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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Prabuddha Bharata

VOL. LXXVI JUNE 1971 No. 6

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

SRI RAMAKRISHNA ANSWERS

Question (asked by a Neighbour): 'Why has God created wicked people ?'

Sri Ramakrishna: 'That is His will, His play. In His maya there exists avidya as well as vidya. Darkness is needed too. It reveals all the more the glory of light. There is no doubt that anger, lust, and greed are evils. Why, then, has God created them ? In order to create saints. A man becomes a saint by conquering the senses. Is there anything impossible for a man who has subdued his passions ? He can even realize God, through His grace. Again, see how His whole play of creation is perpetuated through lust.

'Wicked people are needed too. At one time the tenants of an estate became unruly. The landlord had to send Golak Choudhury, who was a ruffian. He was such a harsh administrator that the tenants trembled at the very mention of his name.

'There is need of everything. Once Sita said to her Husband: "Rama, it would be grand if every house in Ayodhya were a mansion! I find many houses old and dilapidated." "But, my dear," said Rama, "if all the houses were beautiful ones, what would the masons do ?" God has created all kinds of things. He has created good trees, and poisonous plants and weeds as well. Among the animals there are good, bad, and all kinds of creatures—tigers, lions, snakes, and so on.'

Question (posed by himself): 'Who can ever understand the ways of God ?'

Sri Ramakrishna: 'A man thinks, "I have practised a little prayer and austerity ; so I have gained a victory over others." But victory and defeat lie with God. I have seen a prostitute dying in the Ganges and retaining consciousness[1] to the end.'

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[1] Dying in the Ganges while retaining full consciousness is considered by the Hindus an act of great spiritual merit and the result of pious living.

Question (asked by M.): 'I haven't much faith in rebirth and inherited tendencies. Will that in any way injure my devotion to God?'

Sri Ramakrishna: 'It is enough to believe that all is possible in God's creation. Never allow the thought to cross your mind that your ideas are the only true ones, and that those of others are false. Then God will explain everything.

'What can a man understand of God's activities? The facets of God's creation are infinite. I do not try to understand God's actions at all. I have heard that everything is possible in God's creation, and I always bear that in mind. Therefore I do not give a thought to the world, but meditate on God alone. Once Hanuman was asked, "What day of the lunar month is it?" Hanuman said: "I don't know anything about the day of the month, the position of the moon and stars, or any such things. I think of Rama alone."

'Can one ever understand the work of God? He is so near; still it is not possible for us to know Him. Balarama did not realize that Krishna was God.'

Question (asked by a Vaishnava devotee): 'Sir, why should one think of God at all?'

Sri Ramakrishna: 'If a man really has that knowledge,[2] then he is indeed liberated though living in a body.

'Not all, by any means, believe in God. They simply talk. The worldly-minded have heard from someone that God exists and that everything happens by His will; but it is not their inner belief.

'Do you know what a worldly man's idea of God is like? It is like the children's swearing by God when they quarrel. They have heard the word while listening to their elderly aunts quarrelling.

'Is it possible for all to comprehend God? God has created the good and the bad, the devoted and the impious, the faithful and the sceptical. The wonders that we see, all exist in His creation. In one place there is more manifestation of His Power, in another less. The sun's light is better reflected by water than by earth, and still better by a mirror. Again, there are different levels among the devotees of God: superior, mediocre, and inferior. All this has been described in the *Gita*.'

Vaishnava: 'True, Sir.'

Sri Ramakrishna: 'Inferior devotee says, "God exists, but He is very far off, up there in heaven." The mediocre devotee says, "God exists in all beings as life and consciousness." The superior devotee says: "It is God Himself who has become everything; whatever I see is only a form of God. It is He alone who has become maya, the universe, and all living beings. Nothing exists but God."'

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[2] The knowledge that God exists within and without and everywhere. In that case, thinking of God is superfluous.

ONWARD FOR EVER!

This is the one question I put to every man, woman, or child, when they are in physical, mental, or spiritual training. Are you strong? Do you feel strength?—for I know it is truth alone that gives strength. I know that truth alone gives life, and nothing but going towards reality will make us strong, and none will reach truth until he is strong. Every system, therefore, which weakens the mind, makes one superstitious, makes one mope, makes one desire all sorts of wild impossibilities, mysteries, and superstitions, I do not like, because its effect is dangerous. Such systems never bring any good; such things create morbidity in the mind, make it weak, so weak that in course of time it will be almost impossible to receive truth or live up to it.

Strength, therefore, is the one thing needful. Strength is the medicine for the world's disease. Strength is the medicine which the poor must have when tyrannized over by the rich. Strength is the medicine that the ignorant must have when oppressed by the learned; and it is the medicine that sinners must have when tyrannized over by other sinners; and nothing gives such strength as this idea of monism. Nothing makes us so moral as this idea of monism. Nothing makes us work so well at our best and highest as when all the responsibility is thrown upon ourselves.

Vivekananda

THE AWAKENED ONE AND HIS SOUL-AWAKENING CALL

EDITORIAL

I

Gautama Buddha, the Awakened One! He awoke when the world around him slept. He awoke into the awareness of Truth when the world slumbered in the oblivion of ignorance. He sought and gained enlightenment, not for his own relief. The world was burning with misery; he wanted to quench the conflagration. To Māra, the Tempter, he said in reply immediately after he attained illumination: 'I shall not enter Nirvāṇa, thou wicked one, until the life of holiness which I point out, has been successful, grown in favour, and extended among all mankind, and is in vogue and thoroughly known to all men.'[1] That was the most formidable of all temptations—the enjoyment of the calm, unending bliss of Nirvāṇa—and Māra knew it. He had hurled his last bolt at the Buddha. But to his chagrin, it was swept away before the billowy flood of the Buddha's compassion. Māra was utterly routed and the world got a merciful saviour.

Many factors have contributed to make the Buddha's life an unfading fascinator. There are in it an epic-like intensity and high drama. Through his life was enacted the gripping drama of human spiritual quest and fulfilment 'for the good of the many, for the happiness of the many'. A prince by birth, handsome and accomplished, wedded to a beautiful princess and living in surpassing luxury, renounces royalty and wanders forth in the mendicant's garb. Then come his superhuman struggle for the solution of the problems of life and death, his illumination, his gentle and extensive ministration, universal love and compassion, his founding of the monastic order, and passing at the ripe old age of eighty. All these inspire our minds with reverential

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1 *Mahā-parinibbāṇa-sutta.*

awe and romantic poignancy. There is something sublime in his life, his teaching, and his figure which touches the deepest chords in our hearts. It is no wonder that the Buddha and his teaching have a strong and renewing appeal for man in the East as well as the West.

The principal names with which the great teacher is referred to in the Buddhist canonical writings give us an insight into his personality. He is named 'Siddhārtha' 'One who has accomplished his purpose' at birth. After he attains knowledge under the Bodhi tree, he becomes the 'Buddha' the 'Enlightened One'. In the appellation 'Śākya-Siṁha' 'the Lion of the Śākya race' we get an inkling of the dignity and fearlessness of the Buddha and they are the hall-marks of a knower of Truth. He refers to himself as the 'Tathāgata' 'He who comes and goes in the same way'. The Buddha belongs to the ancient line of illumined teachers who have gone before and of those who will come after him.

II

Asita, the sagely astrologer of Kapilavastu, cast Siddhārtha's horoscope and made a significant prognostication about the child. The future was extraordinary. He would either become an emperor or renounce the world—if he were stung by human misery—and found a new religion. Śuddhodana, the king, determined to frustrate the second possibility.

The child grew up into manhood in the happiest environment where misery could not cast its black shadow. Love of the beautiful Yaśodharā made Siddhārtha's cup of pleasure brimful. But a day came when the young prince was brought into contact with the scenes of old age, disease, and death. The new awareness of the universal fact of misery burst on him with shattering intensity. The pleasure-garden, the startled prince realized, was a paltry make-believe. Outside its gates the world was ablaze. Rāhula's arrival could scarce alter his new resolve to go in search of the cause of misery and its remedy. In this he was spurred on not with personal motivation but with an overwhelming empathy for suffering humanity. Then one night Siddhārtha left his wife and son, palace and power, and took the road to 'Buddhahood'.

Relentless efforts are made by those who believe in nothing beyond this world to hold spiritually aspiring souls in the thrall of pleasure and luxury. Like Śuddhodana, they try to shield the stark facts of misery and mortality from young Buddha-souls. Breath-taking developments in technology, dazzling discoveries in medicine, roseate theories about a socialistic El Dorado are spread out before the young enquiring minds to prove that this life is fast becoming all milk and honey. Listening to such 'sales talk' and viewing the 'glittering ware', the seekers nearly succumb to the illusion. But a critical study of human history and a searching look at the contemporary scene will save us from becoming optimistic ostriches. A percipient writer states the whole matter in memorable language:

> 'Utopian novelists have envisioned an era in which two of the afflictions that shocked Buddha will have been outlawed (by science)—old age and disease. But not death. In spite of health and security, peace, beauty and youth which may be given by science, what about the natural calamities, epidemics, war and menace of annihilation? ... Within the inner psychological world, there are a throng of weaknesses and imperfections: selfishness, stupidity, envy, malevolence and greed—sources of pain to himself as well as to others.'[2]

There are forces and factors within and without man that govern his destiny and over these forces science and technology,

[2] Dr. Gina Cerminara: *Many Mansions* (William Sloane Associates, New York, 1962), p. 2.

or psychology, or socialism have hardly any control. In spite of lapse of twenty-five centuries, the problems that deeply disturbed the Buddha continue to disturb humanity with all their tragic urgency. Young, sensitive souls respond to this, Buddha-like, and the torch of ancient quest for truth passes on to posterity.

III

From the moment Siddhārtha stepped out of the palace gates, Māra, the evil one, began to pursue him doggedly to turn him back from his resolve. Within the palace, Siddhārtha was surrounded by physical objects of temptations. Now he had to face the onslaughts of the cumulative mental impressions of his life so far. Enjoyment of sense-pleasures increases the relish for more. Psychologically speaking, Māra was the lusty voice of all these impressions pleading and wheedling Siddhārtha to go back to his old life. But the future Buddha was indomitable. When he had turned his back on the past, it was final: there could be no homing. His kinkless steadfastness is confirmed by what Māra says after hounding him for many years: 'For seven years I have followed the Blessed One step by step, but I have found no fault in the Tathāgata.'[3]

Siddhārtha was sedulous and zestful in following the instructions of his teachers. If he later gave them up, it was not because of want of effort on his part; the teachings were inadequate. Thus in the forest of Uruvela, which is now the famous Buddha Gaya, he discovered the middle path, the golden mean between the extremes of indulgence and mortification. When he finally took his seat under the Bodhi tree, his resolution was ironclad: 'Let my body wither away on this seat; let the skin, bone, and flesh decompose. Unless the invaluable Bodhi (enlightenment) is attained, this body will not move from here.' Māra then made a desperate bid to thwart him and the description of the assault as delineated in a biography of the Buddha is awe-inspiring. Siddhārtha stood his ground and, achieving his purpose, became the Buddha, the Enlightened One. Before his inner eye now stood revealed the four great truths concerning human misery and its remedy. An ineffable joy filled his heart and there was nothing left for him to know.

This chapter of the Buddha's life has an important lesson for all seekers of Truth. A Truth-seeker must be ever alert and adamantine in his resolve. Thus runs the Buddha's admonition: 'Wakefulness is the way to immortality; heedlessness is the way to death; those who are wakeful die not, the heedless are already dead.'[4]

IV

The Buddha has largely remained silent on ultimate theological questions. Though this has led some to brand him an atheist or agnostic, the sole purpose of his silence was to put an end to barren metaphysical wrangling and hair-splitting. His approach to the internal problems of man, from the start, was extremely empirical. In a dialogue between him and Mālūnkyaputta,[5] the Buddha makes clear his stand with the simile of a man pierced by a poisoned arrow. The immediate need for him is to pull out the arrow and apply the right medicaments. 'Who shot the arrow and from which direction? To what caste or country he belonged? Was he dark or fair, tall or stout? etc.'—the answers to these questions are absolutely unimportant. Man is struck with the poisoned arrow of misery. His sole duty is to seek the right teacher and get rid of the poison and pain. The

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[3] *Sutta-Nipāta*

[4] *Dhammapadam*, II. 1.

[5] *Cula-Mālūnkya-sutta*

Buddha laid all the emphasis on practical aspects and thereby revivified the spiritual life of the people.

When two Brahmins of Kosala approached the Enlightened One to arbitrate in a quarrel regarding the right way to Brahman as taught by different teachers, the Buddha first asks them if anyone of them or their teachers had seen Brahman. 'No, Sir!' they answered. The Buddha then asked the disputants if anyone of their teachers had said to them that Brahman was full of the impurities of lust, sloth, and pride. 'No, Sir!' was the reply. 'He is the opposite of all this.' Pointing out his own example, he admonished them to become pure first of all to know what Brahman really is.

The highest goal according to the Buddha is Nirvāṇa. He asserted that he had attained it himself. About the exact nature of that experience he has mostly been reticent. This enigmatic silence has been misinterpreted by some and Nirvāṇa claimed to be a 'night of nothingness, annihilation'. Many scholars have tried to discount this inference and have pointed out how it would undermine the entire edifice of Buddhism. They have rightly argued that had the Buddha taught a doctrine which climaxed in 'extinction' or 'annihilation', he would not have succeeded in gaining followers at all. Neither can one conceive of that tremendous power and magnetism in the Buddha if he had realized only 'nothingness'. Prof. Max Muller's words[6] in his introduction to Rogers' *Buddhaghosha's Parables* are very appropriate in this context:

> Would not a religion, which lands us at last in the Nothing, cease to be a religion? It would no longer be what every religion ought to be and purports to be, a bridge from the temporal to the eternal, but it would be a delusive gangway, which suddenly breaks off and shoots a man, just when he fancies he has reached the goal of the eternal, into the abyss of annihilation.

We have to look for the explanation of the Buddha's silence on Nirvāṇa in the nature of all genuine mystical experience. He had, by his self-control and purity of heart, transcended the ordinary sense-bound consciousness and scaled the supernal heights of superconsciousness. That is a level where the perception conditioned by subject-object relations disappears and our language of relative life becomes inoperative. The Buddha could not put into words an experience 'from which speech recoils along with the mind unable to attain it'. In this respect he is in happy company with the saints and prophets of the world.

