in all and all are in Him. Such mystic revelations have been manifested in the symbolic representations of arts also. The ancient artists, through their anthropomorphic vision, gave eyes and ears to sun, made angels as winged human figures ; river Gaṅgā was depicted as a holy woman, etc. Emotions of joy and fear and love made their hands paint anything in anyway. Modern abstractionism may be an advanced search for the soul so lost ! Leibnitz sees everything as possessing a soul and a body, he calls it a monad. The number of monads in Leibnitz's philosophy does not correspond with the kinds of Jīvātman mentioned in the Jaina philosophy, but the approach is almost similar in both. Modern science also

recognizes the power of an inanimate particle today. Spinoza finds *natura naturata* and *natura naturans* in objects of nature, that is substance in forms and the material forms.³ At the human level Rousseau recognized several forms of nature, for example the internal nature or habits and the basic nature which man endows by birth.⁴ Aristotle suggested that the potentiality in everything is manifested in its actuality.

Rationalists differ from associationists in the sense that the former move from mind to intellect, from mere thinking to reasoning. Kant, the great rationalist and no less a mystic, recommended to recognize the *a priori* judgements of mind. But much of such realizations can only be felt; for example, duty for duty's sake, thoughts for thinking sake, and, perhaps truly, feelings for feelings' sake. Like uncompromising idealists, such rationalists, though they may not be in favour of the dogma of faculty psychology, create another new dogma, as if thinking, feeling, and doing are discrete functions of mind. They may allow for a moment that a leakage is possible between them through a functioning mind, but by and large these activities are separate. Do artists also feel like it?

Analytically imagination follows a route. Sensation is converted into perception by memory and intelligence. A clear perception is a necessity for a painter, without it he cannot give a true perspective to his piece of art. But he sometimes deviates from the rut. He knows that Gandhi's skull was as big on his body as normal people possess, but he will sketch it bigger or abnormal in proportion. You cannot call it the artist's mistake. Jamini Roy's eyes cross the limits of face, like the point-

ed edge of a dagger. You cannot say that he knows nothing of painting. It is here that imagination crosses the so-called sensible limits, but art is still not insensible. It is not nonsense. It is making the sensible more sensitive. The imagination flows through vision and memory into intuition.

Let us consider some more instances, Nandalal Bose washed his paintings a few times so that the whole picture becomes—do not call it dull—subtle in appreciation. Picasso uses geometrical contrivances in his imaginative expression. Surrealists become dreamy, no, more realistic, if psychoanalysts have something concrete to suggest in human behaviour. From time to time artists have experimented to evolve several techniques which can justly be claimed as technology of arts. The mixing of colours, various styles in the strokes of brush, use of variety of bases. The paper, the canvas, the wood, and the marble, use of certain kinds of colours and the techniques like finger painting, use of grains etc.—are only a few examples.

Truly speaking, it is not merely self-expression, making the covert overt, but more search within, diving deep to find out the points of resemblance between the forms of nature and the nature internal. Forms and shapes are not synonymous terms. Form is nearer to the substance of a thing rather than to its external outlook. Only intuitive understanding makes it clear.

'It is the interest of the creative imagination to change its objects spontaneously; the interest of the understanding is to unite its objects with strict logical necessity.... Imagination passes unfettered and without rule from one conception to another conception and seeks not to be bound by any other connection than that of time.'⁵

It was Schiller who proposed to bridge the gap between physico-sensuous and the

³ Durant, Will: *Story of Philosophy* (Washington Square Press Inc., New York, 1961), p. 172.

⁴ Rusk, Robert R.: *Doctrines of the Great Educators*, (St. Martin's Press, New York, 1965), p. 169.

⁵ Eby, Frederick: *The Development of Modern Education*, (Prentice-Hall, India, 1964), p. 419.

rational-moral. For him a thing of beauty has two appeals—'energische schönheit', that is, the 'energetic' beauty, and 'schmelzende schönheit' meaning the 'relaxing or softening' beauty.

