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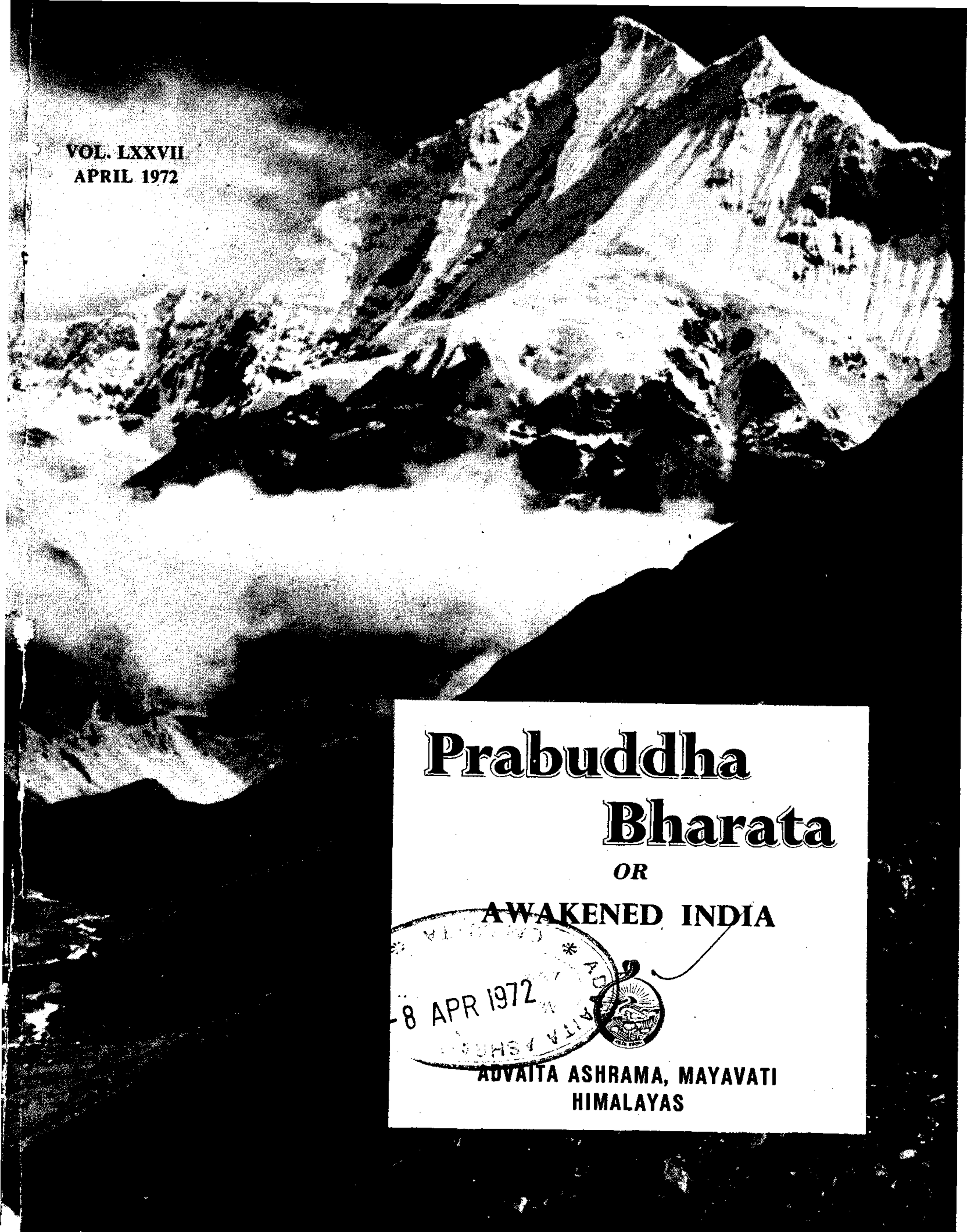
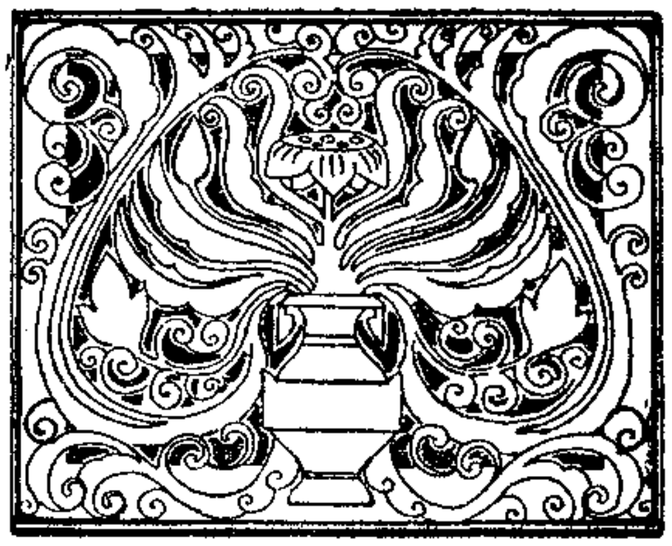


Prabuddha Bharata

OR

AWAKENED INDIA

ADVAITA ASHRAMA, MAYAVATI
HIMALAYAS



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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Prabuddha Bharata

VOL. LXXVII APRIL 1972 No. 4

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

SRI RAMAKRISHNA ANSWERS

Question (asked by a neighbour): 'You ask us, sir, to live in the world after knowing God. Can God really be known ?'

Sri Ramakrishna: 'God cannot be known by the sense-organs or by this mind ; but He can be known by the pure mind, the mind that is free from worldly desires.'

Neighbour: 'Who can know God ?'

Sri Ramakrishna: 'Right. Who can really know Him ? But as for us, it is enough to know as much of Him as we need. What need have I of a whole well of water ? One jar is more than enough for me. An ant went to a sugar hill. Did it need the entire hill ? A grain or two of sugar was more than enough.'

Neighbour: 'Sir, we are like typhoid patients. How can we be satisfied with one jar of water ? We feel like knowing the whole of God.'

Sri Ramakrishna: 'That's true. But there is also medicine for typhoid.'

Neighbour: 'What is that medicine, sir ?'

Sri Ramakrishna: 'The company of holy men, repeating the name of God and singing His glories, and unceasing prayer. I prayed to the Divine Mother: "Mother, I don't seek knowledge. Here, take Thy knowledge, take Thy ignorance. Give me only pure love for Thy Lotus Feet." I didn't ask for anything else.

'As is the disease, so must the remedy be. The Lord says in the *Gita*: "O Arjuna, take refuge in Me. I shall deliver you from all sins." Take shelter at His feet. He will give you right understanding. He will take entire responsibility for you. Then you will get rid of the typhoid. Can one ever know God with such a mind as this ? Can one pour four seers of milk into a one-seer pot ? Can we ever know God unless He lets us know Him ? Therefore I say, take shelter in God. Let Him do whatever He likes. He is self-willed. What power is there in a man ?'

Question (asked by a Vaishnava devotee): 'Does anyone ever attain that state of mind (i.e. seeing that nothing exists but God) ?'

Sri Ramakrishna: 'One cannot attain it unless one has seen God. But there are signs that a man has had the vision of God. A man who has seen God sometimes behaves like a madman: he laughs, weeps, dances, and sings. Sometimes he behaves like a child, a child five years old—guileless, generous, without vanity, unattached to anything, not under the control of any of the gunas, always blissful. Sometimes he behaves like a ghoul: he doesn't differentiate between things pure and things impure; he sees no difference between things clean and things unclean. And sometimes he is like an inert thing, staring vacantly; he cannot do any work; he cannot strive for anything.

'The feeling of "Thee and Thine" is the outcome of Knowledge; "I and mine" comes from ignorance. Knowledge makes one feel: "O God, Thou art the Doer and I am Thy instrument. O God, to Thee belongs all—body, mind, house, family, living beings, and the universe. All these are Thine. Nothing belongs to me."