Impressive is the volume of the available utterances of the Buddha. Even so we can safely assume that there was much that escaped recording. Then, again, the Buddha could not have told his disciples all he had experienced. All that would not be conducive for the practical life of holiness. The *Sutta Nikāya* makes it abundantly clear. Staying in a Śiṁśapā grove, near Kesambi, the Buddha, holding a handful of Śiṁśapā leaves, pointed out that the foliage left in the trees was immense compared to the leaves in his hand. Then he taught his disciples thus: 'Just so, brethren, the things that I have revealed to you are few, very few, in comparison with those things which I have known and understand but not revealed to you. I have not revealed many things to you, because they are not conducive to the perfect state, because they are not concerned with the holy life....'

V

His final admonition to the disciples and the passing away of the Buddha are set forth in poignant and vivid details in the

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[6] Quoted by Dr. Hermann Oldenberg in *Buddha: His Life, His Doctrine, His Order* (The Book Company Ltd., Calcutta, 1927), p. 268.

Mahā-parinibbāṇa-sutta. It is like the setting of the sun after the day's hard work of illuminating the world. Time, toil, and travel had told on the Buddha's mighty frame. He had decided to quit the body and announced his decision. Naturally the disciples were sad. Ānanda, the chief among them, broke down in tears. The Master, the hero that he was, would not brook any weakness and sentimentality in his followers. He reprimanded Ānanda amiably:

> 'Enough, Ānanda! Let not thy self be troubled; do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must separate from them and leave them? ... Be earnest in effort and thou shalt soon be free from the great evils, from sensuality, from selfishness, from delusion and from ignorance!'

Reminiscing, as it were, his whole life, he spoke to the disciples how they must persevere and fight bravely in the path of Dharma. 'Therefore, Ānanda,' he said, 'the monks of the order should not lean upon my help or any external help. You must rely upon yourselves (*āttaśaraṇāḥ*) and you must be your own lamps (*āttadīpāḥ*) to show you the path.'

What the Buddha said with his dying breath is a bold, soul-awakening call to all seekers of truth. 'Behold now, brethren,' said he, 'I exhort you, saying, "Decay is inherent in all compounded things, but the truth will remain for ever." Work out your own salvation with diligence!'

VI

Humanity today is overshadowed by the threat of a nuclear annihilation. Hatred and distrust are rising up in a menacing 'mushroom cloud' that is enveloping our mental sky. Wars, hot or cold, originate in men's minds. If wars are to be eliminated, we must begin with the cleansing of human minds. And the Buddha and his teaching can come to our aid in this regard. Compassion, all-embracing love, selflessness, and serenity are the principal Buddha-traits. These are enkindled in the hearts of those who view the Awakened One's calm profile or read his moving story. The fierce fires of hatred and passions in the minds of men can be quenched only by these Buddha-traits. These divine qualities are the urgent need of the hour.

LETTERS OF A SAINT

THE LORD MY REFUGE

Kankhal
1.10.14

Dear—,

I received your letter of the 11th Āświn and noted the contents. Please accept my blessings and affectionate greetings for *Vijayā*.[1] With readings from *Śrī Śrī Caṇḍī*, special worship of Sri Ramakrishna and offerings to him we passed the days of Durga Puja in great joy. On the day of *Mahāṣtami* the Bengali residents of the locality assembled here and partook of the consecrated food. On the night of *Vijayā* they all sang the name of the Divine Mother in great joy .... I am thinking of leaving for Rishikesh after a few days. .... This time I am feeling an urge to live like a traditional holy man. Let me see what the Mother ordains. Last year, living as I did in a mood predominated by *rajas*,[2] I did not enjoy my stay very much. By being able to live in an attitude predominated by *sattva*,[3] one experiences a kind of pure joy.

I always feel greatly sorry to know that normally you do not keep good health. Go on practising *bhajan*[4] earnestly. By the grace of the Mother all difficulties will leave. One must practise *bhajan*. The body may be healthy or unhealthy (but) do not desist from *bhajan*. Afterwards you will see that all obstructions have been removed. Come, earnestly practise ceaseless *bhajan* for a few days and your body and all that will become all right. When the mind becomes pure the body also becomes free from disease. Only the practice of *bhajan* can purify the mind. Practise *bhajan*, practise *bhajan*. That *bhajan* which is practised without any desire is the truest. We must feel affection, devotion and love for God. Then, of itself, the mind will be withdrawn from all other objects. Then you will not feel so concerned about the body. Then thought of the Mother will forcefully occupy the mind. And when that happens joy comes.

What more to write? With my best wishes and love,

SRI TURIYANANDA.

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[1] It is customary in some parts of India, particularly in Bengal, to exchange cordial greetings immediately after the great autumnal worship of the Divine Mother Durgā is over. The concluding day of the worship is known as *Vijayā*.

[2, 3] According to *Sāṁkhya* philosophy *Prakṛti* (nature, material and human) consists of three *guṇas*, substantive forces, known as *sattva*, *rajas*, and *tamas*. *Tamas* stands for inertia or dullness, *rajas* for activity or restlessness, and *sattva* for balance or wisdom.

[4] The Sanskrit word *bhajan* means single-minded service, worship and adoration of the Lord in a variety of ways.

MEDITATION AND SPIRITUAL PRACTICE—II

(Continued from the previous issue)

SWAMI YATISWARANANDA

MORAL DISCIPLINE

The teacher of Yoga, Patañjali, is unwilling to give any instruction on Āsana or posture unless and until, to some extent, the spiritual seeker is established in what he calls Yama and Niyama. The spiritual seeker should practise Ahiṁsā, should tell the truth, should not be greedy, should practise continence as much as possible, should not depend on others helplessly, should try to stand on one's own feet. And even that is not enough. He says that one should practise an amount of purity, external and internal. One should try to be contented, adapted to one's own environment as much as possible. One should practise discipline of the body, discipline of speech, discipline of the mind and one should study the scriptures and assimilate the ideas. Even that is not enough. Egocentric activity is no good. One must try to surrender oneself completely to the supreme Spirit who, as the devotee later on discovers, is the Soul of his soul.

First of all, we come to regard God as the Power. Swami Brahmananda used to tell us, 'You can never be fully established in morality unless you believe in God.' By God he did not mean any extra-cosmic Being; and he said, first of all, we think of God as the Power who has brought this world into being, who sustains it, and who takes it back. As we progress, that power which we thought was outside, we find that is not only a Power but also is a presence within, and advancing further the spiritual seeker sees, feels, the presence of the Divine in all.

Some form of discipline is to be practised, so that our body may be trained to some extent. Then the senses are to be trained and also the mind. Not only that, the ego should also be trained.

STRENGTHEN THE BODY FIRST

How do you train the body? Take care of food: avoid over eating and select the food that agrees with you, that conduces to the harmony of the body. Many people think eating food is the greatest exercise for the stomach! That is not enough. Apart from eating healthy food, you must also have some exercise of all the limbs, specially some exercise of the stomach, so that your digestion, assimilation, and evacuation can be as good as possible. These are the rules, primary rules that are to be followed. That is why the ancient teachers said: 'The first Dharma is to take care of the body.'[1] That is, to have a good body, a good body that is fit for the pursuit of spiritual life. I see sometimes weaklings coming and saying, 'I want to forget my body.' What bodies have they? Is it a body or what? A mass of flesh and bones! Develop the body properly.

CULTIVATE MENTAL HARMONY

Sometimes they come and say, 'Swami, I want to forget all, my mind also.' What mind have they got? Swami Vivekananda used to have a pun on the word 'Manas'. In Bengali, we call it 'mon'. Now, 'mon' may be 'a maund' i.e. 80 lbs. And so, the Swami used to say, 'Has your mind got the weight of 80 pounds or only a 'chaṭāk' (two ounces)? What sort of mind you have?' So the mind is to be developed. Will is to be developed. Thoughts and feelings are to be developed.

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[1] शरीरमाद्यं खलु धर्मसाधनम् ।

If there is a spiritual aspiration, everything becomes easy.

When you want to pass an examination,—may not be so much as we have (in India) for acquiring knowledge, for getting some appointment to maintain oneself and one's family—then what an amount of trouble you take! Here also, if we keep alive before us and bright the ideal, the spiritual ideal, everything becomes easy. All the trouble that we take would be worth taking.

Let us remind ourselves of the wonderful analogy we have in the Upaniṣads. The Upaniṣad says the body is a chariot, senses are like the horses, the mind is like the rein, intellect is like the charioteer, and the Ātman is the master of the chariot. As the chariot moves if some of the wheels come off and run away, can it proceed ? Horses have become restive, turbulent. Control the horses and then make your rein tight. Let the master of the chariot ask the charioteer to be wide awake. The master has gone to sleep, charioteer becomes drunk, the reins become slack, and then the horses are running wild; fortunately, there is no great disaster. So, before any disaster comes, let us be wide awake; let the master of the chariot be wide awake. Let him ask the charioteer to be alert and then, with the help of the mind, control the senses, direct the senses along the right path. Then the chariot will move properly.

But let us remember, none of us can suddenly attain perfection in spiritual disciplines. Minimum progress is necessary so that our body, mind, and the senses would be in a harmonious state. And the ego, the perverse ego, should be in a mood to come in touch with the cosmic will that lies behind our little will. When, to some extent, we have become established—remember, to some extent—in bringing about the harmony of the body first, bringing about the harmony in the mind, bringing about the harmony in our senses, and when we have succeeded in awakening the spiritual aspiration, when we have done this to some extent—then we may start with posture.

Posture (Asana)

Remember, after the practice of Yama and Niyama to some extent, Patañjali, the teacher of Yoga, asks us to sit in a certain posture. What is the posture that we should choose ? The definition is: 'Posture is that which is firm and pleasant.'[2] Select that posture in which you can sit steadily and in which you feel at ease. Some one may ask: May I lie down ? Well, you may lie down, and practise Āsana, but you take an amount of risk: that posture is usually associated with sleep. By lying down and trying to practise meditation, you may not progress at all. You may have a little good nap and that may refresh you but will make you spiritually dull. 'Worship is possible in a sitting posture'[3]—that is what Vyāsa says. Sitting posture is better, but, take care, the relaxed posture in which you feel relaxed in body you feel relaxed in mind also.

Pray For All

After sitting, remember the Lord. He is our Ideal, He is the indwelling Spirit. He is inside and outside. You may chant a prayer. Be a little musical. Let your mind and your senses and the body vibrate with a little spiritual vibration. Then salute the Supreme Being. One great danger in spiritual life, when we follow a particular path, is that we are likely to be very, very fanatical. So here it is very good to salute not only the Supreme Spirit, but also salute the great teachers and the saints of all countries; salute the great teachers born in different parts of the country. What happens then ? The mind becomes broad.

Another danger in spiritual life is to be

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[2] स्थिरसुखमासनम् । *Yoga-Sūtras,* II. 46.

[3] आसीनः सम्भवात् । *Vedānta-Sūtras,* IV. i. 7.

extremely selfish. Many a time, I have found, at least in the beginning of one's spiritual life, spiritual seekers think too much of themselves. They forget the others. So it is good to pray not only for one's own welfare but pray for the welfare of all. Just as you aspire after peace, you want to attain purity, you want to attain illumination, pray for the peace, purity, and enlightenment of everybody. Let all people move towards the Supreme Being. Let all people feel purity. Let all people feel illuminated. This prayer has a broadening effect.

Posture, salutation to the Supreme Being who is all-pervading, salutation to all the great teachers and prophets of the world--what will they do? They will help in expanding our mind and expanding our consciousness to some extent and then we may proceed along the spiritual path.

Significance of Breathing

A little practice of rhythmic breathing is very good. Breathe in—take a deep breath; breathe in and breathe out and you need not hold. But as I said, give suggestions to the mind: you breathe in purity, strength, and peace. The Infinite Being is the source of all purity, source of all strength, and source of all peace. As a matter of fact, in spiritual life, we cannot have enough of purity, not enough of strength and peace: the more we get the better. Fill yourselves with the divine purity, divine strength and divine peace. Send forth currents of purity to everybody. Have Maitrī towards all: be friendly towards all. You will be surprised to find how easy it will be for you to rise to higher planes of consciousness if you have succeeded in culturing this mood; and when we are in this mood, it is easy also to detach our senses from their objects. We are able to have a spirit of dispassion.

Spiritualize Desires

The senses want to come in touch with the outer world. Control the senses; give the senses an inward turn as the Upaniṣadic seers did. Spiritualize the activities of the senses. As the Vedic prayer goes: 'O Gods, may we hear with our ears what is auspicious. O ye adorable ones, may we see with our eyes what is auspicious.'[4] Hear what is good; hear, speak what is good; see what is good. Give a good direction to the senses. Let them be spiritualized. Now the mind is trying to run riot—how to calm the mind? All these desires and passions create troubles to the mind. At least when you are in a spiritual mood, when you are a little in the expanded mood, think these are all distractions and they are your enemies. As Sri Ramakrishna tells us and has told his disciples: 'Don't be afraid of lust, anger, greed, infatuation, pride, and malice. Don't be afraid at all. Spiritualize them. Yearn to have the divine communion. Get angry with your anger. Get angry with all that stands in your way—not with people. Covet the Supreme Being who is the greatest wealth. If you want to feel proud, feel proud thinking you are a child of God, and so on.' Then what happens? All our desires are given a spiritual turn.

There is a wrong conception prevailing among a section of people. Some shallow psychologists say to spiritual aspirants: 'You are all suppressing or repressing your emotions.' We do not do anything of the kind. We want to store up the energy of our senses and the mind. We want to direct this energy along the spiritual path. We want to sing the glory of the Lord. We want to visualize the form of the Supreme Being. We want to direct our senses inwardly so that there comes a time in the life of the spiritual seeker when he comes to unfold new eyes for seeing the invisible,

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[4] भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः।
Rg-Veda, I. 89.8.

new ears for hearing the divine voice, or 'the music of the spheres'. The fun of all that is going on eternally. One is able to play with the divine Being; but all this is only on the way. We have to go further.