In the pace of the developing forms of paintings, some artists overlook the objective impressions of their subjective expressions. Many masterpieces of the renaissance and post-impressionistic age are the nude human figures. Good they are in a sense, since beauty has been appreciated therein in accurate proportions. Smile of Mona Lisa and facial expressions of the men in the Last Supper are far more superior in this regard. Let us pose some pertinent questions here: Does an artist not possess moral and social responsibilities like all citizens? Will imposition of such restrictions on him not kill his initiative and dam his creativity?

John Dewey is not in favour of being governed by any preconceived ideology in experience, whether in science or arts. His philosophy of instrumentalism represents an evergrowing process. He recognizes 'classic' as well as 'romantic' arts, but with no special favour to any. If there is a definite over-emphasis on one side or the other, the work fails; the classic becomes dead, monotonous, and artificial; the romantic fantastic and eccentric.⁶ For Plato's idea of an absolute beauty, he writes, 'Plato's ladder is, moreover, a one-way ascent; there is no return from the highest beauty to perceptual experience.'⁷

Since subtle realization reaches the unconscious and intuition, many do not agree to brood over this issue. It is too painstaking. Due to lack of a common consensus in the meaning of intuition and thereby the interpretation of the works of art, Dewey

forbids us to accept this challenge in philosophy:

'"Nature", said Goethe, "has neither kernel nor shell." Only in aesthetic experience is this statement completely true. Of art as experience it is also true that nature has neither subjective nor objective being, is neither individual nor universal, sensuous or rational. The significance of art as experience is, therefore, incomparable for the adventure of philosophic thought.'⁸

But men who follow a simple philosophy in tune with their simple way of living have no problems in accepting this challenge. They decorate their walls with simple figures and decorate their floors in simple designs. They largely admire uniformity, universality, and simplicity. It is only when time moves ahead and culture gives way to civilization, villages turn into cities and primary economy is replaced by a change into developed economies and when the urbanity is lost in the advanced sophistications that the old and conservative outlook is not liked. The modern art coming out of the demands from factories and industries is hardly that much in comparison with the works of arts worshipped by ancient men. The difference between them is as much as while having one's own son adopting another's.

Art is made cheap on utilitarian consideration. At the same time this enables an artist to leave an impact on larger society. A building of a new style, a car of a new model, a new plan of the city, a new bridge, a novel furniture, designs on cloth and in dress—an artist is working everywhere. Shah Jehan will ever be remembered by his Taj and Visvesvariya by the Brindavan Gardens. But, at the same time, we owe our concern to the works of Cézanne, Rembrandt, Salvador de Dali, Picasso, Henry Moore Kinkarda, Jamini Roy etc.

⁶ Dewey, John: *Art as Experience* (Copricon Books, New York, 1958), p 282.

⁷ *ibid.* p. 291.

⁸ *ibid.* p. 297.

One may do everything out of one's interests but everybody some day requires an appreciation of his work by others. It is true of others too: soldiers, philosophers, or poets. So, the individual can hardly escape society. If he has none of his sort, he will try to build one by himself, so as to flock like the birds of the same feather together, sooner or later, since time is not always in the hands of man.

Present age needs a spirit of liberal humanism. Liberalism is definitely a marked characteristic all around. But humanism is yet a rare social commodity. Artists can definitely help men in imbibing this quality, so that time quickly witnesses a generation of people who are good and faithful. This is a moral duty of every artist.

ART EDUCATION

Art is a discipline. One is required to possess a 'will to form,' aesthetic sensibility, open-mindedness, empathy, and sometimes disinterested appreciation of the works of arts. There is a necessity of the psychological preparation for the pursuit of art which in turn modifies the personality of a man. Affluent societies and also those which can conveniently feed themselves need training for the growth of an aesthetic sense. For man is easily led away by basal instincts if these are not properly channelled and sublimated.

Art requires a training, for example, a training in the use of lines. Linear rhythm in painting is a matter of training and effort. A geometrical harmony in rococo and baroque arts is a sensitivity expressed through lines. It is the use of lines in different patterns that gives painting an organic representations or a tridimensional effect. A lot of sense is required in the use of colours. Harmony in colour is a definite achievement. It requires a scientific knowledge to mix up different colours for needed shade. Colour

gives depth in painting. It is the use of colour which decides simplicity, conventionality, purity, and harmony in it. Like notes and internotes in a musical tune, various tones are decided in painting by a judicious use of colour. It is this which decides a spatial balance in it. Brush is a means, colours the medium, and harmony the end. Depth in Cézanne's works, smoothness in Renoir's faces, vividness in Rembrandt's murals, sharpness in Jamini's figures, to count only a few, are the masterly uses of brush and colours. In sculpturing, a thorough knowledge of the material, clay, wood, marble, or any other, as well as of the technique suited to give them a shape, is needed.