'An ignorant person says, "Oh, God is there—very far off." The man of Knowledge knows that God is right here, very near, in the heart; that He has assumed all forms and dwells in all hearts as their Inner Controller.'

Question (posed by himself): 'Well, these people (i.e. some devotees in his room) practise so much japa and go to so many sacred places, but why are they like this? Why do they make no progress?'

Sri Ramakrishna: 'In their case it seems as if the year consists of eighteen months. Once I said to Harish: "What is the use of going to Benares if one does not feel restless for God? And if one feels that longing, then this very place is Benares."

'They make so many pilgrimages and repeat the name of God so much, but why do they not realize anything? It is because they have no longing for God. God reveals Himself to the devotee if only he calls upon Him with a longing heart.

'At the beginning of a yatra performance much light-hearted restlessness is to be observed on the stage. At that time one does not see Krishna. Next the sage Narada enters with his flute and sings longingly, "O Govinda! O my Life! O my Soul!" Then Krishna can no longer remain away and appears with cowherd boys.'

Hari: 'Well, why does it take many people such a long time to realize Him?'

Sri Ramakrishna: 'The truth is that a man doesn't feel restless for God unless he is finished with his enjoyments and duties. The physician says, referring to the patient: "Let a few days pass first. Then a little medicine will do him good."

'Narada said to Rama: "Rama, You are passing Your time in Ayodhya. How will Ravana be killed? You have taken this human body for that purpose alone." Rama replied: "Narada, let the right time come. Let Ravana's past actions begin to bear fruit. Then everything will be made ready for his death."'

ONWARD FOR EVER!

Many times I have been in the jaws of death, starving footsore, and weary; for days and days I had had no food, and often could walk no farther; I would sink down under a tree, and life would seem ebbing away. I could not speak, I could scarcely think, but at last the mind reverted to the ideas: 'I have no fear nor death; I never hunger nor thirst. I am It! I am It! The whole of nature cannot crush me; it is my servant. Assert thy strength, thou Lord of lords and God of gods! Regain thy lost empire! Arise and walk and stop not!' And I would rise up, reinvigorated, and here am I living today. Thus, whenever darkness comes, assert the reality and everything adverse must vanish. For, after all, it is but a dream. Mountain-high though the difficulties appear, terrible and gloomy though all things seem, they are but Maya. Fear not—it is banished. Crush it, and it vanishes. Stamp upon it, and it dies. Be not afraid. Think not how many times you fail. Never mind. Time is infinite. Go forward: assert yourself again and again, and light must come.

Vivekananda

ETHICAL LESSONS FROM A POLITICAL CATACLYSM

EDITORIAL

I

There are many—some of them undoubtedly self-righteous—who seem disagreeably surprised that India waged a war with her neighbour instead of settling matters through peaceful negotiations. They seek to know: 'Why did India—Gandhi's non-violent India—fight a war with Pakistan?'

'She had no choice', is the simplest and truest answer.

Sure enough, Gandhi fought the British in a non-violent way and finally succeeded in winning freedom for India. A part of the credit, however, is due to the British who displayed a certain amount of basic humanity and refinement. They were also subjected to great pressure by world opinion. And so a non-violent struggle was successful against them. If Gandhi were to face a Genghis Khan or an Adolf Hitler instead of the British rulers, it is debatable if Gandhi would have achieved the success that he did. Even so, Gandhi admitted his failure when mass violence erupted following India's division.[1] That India did not go the whole length with Gandhi in practising non-violence is evident by the fact of India's maintaining and strengthening her defence forces, since the withdrawal of the British. When Pakistan invaded Kashmir in 1947, Gandhi approved the despatch of Indian troops for its defence. Thereby the non-violent leader, we might legitimately assume, saw the necessity of using armed force under certain circumstances.

Śrī Kṛṣṇa also taught that non-violence is the highest ideal in life.[2] But He did not

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[1] D. G. Tendulkar: *Mahatma* (Published by Vithalbhai K. Jhaveri & the Author, 64 Walkeshwar Road, Bombay 6, 1954), pp. 22-3, 56-7.

[2] Vide: *Bhagavad-gītā*, VI. 30-1; XII. 13-5; XIV. 28; XVIII. 54.

preach it indiscriminately to one and all. According to Kṛṣṇa, only the sage who sees the Lord existing equally in all can really abstain from evil and violence. Such a man can say to his killer, 'Brother, thou also art He', and die with a smile. On others, Kṛṣṇa said, resistance of evil is incumbent. He did not teach the doctrine of non-resistance to evil to one and all, irrespective of their needs and duties, aptitudes and circumstances.

Swami Vivekananda, a great teacher of strength, points out that if the teaching 'Resist not evil' were fully practised by a good number of persons, the whole social fabric would crumble and the wicked would take possession of our properties and lives. As life on earth is impossible without resisting evil, it would make people feel guilty all the time. Thus they would be condemned to a state of constant self-disapproval which is highly injurious to the psychological health of the whole race. 'Therefore', said Vivekananda, 'the only alternative remaining to us is to recognize that duty and morality vary under different circumstances; not that the man who resists evil is doing what is always and in itself wrong, but that in the different circumstances in which he is placed it may become even his duty to resist evil.'[3]

It was in Almora that a certain elderly man, with a face full of amiable weakness, came and put him a question about Karma. What were they to do, he asked, whose Karma it was to see the strong oppress the weak? The Swami turned on him with surprised indignation. 'Why, thrash the strong, of course!' he said. 'You forget your own part in this Karma. Yours is always the right to rebel!' To another question about non-resistance the Swami had answered differently. 'I am for no reaction', said the Swami, speaking slowly and with a long pause. Then he added, '—for Sannyasins. Self-defence for the householder!'[4]

Swami Vivekananda's interpretation of resistance and non-resistance is the most practical approach to the whole problem of man's ethical odyssey on individual and national levels. While Gandhi's interpretation expects everyone to act from the noble ascetic's level, Swami Vivekananda recognizes the limitations of individuals and groups and provides for a gradual ascent. In his own words:

> 'The Karma Yogi is the man who understands that the highest ideal is non-resistance, and who also knows that this non-resistance is the highest manifestation of power in actual possession, and also what is called the resisting of evil is but a step on the way towards the manifestation of this highest power, namely, non-resistance. Before reaching the highest ideal, man's duty is to resist evil; let him work, let him fight, let him strike straight from the shoulder. Then only, when he has gained the power to resist, will non-resistance be a virtue.'
>
> 'Inactivity should be avoided by all means. Activity always means resistance. Resist all evils, mental and physical; and when you have succeeded in resisting, then will calmness come.'[5]

Why does a country go to war with another? The reasons could be numerous. Among the most important reasons, however, these can be counted: territorial ambition, war-mongering militarism, international schisms, greed of gain, or world-conqueror's megalomania. Those who have carefully followed the events in the sub-continent from December 1970, and are strictly non-partisan, know that there exist none of these reasons for India's fighting the war which was thrust on her. In fact,

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[3] *The Complete Works*, Vol. I (1962), p. 38.

[4] ibid., Vol. VIII (1959), pp. 262-3.

[5] ibid., Vol. I, pp. 39, 40.

the Indian leadership tried its utmost to avert it. The efforts to ward off the war were conducted almost in the '*Mahābhārata*-fashion'! What Kṛṣṇa said to the Pāṇḍava brothers, on returning from His unsuccessful peace mission to the Kauravas, is very relevant and helpful in understanding India's standpoint :

> 'I spoke urging what was right and what was also good for them. But it was all in vain. There is now no way out except the fourth, that is, the last alternative of war. The foolish Duryodhana would not listen to the advice tendered to him by the elders in that assembly. We must now prepare for war without delay. Kurukṣetra is waiting for the holocaust.'[6]

If there could ever be a *dharma-yuddha,* a righteous war, it was fought by India last December.