Body Is a Temple

In the analogy that you read in the Upaniṣad we referred to, the body is likened to a Ratha or a chariot. Another analogy is that the body is a temple.[5] That is a grand conception. In this temple, you find there is the devotee and also there is the Deity. You must be able to bring about the union of the two. But this temple is a very peculiar temple. Our little body is permeated and interpenetrated by our mental body or the subtle body. The subtle body again is interpenetrated and permeated by the Jīvātman (individual soul) and the Jīvātman is part of the Paramātman (Supreme Soul). And as we succeed in making the body, subtle body, the senses, and the mind harmonious, we become more and more conscious of the divine light that shines within. So enter the sanctuary of the heart, find that the heart is filled with the light of the Ātman and this light is a part of the Paramātman.

How To Meditate

If you want to follow the formless meditation, merge your body, mind, the whole world and everything into God. Remember, you are just like a little sphere of light and the Supreme Being, the infinite sphere of light, as shining everywhere. But so long as we have the body consciousness and too much of the sense of personality, we cannot practise this meditation. So our teachers tell us: Now think your soul is putting on a pure subtle body, a pure mental body, and a pure physical body, and the Infinite Spirit takes the form of the Iṣṭa-Devatā, the ideal we worship.

Now meditate: In this Infinite Light which is also Infinite Love and Infinite Bliss, we have the devotee and we have the Deity. He is the embodiment of the Infinite Light, Infinite Love and Bliss. Repeat some appropriate divine name and meditate on Him.

First of all, meditate on the blissful luminous form of the Supreme Spirit that we have chosen; meditate on His infinite purity, His infinite love, His infinite compassion, His infinite bliss. Then proceed further: meditate on the infinite consciousness which is His, in which He is, as it were, drowned.

What happens? As one goes on repeating the divine name and meditating on the Divine Being, moving from one aspect to another, a remarkable change takes place. Through moral practice we succeed, as I said, in establishing an amount of harmony; but the harmony that is established by repeating the divine name, the harmony that is established by thinking, by meditating, on the Lord, is of a superior kind. When real harmony is established in our mind, in our soul, in a spontaneous way, we feel we are in touch with the cosmic harmony. Even our body is a part of the cosmic divine being, of the Virāṭ-Puruṣa. Our mind is part of the cosmic mind. Our soul is part of the cosmic Spirit. Many who practise the spiritual discipline and meditation, attain to this state of consciousness. If we follow the way of Japa and meditation correctly, we too are sure to be blessed with some form of divine vision, with some form of divine experience. That increases our faith and makes our mind steady in our path of meditation.

Mind wants to run away from the object of meditation. Now, through the practice of moral culture we have succeeded in minimizing the disturbance of the mind.

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[5] देहो देवालयः प्रोक्तः।

And further, as we do our Japa and meditation, we are giving the mind a certain theme, that is, the divine name we repeat. This draws our attention; we visualize the divine form and that again holds the mind. We think of the Supreme Spirit and we think of Him with a little love in our heart. So, when there is a little love in our heart and devotion for the ideal, it becomes easy for us to follow the path of Japa and meditation.

And what Japa and meditation do is this: they keep the mind engaged. The sound, the divine form, and the idea, along with that love, keep the mind concentrated. When our interest in the object of meditation becomes greater than our interest in outside things, the former becomes a fact. Mind at least for a little while dwells on the Supreme Spirit, dwells on the Divine Blissful Form, dwells on the noble attributes; then there comes a time when one feels the divine presence. In the lives of the spiritual seekers we find in this age, many are blessed with the divine form, blessed with the divine vision. The divine Being manifests Itself in some aspect or other: then He becomes the Guru.

The Guru Is Within

Our teachers tell us that the Guru is within. We may take the help of an outside teacher at the beginning of our spiritual life, but as we advance, we find the real Guru is inside and we must place ourselves at the feet of the divine Guru within. It takes the disciple step by step from lower rungs of spiritual experience to higher and higher rungs. That is what happened to the saints, the saints we have met. If we know how to tune ourselves, we can listen to the experiences of all the saints, their songs, the outpourings of their heart, the expression of their spiritual realizations. These experiences actually take place. If we sincerely follow this spiritual path, after having fulfilled some of the conditions, we are sure to get some results—that is what Swami Brahmananda used to tell us. That is what he tells us in the passage we read.

Self-Surrender To The Lord

The results of meditation are sure to follow, but as we go on with our Japa and meditation, let us not look for the results too much. Results will come by themselves. By being over-anxious about the results, we will be forgetting to do our spiritual practice properly and here comes the most important question of self-surrender. Patañjali, the yoga-teacher, said, 'By sacrificing all to Īśwara comes Samādhi."[6] Surrender yourself completely: offer all the fruits of your labour, of your spiritual practice, to the Supreme Being. Learn to connect your little 'will' to the 'divine will', and then a miracle takes place. That Truth, that Reality which shines within, which shines outside, reveals Itself in all Its glory and then there comes the communion between the soul and the Oversoul. Swami Vivekananda has given us a definition of religion: 'It is, therefore, the eternal relation between the eternal soul and the eternal God.'[7] But, with a view to realizing that, we have to take various aspects.

Cultivate a Definite Attitude

Here comes a very important question of finding out where you stand. Find out with what attitude you have to approach the Supreme Being. Very few of us are competent to approach the Supreme Being as the Soul of our souls. We are like children. We want to depend on the divine Being, just as a child depends on the father or the mother. We need a friend, we need

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[6] समाधि-सिद्धिरीश्वरप्रणिधानात् ।

Yoga-sūtras, II. 45.

[7] *Complete Works,* (Advaita Ashrama, Mayavati, 1960), Vol. III, p. 4.

a life's companion, we need one who would love us, whom we can make the centre of our love, the centre of our emotion. Now the Lord is there, He is manifest in these countless forms and relations. Take up anyone. In our study of the various sects of Hinduism we find the devotee begins spiritual life with the worship of God as the Master, the Father, as the Mother, or even as the Divine Child. There are devotees who would like to love the Lord as Kṛṣṇa-Child or Rāma-Child. Other devotees would like to worship the Mother of the Universe, worshipped as Umā, Kumārī. Now what happens? Through all these forms of worship, through all these forms of meditation, the mind and heart become pure. As has been said, the purity that we attain through the practice of morals is not enough. We want a higher type of purity, the purity that enables the soul to detach itself not only from the body, the senses, and the mind, but also from this little ego—the last bondage that the soul has to overcome.

One Self In All

The union between the Ātman and the Paramātman is to be brought about. And as the Supreme Being, the Supreme Teacher, reveals His glory, the devotee realizes that the God he has been worshipping is not only inside but is also manifest in all. And then begins a new life, a fuller life. As Bhagawān Śrī Kṛṣṇa says in the *Gītā*: 'With the heart concentrated by yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self.'[8] Now the devotee realizes the Ātman that is inside is also outside, and, seeing the Lord manifest in all, he worships Him in everyone.

[8] *Bhagavad-Gītā*, VI. 29.

For One's Salvation And World's Welfare

Now, here is a point to understand. Remember most of us are fit to take up only some personal aspect of the Deity. If I approach God, looking upon Him as the Master, and myself the servant, let us not at the same time, forget our fellow-beings. We are all servants of the Supreme Spirit. If we are bold enough to think of God as the Soul of our souls, then let us remember, we are all fellow-souls eternally connected with the Supreme Spirit and, through our connection with the Supreme Spirit, connected with one another. Then our life takes a new turn. The great ones who told us, 'Work and worship should go hand in hand', told us also, 'Hold this ideal before you: "For one's own salvation and for the good of the world."'[9] You have to strive for your own salvation, strive for your own spiritual illumination or spiritual freedom. At the same time, strive to promote the welfare of all. The illumined soul alone can see God in everyone and his service is spontaneous. But those of us who are still in ignorance must strongly think we are all connected with one another through the Divine Spirit and therefore, as we try to promote our own welfare, let us also try to promote the welfare of all.

Here the instruction we received 'Work and worship should go hand in hand' comes to have a new meaning. As we try and progress in meditation, as we try to grow inwardly, we work not only for the members of our family, we try to work also for the welfare of others. What a beautiful order would have been in the world if this were practised! If as each one of us would think of oneself we also thought of others, we would surely get much more. Ordinarily in the selfish mood, we think, 'Well, I am

[6] आत्मनो मोक्षार्थं जगद्धिताय ।

interested only in myself.' But, when the outlook broadens we feel we are all parts of a greater whole and then we feel great kinship and nearness with everybody. And when everybody would try to apply the ideal of 'work and worship' with this cosmic view, our lives would become sweeter and fruitful; our spiritual path would become a fact of consciousness.

So let us remember 'Work and worship should go hand in hand'; and as we try to promote our own welfare, let us try to promote the welfare of all. Thereby let us realize in a very, very definite way, the Lord who dwells within our self is the Lord who dwells in everyone, the Supreme Being in whom we live, move and have our being. And let us always pray, 'May He guide our understanding and enlighten our consciousness.'

(concluded)

IMPLICATIONS OF VIVEKANANDA'S MESSAGE TO THE PARLIAMENT OF RELIGIONS

Rev. Frank Blevins

Only seventy-seven years ago, far too short a time for its historical significance to be clearly seen, an assembly was convened in this very city which future centuries may well regard as opening a new epoch in human relations.

It was not the first time that members of differing faiths had been members of the same assembly—not even the first time such people had met together to speak about their respective convictions. But I think it was the first time that men of so wide a diversity of belief and practice had assembled voluntarily, at the invitation of a free people, simply to become better informed about each other, without contention.

This great assembly would have been sadly incomplete without a representative of the world's oldest religion—Hinduism. And how fortunate that this representative of Eastern thought was a man of great heart, giant intellect, and genuine spiritual experience; fully acquainted with the Western culture as well as that of his own people, and able to present the treasures of Indian thought in their highest form.

Had it been otherwise, had he been a mere scholar, or one who attached a disproportionate value to the mythology and ritual practices of a particular cultus, we should all today be the poorer; for though Swami Vivekananda came to the Parliament of Religions all uninvited, he was in fact its true keynoter, giving a new emphasis to an old but neglected idea which has since been most active in the mind of the race, and bids fair to be the 'big idea' of the age to come.

This big idea is unity.—By no means new.—But where for an age men had striven one with another to enforce uniformity as the basis of unity, the great Swami recalled our attention to the true basis of unity, an organic harmony of diverse elements—free to strive with one another within measured limits but all working toward a common goal in their different ways.

Oh yes! We had known it—we have always made it work in some fashion in the social, economic and political spheres, but in the areas of religion and philosophy we had ignored both common sense and the

true essence of our scriptural teaching which is simply to love God and each other—to love the beautiful—to seek the true—and to serve the Good.

So it remained for a stranger, a member of a people whose cultural and religious values we had been taught to look down upon, to give this big idea a new twist—to make it attractive to us.

It was good for us that we should be recalled to our inheritance by such a man, for our faith is fulfilled in this idea. We as Christians believe (and some in fact know by experience) that God is One and that man is made in His image and likeness. Now, things that are like the same thing are necessarily like each other also—so that all the things which have divided and still divide us and set us against each other are denials of truth and distortions of that likeness.

We believe also that true enlightenment depends upon the working of the Holy Spirit of the One God in our lives. From our scriptural tradition and the history of the Jewish and Christian churches we recognize the working of that Spirit in all times—through prophets, sages, lawgivers, seers and teachers—working always to recall men to the knowledge of their dignity and worth.

It is perhaps only our ignorance of what has been going on in other cultural streams which has prevented us from realizing that this progressive self-revelation of God has been going on not only always—but everywhere.

Certainly it is so in our own day. In the West during the past century or so we have had men like Lincoln, Whitman, and Emerson—Shaw and Yeats—Trine, Troward, and Tillich—Whithead, Jung, and Westcott—Hall, Bonhoefer, Bishop Sheen, Paul Reps and many another in whom one or another aspect of the divine idea has spoken to our time in terms peculiarly appropriate to the need of the time.

In the same century, the East has seen her Gibran, Tagore, Sri Aurobindo, Radhakrishnan, Gandhi, and Suzuki (to name but a few).

Out of the speaking of all this 'cloud of witnesses', one thing emerges as paramount: *The quality of one's being* and *the character of one's doing* are more important than *the amount of one's knowing or having*. Whether we be reading the words of the ancient prophets, opening our hearts to the teachings of Jesus, or Śrī Kṛṣṇa, or Gautama Buddha, or the best minds of our modern day, we are faced with this demand—this moral imperative to be and do.

It would seem that the Divine Parent is still seeking us, and in His Infinite Wisdom considers our need today to be the same as it has always been—to realize our own dignity and live up to it.

To live up to our dignity as children of the Almighty we must learn to live together in such peace as befits members of a family. The rewards are great indeed, for each section of the great human family has been attracted to the study of some particular aspect of truth, and insofar as this truth has been lovingly pursued, a measure of enlightenment has been granted in each.

Therefore, when with mutual respect we accept one another, and share our treasures of light one with another, our enlightenment will be fully rounded out.

There is an ancient saying, 'He that will live the life shall surely know the doctrine', and another to the effect that all law and prophecy are summed up in the wholehearted love of God and our neighbour.

It is well for us that the doors of wisdom can be opened by keys which are so simple to grasp (even if they are hard to turn), for the time is ripe (perhaps overdue) for a great sifting of the mass of human know-

ledge and tradition; for a syncretic process such as operated in the earliest years of the Christian era; in order that our accumulations of facts and ideas may be spread upon an expanded conception of universal life and order.

Such a sifting is well begun in the continuing dialogue between East and West which received such an impetus from the the events of the Parliament of Religions, a dialogue which in the end cannot fail to be of benefit to both.

So, as a disciple of the Living Word of Almighty God, who knows his Lord, his Teacher, his Friend, by the name of Jesus, I salute you all on this day, from my heart and in my Master's name; and I take joy in acknowledging the contribution of Swami Vivekananda and the Society which he founded to the progress of human thought in the direction of true ecumenism, the reunion of the race as a whole.

It is of interest to speculate on the form which this continuing dialogue may eventually take, and to attempt to predict somewhat concerning the final outcome.

It is certain that the West will find a word to say to the East which will repay the Eastern thinkers for the trouble they have taken with us—not so much a word of theory or philosophy as a word of life—the practical religious ideal of the East has tended strongly to be one of abandonment of the world in favour of a life of contemplation.[1] This has been present with us also, but I think not so strongly as in Eastern lands, for the Western practical ideal has been rather one of involvement with and concern for the world and one's fellows in it.