Self-expression objectified is a source of intense satisfaction to children. This satisfaction leads towards harmony in the growth of their personality. Ruth Dunnett has quoted many instances at Whiteacre Camp School in his book *Art and Child Personality* proving the natural interest and curiosity which the children possess for the works of art. Finger painting has become a common source of expression and enjoyment in American nursery schools. Such colours have been prepared as do not harm the child if he takes it in perchance. It is a more convenient means for the release of emotions in a child than the brush or chisel. Psychologists study the behaviour and personality patterns of the child by observing the figures he draws, how he draws them, which colours are used more prominently by him than the others, etc. Proportions of the various parts of bodies drawn by the child in a Draw-A-Man-Test suggest the emotional and social make-up of his personality. The position of the figures drawn by him in the total background of the paper supplied also gives certain clues. Attempts to develop culture-free tests have failed. Therefore it is the concern of the psychologists of different nations to develop their

own standards for the study of the children through such convenient devices.

Artists approach nearer to their community through their works of art. The subjects in arts are the objects of the community. These encompass all the natural and social resources. Love of soil and nature brings a man closer to his nation. Without inculcating love for his soil and neighbour, talking of internationalism is baseless.

Art is a creation, the reflection of time and thus it helps in keeping an authentic record of the cultural history of the country. Train the people in keeping this record up-to-date and we keep the present ever alive. Paintings in Ajanta, sculptures at Konark, monolithic carvings at Mahabalipuram, inscriptions in Samudra Gupta's coins, architecture in old Roman churches,—everywhere and at every time some artist has worked to make his present immortal.

Everybody cannot paint, but some can appreciate and all can admire. A person who cannot admire or appreciate a thing of beauty is not a fully evolved man. A thing of beauty is a joy for ever only to those who have learned this taste. Brutality spreads like fire, because such a group mind tends to grapple all individuals by its mighty force. Classic art is meant for a class only. A class can rule over the people by might. True art seeks no such power. It must, like a spark of love, enlighten all the hearts, purify all the minds. And this is a stupendous task. Only a definite step can achieve this. Education in the elementary schools can definitely prepare a base for appreciation of the works of art in later life.

There is no language barrier in arts. Like

music, it has universal appeal. Even a dumb man can express himself through arts. Every art is conditioned by the local and national influences. Through arts nations come closer in an easier way than through any other device.

Art has an inter-disciplinary contribution also. A variety of aids used in the teaching of school and college subjects are the gifts of artists. Engineers and architects adopt it as a must in their works. Here an artist has to learn other subjects too or others become artists as a necessity. A happy co-ordination between them is an educational need.

Arts can give an effective training in democratic citizenship. Children can increase their capacity for self-government by learning to evaluate their own work and the work of others. The activities in art provide an opportunity to children to work together. The unique contribution of each child can be assessed in planned and group-worked projects in arts. June King McFee has quoted Spindler's work in finding out attitude of students towards arts. He suggests, 'The teacher can help the artistic boy by pointing out the utilitarian values of art in society and at the same time encouraging him to depend on his own feelings for guidance, rather than on the pressure of conformity.'⁹

Suited to the philosophy and sociology of a nation and to the psychological needs of a child, arts provide a sound foundation of education to enable him to develop a healthy, wealthy and witty life.

⁹ McFee, June King: *Preparation for Art* (Wordsworth Publishing Co. Inc., San Francisco, 1961), p. 114.

NOTES AND COMMENTS

IN THIS NUMBER

Questions and answers are from : M : *The Gospel of Sri Ramakrishna*, Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras, 1957. References: Question 1, p. 63 ; 2, p. 106 ; 3, pp. 291-2.

The words quoted in 'Onward For Ever!' are from : *The Complete Works*, Vol. VIII, 1959, pp. 126-7.