II

A world free of wars, slavery, and exploitation was envisioned by those men who ushered into being the United Nations soon after the Second World War. Its near-three-decade existence has not brought the world any nearer the goal set by the founding fathers. What was hailed as 'the highest tribunal of world conscience' has merely lapsed into a mere screen for cynical power politics of this or that bloc of nations representing but a small portion of humanity, strong or weak in its military power, and undistinguished in its creative achievements'.[7] In the wake of the army crackdown and blood bath in what was East Pakistan, millions of refugees fled to India causing a grave 'threat to peace'. United Nations and its Secretary-general were expected to act quickly and effectively. But they stood aside with maudlin statements and helpless unconcern. When documented evidence was produced of systematic genocide and the flagrant breach of the Charter of Human Rights, the world body maintained an attitude of 'See no evil', and said it was an internal problem of a member-country. Was not the U.N. a pathetic victim of 'big-power' politicking? Well, has it been said by Pitirim A. Sorokin, 'It is a house divided against itself. No organization incessantly tortured with self-contradictions can function successfully.'[8] That the fair-minded Secretary-general keenly felt this moral conflict is borne out from what he, lying in his New York hospital bed, said to one of his aides : 'If I am suffering from a bleeding ulcer, it is at least in part due to my frustrating efforts over the past eight months to do something about the terrible situation in East Pakistan.'[9] If this great organization is not to go the way of its predecessor, its 'cancerous self-contradictions' should be removed and it must cultivate the strength and courage to act with the conviction that 'man is more than an internal problem'.

There are a few big powers in this world which swear by such high ideals as democracy, liberty, the proletariat, egalitarian society, and so on. They surely saw—unless their eyes were blinded by the cataract of prejudice—that in the erstwhile East Pakistan democracy was throttled, people were suppressed and mercilessly murdered. The mass media including the TV did a great job of broadcasting to the whole world the bizarre happenings there and the appalling state of refugees in India. But how did those big powers react to the situation? Brazen and overt support with economic and military aid was given to the oppressors. The 'world-conscience'—we mean that

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6 *Mahābhārata* as retold by C. Rajagopalachari (Pub. by Bharatiya Vidya Bhavan, Chaupatty, Bombay, 1952), p. 244.

7 Pitirim A. Sorokin : *The Reconstruction of Humanity* (The Beacon Press, Boston, (1948), p. 13.

8 ibid., pp. 14-5.

9 *Time* dated December 6, 1971.

which would have really mattered—refused to twinge. What about sustaining and championing the ideals of democracy, liberty, proletarian movement, anti-colonialism, etc.? Truth is stranger than fiction. But it is a fact that an unscrupulous military dictatorship was equipped and backed up to strangle and destroy a whole mass of people by those very countries which stand for democracy and the common man. Let us remember that nations do not become big and great by stockpiling destructive weapons or by building up huge gold reserves, but by cherishing and championing the values of freedom, truth, and morality. Otherwise they degrade themselves to the predicament of 'pitiful giants'.

India sought to move world opinion to bring about a peaceful settlement of the East Bengal crisis. But the world opinion remained stoically unmoved. India was, in a way, left to stew in someone else's juice. When the crisis exploded into an armed conflict, India fought bravely and efficiently to find the right solution to the problem. War is an evil but it is sometimes historically a necessary evil. Whatever the other consequences of the war, India has learnt the invaluable lesson that she has to stand on her own strong feet. No dependence on others, no pleading and beseeching for sympathy and succour. Śrī Kṛṣṇa's words to Arjuna on the battlefield of Kurukṣetra will underscore the lesson taught by the recent crisis :

> 'A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself.' [10]

III

India has no doubt come out of the crisis victoriously. During the crisis, Indian leadership showed a measure of insight, patience, and cool confidence that are rarely met with in history. There was also a remarkable sense of unity and determination in the whole nation. These are necessary, let us remember, even during peace times. Success, it is said, is a heady wine. A military success is the headiest of all wines. Let us never forget that behind this success is the will of God. For God is on the side of truth, righteousness, and justice. As the *Mahābhārata* says, victory is where *dharma* is. So let us be humble, thankful, and generous in the hour of victory.

Some political observers are saying that India has emerged from this crisis as a power to be reckoned with. Let the statement be understood to mean 'a moral power' and not a 'military power'. India is a peace-loving country. She should always remain a lover and maker of peace. Militarism is not her forte, but morality, peace, truth, and spirituality are. It is India's mission in life to cherish, strengthen, and share these ideals with the rest of the world. We should never lose sight of this fundamental fact in reshaping our foreign policy.

India's neighbour on the west should not fail to learn a lesson or two from this unhappy chain of events. Thus alone can a national disaster be converted into a national blessing. Since the day of partition, Pakistan has resolutely pursued a policy of hatred and malevolence towards India. No individual or nation can hate others and escape from its dangerous bumper harvest. The hater does incalculable harm only to himself, not to the object of hatred. So the people and leaders of Pakistan should transform their policy of 'Hate India' into that of 'Love India'. India's hand of friendship is always extended to them. It is now their duty and opportunity to reach it with a firm and sincere clasp.

Another important lesson that Pakistan needs to learn is that of religious tolerance.

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10 *Bhagavad-gītā*, VI. 5.

Let her try to fulfil in letter and spirit the assurances given by her founder in 1947 to Pakistan's religious minorities. 'Islam', as the etymological meaning indicates, 'is submission to and having peace with God'. A true follower of this religion will not only have peace with God but also with brother man. The brotherhood within Islam is generally great. It will be greater still if it is extended beyond its credal frontiers to the vast human family professing different faiths but seeking the same Divine Truth. In this it can take a leaf out of the Hindu cultural and religious outlook.

Bangladesh has come into existence as a sovereign, democratic, secular republic. A Herculean task of national upbuilding faces its leaders and citizens. The need of the hour is a strong sense of unity, dedication, and diligence among its citizens. Its accredited leader has declared that he wants to build up his country to be the 'Switzerland of the East'. This idealism is no doubt praiseworthy. But let the hurdles on the way be kept clearly in view before he and his fellow-countrymen embark on their journey towards that goal. Let there be no unwise hurry in reaching that goal in 'five' or 'ten' years. A nation is not built in a brief five or ten years. A whole generation may have to work relentlessly and silently, and yet not see the fruits of their labour. What is important is the laying of a strong and robust foundation through man-making. But once that is done, the superstructure of wealth and prosperity is assured for all time to come.

With 'eternal friendship' sworn by India and Bangladesh, the cultural, geographic, and political climate in the Indian subcontinent is very auspicious for the formation of a 'confederation of sister republics'. This would usher in an unprecedented phase of fraternity, co-operation, prosperity, and mutual security for all the six or seven hundred million inhabitants of the subcontinent. Will the leadership of all the concerned countries prove equal to the challenge of the situation? Time alone can provide the answer to this key question.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

Wherever is Krishna, the Lord of Yoga, wherever is Partha, the wielder of the bow, there are prosperity, victory, expansion, and sound policy: such is my conviction.

—Bhagvad Gītā, XVIII. 78

LETTERS OF A SAINT

The Lord My Refuge

Almora
3.6.1915

Dear—,

You have asked me to reply to your letter in a line or two. Tradition has it that Rūpagoswāmī sent through a Brāhmin a letter to his brother Sanātan with this cryptic message: *ya...rī ra...lā i...ram na...ya.* From this itself Sanātan could grasp what his brother had in mind. But where do I get that capacity? The full import of *ya...rī* etc. is as follows:

य...री=यदुपतेः क्व गता मथुरापुरी
र...ला=रघुपतेः क्व गतोत्तरकोसला।
इ...रं=इति विचिन्त्य कुरु स्वमनः स्थिरं
न...य=न सदिदं जगदित्यवधारय॥

These very few lines were appropriate and adequate for Rūpa's brother, for being intoxicated by sense-pleasure, he had become insensible.