At the philosophical and mystical levels also, there is divergence of views or rather, differences of emphasis. Eastern thought tends to the contemplation of God or the absolute as One in all things and beings, and to think of individual existence or the sense of 'I' as essentially a transitory or an 'illusive' affair since they feel that only the One is true reality, that all else is but appearance.

Western mystics in their deepest raptures have likewise experienced that 'union with God in God' upon which Eastern thinkers have raised their hypothesis. But the Westerner has interpreted his experience somewhat differently, noting the persistence of a distinct focus of awareness (the truest core of the individual self) even in the depths of the divine union and concluding that the spirit of man is child of God, not separate from but distinct within Him and a sharer in His own eternity.

The philosophic tension thus established between two primary assumptions—monism and dualism—is great enough to sustain the dialogue for a long time, or to power it for a great synthetic act. It is not possible at this time to foretell the exact shape of that which will crystallize out as a ground of common agreement to sustain the mind of the race within the soul of the world for this time period. All that we can do at present is to share our best with each other.

It is therefore with profound appreciation of the great truths presented to us by the East that I propose today to make my

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1. Although there is an overtone of the so-called 'otherworldliness' in Hinduism, enough emphasis is laid on seeking God while living in the world. Hinduism provides many world-views and approaches to God. If it denies the absolute reality of the phenomenal world, it declares that God is immanent. The universe is God wrongly perceived. The Upanishads (*Īśopaniṣad,* 1-2), the *Mahābhārata,* and the *Bhagavad-gītā* stress the importance of realizing the truth while living in the world, performing one's duties, and looking upon all beings as the manifestation of God. We find this teaching amply illustrated in the lives of teachers like Janaka, Śrī Rāma, and Śrī Kṛṣṇa, to mention only a few outstanding exemplers.—*Ed.*

humble contribution to the great dialogue. by saying to you:

This I believe—that the universe is the garment of God, and its ongoingness the very process of His active life—that man is His child—that our individual uniqueness and stature are of infinite significance because the divine nature of our Parent is our inheritance and the infinite our room in which to grow.

It follows therefore that the quality of the persons we build upon ourselves to give expression to our true nature is also of prime importance. Our task then is to perfect our ability to personally exemplify the qualities of being within the fields of existence and thus become ourselves speakers of the Word of Life—building a unity of being in which there is ample room for each, in which we shall come to realize that there is something of each in every and something of all in each and that nothing in the universe or eternity is alien to us.

Personally, I do not think we can do this by ourselves, but I believe that mutual helpfulness and intercessory prayers do invoke the Grace of the Lord—that One Lord who has sought us ever in all lands—whose love will never let us go—and who, to paraphrase the words of St. Paul, descends to us and into us that He may ascend up also, bearing us with Him till we all come in the unity of faithfullness and the knowledge of our Sonship in God unto a perfect man, unto the measure of the stature of the fullness of Christ and ascend up with Him far above all heavens that we may share in His fulfillment whereby He fills all things.

So today, my immortal brothers, I offer this thought as my thank offering and return gift for that which was brought by the great Swami.

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Merely intellectual or even moral insight into the stultification and moral irresponsibility of the mass man is a negative recognition only and amounts to not much more than a wavering on the road to the atomization of the individual. It lacks the driving force of religious conviction, since it is merely rational.

—C. G. JUNG (THE UNDISCOVERED SELF)

THE TWO MĪMĀMSĀS

DR. R. BALASUBRAMANIAN

The Veda consists of two parts. The earlier part known as Karma-kāṇḍa deals with rituals, and the later part known as Jñāna-kāṇḍa deals with knowledge. Jaimini wrote the *Pūrvamīmāṁsā-sūtra* in order to explain what is taught in the Karma-kāṇḍa of the Veda. The Pūrvamīmāṁsā of Jaimini is popularly known as the Karma-mīmāṁsā. With a view to bringing out the central teaching of the Jñāna-kāṇḍa of the Veda, the celebrated Bādarāyaṇa (Vyāsa) composed the *Uttaramīmāṁsā-sūtra* which is also called Brahma-mīmāṁsā or Śārīraka-mīmāṁsā. Bādarāyaṇa's work is more popularly known as the *Brahma-sūtra* or the *Vedānta-sūtra*. All systems of Vedānta accept the authority of the Veda as a whole. The two Mīmāṁsās of Jaimini and Bādarāyaṇa are expositions of the teachings of the two parts of the Veda, the Jñāna-kāṇḍa and the Karma-kāṇḍa respectively. An inquiry into the *scope* of authority of the two Mīmāṁsās and the relation between them is necessary for every system of Vedānta.

All systems of Vedānta excepting Advaita maintain that a previous study of the Pūrva-mīmāṁsā is necessary before one undertakes the study of the Uttaramīmāṁsā, and that the two constitute one scriptural authority.[1] Nimbārka who is said to have flourished in the later half of the thirteenth century A.D. is of the view that the two parts of the Veda form one whole, and that the two *Mīmāṁsās* also which are expositions of the two parts of the Veda form one scriptural authority.[2] According to Śrīkaṇṭha, who is also said to have lived towards the close of the thirteenth century, an inquiry into the nature of Brahman can begin only after a study of the nature of Karma, for the two stand in the relation of worship (*ārādhanā*) and the worshipped (*ārādhya*), means (*sādhanā*) and end (*sādhya*). Vallabha, who is assigned to the close of the fifteenth century and the beginning of the sixteenth century, argues that the two Mīmāṁsās deal with one topic, viz., God and that, therefore, they constitute one scriptural authority. The teachers of Viśiṣṭādvaita (qualified non-dualism) also hold the view that the two Mīmāṁsās form one scriptural authority. Rāmānuja (A.D. 1017-1127) says in the *Śrī-bhāṣya* that the inquiry into Karma and that into Brahman constitute one body of doctrine.[3] It may be pointed out in this connection that the view expressed by Rāmānuja on this issue is a very ancient one; it must be definitely as ancient as Bodhāyana himself who is said to have been the first commentator on the *Brahma-sūtra*. Rāmānuja quotes in his *Śrī-bhāṣya* the following passage which he ascribes to Bodhāyana: 'This Śārīraka-doctrine is connected with Jaimini's doctrine as contained in sixteen chapters; this proves the two to constitute one body of doctrine.' Jaimini's *Pūrvamīmāṁsā* begins with the aphorism: 'Then, therefore, the inquiry into Dharma'; and the last aphorism of the *Uttaramīmāṁsā* is: 'There is no return on account of the scriptural statement.' Starting from the opening aphorism of the *Pūrvamīmāṁsā* and ending with the last aphorism of the *Uttaramīmāṁsā*, we have, according to Rāmānuja, one body of doctrine, one scriptural authority. The

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1 See Dasgupta: *A History of Indian Philosophy*, Vol. IV, (Cambridge University Press), p. 324.

2 कर्म-ब्रह्ममीमांसयोरैकशास्त्रम् ।

3 See Rāmānuja's commentary on the *Brahma-sūtra*, I. i. 1.

Yatīndramata-dīpikā explains the standpoint of Viśiṣṭādvaita as follows :

> 'The Veda is divisible into two parts, the earlier one treating of Karma and the later one treating of Brahman. The earlier section is that which treats of Karma that is worship. The later section is that which treats of Brahman which is the object of worship. Hence both the Mīmāṁsās constitute a single scriptural authority.'[4]

Unlike the other systems of Vedānta, Advaita maintains that the two Mīmāṁsās should be kept apart as two different branches of study, each being authoritative in its own sphere. It is, therefore, necessary to find out why Advaita insists on the clear demarcation between the two. The Viśiṣṭādvaita view, according to which the two Mīmāṁsās constitute one scripture, may be taken as representing the view of the other systems of Vedānta on this particular issue. Though it will be difficult to say whether Nimbārka, Śrīkaṇṭha, and Vallabha were influenced by Rāmānuja on this issue, all of them maintain like Rāmānuja that the two Mīmāṁsās form one body of doctrine; and all of them, it appears, lived after Rāmānuja. In view of the fact that Rāmānuja follows Bodhāyana who is considered to be the first commentator on the *Brahma-sūtra,* Rāmānuja may be taken as the representative of the other Vedāntins *on this particular issue.* We are, therefore, left with two standpoints, the standpoint of Advaita according to which the two Mīmāṁsās do not constitute one scripture, and the standpoint of the other systems of Vedānta, taking Viśiṣṭādvaita as providing the lead for them.

In order to find out whether the two Mīmāṁsās constitute one scriptural authority or not, let us first consider the subject matter (*viṣaya*) of each, the person who is qualified to study (*adhikārin*) each one of them, and the fruit (*phala*) which accrues to one who follows the teaching of each, for if there is difference between any two branches of study in respect of these three factors, it is a sure indication that they are different.

Dharma constitutes the subject matter of the Pūrvamīmāṁsā which begins with 'Then, therefore, the desire to know Dharma'. That is to say, the Pūrvamīmāṁsā seeks to explain Vedic rituals like Jyotiṣṭoma by setting forth the nature of Karma (*karma-svarūpa*), the *modus operandi* to be followed when a Karma is to be performed, the interpretation of scriptural texts applicable to each Karma, etc. One who desires to perform sacrifice and other rites, and who longs for heaven (*svarga*) etc., is the person qualified to study the Pūrvamīmāṁsā of Jaimini. As a result of the study of the Pūrvamīmāṁsā, one attains the knowledge of what is to be done (*kartavyatā-jñāna*). Or, it may be said that heaven etc. are the fruits which accrue to one who performs Karma as enjoined in scripture.

In the case of the Uttaramīmāṁsā which begins with 'Then, therefore, the desire to know Brahman', the subject matter is Brahman which is ever-existent and which is not what is to be accomplished. One who is equipped with the fourfold means of eligibility (*sādhana-catuṣṭaya*[5]) and one who has no desires excepting the desire for liberation is the person who is qualified for the study of the Uttaramīmāṁsā. The fourfold means of eligibility will comprise the following spiritual requisites : (1) discrimination between things permanent and

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4 See *Yatīndramata-dīpikā,* tr. by Swami Adidevananda (Sri Ramakrishna Math, Madras 4), p. 41.

5 (i) नित्यानित्यवस्तुविवेकः । (ii) इहामुत्रफल भोगविरागः ।

(iii) शम-दम-उपरति-तितिक्षा-समाधान-श्रद्धाः ।

(iv) मुमुक्षुत्वम् ।

transient, (2) renunciation of fruits of action here and hereafter, (3) the six treasures as they are called, viz., control of the mind, control of the senses, withdrawing from objects, ideal forbearance, faith, and constant practice to fix the mind in God, and (4) the intense desire for release. The fruit which accrues to one who undertakes the study of the Uttaramīmāṁsā after fulfilling the condition of eligibility is Brahman-realization (*brahma-jñāna*) or liberation (*mukti*) which is eternal. So in view of the difference between the Pūrvamīmāṁsā and the Uttaramīmāṁsā in respect of subject matter, condition of eligibility, and the nature of the end which is attained, the two disciplines, according to Advaita, are different; and they should not be treated as constituting one scriptural authority.

It is no argument to say that, since both of them are Mīmāṁsās, they have to be treated as one scripture. If this argument were valid, then by the same logic one may argue that the six auxiliary disciplines may be treated as one scripture, for each one of them is an auxiliary discipline (*aṁga*). But it is not so. 'Chandas' is a treatise on prosody. 'Kalpa' is a work dealing with rituals. 'Śikṣā' is concerned with the accent, quantity, etc., of letters. 'Nirukta' elucidates the meaning of rare Vedic words. 'Vyākaraṇa' is grammar. 'Jyotiṣa' is a treatise on astrology. Since each one of them has its own subject matter which is different from that of others, they are treated not as one scripture, but as different scriptures, in spite of the fact that all of them are referred to by the collective name 'Aṁga.' The same is the case with the two Mīmāṁsās which are two different scriptures, in spite of the fact that both of them bear a common name Mīmāṁsā to which Pūrva (earlier) and Uttara (later) are prefixed to distinguish the one from the other.

It may be argued that two sections of the Veda called the Pūrva-kāṇḍa and the Uttara-kāṇḍa are the two sections of one and the same Veda; and so the two Mīmāṁsās, which are expositions of the two sections of one and the same Veda, must also be treated as one scripture. This argument is not convincing. What is claimed for the two Mīmāṁsās may as well be claimed for the six auxiliary disciplines of the Veda. As auxiliary disciplines of the Veda and also as teaching what is in conformity with the Veda, all of them may be treated as one scripture and not as different scriptures. But this is not correct. It must, therefore, be admitted that each discipline has its own subject matter or field of inquiry which serves to distinguish it from other disciplines. Consider, for example, the study of morals. Sociology, among other things, studies morals from its own point of view; and ethics, too, studies morals from a different point of view. What distinguishes ethics from sociology is not only its aim, but also the method of study it adopts in dealing with its material. Because they have something in common, it should not be said that there is no difference between them, and that they form one discipline. The difference between the two which serves to confer upon each an independent status as a separate branch of inquiry is in essential respects. The same thing holds good in the case of the two Mīmāṁsās.

Sudarśanavyāsabhaṭṭa in his *Śrutaprakāśikā* which is a commentary on Rāmānuja's *Śrī-bhāṣya* puts forth the following argument in order to show that the two Mīmāṁsās must be treated as one scripture. The entire Veda has its purport in Brahman. This is clearly brought out in a text of the *Kaṭha Upaniṣad* (I. 2.15): 'I will tell you briefly of that goal which all the Vedas propound...' There is also the *Gītā* text (XV. 15) which says: 'I alone am to be known from all the Vedas.' That is to say, one and the same Brahman is taught

by the earlier and later portions of the Veda, and since the theme dealt with is the same (*pratipādya-aikyāt*), the Veda which consists of two portions must be treated as one body of doctrine (*vedasya eka-prabandhatvam*). If so, the two Mīmāṁsās which are only commentaries on the two portions, which are related as earlier and later, of one and the same Veda, must be treated as constituting one body of doctrine.