Valmiki's immortal epic, *Rāmāyana*, is a rich receptacle of perennial values. The Editorial of the month spotlights the value of man-making education in a close-up of Viśwāmitra and Rāma in the relation of preceptor and pupil.

We have pleasure to offer our readers the first part of a Sunday talk given by Swami Yatiswarananda at Sri Ramakrishna Ashrama, Bangalore, on 1.4.1960. The Swami, who passed away in January 1966, was a disciple of Swami Brahmananda and the Vice-President of the Ramakrishna Math and Mission. His talks and writings are characterized by profound practical insight into spiritual life.

The preamble of his talks, usually interlarded with Sanskrit chants, has been retained here. It is set in small types and placed within brackets.

Jābāli, a learned brahmin, ostensibly takes up the materialistic position to turn back Rāma from his course of going on exile. But Rāma is unflinching and his devotion to truth is shown in bold relief in

this dialogue that 'Sañjaya' brings to our columns from Vālmiki's *Rāmāyana*.

Sri A. S. Rama Raju is a Research Scholar. Department of Philosophy, Andhra University. His topic of research is 'Humanism in East and West.' In his article he seeks to study Swami Vivekananda from the humanist angle.

'Is the individuality annihilated in union with God or is it not?' is a question that can be settled only by experiencing that divine union oneself. But one can have some idea about it by referring to the experiences of the mystics of the world. Dr. K. P. S. Choudhury, M.A., B.L., Ph.D., Lecturer, Department of Philosophy, Patna University, tries to open a window on this subject in a thoughtful and well-documented essay.

'Awake and Arise!' is a short but thoughtful piece of poetry from Mr. Christopher R. North, one of our regular readers from England.

Progress in its narrow sense is understood by all ; in its broadest sense it is hardly known. Prof. P. S. Naidu deals with 'The Concept of Progress' in the broadest sense and leads us out of a narrow understanding. The contribution is an outcome of digested scholarship.

Sri S. K. Gupta, Lecturer in Education, Regional College of Education, Bhopal, discusses the philosophy of arts and emphasizes the need for training, as a part of education, in artistic sensibility.

REVIEWS AND NOTICES

INDIAN PHILOSOPHICAL ANNUAL: VOLUME FOUR, Ed. by DR. T.M.P. MAHADEVAN, Centre of Advanced Study in Philosophy, University of Madras, 1968, Pages 264, Price Rs. 10.

The Proceedings of the All India Seminar on 'Determinism and Moral Freedom' held in April 1968, and the proceedings of the first joint Seminar of the three centres of advanced study in Philosophy in the Viswa Bharati, Banaras, and Madras Universities held at Madras in September 1968 are included in the present volume. The first part has fourteen papers on the problem of determinism and freedom. Sri C.T.K. Chari argues ably to warn the readers that 'moral choice and freedom are not to be whittled away by the scalpels of a misguided logic'. Sri Kalghatgi points out correctly that the karma doctrine is not as deterministic as some presume it to be. Some of these papers do clarify the distinction between the Indian concept of freedom which includes Moksha and the Western concept.

The second part has seventeen papers and three inaugural addresses on the problem of method in philosophy. Sri Santosh Sengupta states that it is a superstition to believe that philosophy can have only one method. This is a timely and valid statement reflecting the spirit of Indian philosophy. Sri Devaraja's paper is interesting. It shows why the post-Cartesians were obsessed with methodology, and it points out the variety of types of philosophical reasoning in Indian philosophy. Sir Sivaraman's paper clarifies the position when he argues that philosophical method is a part of what one attempts to do in his own philosophical work. Personal factors and predilections do sway our methodologies, as we find in the papers of Sri Santosh Kumar, Sri K. K. Bagchi, and others. The paper of Veljacic, the philosopher from Yugoslavia, is illuminating; he presents Indian analogies in the philosophy of Plotinus.

The Volume is a tribute to the patient and laborious work of Professor T.M.P. Mahadevan. It is a welcome addition to the books on philosophy, and we hope it is the beginning of a series of such works on the problems of philosophy.