But your case is different for you have known it for certain that this worldly life is merely a child's play. In it there is no substance whatsoever. The Lord alone is its substance and all in all. And you have known this also for certain by His grace that to worship the Lord is the only duty of any living being. So it is not necessary to tell you with special emphasis: 'Know it for certain that this world is impermanent.' You, of course, know it pretty well that the Lord swears, as it were, in the *Gītā*, 'Being born in this evanescent and joyless world worship Me.' But this I can understand that as you are not yet able, for fear of losing your life, to do what the Lord says in the *Gītā*—"having cut asunder this firm-rooted *aśwattha* with the strong axe of non-attachment, then that goal is to be sought for'[2]—you have this regret and complaint. That many a child of the Mother has done this in olden time we can see in the songs of the great ones like Śrī Rāmprasād and Kamalākānta. But, again, this too we find that they have repeatedly said that in whatever way the Mother keeps that surely is good. They only desired to remember the Mother no matter in what state She kept them. Sri Ramakrishna used to sing:

'In whichever way You may keep me, Mother Kālī,
—Besmeared with ash or bedecked with gold and jewels,
Residing under a tree or seated on a royal throne—
That is auspicious if I do not forget You.'

---

1 'Where is the Mathurāpurī of śrī Kṛṣṇa now? Where is Rāmacandra's Ayodhyā? Reflect on this and make your mind steady. Know for certain that this world is not permanent.'

2 अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा।
ततः पदं तत्परिमार्गितव्यम्। *Bhagavad-gītā*, XV. 3.

And he used to say: 'The mother cat keeps the kitten sometimes on an ash-heap and sometimes on a cushion, but the kitten says nothing but "mew" "mew." Again he used to say, 'The Mother knows where it will be good for the kitten to be kept.' She is all auspiciousness; whatever She ordains is for the good. The devotee does not desire anything. The good fortune of *sālokya, sāmīpya* etc., 'even when offered, they do not accept'.[3] On the other hand, they only pray for the privilege of serving the Lord. You know this very well. Our Master (Sri Ramakrishna) could not stand the word 'sin'. He used to forbid one with special emphasis to think oneself a sinner. On the contrary, he would teach everyone to think: I have taken His name! How can I have any fear or worry? 'Oh dear, he who has the *Brahmamayī* (the Embodiment of Brahman) as his Mother, of whom is he afraid?' You have made a capital statement that in a moment He can break everything to pieces and build anew. Did you say 'He can'? He has done this and is doing this. You have experienced this from the innermost recess of your heart. This is not the fancy of a madman. This is the veriest truth. What is there that He does not own? He is the limitless ocean of compassion, beyond all whys. And He, the wish-fulfilling tree of devotees, is our past, future, and the present. Why should we accept any other future but He?

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥

'I am the Self, O Guḍākeśa, existent in the heart of all beings.
I am the beginning, the middle, and also the end of all being's.'[4]

These words of the Lord are for us the proof, refuge, and sole support. So why should we not say:

I know that You are the embodiment of auspiciousness,
of which I get intimation every moment.
In whatever state, happiness or sadness, You may keep me,
You are all auspiciousness.
Lord, whatever else You may do, I have this confidence
that You will never forsake me.
Come, O Lord, within my heart and all will be well.

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[3] These words are quoted from the following verse in the *Śrīmad Bhāgavatam,* (III. xxix. 13):

सालोक्य-सार्ष्टि-सामीप्य-सारूप्यैकत्वमप्युत।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥

(Kapila is saying to his mother Devahūti:)

'Even if I want to endow them with *sālokya, sārṣṭi, sāmīpya, sārūpya* or aikya, the true devotees do not want any of these except service to Me.'

sālokya (the state of being in the same sphere or world with the Deity); *sārṣṭi* (equality in rank or condition or power with the Deity); sāmīpya (His nearness); *sārūpya* (assimilation to or conformity with Him); *aikya* or *sāyujya* (identification or absorption into the Divine Essence)—these are the five stages in *mukti* or beatitude in the dualistic religions of India.

[4] *Bhagavad-gītā,* X. 20

In whatever state He keeps us that itself is the good—there is nothing to grieve over this. This, however, should be the prayer from our side that our mind may be completely absorbed in His feet, that it may be more than so completely absorbed. And even if we forget Him, may He not forget us. Moreover, may He give us perfect discrimination and renunciation, for 'One who moves about by resorting only to robust discrimination is never overpowered by the crises of the world'.[5] So far today ....

SRI TURIYANANDA

---

[5] एकं विवेकं प्रौढमादाय सङ्कटेषु न मुह्यति ।

SHINTOISM AND BUDDHISM

PROF. D. C. GUPTA

According to an ancient chronicle, until the year A.D. 200 or so Japan was divided into scores of small clan states, each ruled by a high priestess or a high priest. From the priest-chiefs of the Yamato clan, who gained supremacy over their fellow priest-chiefs during the third or fourth century, stemmed the Japanese imperial family. And the suzerainty of the Yamato clan was the start of a new nation, the Japanese empire as described in traditional Japanese history.

The suzerainty of the Yamato clan did not extinguish the autonomous rights of the other clans, but the priest-chief of the Yamato group became the chief among clan chiefs, and the special cults of this clan became the principal cults of the whole land. In this way worship of Amaterasu-Omikami (i.e. the Heaven-Shining-Great August-Deity), or the Sun Goddess, the mythological progenitress of the chiefs of the Yamato clan, became the supreme cult of the Japanese Shinto.

The religion of the early Japanese was primarily a naive nature worship. Nameless at first, it was later given the Chinese-sounding name of Shinto, 'the way of the gods', to distinguish it from the continental religion of Buddhism. Shinto was based on a simple feeling of awe in the presence of any awesome phenomenon of nature—a waterfall, a mountain crag, a large tree, a peculiarly shaped stone and such like. Anything awe-inspiring was called 'kami', a word usually translated as 'god' but basically meaning 'above or superior'. This simple Shinto concept of deity should be borne in mind in trying to understand the deification in modern Japan of living emperors and of all Japanese soldiers who have died for their country.

Places where people often felt a sense of awe became cult places and eventually shrines. Today tens of thousands of such shrines dot the landscape of Japan. Some are now great institutions dating back to shadowy antiquity, others merely miniature edifices of stone or wood recently erected in front of an old oak tree or in the deep recess of a cave. After the introduction of Buddhism, this prehistoric religion was called Shinto, the way of gods, to distinguish it from Butsudo, or the way of the Buddha, the life of pure spirit and compassion.

Shinto advocates the veneration of ancestors and nature spirits, but strange to say it considers corpses as impure and that funeral rites may not be performed in a Shinto temple. Again, on the other hand, the veneration of ancestors is undoubtedly an ancient and important part of Japanese religion ; the principal deity of Shinto, the Sun-goddess, is venerated less as a personification of the sun than as the ancestress of the imperial family. She was identified with the Buddha Vairocana, and the assertion that these two deities are the same contains an obvious truth and it makes for peace.

The simple Shinto view that the great men are supernatural beings is practically the same as subtle Indian theories about incarnations, and a religion which recognized the Hindu fathers of the Church as Bodhisattvas felt no difficulty in extending the same honour to the pillars of the faith in Japan. Shotoku Taishi, Kobo Daishi, Honen, Shinran, and many others receive veneration hardly inferior to that accorded to deities. The founder of the sect is often regarded by his followers as an incarnation and the hall dedicated to him is one of the most conspicuous parts of the temple. Buddhist and Shintoist ideas thus united into one body and the title of Bodhisattva was conferred on departed Emperors and statesmen. Ojin Tenno (Tenno means Emperor), the fifteenth Emperor of Japan, is considered to be the same as Hachiman, i.e. the patron god of soldiers. Suguwara Michizane (845–903), a statesman, was deified as Tenjin, i.e. the god of calligraphy and has a temple in most Japanese towns.