This argument, too, is not convincing. There are scriptural passages which bring out in unmistakable terms the difference in the subject matter dealt with in the earlier and later portions of the Veda. It is not uncommon to identify the earlier portion of the Veda as *Veda* and the later portion as *Vedānta*. Making a clear demarcation between *Veda* and *Vedānta* as two entirely different spheres, scripture declares that the two portions of the Veda do not have a common theme. The *Muṇḍaka Upaniṣad* (III. 2.6) speaks about 'the ascetics who have well ascertained the meaning of the Vedānta knowledge'. The *Bṛhadāraṇyaka Upaniṣad* narrates the discussion between Yājñavalkya and Vidagdha, the son of Śakala. In the course of the discussion, Yājñavalkya asks Vidagdha whether he knows 'that Person who is to be known from the Upaniṣads'. (III. 9.26) While these two Upaniṣadic passages lay emphasis on the specific subject matter of the Vedānta by such terms as 'the knowledge of the Vedānta' (*vedānta-vijñāna*) and 'the person (i.e. Brahman) taught in the Upaniṣad' (*aupaniṣadam puruṣam*), the following passages from the *Gītā* (II. 42-5) clearly set forth the subject matter of the Veda, the motive as well as the nature of those who are involved in the pursuit of it, and the result which accrues to them:

> 'O Pārtha, no conviction of a resolute nature is formed in the minds of those who are attached to pleasures and power, and whose minds are drawn away by that flowery speech which the unwise—enamoured of Vedic utterances, declaring that there is nothing else, full of desire, having heaven as their goal—utter, (a speech) which promises birth as the reward of actions and which abounds in specific acts for the attainment of pleasure and power. The Vedas treat of the triad of the Guṇas. O, Arjuna, be free from the triad of the Guṇas...'

That is to say, the *Gītā* speaks about the subject matter of the Veda (*veda viṣaya*), the utterance of the Veda (*veda-vāda*), the unwise (*avipaścitaḥ*) who are full of desire (*kāmātmānaḥ*), heaven as the end, and the various specific acts (*kriyāviśeṣa*) for specific ends. It is obvious that when the *Gītā* speaks about all these it has in view the earlier section of the Veda, and not the later section popularly known as the *Vedānta*. So the ritualistic part of the Veda deals with Karma, the nature of Gods (*devatā-svarūpa*) who are propitiated, heaven etc., but the Vedānta (i.e. the *jñāna-kāṇḍa*) expounds Brahman which is of the nature of existence (*sat*), knowledge (*cit*), and bliss (*ānanda*), which is eternal (*nitya*) and ever-existent (*siddha*).

The Veda, for example, refers to the attainment of 'imperishable' fruit through the performance of the 'four-month sacrifice' (*cāturmāsya*). There is also reference to the attainment of 'immortality' through drinking *soma* juice.[6] The Veda enjoins that one should perform fire-sacrifice (*agnihotra*) as long as one lives.[7] It also enjoins

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[6] What is attained through the performance of *cāturmāsya* is not really imperishable. It is said to be imperishable in the sense that it lasts for a longer time than other results. Similarly immortality to which the drinking of *soma* juice is said to be conducive is not real immortality.

The passages which are referred to here are the following:

(a) अक्षय्यं ह वै चातुर्मास्य-याजिनः सुकृतं भवति ।

(b) अपाम सोमं अमृताअभूम ।

[7] यावज्जीवं अग्निहोत्रं जुहुयात् ।

the performance of *Jyotiṣṭoma*-sacrifice at the time of spring.[8] The Vedānta, on the contrary, says that the Self cannot be attained through any act.[9] One should renounce, says the Upaniṣad, the very day one is disgusted with the things of the world.[10] One realizes the Self through the control of the mind, the control of the senses, etc.[11] It is obvious from this that while the Veda is concerned with heaven etc., through the performance of Karma, the Vedānta deals with Brahman-Ātman suggesting renunciation, control of the mind, etc., as the essential requisites for attaining Brahman-realization.

It is not possible to argue that the Veda and the Vedānta constitute one scripture on the basis of values of life (*puruṣārtha*) as suggested by the author of the *Śrutaprakāśikā*. The Veda and Vedānta do not have the same end in view. A *puruṣārtha* is an end which is sought after by man and which is worthy of attainment. What is the nature of the highest end which is sought to be explained by the Veda and the Vedānta? To the Veda, the highest end worthy of attainment is heaven (*svarga*). But the happiness which a person enjoys through the attainment of heaven is only transitory. The Vedānta, on the contrary, considers Brahman as the highest end; and Brahman which is ever-existent, which is not what is to be accomplished by Karma, is eternal. So it follows that the Veda and the Vedānta which deal with what is ephemeral and eternal respectively are different in the same way as the *Dharmaśāstra* (code of right conduct) is different from the *Arthaśāstra* (economics). Every branch of learning has a certain end in view, and there is no exception to this. It is a flimsy argument to suggest that the different branches of learning must be treated as one scripture because all of them have a certain end in view (*puruṣārtha*) which serves as the common factor among them though the end itself may differ from system to system. So, the Veda and the Vedānta which are concerned with two different goals of life are undoubtedly different. It follows that the Pūrvamīmāṁsā of Jaimini and the Uttaramīmāṁsā of Bādarāyaṇa which explain the teachings of the Veda (i.e. the *Pūrvakāṇḍa*) and the Vedānta (i.e. the *Uttarakāṇḍa*) respectively are also different.

Reference was made earlier to the view that all the Vedas have their purport in Brahman. It was also pointed out that there is scriptural support for this view. It is quite possible to uphold this view, viz., that the purport of the entire Veda is in Brahman, without prejudice to the view that the Pūrvamīmāṁsā and the Uttaramīmāṁsā are two different scriptures.

According to Advaita, Brahman-Ātman is the only reality. The pluralistic universe which we claim to see is an illusion. Just as a rope appears as a snake, even so the non-dual Brahman-Ātman appears as the world of diversity. The object in front is only a rope. But due to ignorance of the real nature of the object in front, it is mistaken for a snake. The rope which is in front is the substratum on which a snake is falsely superimposed. What is superimposed does not really have an existence independently of that on which it is superimposed. At the time of the illusion, we say: 'This is a snake.' Subsequently when we come to know that the object in front is not a snake, but only a rope, we express ourselves by saying: 'This is not a snake,

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[8] वसन्ते वसन्ते ज्योतिषा यजेत ।

[9] नास्ति अकृतः कृतेन ।

Muṇḍaka Upaniṣad, I. 2. 12.

[10] यदहरेव विरजेत् तदहरेव प्रव्रजेत् ।

Jābāla Upaniṣad, 4.

[11] शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्यति ।

Bṛhadāraṇyaka Upaniṣad, IV. 4. 23.

but a rope.' The correction which we make is not in respect of the 'this' which is presented to us, but only in respect of the 'what'. Our judgement of the 'this', that is, what we say of the given object, is erroneous. What is illusory points to the real on which it is superimposed. In the same way, the pluralistic universe which is not-self is superimposed on the self which alone is real. Just as the illusory snake points to the rope which is the substratum, even so the various objects of the phenomenal world point to the non-dual Brahman-Ātman on which they are superimposed. The words which denote objects like pot etc., which are only illusory, have their purport in Brahman-Ātman which is the substratum. So every word that we use for the purpose of denoting some object or other has its purport only in Brahman, though superficially speaking we may say that each word signifies this or that object.

In another way also we can show that everything which we cognize points to Brahman. The things of the world are objects of knowledge by virtue of their being *sat* (being) and as *asat* (non-being). Every object which one cognizes is in its essential nature being or *sat*. It may be cognized as being characterized by certain qualities which may be common as well as specific. Common qualities are what may be called class characteristics which are uniformly present in all the members of a class, e.g., animality, cowness etc. Specific qualities are those which inhere in a particular member of a class and which serve to distinguish one object from another belonging to the same class. For example, the white colour of a cow distinguishes it from another cow which is not white. So certain qualities may be peculiar to some one individual or thing; certain other qualities may be common to all the members of a particular class, but not to other members of a different class. But the one aspect which is uniformly present in every object that we cognize is being or *sat*. Every object is being, whatever be the aspect with which it is cognized. A table is being; a pot is being; a tree is being. It is the being or *sat* aspect which is uniformly present in all of them. A table is different from a pot, and a pot from a tree. The same thing holds good with regard to all other objects. But every object which is presented to our cognition is necessarily being or *sat*. It is being or *sat* which comes to be endowed with various characteristics, general as well as specific, in our day-to-day experience (*vyavahāra*). We can abstract all these characteristics one after another from the object. In that case, being or *sat* alone will be left over. Take the case of a pot. A pot is what it is because of the various factors like clay, a certain shape, a certain colour, etc., which constitute it. If it is abstracted of all the characteristics through reason, what will be left over is just being or *sat*. This being or *sat* which is uniformly present in all the objects of cognition is no other than Brahman.

There is another way also in which we can explain the same point. It is Brahman alone which is to be known through a Pramāṇa (means of knowledge), because it is Brahman alone whose real nature is concealed by the insentient objects remains unknown. An object like a pot which is insentient is not strictly speaking what is known through a Pramāṇa. The one thing which has to be known is Brahman. Brahman-knowledge (*brahmajñāna*) alone is real knowledge. If we talk about the knowledge of other objects and other objects of knowledge, it is only by courtesy at the empirical level. So all the Vedas, the different branches of learning, the different means of knowledge like perception, make known Brahman through the objects which we experience. The *Chāndogya* text 'All this, indeed, is

Brahman',[12] seeks to establish Brahman as the Self of all. If Brahman-Ātman constitutes the Self of all, then the words which denote the various objects of the world denote Brahman.

In practice, however, we admit a number of Pramāṇas and maintain that each Pramāṇa has its own scope, that each as a means of knowledge is authoritative in its own field, and the function of one Pramāṇa cannot be taken over by another. Colour which is perceived by the visual sense cannot be perceived by the tactile sense. Similarly what we know through inference cannot be known through perception. Just as we recognize different means of knowledge, even so we recognize different objects of knowledge (*prameya*). The Veda (i.e. the Karma-kāṇḍa) explains Karma, its nature, the procedure to be followed when a particular Karma is to be performed etc. Vyākaraṇa (grammar) which is a different branch has its own theme for exposition. The same applies to other branches of study. It follows that the earlier section of the Veda is different from the later section, and that the two Mīmāṁsās which are expositions of the two sections of the Veda are also different from each other.

The following are some of the notable points of difference between the two Mīmāṁsās. According to the Pūrvamīmāṁsā, Karma alone gives rise to fruits; heaven is the highest goal; there is no such thing as liberation; there is no Īsvara (the Supreme Ruler); it is Dharma alone which maintains the world; the entire Veda has its purport in action. The Uttaramīmāṁsā or Vedānta differs from the Pūrvamīmāṁsā in each one of these respects; for it maintains that Īśvara alone is the giver of fruits in accordance with Karma, that liberation is the supreme end, that the happiness of heaven which is transitory and surpassable is inferior when compared with Brahman-bliss which is eternal and unsurpassable, that Iśvara maintains the world, and that the later portion of the Veda has its purport in Brahman which is ever-existent. Therefore, the contention of Sudarśanācārya that the two Mīmāṁsās have a single theme, and that there is no incompatibility of views (*nāsti arthavirodhaḥ*) between them is unacceptable.

The difference between the Pūrvamīmāṁsā and the Uttaramīmāṁsā is emphasized not with a view to minimizing the importance of the former or to ignore the utility of Karma in the matter of attaining the knowledge of Brahman, but mainly to vindicate that the two Mīmāṁsās cannot constitute one body of doctrine (*ekaśāstram*) as it is held by other schools of Vedānta in opposition to Advaita. That Karma is indirectly useful to the attainment of knowledge is admitted by Advaita. That is, the disinterested performance of Karma gives rise to the purity of mind (*cittaśuddhi*) which in its turn gives rise to the desire to know Brahman (*brahma-jijñāsā*); and a person who has such a desire will inquire into the Vedānta; and as a result of the inquiry into the Vedānta there arises Brahman-knowledge (*brahma-jñāna*). Since there are several stages to be gone through between the performance of Karma and the attainment of knowledge, Karma can only be indirectly useful to the attainment of knowledge. And so the Pūrvamīmāṁsā which deals with Karma is useful to the study of the Uttaramīmāṁsā in an indirect way. It is for this reason that the word *atha* which occurs in the opening aphorism of the *Brahma-sūtras* has been explained by Śaṅkara as meaning 'immediately after the possession of the (fourfold) means of eligibility' (*sādhana-saṁpattyānantaryam*) and not as immediately after the study of the Karma-śāstra.

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[12] सर्वं खल्विदं ब्रह्म। III. 14. 1

It is no argument to say that, since the Pūrvamīmāṁsā which deals with Karma is useful, though only indirectly, to the study of the Uttaramīmāṁsā, it should be considered along with the latter as constituting one scripture. If this argument were valid, the same thing could be claimed for Nyāya (logic) and other studies. The Nyāya system which explains the nature of ether etc., is also, one could argue, conducive to the study of the Uttaramīmāṁsā, and so it might also on this ground be considered along with the Uttaramīmāṁsā as constituting one scripture.

According to Rāmānuja, the two Mīmāṁsās constitute one body of doctrine, and if one could try to work out the difference between them, it will amount to just the difference between the two halves of the Pūrvamīmāṁsā or the difference between one chapter and another. In the Pūrvamīmāṁsā the first six chapters constitute one half known as 'upadeśaṣaṭka', and the next six chapters constitute the second half called 'atideśaṣaṭka'. The difference between the two halves arises because of the difference in the content dealt with therein. In spite of this difference, the two halves are treated as constituting one body of doctrine called the Pūrvamīmāṁsā. A book may be divided into several chapters, each chapter having its own content. Nevertheless, the several chapters different from one another will exemplify the central theme of the book; and so all the chapters must be treated as constituting one body of doctrine or as expounding a single theme. In the same way one has to explain, according to Rāmānuja, the difference between the two Mīmāṁsās. Rāmānuja's assumption in this argument is that the two Mīmāṁsās deal with a single principal theme, and that the minor topical differences which one notices in them are not detrimental to their doctrinal unity.

But his assumption is wrong, for the two Mīmāṁsās do not have a single theme. While Dharma is the principal theme of the Pūrvamīmāṁsā, Brahman is the central topic of the Uttaramīmāṁsā. The opening aphorism of each Mīmāṁsā testifies to this in the same way as the opening aphorisms of Yoga and Vyākaraṇa clearly indicate that they are different.