DR. P. S. SASTRI

PROCEEDINGS OF THE TWENTY-SIXTH INTERNATIONAL CONGRESS OF ORIENTALISTS Vol. III, Part II, Ed. by R. N. DANDEKAR,

Published by Bhandarkar Oriental Research Institute, Poona 4, pp. 896, 1970, Price Rs. 50/-.

This Volume contains select papers on History, Culture, Modern Indian Languages and Linguistics, presented at the Indology Section of the Conference in Delhi in 1964. Scholars from various countries present their studies and views on diverse subjects, e.g. Indian Art, Sculpture, Inscriptions, Royal Dynasties, Literature, Dialects, Folk-lore etc.

Ingrid Aall's writing on the Ajanta Murals, especially on the ravages of time and neglect upon them and the diminution of their appeal caused by attempts to repair and preserve them, is perceptive. V. Balabushevich from Moscow reports of the work of Ram Mohan Roy and Sri Aurobindo's efforts to 'bring Vedanta closer to life'. Dr. Vatsayana's remarks on the concept of Rasa and the difference between the traditional Indian view of the artist-audience relationship and the Western approach to the subject, are highly interesting. Dr. Minakshi Sundaram is stimulating in his discussion of the growth of the status of woman as reflected in the grammatical development of the Tamil language.

A solid Volume of perennial value to the scholar.

M. P. PANDIT

A NEW ROAD TO ANCIENT TRUTH BY ITTOEN TENKO-SAN, With an Introduction by Marie Benzeville Byles, Published by George Allen & Unwin Ltd., Ruskin House, Museum Street, London, Pages 184, 1969, 35 Shillings.

In an old world that is ever new, new roads to ancient Truth are always welcome. The book under review recounts the life and teachings of Tenko-Nishida whose new method of self-effacement led to the formation of Ittoen.

Tenko-Nishida is affectionately known as Tenko-San, and after his death in 1968, as Ittoen Tenko-San. Born in 1872, as a young man he was manager of a reclamation scheme in northern Japan. In the course of his business, he came upon the truth that individuals, societies, and nations strive against each other. One day, sitting in meditation, he heard a baby cry and the answer flashed on him. He felt that this problem can be solved only if one can 'die' to oneself. He gave up all his possessions and began to live like one penniless. But he did not beg. He proceeded to the nearest house and began cleaning and sweeping it and house and began cleaning and sweeping it and

accepted only the rice left in the bottom of the cooking pot. This act, though at first it appeared strange to the members of the house, later acted as a practical sermon to improve their shattered economic condition: to live frugally, to be kind to all, and to have faith in God. This was a revelation to Tenko-San. From now on this practical application of his gospel—'to live for others and to die for oneself'—attracted other men and women to his fold, and the first home of 'Ittoen'—the Garden of the one Light—came into existence.

Tenko-San's method of teaching is not so much of preaching as actual demonstration. He always felt that one should open oneself to the impelling of the one Truth that is the birthright of everyone. This Truth, he called 'Light' or the Japanese equivalent of the word. He had an implicit faith in this 'Light' and felt secure that if one can resign oneself to It, it is not necessary for man to go abegging even for his minimum needs. All that he should do is to do his duty, and do it well, concern himself with the welfare of others and accept what comes unasked. This will produce such an inner peace and 'Light' will take care of one's needs.

Tenko-San does not prescribe any rules for this kind of monasticism. This is a spontaneous method, where the appeal is made to the inner goodness of man. He did not believe in explaining his way of life through lectures. Of course, he lectured in many places, but all that he did was to recount some incidents in his life, from which the audience could draw their own lessons. He says: 'When we have taken up the lowliest position in life, we have really attained the highest, for in this lowliest of positions all our prayers are fulfilled. In this lowliest state one can live independently of others, but at the same time relieve others from their sufferings.'

The book explains in various chapters the several aspects of this self-denial and how this way of life is lived in community, which is now called 'Ittoen'. During the decades, the movement has gained followers from different sections of Japanese society. But as Tenko-San used to say, 'Ittoen' is not a new religion, but a way of life. This way, we feel is not necessarily new. It is the old road of renunciation and effacement of the ego, reinforced by practical demonstration in a modern setting. Tenko-San has proved once again the ancient truth that complete renunciation is possible in any age—even while one is living with one's wife and children in a modern society.