In Japan as in all Far Eastern countries Buddhism is closely connected with the veneration paid to the dead. Until the Meiji era (1868 to 1912) all funerals were performed by Buddhist priests, and even today the Japanese who have little to do with Buddhism during their lives are cremated and buried according to its rites. Some of the older sects seem to be literally religions of the dead. A visit to any great temple confirms the fact that the priests and the numerous worshippers are all engaged in intercessory or commemoration ceremonies on behalf of the departed. In Buddhist families the mortuary tablets are placed before the household shrine which occupies a shelf in one of the inner apartments and the dead are commonly spoken of as 'hotoke-sama', Buddha. Fruit, flowers, sweets, tea and boiled rice are offered daily and important events are faithfully reported to 'hotoke-sama.' This bold language ('hotoke-sama') is peculiar to Japan and is an imitation of Shinto. The Shinto dead become Kami or superhuman beings. The notion that everyone can become a Buddha is not unknown to Indian Buddhism.

The revolution wrought by Buddhism was moral as well as literary and artistic. It was the wish of Shotoku Taishi, who may be regarded as the real founder of Japanese Buddhism, to give his people a better moral code. History testifies that the Japanese character has a severe as well as a kindly side, and if this kindly side has become the more usual and conspicuous that is mainly due to Buddhist influence. Reluctance to kill animals and the general use of a diet restricted to fish and vegetables are direct results of Buddhist teachings. In A.D. 675 the Emperor Temmu forbade the people to eat the flesh of kine, horses, dogs, monkeys, or barndoor fowls.

The magnitude of the revolution wrought in moral conception becomes plain if we consider that though literature, folklore, and daily language are full of the idea of Karma or the inevitable result of actions, good or bad, for the doers of them, this idea is not indigenous and is entirely due to Buddhism. Shinto had nothing to do or say about the state of the dead. The doctrines of the future reward and punishment, golden paradises and blazing hells, of suc-

cessive existences wherein new bodies and destinies are built out of the good and evil deeds of previous lives, the custom of performing good deeds on behalf of the dead, so that the merit may accrue to them and help them on their way to the higher realms, all this is purely Buddhist. Shinto had no educational side: its priests did not teach or preach. But the Buddhists took in hand the education of almost all ranks of society except the military class, and even the military class often supplemented its special instruction by studying under them. The parish temple gradually became the parish school where the children received for a very small cost an excellent education, not purely religious but permeated with religion. The parish priests, besides being teachers, acted as Government registrars and kept a record of births and deaths.

Shinto is not an influence, but is the expression of the fundamental ideas about family and national life. Hence come its strength and its limitations. It gave nothing to Japan but expressed the most private and vital ideas of the Japanese people. Buddhism, on the contrary, gave much: it educated, refined, and humanized the national character but it did not express the national ideas, though it accommodated itself to them. The frank statement that a Japanese should not give his whole attention to Buddhism means little more than that a man's religion must not interfere with the interests of his country.

Shinto did not collapse with the introduction and acceptance of another creed. Its survival was partly due to the tolerant temper of Buddhism. After a period of hostility a compromise was arranged known as Ryobu-Shinto or twofold Shinto, by which the Shinto gods were recognized as incarnations of Buddhas or Bodhisattvas and the control of their temples, except in Ise, Izumo, and some other special localities, was handed over to Buddhist priests. This arrangement acted as a preservative. Yet it was not smothered or embalmed: it remained the State religion for certain solemn functions, and when in the middle of the nineteenth century a wave of political feeling demanded not only a Japanese Emperor but a Japanese creed, Shinto emerged in its pristine simplicity.

The streams flow everywhere; the creeper (of passion) keeps on springing up. If you see that creeper sprung up, cut its root by means of wisdom. (340)

To creatures happen pleasures and wide-ranging endearments. Hugging those pleasures they hanker after them. Those men indeed undergo birth and old age. (341)

Men driven on by craving run about like a hunted hare. Fast bound in its fetters, they undergo suffering for a long time, again and again. (342)

—THE DHAMMAPADA

'ENJOY THE WORLD'—BUT HOW?

SWAMI BUDHANANDA

I

In every human breast spring eternally three urges. They express themselves as everyone's will to exist, to know, and to enjoy. We cannot find a single normal person in the world in whom these three urges are not present. If in any person any of these three urges is really absent, he may be taken to be an abnormal or a supra-normal being.

There is no set or known limit to any of these three urges. We want to exist forever. No doubt we know that death is inevitable; yet we cannot conceive of our annihilation. To do so is a constitutional impossibility for us. Try as we may to conceive self-annihilation; in the very heart of that conception will flicker the defiant idea: 'I, the conceiver, survive the annihilation I try to conceive.'

There is no limit to our thirst for knowledge. We want to know what is on the surface. We want to know what is at the back of things and what is in the heart of things. We want to know what is the composition of a distant star, what there is in the hidden depths of the ocean and what goes on secretly in the human mind. We want to know what is happening at home, what is happening behind the closed doors of a political conference in another country. We want to know why and how a man is born. We want to know what happens to him after death. We want to know whether there is a God; and, if there is one, whether we can see him. We want to know everything. We are unable to accept the fact that anything should be unknowable in the universe.

We want to enjoy everything everywhere and always. We want to enjoy ourselves, we want to enjoy others. We want to enjoy things and thoughts, sounds and sights, tangibles and intangibles. We want to enjoy everything that there is to enjoy, in every possible way, all at once, and with the maximum intensity.

These three urges are so fundamental and inalienable in man that though we may crush him we cannot dispossess him of even one of them. And of these three universal urges, the will to enjoy seems to be the most powerful. For it is observed that even when a man loses his faculty of knowing, due to old age or accident, his will to enjoy does not leave him. Even when a man is on the verge of death, he would like to enjoy to the maximum extent until the last moment.

There is a story in the *Mahābhārata*, the great Hindu epic:

'Chased by a pack of wolves in a forest, a man, while running for his life, inadvertently fell into a well which was covered by the overgrowth of creepers and by brush. So thick was the overgrowth of creepers on the edge of the well that the man, instead of falling inside the well, was left hanging by his legs with his head below.

'And what did he see at the bottom of the well, which was dry? Several large snakes, coiled up! Imagine the state of the man.

'When he was in that state, he felt that something was dripping on his face from above. Looking up he saw that honey was dripping from a comb on the branch of a tree.

'Even at that moment the man licked the drops of honey and felt that life was not so bleak after all !'[1]

This was the spirit, we believe, Omar Khayyam stressed when he sang :

'Ah, make the most of what we yet
may spend,
Before we too into the Dust descend ;
Dust unto Dust, and under Dust, to lie,
Sans Wine, sans Song, sans Singer, and
—sans End !'[2]

To what impossible extent man is prone to enjoy the world is strikingly revealed in a plea made by Crito to Socrates, a few hours before the latter's death. Socrates was seventy (399 B.C.) when he was condemned to die by drinking hemlock. That first martyr of philosophy was great in his life but he was even greater in death. On the evening he was to die, much before the appointed hour, Socrates asked Crito, one of his followers, to request the jailor to bring the cup of poison. Then Crito said :

'Yet, the sun is still upon the hill-tops, and many a one has taken the draught late ; and after the announcement has been made to him he has eaten and drunk, and indulged in sensual delights ; do not hasten then, there is still time.'[3]

To this Socrates gave a memorable reply. But that is not our point here. The point to emphasize in quoting Crito is that, of all the three urges in man, namely the will to exist, the will to know, and the will to enjoy, the will to enjoy is the most powerful.

II

The reason why these three urges are so universal and indestructible is that they issue from the metaphysical roots of human beings. Vedānta declares that the essential nature of man—his Ātman—is identical with the Supreme Spirit, which is characterized as *Sat-Cit-Ānanda,* Existence-Knowledge-Bliss absolute. This true nature of man, whether he understands it or not, pounds in his blood all the time. This is the ultimate reason why every human being, through whatever he does or does not do, seeks to exist, know, and enjoy. His whole being instinctively revolts against non-existence, ignorance, and misery.