Let us consider another argument which has been advanced to show that the two Mīmāṁsās constitute one body of doctrine. The entire Mīmāṁsā beginning with the aphorism 'Then, therefore, the desire to know Dharma' and ending with the aphorism 'There is no return on account of the scriptural statement' consists of a related subject matter which is presented in a definite sequence (*saṅgati-viśeṣa-viśiṣṭa-kramam*). In certain places rituals like sacrifice as taught in the Veda are inquired into. In other places, meditation (*upāsanā*) which is also action is inquired into. Thus the entire Mīmāṁsā has its purport only in action (*kriyāparam*). Though there may be discussion of minor topics, which are related with one another, for the purpose of elucidating the central theme, the Mīmāṁsā as a whole has its purport only in one single theme, viz., action, and so it is one body of doctrine.

Such an argument will be detrimental to the Viśiṣṭādvaitin who believes in the combination of knowledge and action (*jñāna-karma-samuccaya*) as the means to liberation. If it is true that only action is what is taught in both the Mīmāṁsās, then there is no place for Jñāna as something different from Karma. What applies to upāsanā (meditation) will also apply to Jñāna. If Upāsanā is action as it is in the form of a mental activity (*manovyāpāra-rūpatvāt*), Jñāna must also be treated as action, for it means *what one knows*; that is to say, it conveys the meaning of the verbal root *jñā* to know (*jñādhātvartho hi jñānam*), and a root conveys the sense of action. In fact Rāmānuja explains Jñāna in the sense

of Dhyāna or Upāsanā, and so it is also a mental activity.[13] According to the Viśiṣṭādvaitin, Karma alone is not the means to liberation (*mokṣa*), but Karma in combination with Jñāna is the means. Karma is action, and Jñāna also as explained earlier is action. If so, when the Viśiṣṭādvaitin speaks about combination of knowledge and action, what he is really suggesting is combination of action with action (*karma-karma samuccaya*), and he cannot have anything more than a combination of one action with another action unless he restates the subject matter of the two Mīmāṁsās.

It may be argued that Jñāna is not a mental activity, but is the result or fruit (*phalam*) of mental activity. If Jñāna in this sense is accepted, there is no such thing as mere Karma (*kevala-karma*). One who wants to perform a Karma should also have the knowledge of substances like clarified butter (*ājya*), etc., required for the performance of Karma. Why, then, is it said that liberation (*mokṣa*) is not attained through Karma alone (*kevala-karmaṇo na mokṣaḥ*) but only through Karma and Jñāna ?

It is no argument to say that by mere Karma is meant Karma which is devoid of knowledge of Brahman. Strictly speaking, Karma has no association with Brahman-knowledge. And so it is meaningless to speak about *karma-combined-with-jñāna* and *karma-not-combined-with-jñāna*, for any such expression admits the possibility of the combination of Karma and Jñāna. Nor can it be said that Karma performed by one who has the knowledge of Brahman is Karma which is in combination with Jñāna, but Karma which is performed without Brahman-knowledge is *mere karma* (*kevala karma*). One who has attained Brahman-knowledge does not perform any Karma ; and one who is involved in Karma has not attained Brahman-knowledge. Karma and knowledge are mutually exclusive ; they cannot coexist. A Brahma-jñānī is one who has renounced the objects of the world. One of the 'six treasures' which a person who is to embark on the study of Vedānta should possess is Uparati which has its implication as far as the renunciation of Karma (*karma-sannyāsa*). Voluntary activities of the body required for the performance of any Karma presuppose the functioning of the mind. When there is the functioning of the mind, there will be mental modification which is really distraction of the mind. It is a case where the mind being attracted is engrossed in this or that object. Uparati which means turning away from objects of sense not only implies quieting the mind, but also the renunciation of all voluntary bodily activities as a further consequence of it. It is, therefore, impossible to associate the performance of any Karma with one who embarks on the study of Vedānta, much less so with one who has attained Brahman-knowledge.[14]

To sum up: The two Mīmāṁsās are two separate branches of study ; and so they should not be treated as constituting one body of doctrine or one scriptural authority. Each has its own theme, Karma in the case of the Pūrvamīmāṁsā and

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[13] Rāmānuja says in his commentary on the *Brahma-sūtra*, I. i. 1 :

'The knowledge which the Vedānta texts aim at inculcating is a knowledge other than the mere knowledge of the sense of sentences and denoted by dhyāna, upāsanā, and similar terms.'

[14] Sometimes we do see knowers of Brahman engaged in activities. In this they are not selfishly motivated or egoistically actuated. There are then at play the supra-rational factors of the will of the Īśvara and compassion for suffering humanity. As the *Gītā* says, 'Forsaking clinging to fruits of action, ever satisfied, depending on nothing, though engaged in action, he does not do anything.' (IV. 20) *Vivekacūḍāmaṇi* (37) compares such persons to the 'spring' who, while themselves freed, help others to become free.—*Ed*,

Brahman in the case of Uttaramīmāṁsā. There is nothing in common between the two excepting the Vedic authority on which both are based. But the two sections of the Veda on which they are based do not have a common theme. The basic difference between the two sections, Karma-kāṇḍa and Jñāna-kāṇḍa, of the Veda is also carried over in the two Mīmāṁsās which are just expositions thereof. There is neither temporal sequence nor logical consequence between the two Mīmāṁsās.

A TRAVELLER LOOKS AT THE WORLD

(continued from the previous issue)

SWAMI RANGANATHANANDA

Question: Do you think that Singapore has a propitious atmosphere for cultivating dialogue between religions? How can that atmosphere be made more fitting for the Mission's work?

Answer: The Ramakrishna Mission in Singapore is a very dynamic centre which has made an impact upon the life not only of Singapore but also of the regions round about. Fortunately the Singapore political stage, as it is constituted today, has a broad philosophy making for harmony between the races, the languages, and the religions of the Singapore people. There is a general desire there to come close to each other; and the centre of the Mission in Singapore is really active in this particular field. I was so happy to find that the Centre and the Swamiji-in-charge, Siddhatmanandaji, are highly respected by the various segments of the Singapore population. This is what you call a good augury for the future. They realize that this Mission has a special function to perform in the community of Singapore.

The whole of South-east Asia has become a field for this spread of unifying man-making ideas. Singapore is just the service base for its cultural and spiritual development. On both levels work is being done. Recently a new building costing over three and a half lakhs of rupees was put up. That building is specially devoted to seminars and discussions of this kind and to various retreats and so on. It has just started in a big way this year. Its activities will increase as time goes on.

Question: What about our shrouded neighbour Burma? How is the Mission working there?

Answer: Burma has become an isolationist today. It just covers itself up. It does not want contacts with the external world. It thinks that these contacts will harm Burma's way to political and social maturity. But generally this is not true. When you shut yourself up in your own little room, what happens is that the air of the room does not go out and the outside air does not come in; and so the air in the room stagnates. That is what we in India did for a thousand years and we paid a heavy price. Ultimately it is going to be injurious to the State that adopts such a policy.

I do hope that Burma will become liberal in its attitude to modern culture and modern civilization; and that it will allow modern idea to contribute to a solution of its problems in the contemporary way and not in an old-fashioned, isolationist way. Burma is a very beautiful country. I lived there for

three years during the pre-war period, and what beautiful relationships we had with the people there! The present attitude is just a passing phase: that is what I hope.

Question: Swami Vivekananda referred to Buddhism as the logical conclusion of Hinduism. From that standpoint cannot our Mission's work in Ceylon with the collaboration of the resident Buddhists be of special service to the Buddhist world?

Answer: We have a strong Ramakrishna Mission movement in Ceylon and the thinking Buddhists respond to it with enthusiasm. They come to the meetings, speak at the meetings, and feel so happy at the Ramakrishna Mission. It conducts a big guest-house, at Kataragama, an international pilgrim-centre, where Buddhists of various persuasions come and stay, and we serve them. We feed them all free and they give donations. It is a wonderful work that is being done there. Christians, Muslims, Hindus—all come there along with the Buddhists. The Buddhists have yet to develop the desire to go out of themselves and enter into dialogue with other religions. There is still that reserve there. But among the thinking section this new idea, that they must not be shut up in a particular group if they want to develop, is coming.

One difficulty there is because of the internal conflict between the Tamilian population in the north and the Sinhalese majority in the rest of the island. The Sinhalese have a very uneasy relationship with the Tamil people. But Indians in general are not usually allergic in the matter of human relations. Especially, if North Indian people go there the Sinhalese welcome them. And they are aware of their own kinship with the North. After all, they are originally from Bengal. The first man who went and colonized Ceylon about 2500 years ago was from Bengal. They do realize that. And Buddhism went there from Bengal too. But present friction is due to historical circumstances. The Tamilians conquered Ceylon for some centuries and the Sinhalese fear is that they may again conquer them. That fear is slowly going, very slowly. I saw many Sinhalese and Tamilians working together.

It is harmful even in a big country and more so in a small country to have such jealousies and conflicts among its own people. They do not seem to realize it. But the Mission's contribution here is going to be vital because we respect the country as a host. We respect the Buddhist tradition that is there, and we respect the Hindu tradition also. We represent the synthesis of both these traditions. That is the Mission's position. In fact, the last time I spoke there was a series of lectures on Buddhism in the modern world and on Sri Ramakrishna's contribution. That was a series of lectures during the 2500th anniversary of Buddha's passing away.

Question: What was your experience in Australia as to the possibilities of Vedanta being helpful to the people of the country?

Answer: Australia is in exactly the position of the U.S.A. There is a tremendous hunger for things that lie above man's worldly life—a spiritual hunger. Economic prosperity is very high. The population is very small. A huge continent: About twelve million people in a continent which is bigger than India! That is Australia. But there is a hunger for religion. The desire to turn to India spiritually is strengthened by another desire to turn to India politically as well. This is because the British withdrawal from the East, especially from Singapore, leaves Australia isolated. She wants to forge strong links, political and social, with Eastern countries like India and Indonesia. So there is a considerable turning towards India; and India's turning towards Australia is also there. She is a very well developed country industrially.

During my one week's visit to Australia

I visited Sydney, Melbourne, and Canberra, the three important cities. I came across many people who were eager to understand the philosophy of India. Indian books are in big demand in Australia today. Many religious teachers go there, some good, some not so good, some positively bad. All sorts of people go. And they find their own listners too.

But serious students asking for serious ideas, philosophical and religious, are not many. That is why the Vedānta movement cannot immediately spread there. When they realize that they need something pure, then Vedānta will spread. There are very few today who understand that. But that number is going to increase; I could see the tendency there.

Question : Looking back on your tour, do you think that Vedānta can be the chief unifying factor in bringing together all creative forces that are at work in the world ?

Answer : It will take a long time. We know that Vedānta has the strength, philosophical and spiritual. It is essentially a comprehensive philosophy of man in all his heights and depths. It does not make a distinction between man physical and man intellectual, man spiritual and man secular, between sacred and profane, between scientific and religious : none of these. But that Vedānta has to be projected, and it must reach wide sections of thinking people. That will take quite a bit of time. But if there is any thought which can unify the creative forces that are at work, it is Vedānta. No other system of thoughts can. It is the only thought which science respects today.

Question: How did India, with all her problems and struggles, appear to you from abroad, when looked at in the perspective of the entire human race moving towards an unknown destiny ?

Answer: The first impression that you get of India's mounting problems, viewed from foreign countries, especially the highly advanced countries of the West, is that human problems are universal. Every country has its own problems ; accordingly, we have our own problems in India. This means that one's sense of despair, that India is absolutely down and out, is immediately lifted. Everywhere human societies are facing problems today and, in some countries, these problems are more complicated than they are in India. This gives one a sense of perspective, which is necessary when viewing one's own problems. It does not lessen the seriousness of one's problems, but it gives one courage to face these and tackle these. Everywhere there are problems and every country is trying to face them manfully. We shall also do the same. It is this type of courage, it is this type of hope that inspires an Indian when he views his country's problems from afar. I often used to realize from afar the truth of Swami Vivekananda's faith in India's destiny and in her capacity to face and solve her problems in the modern age.

But there are problems which accumulate during centuries of stagnation of a society. And so far as our country is concerned, we have today these cumulative problems to tackle. We have to summon up our enormous human resources and face them. There is a manly way of facing problems. That was what Swami Vivekananda taught us. In the West, they are manfully facing their problems ; and so, any sense of despair that we in India may have experienced in recent years is absolutely unfounded. If there are problems, man is more than adequate to solve them. To prepare men in India for this task was the mission of Swami Vivekananda ; and his indomitable spirit will inspire India to identify and solve her mounting problems.

In the West there are very serious problems, especially in a country like the U.S.A.