The book makes very refreshing reading.

SWAMI SMARANANANDA

ADVAITA EPISTEMOLOGY, BY P. K. SUNDARAM, M.A., Ph.D., Published by The Centre of Advanced Study in Philosophy, Madras University, pages 408, xxi, 1968, price Rs. 25/-.

Barring Dharmaraja Adhvarin's *Vedanta Paribhasha* and Vimuktatman's *Ishta Siddhi*, books giving a systematic account of Advaita Epistemology are few. The reason is that Advaita Epistemology is so closely bound up with its Ontology that metaphysics reference has necessarily to be made a separate account of the former does not appear to be called for. While discussing Advaita to the Logic and Theory of Knowledge of the system and consequently it does not occur to writers that a separate account of the latter may be worthwhile.

The book under review meets a long-felt need. It gives an exhaustive account of the Epistemology of Advaita Vedanta. It is divided into four parts. Part I, consisting of six chapters, is devoted to a detailed discussion of the six Pramanas admitted in Advaita Vedanta. Part II discusses the question of the validity of knowledge, whether it is intrinsic (svatahpramanya) or extrinsic (paratahpramanya), in three chapters. Theories of error (khyativada) and other allied topics are set forth in four chapters under Part III. The removal of ignorance (avidyanivritti) and the nature of release (moksha) are explained under Part IV in two chapters.

The treatment of every topic is not only quite full and comprehensive but also comparative and critical. The author draws freely from a wide range of books comprising both the recognized classics on the subject like Sri Sankara's commentaries on the Upanishads and the *Vedanta Sutras*, Mandana Mishra's *Brahmasiddhi*, Sureswara's *Naishkarmyasiddhi*, Vachaspati Mishra's *Bhamati*, etc. but also books bearing on European philosophy. It is a very exhaustive study based on much painstaking effort and patient analysis. Every statement is supported by quotations from the original sources.

The book, being an elaboration of the author's thesis on Vimuktatman's *Ishtasiddhi* for the doctorate degree, naturally bestows special attention on the distinctive contributions of Vimuktatman's *magnum opus* in respect of all the topics, notably the theory of error and the nature of release.

Not the least among the commendable features of the book is the very useful index and the bibliography given at the end. Advanced students

in Advaita Vedanta who wish to carry on further research on the Epistemology of the system cannot do better than make a close study of this book. It is one of the solid contributions which the Centre of Advanced Study in Philosophy attached to the University of Madras has made to the literature on the subject.

It is no pleasure to us to draw attention to one or two drawbacks in the book. We feel that it must be made in the best interests of the author himself. In many contexts we could not help the feeling that the treatment was rather diffuse, at all events, not so crisp and compact as one could desire. There are also several loosely constructed sentences. As the General Editor is aware there are many more printing mistakes than are listed at the end. It is to be hoped that these deficiencies will be set right in subsequent editions of the book.

SRI M. K. VENKATARAMA IYER

MODERN LOGIC: ITS RELEVANCE TO PHILOSOPHY, EDITED BY DAYA KRISHNA, D. C. MATHUR, AND A. P. RAO, Published by Impex India, 2/18 Ansari Road, Delhi 6, 1969, Pages 203, Price Rs. 25.00 or \$ 4.50.

Since the time Russell and Whitehead published their *Principia*, the discipline of Mathematics came to influence the very nature of logical enquiry to such an extent that modern logic appears to be not even a cousin of the earlier logic. A purely formal logic has come into being and it is free from any empirical content. Under this influence modern philosophers claim to solve to their own satisfaction, not to that of the other logicians, the perennial problems of philosophy.

Hence some mathematicians and philosophers have come together to examine the claims made for modern logic. The result is the present work. There are fourteen papers and two appendices. They represent the proceedings of a seminar organised by the Philosophy Department of the University of Rajasthan in 1967. Papers by Dr. Mathur and Dr. Pande, among others, are instructive in that they do not recognize the finality of the so-called solutions offered by modern logic. Dr. P. K. Sen admits the unity and continuity of logic and philosophy, though he seems to reject *synthetic a priori* truth in the field of logic (p. 48). There appears a serious confusion, epistemological and linguistic, in Sri A. P. Rao's statement that 'ontology is not qualitative but quantitative' (p. 125).