There is nothing pernicious or abnormal in man's will to exist, know, and enjoy. Rather, if any of these three urges is absent in any person, we have to take special care about him and also be cautious about him.

It is important to bear in mind always, that to this metaphysical root of *Sat-Cit-Ānanda,* or Existence-Knowledge-Bliss absolute, man must direct the pilgrimage of his life if he wants truly to enjoy the world and not to be eaten up by it in the process. This is the gist of all Indian wisdom.

The problems of man's existence, individual or collective, cannot even be properly understood without studying them in reference to his metaphysical root, his essential nature, namely *Sat-Cit-Ānanda,* Existence-Knowledge-Bliss absolute. Therefore, let us be assured that man's will to enjoy has a profound spiritual sanction.

III

Not only does man's will to enjoy have a profound spiritual sanction ; providentially there is also provision, in the psychophysical organism of human beings, for enjoying the world. The sensory and motor organs and the mind of man are ever ready to serve him as instruments of enjoyment.

Now the question is : though we want to enjoy the world, how much and for how long do we enjoy it ? If a dispassionate

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1 (Adapted from) the *Mahābhārata* : Striparvan Ch. V.

2 *The Rubaiyat of Omar Khayyam* By Edward Fitzgerald, (verse 24) . Vide : *A Treasury of Great Poems* (Simon and Schuster, Inc., 1942) , p. 844.

3 Will Durant : *The Story of Philosophy* (Garden City Publishing Co., Inc., Garden City, New York, 1933) , p. 17.

and realistic appraisal were made of our enjoyments in all their variety, it would be seen that most of our enjoyments are qualified by evanescence, and are associated with suffering and fraught with fear.

Most of our sufferings, physical and mental, if their case histories were studied, would be found to be the outcome of our search for enjoyment. In fact, our sufferings have no other roots except in our craving for enjoyment.

The vision of an ordinary human being, however intelligent he may be, is very limited indeed. At a given point of time there are very few people in the world who can dispassionately survey the whole panorama of existence and have a synoptic view of things in reference to ultimate reality.

In the scriptures of the world we have the appraisals of certain world teachers in regard to the nature of life, man's search for enjoyment and its consequences. It is a sobering and beneficial education to know what they taught on this issue.

In his *Yoga-sūtras*, Patañjali says:

> 'To the discriminating, all is, as it were, painful on account of everything's bringing pain, either as consequence, or as anticipation of loss of happiness or as fresh craving arising from impressions of happiness, and also as counter-action of qualities.'[4]

In the Upaniṣad we read that, when Naciketas, the young and brilliant inquirer, asked the great teacher Yama what happened to man when he died—did anything of him survive death or was everything finished?—Yama wanted to avoid the issue. Or rather, he wanted to test the competence of the inquirer to receive the supreme knowledge.

Yama had the power to give whatever boons he wanted to give to anyone. Exercising that power, Yama said to Naciketas:

> 'Choose sons and grandsons who shall live a hundred years; choose elephants, horses, herds of cattle, and gold. Choose a vast domain on earth; live here as many years as you desire.
>
> 'If you deem any other boon equal to that, choose it; choose wealth and a long life. Be the king, O Naciketas, of the wide earth. I will make you the enjoyer of all desires.
>
> 'Whatever desires are difficult to satisfy in the world of mortals, choose them as you wish; these fair maidens, with their chariots and musical instruments—men cannot obtain them. I give them to you and they shall wait upon you. But do not ask me about death.'[5]

What Naciketas said in reply to these tempting offers gives a general view of the consequences of the pursuit of enjoyment. Naciketas said:

> 'But, O Death, these endure only till tomorrow. Furthermore, they exhaust the vigour of all the sense organs. Even the longest life is short indeed. Keep your horses, dances, and songs for yourself.
>
> 'Wealth can never make a man happy. . . .
>
> 'Who among the mortals here below, having approached the undecaying immortals and coming to know that his higher needs can be fulfilled by them would exult in a life over long, after he had pondered on pleasures arising from beauty and song?'[6]

In the Upaniṣad, again, one Bṛhadratha severely questions the wisdom of seeking enjoyment in the way it is usually done. In a very disturbing manner he asks:

> 'O Revered One, in this foul-smelling, unsubstantial body, a conglomerate of bone, skin, muscle, marrow, flesh, semen, blood, mucus, tears, rheum, faeces, urine, wind, bile, and phlegm, what is the good of the enjoyment of desires? In this body which is afflicted with desire, anger, covetousness, delusion, fear, despondency, envy, separation from what is desired, union with the undesired, hunger, thirst, old age, death, disease, sorrow and the

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4 Patañjali: *Yoga-sūtras*, II. 15.

5 *Kaṭha-upaniṣad*, I. i. 23-5.

6 ibid., I. i. 26-28.

like, what is the good of the enjoyment of desires?

'Verily all this world merely decays. Look at the flies and the gnats, the grass and trees, that are born merely to perish. . . .

'The great oceans dry up, mountains crumble, the polestar deviates from its place, the wind-cords are broken, the earth is submerged and the very gods are dislodged from their positions. In such a world as this, what is the good of the enjoyment of desires?'[7]

Contemplating such a situation, Bṛhadratha entreats Śākāyanya, the teacher, to save him 'as one might save a frog from a waterless well'.

Śrī Kṛṣṇa was not, certainly, a pain-hugging teacher. He advised Arjuna, when he was under the spell of dejection on the battlefield of Kurukṣetra, to arise, conquer, and enjoy the world. This was what behoved a hero to do, he said.

But then, in the course of his spiritual discourse, which has come to us as the *Bhagavad-gītā,* even Kṛṣṇa had to say at least in two places, characterizing the world: 'This world is impermanent and an abode of misery.'[8] 'This evanescent and unhappy world.'[9]

About enjoyment, He said in the *Gītā*: 'All contact-born happinesses are sources of misery.'[10] About life and death, He said: 'Those who are born must die, and those who die will be born again. Over the unavoidable, you ought not to grieve.'[11]

The entire bulk of the Buddha's teachings is based on his four noble truths and the noble eightfold path. In his first noble truth, Buddha squarely acknowledges the existence of sorrow. He says:

'Birth is sorrowful, growth is sorrowful, illness is sorrowful, and death is sorrowful. Sad it is to be joined with that which you do not like. Sadder still is the separation from that which we love, and painful is the craving for that which cannot be obtained.

'The second noble truth is the cause of suffering. The cause of suffering is lust. The surrounding world affects sensation and begets a craving thirst, which clamours for immediate satisfaction. The illusion of self originates and manifests itself in a cleaving to things. The desire to live for the enjoyment of the self entangles us in the net of sorrow. Pleasures are the bait and the result is pain.'[12]

It may be remembered that the Buddha's realism in this regard was based on his own experience and observation of the facts of life.

In the *Mahābhārata* we read of one Yayāti,[13] a legendary king with unquenchable thirst for enjoyment. He enjoyed to his fill through his whole riotous life. But he was not satisfied. When he was old and had lost the capacity to enjoy, he shamelessly begged his sons to exchange their youth for his old age. One of the sons agreed to do so. Now, rejuvenated, he again enjoyed life, it is said, for a thousand years in the exuberance of youth. At the end of this period a realization came to him. In the light of his experience he said, the desire for enjoyment is never satisfied through enjoying. The more one enjoys, the more the thirst for enjoyment increases like a leaping fire fed by melted butter. Renunciation alone is the source of eternal happiness.