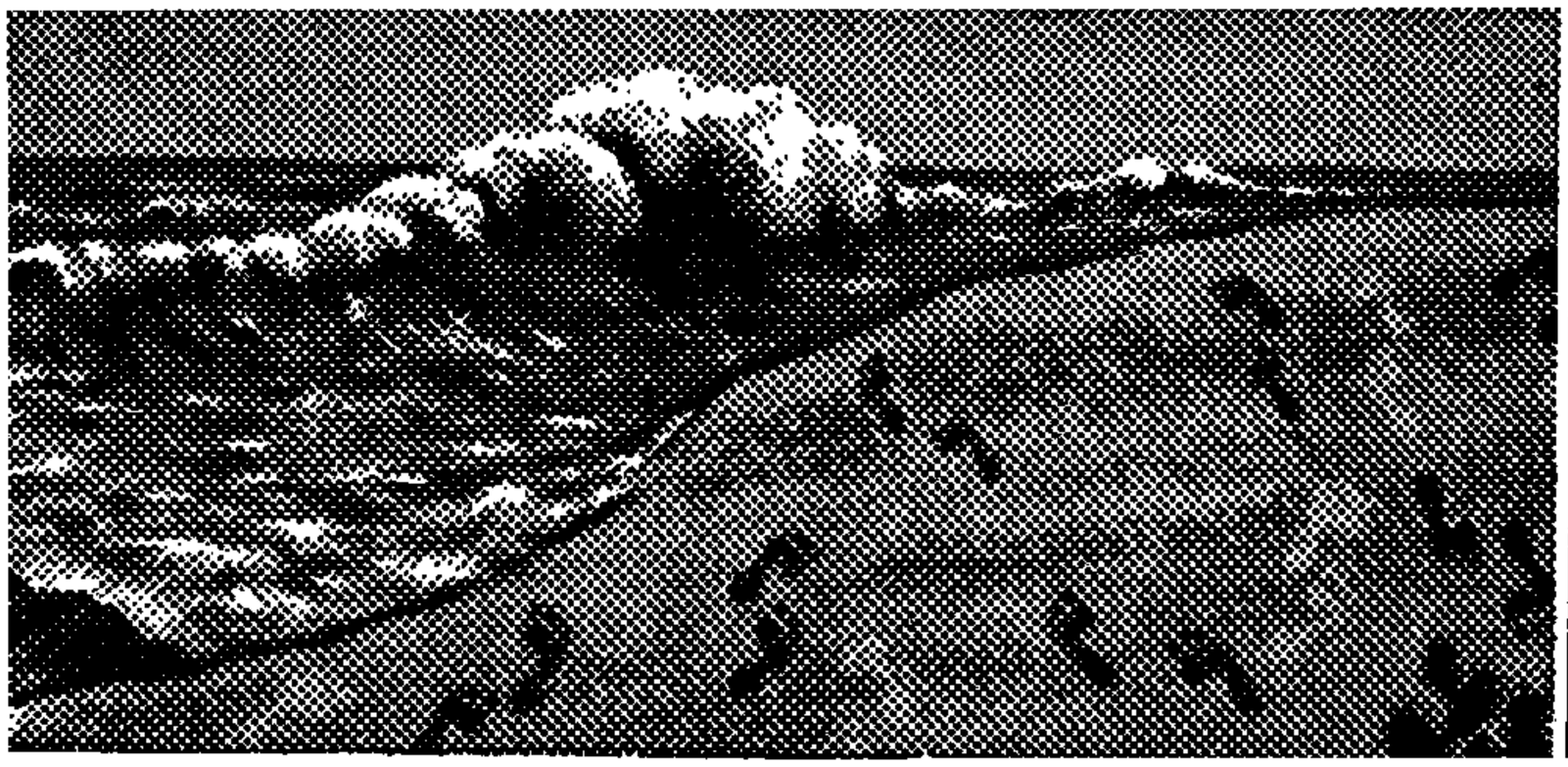
or countries like England, France, even Germany. The same thing I saw in Japan. Tremendous problems are there facing the people in all these countries. Some of them are just problems of the post-war era, as in Germany, England, and Japan. Their world had been shattered by the war, and not only their economies and political structures. A new world has emerged, and they are trying to find their own place, their own mission, in that post-war world. They are trying to find the resources of wisdom and strength and confidence to face these problems. To some extent, they are winning. But we can see that they have still mounting problems to face in the social field, and even in the political and the international fields.

America has tremendous domestic problems and international problems as well. In fact, when you compare the problems various nations have to face in the post-war world, I discovered during the period of my stay in U.S.A. that that great country was confronted with the fact that internationally her image had gone down during the post-war years. This is a fact which is being recognized in the U.S. itself. At the end of the Second World War, America enjoyed the highest prestige in the world. All the nations looked up to it for guidance and inspiration. It was the great bastion of liberty against Nazi and other totalitarian tyrannies. It had enormous resources arising from the most efficient modern technology and vast material wealth. But during these last twenty-two years, there has been a continual erosion of this dominant position of respect and prestige of the United States in world affairs. She has received rebuffs from every part of the world. Any small nation can just snap her fingers at the still powerful United States of America; and this not only by South American countries, but also by Far-Eastern countries. America is having a reappraisal of her foreign policy and of her relations with foreign nations. And then there are social problems within America itself: the conflicts between blacks and whites, between the youths and the older generation, and between the entrenched capitalistic system and the new social forces generated within by post-war international influences.

All these put together make for a mounting set of problems for the United States which its citizens are struggling hard to tackle. It is instructive for us to watch and see how they do it, and see what lessons we can learn from it for facing our own problems in India. We do hope that these nations will succeed in facing their problems and evolve for themselves more stable and progressive societies. And we hope the same for India also. In these times, no nation need depend upon its own limited resources. There is the entire human resource of wisdom and experience to help nations. India was taught this lesson by Swami Vivekananda. So, viewing Indian problems from the vantage ground of a foreign country, a sensitive Indian citizen can feel hope for his nation.

But whatever be the nature of the problems, however mounting and complex they be, human resources can be mobilized against them and they can be overcome. That is the feeling that I have: a sense of hope, a sense of confidence. There is nothing that man cannot do. There is infinite possibility within man. That is the Vedantic spiritual approach represented by Swami Vivekananda. That is the essential spirit behind modern thought as well. The Promethean spark, when it is ignited in a human being or in a group of people, will be able to burn up these problems. And I feel that, through all the contemporary struggles and tumults, humanity is marching forward to achieve better and higher levels of life for man everywhere.

(*Continued on page* 275)



HUMAN TRENDS

HOPEFUL TRENDS

1970 is over and this is January of 1971, a proper time to view the present-day scene and note the trends emerging. Happily the trends noted seem to indicate some semblance of sanity is returning to many aspects of life here in the West. In this regard it is relevant to comment first on the long-standing custom of expensive and hilarious partying on New Year's Eve. This past New Year's Eve—if reports appearing in many leading papers are factual, and there is really no reason to believe otherwise—the traditional party was found wanting by many and attendance forsworn by heretofore regular celebrants of the occasion. Why? At long last it would seem that the forced gaiety of New Year's Eve parties was seen by many individuals for what it is—just that, a forced effort to have a 'good time'. The criticism made most often was that such parties have a 'plastic phoniness' about them. Hotels across the country felt the effects of this attitude which was publicly expressed by a public relations woman for a large hotel in New York who stated. 'There's definitely a trend away from going out on New Year's Eve. People seem to be tired of forcing themselves to have a good time.' And so a larger than usual number of people remained at home, some purposely spending the time to reflect quietly on the past year and to look ahead at the year dawning to greet it solemnly and by some even prayerfully. No doubt a large section of the populace has become aware of how futile it is to say New Year's Eve is a time to have a party and to enjoy, enjoy, enjoy, and then expect to do just that. One cannot enjoy just by willing it. Swami Vivekananda, when he first came to the West, was impressed with the smiles and laughter of the people but, intuitive and perceptive as he was, all too soon he preceived that the laughter was hollow, the gaiety all on the surface, and that beneath it all there was a current of sadness. Materialism, of which the West has had a goodly share, does not necessarily guarantee happiness and as this truth becomes more apparent, known and accepted, it is hoped spiritual values will be more readily understood, appreciated and pursued. Certainly seeing and avoiding the 'plastic phoniness' of New Year's Eve parties is a step in the right direction.

A quite wholesome trend is the increasing involvement of individuals and divergent groups of people in the serious problems of the times and the manner in which these individuals and groups are meeting and coping with these problems and, though goals may not be essentially spiritual, a

shift in values and adherence to high ideals and more meaningful goals can be seen in many areas. For instance, in contrast to much of the violence previously prevailing, college campuses are relatively quiet, and demonstrations by groups other than college students have also subsided. The Vietnam War, long unpopular, is an issue over which much violence has erupted. It is still unpopular—as war is to the majority of peoples the world over—but today opposition is expressed not by violence and destruction, but in other ways. For example, growing numbers of the young, when seeking work shun employment with war-oriented industries, while others involve themselves politically with candidates who are dedicated and declared opponents of war.

Another prime issue of the day is preservation of the environment and here again more and more individuals, especially the young job seekers, refuse employment with concerns that contribute to pollution and do nothing to curtail or correct the pollution for which they are responsible. Coexistent with this movement not to work in certain industries is a movement to find employment that might be termed soul-satisfying. To this end, students themselves are setting up placement agencies to help colleagues arrive at the right employment decision. To one student the right job decision is in employment that offers a person 'self-awareness—that forces people to look inside themselves'. As expressed by another: 'What we want is a world based on love and humanity—not on how much money you make or how big the company you work for is'. As for the kind of work students find meaningful: one, a young woman majoring in religion, hopes to work with American Indians; young attorneys hope to work with migrant farm workers and other underprivileged groups who many times have been unable to pay for proper legal services when needed; and some gifted in arts and crafts hope to set up workshops for children in mental hospitals, reform schools and other institutions, all at salaries less than they might obtain elsewhere. As one student explained: 'It's not that money isn't important. I recognize it's needed for many things. It's just that other things are of greater value to me.'

Often one feels a sense of futility at the seeming impossibility as an individual to do anything to change things for the better. However, more and more people are nevertheless expressing their mounting concern, in simple yet effective ways, over actions and products that abuse the environment. For instance, people are buying soap and new bio-degradable cleansing agents in lieu of the long-popular detergents, use of which now has been found to be harmful and pollution-causing to lakes and streams. Consumers, individually and collectively have, therefore, been instrumental in the appearance of more and more products on the super-market shelves that are safer to use, environmentally speaking. Throw-away bottles and cans which add monumentally to the solid waste disposal problem have lost their popularity and it is quite possible the day is fast approaching when such containers will no longer be used, for if manufacturers do not themselves outlaw them, they will, in all likelihood, be outlawed by local, state and national legislation. The public is also demanding truth in advertising and much has already been done to correct exaggerated claims of manufacturers of diverse products such as drugs, household wares, food, etc.

There is no doubt that the rising trend of consumerism and growing pressure exerted by student protesters and the general public alike is beginning to have its effect. A company's market value is likely to suffer if the company's lack of social concern elicits an outpouring of negative public opinion and

so more and more the pulse of the public is carefully considered. So while it is true one person can do little to bring about change, it appears that the time spirit is such that individuals are casting aside the negative aspect of this thinking and replacing it with a more positive one of doing what one feels is best and right even if in so doing one stands alone. From all appearances such individuals are not so few and far between for their collective action has indeed made the public pulse strong and definitely not to be ignored or brushed aside.

A recent very tragic occurrence in San Francisco Bay vividly brought into focus public concern and company conscience which are decided trends of today. Two oil tankers belonging to the same company, one east bound and one west bound, collided in a dense fog with the resultant spillage of oil stipulated to be greater than that which occurred off the coast of Santa Barbara in Southern California approximately just two years ago. Hardly had news of the accident been announced than thousands of distraught citizens hurried to the scene to assist in any way they could to stem the flow of oil on to the beaches and to try to save the lives of wild-fowl. People of all ages and all life styles worked together, all differences of skin color, dress, hair styles, beliefs, etc., put aside in the monumental task before them. The company whose tankers were responsible for the oil spill sent supplies and men and equipment and are doing a herculean job of attempted cleanup.

It is safe to say that ten years or so ago, before ecology and environment and conservation were household words, nothing like the present company cleanup effort would have been made; so this is certainly proof business conscience has been aroused by public action and concern. Possibly competition and tight schedules made the captains of the tankers take unnecessary chances to get the oil through for it does seem in this age of modern navigation and communications equipment such an accident should not have occurred. If speed and competition is at fault, a change of values is very much in order. Safety and carefulness are paramount, for even one such mishap may cause a company's product to be boycotted by some persons for all time. But aside from the economic aspect, the devastation wrought by such occurrences is what cannot be tolerated and a company which does not do all in its power to prevent such occurrences is already morally and ethically bankrupt. The day must soon arrive when being first in size and assets will no longer be of primary importance but will be superseded by the necessity and desire to be first in ethics and moral and social conscience.

The emerging trends do point in this direction and do seem hopeful. May time, but not too much time, prove them so.

ANNA NYLUND
January, 1971

NOTES AND COMMENTS

IN THIS NUMBER

The questions and answers are from: M: *The Gospel of Sri Ramakrishna,* Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras, 1959. Questions 1, p. 22 ; 2, p. 116 ; 3, p. 199 ; 4, pp. 204-5 ; 5, p. 151.

The passage quoted in 'Onward For Ever!' is from *The Complete Works,* Vol. II, (1963), p. 201.

The Buddha and his doctrine have a recurring relevance to humanity, whatever the achievements of science and technology. The Buddha seeks to change the brute-man into the divine man. Science and progress cannot do this. The editorial of the month critically examines a few salient aspects of the Buddha and his teaching.

Vivekananda Vedanta Society, Chicago, observed the commemoration of the World Parliament of Religions on Sept. 13, 1970. Reverend Father Frank Blevins was one of the speakers in this celebration. We bring to our readers the text of his address, kindly made available to us by Swami Bhashyananda, the minister-in-charge of the Vedanta Society.

Though the Karma-kāṇḍa and the Jñāna-kāṇḍa are two branches of the Vedas, they entirely differ in their contents and goals. Śaṁkara has taken an uncompromising attitude in clearly demarcating them. Karma and Jñāna are irreconcilable 'like light and darkness', he declares. Dr. R. Balasubramanian, M.A., Ph.D., Reader, Centre of Advanced Study in Philosophy, University of Madras, writes lucidly on the difference between the two Mīmāṁsās basing his arguments soundly on Śaṁkara's stand.

The 'traveller' focuses our attention on our near neighbours and also Australia. His reflections on our mutual relations are revealing.

'Anna Nylund', from San Francisco, writes with a ring of hope and cheer about trends in 1971 when men and women may manifest more of humanity to fellow-beings and to the environments, physical and biological.

(*Continued from page* 271)

When I was in foreign countries, I often used to be impressed by the very size of India, continental and demographic: every sixth person in the world is an Indian. It is a vast country endowed with tremendous human and natural resources, but also faced with mounting problems. Put all these together, side by side with the energy of modern knowledge and technique, and we have the India of today. She is assimilating all these energy resources today. That is what makes me detect a new strength in India, and experience a sense of confidence in our people, and in our leaders. I have never felt a sense of defeatism or hopelessness in this matter.

REVIEWS AND NOTICES

Books Received

JOHN DEWEY AS EDUCATOR By Arthur H. Wirth, Published by Wiley Eastern Private Ltd., J41, South Extension 1, New Delhi 49, price Rs. 5/-.

GEMS FROM THE TANTRAS, By M. P. Pandit, Published by Ganesh & Co. (Madras) Private Ltd., Madras 17, price Rs. 6/-.