DR. P. S. SASTRI

SRI RAMANUJA ON THE GITA, By S. S. RAGHAVACHAR, Published by the President, Sri Ramakrishna Ashrama, Mangalore, 1969, pp. 213, price Rs. 5/-.

The philosophy of Ramanuja is not very widely read in Northern India. So, any such book on that theme is bound to stimulate interest.

The keynote of the Gita, according to Ramanuja, is the doctrine of Bhakti as it culminates spontaneously in the realization of God.

After outlining the structure of the Gita, according to Ramanuja, the author has given here a very illuminating exposition of Sri Ramanuja's commentary on the Gita. Indeed the author's exposition is masterly.

DR. ANIMA SEN GUPTA

NEWS AND REPORTS

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1969-70

The Mayavati Charitable Hospital forms a part of the Advaita Ashrama activities. It came into being in response to the pressing needs of the neighbouring and far-off villages, reaching out to the northern frontier areas of India, where live some of the poorest people of our country. Their helplessness in sickness would touch any heart if only it were known. A humble dispensary was therefore spontaneously started in 1903 to give some relief to the suffering people. Since then, it has been naturally growing in size and serviceability until it became a fairly well-equipped small rural hospital.

Now quite a large number of patients come here daily across hills and dales on foot, horse-back or in *doli*. All patients get a prompt and sympathetic medical treatment completely free of charge.

The Hospital stands within the precincts of the Ashrama, and is under the charge of a monastic member qualified for the work. A qualified resident doctor treats the patients with the help of his assistants. Service is conducted in a spirit of worship, and as such, irrespective of caste and creed of the suffering people. Earnest efforts are made to maintain a high standard of efficiency in service. In the Hospital there are 23 beds. But, sometimes, arrangements have to be made for a much higher number of indoor patients.

The total number of patients treated during the year in the indoor department was 624 of which 536 were cured and discharged, 32 were relieved, 45 were discharged otherwise or left, 11 died. In the outdoor department the total number of patients treated was 21,300 of which 9,421 were new and 11,879 repeated cases.

SRI RAMAKRISHNA ADVAITA ASHRAMA, KALADY

REPORT FOR 1966-69

The activities of this centre during period of review were as follows:

Brahmanandodayam Schools: (1) Junior Basic school has 8 divisions in 4 standards. On an

average 140 children are fed at noon with CARE food. Total Strength in 1968-69: 302. (2) Sanskrit Upper Primary School has 12 divisions in 3 standards. Total strength in 1968-69: 459. (3) High school has 14 divisions in 8th, 9th and 10th standards. It has got a library with 5483 select volumes and a well-equipped laboratory. Total strength in 1968-69: 539.

Sri Ramakrishna Gurukulam and Tribal Hostel: It was started in 1936. It has now a two-storey building with a spacious prayer-hall. Students of all castes live together in the hostel. It not only helps development of character but also removes social inequalities. In 1968-69 there were 122 students of whom 64 were full free. Among full free students there were 60 tribals.

Sri Sarada Ayurvedic Dispensary: Number of cases treated in 1968-69: 3049.

Industrial School: For the welfare of poor women and children of the locality the Ashrama is running a weaving school under the guidance of an experienced weaving master.

Social Education Scheme: Under the social education scheme of the Govt. of India, an Auditorium-cum-Library was constructed and equipped. All the functions are conducted in the auditorium. Library with 6657 volumes is being regularly used by the inmates of the Ashrama, Hostel, school children, and the public. 4 dailies and 15 periodicals are received in the reading room.

Publications: Three new books were published: *Vivekachudamani*, *Prabodha Sudhakaram* of Sri Sankara, *Paramartha Prasanga*.

Religious Activities: Apart from the daily worship in the Ashrama Shrine, birthdays of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Sri Sankara and of other Avatars and Acharyas were celebrated. Monks of the Ashrama went out for preaching.

Urgent Needs: A temple and prayer hall, additional class-rooms for the Primary and Upper Primary schools, Compound wall for the Ashrama, Poor boys' maintenance fund are some of the immediate needs of the ashrama.