Writing about the plight of a seeker of enjoyment in the world, a Sanskrit poet says:

'In enjoyment there is fear of disease; in social position the fear of falling off; in wealth the fear of a grasping ruler; in honour the fear of humiliation; in power

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[7] *Maitri-upaniṣad,* I. 3, 4.
[8] *Bhagavad-gītā,* IX. 33.
[9] ibid., VIII. 15.
[10] ibid., II. 27.
[11] ibid., II. 27.
[12] Paul Carus: *The Gospel of Buddha* (The Open Court Publishing Co., Chicago, 1909), p. 32.
[13] *Mahābhārata*: 'Ādi-parvan', ch. 63-73.

the fear of enemy; in beauty the fear of old age; in scriptural erudition the fear of the opponents; in virtue the fear of traducers; in body the fear of death. Everything on earth is fraught with fear; renunciation alone stands for fearlessness.'[14]

IV

Such is the appraisal and classic account of the prophets and sages in regard to man's search for enjoyment and its consequence.

It may be asked: Why are you telling us about these awful things? Who wants to listen to the pain and miseries of life? Tell us what you know about how to enjoy the world.

Now here is the point. If anyone thinks the world can be enjoyed by turning his eyes away from the evil that persists in the world, if anyone thinks life will be golden if the gaping sores are covered with rose petals, he is simply deluded. The first condition for enjoying the world is to have an open-eyed, courageous, realistic and comprehensive view and true understanding of all the facts and forces of life.

It may be argued that the problems of existence here referred to might have been true in classical times, but that today, with the advancement of science, we know how to control the forces of life better; that in fact we have already revolutionized the conditions of living in the world.

No doubt, we have multiplied our comforts, lessened our physical hardships, checked many diseases, and enhanced through various artificial means the powers of our senses to enjoy. But what is the cumulative effect of all these advancements? Much need not be said. If the truth is told with brutal frankness, it will not be very soothing to our ears or comforting to our minds. The increase of mental maladies all over the world, which is keeping pace with the advancement of science, should make us pause, think, and hesitate to claim that the sufferings of life are any less in the world today than they were in the days of Kṛṣṇa or the Buddha or Christ. Therefore, it would not appear that there is any real ground for optimism in this regard.

V

Is it not, then, really possible to enjoy the world?

The categorical and emphatic answer is: it is perfectly possible. One of the greatest contributions of Indian wisdom to the world is the discovery of the means of enjoying the world thoroughly, and their clear enunciation in terms of day-to-day living.

There is persistent misunderstanding and misrepresentation in the Western hemisphere in regard to the Indian view of life. It is, in effect, said that whatever wisdom Indian culture may otherwise have, it is a pain-hugging and illusion-emphasizing view of life.

This is simply not the truth. The truth is that the Indian view of life boldly acknowledges, without mincing matters, life as it is, as it is experienced by human beings caught in the clash of the forces of good and evil. Moreover, the Indian view of life also admits the possibility of man's enjoying the world thoroughly even while passing through these clashes of life's opposing forces.

Not everywhere in the world has this secret been discovered or studied well. But there is a great need for it to be widely known. In India it has been studied in great detail. But here we are going to indicate only the bare outline of the findings, with particular attention to how these methods can be applied in the modern conditions of living.

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14 *Bhartṛhari*: *Vairāgya-śatakam*, 31.

VI

To enjoy the world in a way which will not bring suffering in its train:

(1) we require to have an informed and intelligent realism,

(2) a daring idealism operating in our daily life process, not in confusion but in fusion with our realism.

When we exercise our realism properly, we shall be forced to accept two basic facts of life about which we can do nothing by arguing or weeping. These two facts of life are:

(*a*) the fact of change, and

(*b*) the fact of the law of cause and effect.

Change perpetuates the law and the law perpetuates change. Through the flux which characterizes each and every observable phenomenon, and through the play of the 'dual throng' on life, the fact of change is impressed upon us all the time. Yet we do not seem to notice it. Through what we sow and reap, enjoy and suffer, the fact of cause and effect is daily impressed upon us. It is the rationale of what we receive and what we do not. Yet we complain and thus prove that we do not accept the fact.

If, however, we do not accept these two basic facts of life, we cannot enjoy the world. We are bound to be miserable. If we analyse the cause of our usual miseries we shall find that at least half of them are rooted in our non-acceptance of these facts of life. Therefore, graceful and buoyant acceptance of these facts of life is an important step to enjoying the world.

This is what we may call an informed and intelligent realism. By having this realism and allowing it to mould our thought patterns and motivations for action, we destroy half the causes of our sufferings and misery. Besides, we are required to seek to enjoy the world within the frame of these facts of life, with a daring idealism which will take life and death, here and the hereafter, time and the timeless, the microcosm and the macrocosm, in a mighty philosophic sweep. In the speaking it may sound theoretical. But when this idea is codified in practical precepts for moulding behaviour patterns, it will not be found so.

The whole scheme in regard to enjoying the world, is enunciated with marvellous brevity in the two verses of the Upaniṣad. The first verse reads like this:

> 'Know that all this, whatever moves in this moving world, is enveloped by God. Enjoy through renunciation. Do not covet what belongs to others.'[15]

The very quintessence of the wisdom of the Indian view of life is here in this verse. This verse tells us how the world is to be enjoyed. To enjoy the world intelligently, we require to know the nature of the world. But what is the nature of the world?

The sage of this Upaniṣad says, 'Know this world to be enveloped by God.' In the words of Sri Ramakrishna, 'God has become everything.' Both the unchanging invisible and the changing visible are the manifestations of God.

While expounding the verse from the Upaniṣad we have just quoted, a Sanskrit sage-scholar, Ānandagiri, emphasizes the point that first we have to get this truth ingrained in our minds, that 'The world is steeped in God. It is the "household" of God. God dwells in the heart of all things.' God dwells in the heart of all things, including ourself.

Next come these very important words in the verse: 'enjoy through renunciation.' That is the supreme secret of enjoying the world: renunciation. The world can be enjoyed only through renunciation. All other attempts at enjoying the world in any other way are attended by inevitable suffering. But the common concept is that

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15 *Īśā-upaniṣad,* 1.

renunciation and enjoyment are antithetical. Even among ninety-nine per cent of religious people so-called, the idea of renunciation is distasteful.

This is so because the concept of renunciation is very widely misunderstood. If the true meaning of renunciation were understood, every intelligent person would like to practise it.

Swami Vivekananda defines renunciation thus:

> 'The Infinite (within us) is trying to express itself in the finite, but there will come a time when it will find that it is impossible; and then it will have to beat a retreat. And this beating a retreat is renunciation, which is the real beginning of religion.'[16]
>
> 'Aye, you the almighty cause of the universe, trying to reflect yourself in the little mud-puddle! But after making an attempt for a time, you find out that it is all in vain, and beat a retreat to a place from where you came. This is *vairāgya* or renunciation and the very beginning of religion. How can religion or morality begin without renunciation itself?'[17]

When it is said that 'renunciation is beating a retreat', it should be understood as the return journey of the supposedly limited self towards its true unlimitedness. Therefore, renunciation in practical life means constant movement in every possible way towards the higher, greater, truer, deeper, purer, within ourselves and in everything else in the world, until the highest is reached. When the highest is reached in the deeps of our being we really enjoy the world, every bit of it.

In the limited, when beauty clashes with beauty, desire with desire, the end is the debris of ugliness. In the limited, when power clashes with power, the end is devastation. In the limited, when covetousness clashes with covetousness, the end is war, small or big. In the limited, when pride clashes with pride, the end is destruction. Yet all these are madly taken to be ways of enjoying the world!

Who will awaken us from this dreary dream? Who will bring us the glad tidings we require to hear? We shall have to awaken ourselves if no one else is coming forward to do it. We shall have to be awakened in our whole being and our whole consciousness to enjoy the world. We shall have to expand our heart, cleanse it, and make our minds crystal clear through proper methods. Then we shall be able to enjoy the world even without the instrumentality of our senses and without a thing outside of us.

In fact, the highest possible enjoyment in the world can be had only when our senses have stopped functioning and the mind is still; then nothing else is seen but the Ātman. That is the supreme state.[18] In that unruffled stillness of our being we have the awareness of the fact of our identity with the Supreme Spirit. A deliberate and definite drive towards this experience is the way to enjoy the world better and better, without pain, without regret, and with blessings.