THE MESSAGE OF THE SONG CELESTIAL: SRIMAD BHAGAVAD GITA, As Revealed by Sri Dnyandeo By Sri S. D. Gokhale, Published by S. S. Karandikar, 437, Gaonbhag, Behind Maruti Temple, Sangli (Maharashtra), price Rs. 15/-.

PSYCHIC RESEARCH, OCCULTISM AND YOGA By V. Varadachari, Published by Higginbotham (P) Ltd., Madras, price Rs. 5/-.

RELEVANCE OF GANDHIAN ECONOMICS, By Sriman Narayan, Published by Navajivan Publishing House, Ahmedabad 14, price Rs. 7/-.

THE GOLDEN THREAD Edited by John Raymond Berry, Published by Philosophical Library, 15 East 40th Street, New York, N.Y. 10016, price $ 4.95.

NIVEDITA COMMEMORATION VOLUME ED. BY SRI AMIYA KUMAR MAZUMDAR, Published by Vivekananda Janmotsava Samiti, 18-1, Sahitya Parisad Street, Gorachand Bhavan, Calcutta-6, 1968, Pages 321, Price Rs. 20.00.

The Commemoration Volume on the life of Nivedita (1867-1911) has fulfilled a great requirement. Like Cobden, Bright, and many other idealist and humanitarian British luminaries. Nivedita occupies a unique place in the socio-cultural progress of this country. Her contribution, sacrifice for a down-trodden subject race, humanity, and culture can never be forgotten.

The book has 8 photographs, 9 letters, sketches and poems and 27 articles, some from very distinguished writers. Her place in the national movement of the country, her influence on women's movement, her spirituality, and her work for the cause of the people of India are some of the important aspects discussed in these 27 Articles.

The book of this importance and volume should have a proper index. Also occasional misprints should be avoided in future editions. Thus on page 201 line 10 'then' is clearly a serious misprint for 'them'.

With these improvements the book shall surely be one of the best-edited and important works not only on the life of Nivedita but even on the political and cultural history of contemporary India.

We strongly recommend it to the public.

DR. P. N. MUKHERJEE

SAYANA'S SUBHASITA SUDHANIDHI, CRITICALLY EDITED BY DR. K. KRISHNAMOORTHY, Published by The Karnatak University, Dharwar, 1968, pp. 249, price Rs. 10/-.

Sayanacharya's Veda Bhasya is a well-known work but not so the book under review. Most people do not know that in his younger years he compiled the wise sayings of famous authors and had arranged them under the four Purusharthas—Dharma, Artha, Kama and Moksha. The collection is very vast and bears ample testimony to the wide and at the same time deep scholarship of its author. Reading through the collection one comes across many familiar sayings from the *Mahabharata, Srimad-Ramayana,* Kalidasa's works, Kautilya's *Arthashastra,* Bharavi Bana, and Lila Suka's *Krishnakarnamrita.* The quotations from the last mentioned work serve incidentally to throw some light on Sayana's dates. The editor, in his Introductory Essay, seeks to fix the year of Sayana's birth on the strength of various lines of historical evidence. He fixes it as the year 1316 A.D. We may safely take it that he must have been between thirty-five and forty when he compiled the *Subhashita Sudhanidhi.* The editor thinks that 'This work can be dated fairly accurately and narrowed down to the period 1346-1355. Lila Suka's dates are believed to be A.D. 1220 to 1300. His *Krishnakarnamrita* must have taken at least fifty years to gain currency in the world of scholars. It is quite likely that Sayana came to know of it about the year 1350 A.D.

The editor has rendered very useful service to the reading public by bringing out this work. One could wish that he had given English renderings of these wise sayings. Readers with a partial knowledge of Sanskrit would have appreciated the service all the more.

The printing and get-up leave little to be desired. It is a very useful addition to our anthologies.

SRI M. K. VENKATARAMA IYER

CHANGING PHASES OF BUDDHIST THOUGHT BY ANIL KUMAR SARKAR, Published by Bharati Bhavan, Exhibition Road, Patna 1, pages 147, price Rs. 15/-.

The book under review makes a valuable study for all students of Buddhism.

In the introduction Dr. Sarkar points out that in Buddhism religion as a disciplined way of life and philosophy as intellectual discipline are harmoniously mingled. The Buddhist who extends his vision of experience continuously and meditatively is detached to the series of birth, death, and rebirth, This makes a difference from the existentialist who tries to avoid death. Dr. Sarkar makes it clear that the different schools of Buddhism can be understood only with a grasp of the Psychology behind each school. In the second chapter Dr. Sarkar brings into relief the fact that Asvaghosha is in search of a sustaining condition. His experience of Tathatva is dependent on the process of Sila and Samadhi. 'Asvaghosha's distrust of subjective-objective propensity may be compared with some aspects of reflections of Marcel or Jaspers; but, whereas, to both Marcel and Jaspers, the psychological condition realized by a separation from the subjective-objec' one to one's presence and faith in the Presence of an other than me (Marcel), or to one's silence and inter-personal situation or communication (Jaspers); to Asvaghosha, it is not merely such a positive psychological condition' (p. 27). In the third chapter the author demonstrates that Nagarjuna's commentator Chandrakirti brings forward the irrelevancy involved in the notion of causality which cannot be true either in the apparent perceptual sphere or in the transcendent aspect. In the fourth chapter the author points out that both Nagarjuna and Whitehead believe in process-philosophy and meditative attitude. In the fifth chapter Dr. Sarkar shows us that the speciality of Dignaga lies in introducing a realist-cum-objectivist-pragmatist logic in a transcendent background. In the sixth chapter, to quote the author, 'Sartre exhibits the same sort of detachment from the past mode of deliberations in the Western culture, as Asvaghosha, Nagarjuna, and Dignaga show in the background of Indian thought process.' Finally, the author proves that 'Buddhism as standing for a spiritual ground, is never in the wane but is a dynamic force, if it is understood from a proper perspective'. The author is always comparative in his outlook.

DR. DEVAPRASAD BHATTACHARYA

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MYLAPORE, MADRAS

REPORT FOR 1969-70

The Home consists of three sections, the High School, the Collegiate and the Technical. The Home admitted a limited number of boys of the Oriental School, Mylapore, for free boarding and lodging. The High school is entirely residential. In the College section boys stay in the Home and study in Vivekananda College. The technical institution admitted only boarders in diploma course. The post-diploma admitted a few day-scholars. There are also two other schools under the control of the Home.

High School: It has only four classes from standards VIII to XI. Total strength: 151. 37 boys appeared for S.S.L.C. examination of whom 36 passed.

Collegiate Section: The total strength: Pre-University class: 14; Degree courses: 34; B.Tech.: 1. 5 students appeared for B.Sc. Degree examination and all of them passed, four getting first class. One student appeared for M.A. (Sanskrit) and he passed. For P.U.C. examination 13 appeared and all of them passed with 12 in the first class.

Technical Institute: It provides for the Pre-technical course of one year and for the diploma course of two years in mechanical engineering. It also provides for the Post-diploma course in automobile engineering of one and a half years. There is provision for teaching machine-shop technology and automobile technology as elective subjects. The total strength: Pre-technical class: 32; First Year Diploma: 36; Second Year Diploma: 35; Post-diploma: 15 day-scholars. There were 18 day-scholars in other classes.

The Centenary Primary School: Total strength: 246 boys and 195 girls. Midday meal was provided for twenty children.

The Middle School at Malliankaranai: Total strength: boys 134; girls 25. Agriculture was taught as a pre-vocational subject. In the hostel attached to the school, there were 45 boarders of whom 36 belonged to scheduled castes and backward communities. One hundred pupils were given midday meals.

RAMAKRISHNA MISSION SEVASHRAMA, VRINDABAN

REPORT FOR 1969-70

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

Indoor Hospital: The total number of cases including eye cases admitted during the year was 2,466. Of these 2,078 were cured and discharged, 123 were relieved and discharged, 141 were discharged otherwise, 67 died, and 57 remained under treatment at the end of the year. The total number of surgical operations performed including eye operations was 1,333.

Nandababa Eye Department: The eye department is a special feature of this Sevashrama. It has been successful to a certain extent in arresting the pernicious effect of the malady of trachoma by giving immediate treatment to the patients coming from interior villages of Mathura and adjoining districts. Total number of cases treated during the year: Indoor 597, Outdoor 5,656. Number of operations performed: 908.

Maneklal Chinai Cancer Department: A ward consisting of 8 beds out of the existing ones was converted into a Cancer Ward with the financial help from friends. Cases treated: Indoor 38; Outdoor 70.

Outdoor Dispensary: The total number of cases treated during the year was 1,41,785 of which 26,557 were new cases. Total number of operations performed including those of the Eye department was 1,215. The average daily outdoor attendance was 382.

Clinical Laboratory: Arrangements exist for conducting all routine and some special examinations. Pathological investigations of 25,175 samples of blood, urine, stool, sputum etc. were carried out.

X-Ray Department: A total number of 1,786 X-Ray exposures were taken during the year.

Physio-therapy Department: The total number of cases treated: 230.

Homoeopathy Department: The department is conducted by the Sevashrama under an eminent Homoeopath. This system of treatment is found specially beneficial to children and persons suffering from obstinate chronic diseases. During the year under report there were 3,718 and 16,964 new and old cases respectively.

Library and Reading Room: The Sevashrama has got a patients' reading room and library with useful books and periodicals, besides a separate tiny medical library for the use of the medical officers

Recreation: For the recreation of the patients, the wards of the hospital are fitted with loud speakers and interesting programmes from Radio Stations are fed into them. Audiovisual programmes on health, hygiene, etc., are also arranged for patients and others.

General Relief and Welfare Activities:

1. 69 needy persons including patients were given in cash Rs. 676.15.
2. Textbooks, note books, pencils, fees etc., to 92 poor students Rs. 979.07.
3. Religious books presented Rs. 35.92.
4. Sweets distributed on Mathura-Vrindaban Parikrama Day Rs. 46.90.

Immediate Needs of Sevashrama:

1.	Donation to clear off the accumulated loans	Rs.	1,49,486.40
2.	Building Maintenance Fund	Rs.	50,000.00
3.	Endowments for maintenance of each bed	Rs.	15,000.00
4.	Goseva Fund	Rs.	25,000.00
5.	Road construction and land development	Rs.	50,000.00
6.	Sanitary Installations	Rs.	60,000.00

RAMAKRISHNA MISSION

EAST BENGAL EVACUEE RELIEF WORK—1971

A Brief Report of Work from 14.4.71 to 20.5.71

The Ramakrishna Mission has been engaged in extensive relief work among the displaced people of East Bengal pouring in India almost from the beginning of the disaster. Its volume of work continues to increase daily needing more resources and serving hands.

At the time of reporting, 64400 people are being daily served through seven centre. A brief report of the work so far done is being given below :

Name and area of Relief Centres :

(1) Dawki (camps—Pynursla, Madan Lyntad & Pongtung) in Meghalaya border.

(2) Shella in Meghalaya border.

(3) Karimganj (camps—M.M.M.C. School, Government School and Public School) in Cachar District of Assam.

(4) Manickganj in Jalpaiguri District, West Bengal.

(5) Dalimgaon in West Dinajpur District, West Bengal.

(6) Jamsherpur in Nadia District, West Bengal.

(7) Gaighata in 24 Parganas District, West Bengal.

Nature of work : At the outset cooked food, and flattened rice and molasses were distributed among 1,05,121 people. At present dry doles of foodstuff, clothes, blankets, milk-powder, utensils and medicines are being given daily

Quantities of materials distributed :

Rice—448 Qtls., Atta—175 Qtls., Dal—159 Qtls.,
Salt—16 Qtls., Chilly—10 Kg., Potato—44 Qtls.,
Flattened rice—11 Qtls., Gur—2 Qtls.,
Clothes : Dhuti—1900 pcs., Sharee—1900 pcs., Blankets (cotton) 1350 pcs., Blankets (woollen)—98 pcs.,
Sweater—228 pcs. ;
Utensils : 291 pcs., of cooking pots, Plate, Mug and ladle ;
Milk Powder—6 Qtls., Barley—15 tins, and
Medical help was given to 500 people.

The public are requested to contribute generously to enable the Mission to serve the distressed people of East Bengal.

May 21, 1971

OBITUARY

SWAMI TEJASANANDA

We record with deep sorrow the passing away of Swami Tejasananda, a senior monk—aged 75—of the Ramakrishna Order on May 11, 1971. He had entered Seva Pratisthan, the Ramakrishna Mission Hospital in Calcutta, with complicated ailments. He succumbed to gastro-intestinal haemorrhage.

Swami Tejasananda was initiated into spiritual life by Swami Brahmananda, a direct disciple of Sri Ramakrishna, in 1919, and he joined the Order in 1927 at the Advaita Ashrama, Varanasi. He received Sannyasa from Swami Shivananda, another direct disciple of the Master, in 1931.

The Swami brought to the service of the Order his high academic qualification—he was an M.A., first class of Calcutta University, and spiritual qualities of character augmented by austere living. He was the editor of *Vedanta Kesari*, an English journal of the Order, for three years (1927-30).

Swami Tejasananda stayed for three years (1933-35) at Uttarkashi practising austere spiritual disciplines. Returning again to the life of active service he plunged himself heart and soul in the activities of the Mission. In 1936-37 he assisted Swami Madhavananda in preparing the manuscripts for *The Cultural Heritage of India*. In 1938-39 he worked at Mayavati as Editor of *Prabuddha Bharata*, another English journal of the Order. His literary activities continued through the subsequent years. He wrote many learned articles in English and Bengali and enriched the literature of the Order by writing several books in these languages.

As Principal of the Vidyamandira, the Missions' residential college at Belur, from 1941 to 1947 and again from 1951 to 1968 he rendered distinguished service in the field of education. Under his watchful guidance the Vidyamandira became an eminent temple of education.

Swami Tejasananda was also head of the Ramakrishna Mission Ashrama at Patna for three years (1948-51).

He was elected a Trustee of the Ramakrishna Math, Belur, and a member of the Governing Body of the Ramakrishna Mission, in 1961. He became the Treasurer of the Ramakrishna Mission in 1967 and held that responsibility as long as he lived.

During the latter part of his life he suffered long from various ailments, but notwithstanding all his physical sufferings he continued to serve the Order with exemplary dedication and enthusiasm till death intervened. Two days before his death he told his attendant the exact day of his passing away.

May his soul rest in peace!