Our sufferings are not due to our seeking to enjoy, but due to our seeking it in the limited, in body and mind, in things and thoughts. The Upaniṣad says:

> 'There is no happiness in the limited, in the unlimited alone there is happiness.'[19]

Those who seek to enjoy through attachment, their sufferings will endure more than their momentary pleasures. Those who seek to enjoy the world through madly grabbing or clasping it, will be smitten by great pain. And why? Because, instead

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16 Swami Vivekananda: *Complete Works* (Advaita Ashrama, Mayavati, Almora, Himalayas), Vol. II (1935), pp. 99-100.

17 ibid., III (1960) p. 343.

18 Vide: *Kaṭha-upaniṣad*, II. iii. 10.

19 *Chāndogya-upaniṣad*, VII. 23.

of trying to enjoy the world through constant movement toward their inherent greatness, they are trying to compress themselves into an absurd limitedness.

Those who seek to enjoy the world through giving up, through detachment, find that their joy will not be qualified by misery. The Upaniṣad says:

> 'There is One who is the eternal Reality among non-eternal objects, the one truly conscious entity among conscious objects, and who, though non-dual, fulfils the desires of many. Eternal peace belongs to the wise, who perceive Him within themselves—not to others.'[20]

That seeing the eternal, which means being it, is our very destiny. We have to enjoy the world through constant movement toward this destiny. In one of the most dynamic exhortations, the Vedas declare:

> 'There is no prosperity without constant movement. . . . The Lord is the friend of the wanderer. So O blessed one, march on.'[21]

This march from the limited to the unlimited, from the particular to the general, from the relative to the absolute, from the physical to the mental, from the mental to the spiritual, must go on within ourselves as we go about doing our round of duties, while seeking to enjoy the world. Otherwise, in seeking to enjoy we shall be enjoyed, in seeking to eat we shall be eaten up, in seeking to catch we shall be crushed. That is the remorseless law of life. No one can alter it.

It is stagnation in the backwaters of life that causes suffering. What is needed is constant movement toward the realization of the great within us, the true within us, the pure within us—that One within us, apart from which, different from which, independent of which, there is nothing whatsoever in the universe. When we know the secret of this movement, ah! then we can enjoy every state of our life, every movement of our life. The secret of this movement is righteous living and detachment. In the second line of the verse of the *Īśā-upaniṣad* which we quoted before, it is said: 'Do not covet what belongs to others.'

Coveting anything that belongs to others is a wrong movement of the soul toward the intensification of existing attachments and the forging of new ones. Coveting also means that what is enveloped by God, one is trying to envelop by one's ego. Coveting will eventually lead to grabbing; and when a man grabs what belongs to others, he will receive what belongs to him by virtue of his karma—some sound blows. And that might not be very enjoyable!

The second verse of the *Īśā-upaniṣad* says:

> 'Always performing work here one should wish to live a hundred years. If you live these as a man, there is no way other than this, by which karma does not adhere to you.'

The import of this verse, as Śrī Śaṅkarācārya explains it, is:

> 'A person attached to his human body and desirous of enjoying on earth his full span of life should devote himself to righteous duties, and other unselfish actions, if not he will engage in evil action and reap the consequences thereof.'

Now we have in brief the entire scheme of enjoying the world. These are the five points of the scheme to be remembered:

1. Accept the two basic facts of life.
2. Know that this world is enveloped by God.
3. Enjoy it through renunciation, which means constant movement toward the highest until the goal is reached.
4. Do not covet what belongs to others.
5. Seek to live your full span of life devoting yourself to righteous duties and other unselfish acts.

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[20] *Kaṭha-upaniṣad*, II. ii. 13.

[21] *Aitareya-Brāhmaṇa*, VII. 3.33.

One who will earnestly seek to enjoy the world through this scheme will one day face, perhaps at the most unexpected moment, the greatest fact of life—the highest truth, the identity of his self with the Supreme Spirit.

And what will be the result? In a beautiful Sanskrit verse the result of the encounter with the supreme truth is described in this exalted way:

> "When the highest truth is realized; then the entire world becomes like paradise; and people become like celestial wish-fulfilling trees; the entire mass of water becomes sweet and holy like Ganges water, and all women become full of beauty and sanctity. All speeches whether in the language of men or gods, become as it were the highest and the holiest verses of the Vedas; the whole earth becomes a holy place like Benares. "And every movement becomes a movement of joy." '[22]

Let us aspire to that exalted state of life, when every movement will become a movement of joy. Let us not be in a hurry to get ourselves burnt in trying to act in a clumsy manner. Let us be circumspect and intelligent. Let us heed the precepts of the teachers of the world. Let us know this secret that righteous living is the only way of enjoying the world. And through such living let us enjoy this world of God, this world that is God, to the fullest extent, and be truly blessed.

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22 Śrī Saṅkarācārya: *Dhanyāṣṭakam.*

WORLD OF MATTER

Dr. P. S. Sastri

The physical universe is generally explained with reference to the five elements by Indian thinkers. The Buddhist excludes *ākāśa* and interprets the world in the light of four elements only. Each is credited with a specific sensible quality. Odour, taste, colour, touch, and sound are respectively referred to the earth, water, fire, air, and *ākāśa*.[1] These are physical elements because their specific qualities are not found in the soul.[2]

Excepting *ākāśa*, each element has a determinate magnitude and has tactile qualities. The elements have the power to give rise to composite substances.[3] The quality of each is copervasive with itself. *Ākāśa* can fit into the scheme of these physical substances, if the term substance is used in a specific sense only.

Of the elements of matter the Buddhist speaks first of *rūpāyatana*, the phenomenon of visible form. This is characterized by impenetrability (*sapratighatva*) which means that the space occupied by one cannot, at the same time, be occupied by another. In Kumāralābha's words, it is the impossibility of conceiving the presence of two objects at the same place. The elements of visibility include colours and shapes. According to the Sautrāntikas, colours are real while shapes (*samsthāna*) are mental constructs.[4]

Matter is revealed to us in the form of sense data which the Sāṅkhya refers to as *tanmātras*. Besides objective sense data,

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1 *Praśastapāda-bhāsya*, 22.

2 *Siddhānta-muktāvalī*, 129.

3 cf. *Praśastapāda*, 24.

4 *Abhidharma-kośa*, 1.10.

matter also appears in the form of the sense organs which are said to be made up of translucent subtle matter that covers the living body.[5] The elements of external matter are revealed by the facts of hardness, cohesion or attraction, heat and motion. There are also special elements making up colour, sound, odour, taste, and tangibility.

These physical elements are said to be the ultimate constituents of matter. But is fire a form of matter? It would be accurate to say that fire is a form of energy. When we analyse earth, water, and air, we come across constituents which differ qualitatively from their respective gross bodies. To meet such a situation one may argue that there are five different kinds of point-instants corresponding to the five physical elements.[6]

The analysis of these physical bodies has led the realist to arrive at atoms in the past, and at point-instants today. But conceptually we may seek to analyse even these point-instants because matter is said to be a continuous structure. Then matter must admit infinite divisibility. This will land us in an agnostic position. If we reject infinite divisibility, matter may not be a continuous structure. So one can argue that in analysing matter, we reach a stage where there is nothing left for analysis. This would land us in the concept of pure nothingness out of which matter is made. One may also argue that in the analysis we finally come across discrete reals which are not at all divisible.[7] Then matter must present a discrete series; and this fails to account for the solidity or impenetrability of matter.

The theory of infinite divisibility would mean that any object consists of an infinite number of parts. Then how can we account for the difference in size between a stone and a hill?[8] At the same time this will ask us to admit that an infinite number of parts gives rise to a finite entity.

Substances like pieces of cloth are wholes made up of parts, originating from substances like threads. These threads are said to operate because of the quality of conjunction, and they as parts invariably inhere in the whole called the cloth. From this it follows that whatever is possessed of parts must always originate from certain specific substances which operate by the help of conjunction, and which always inhere in the resulting whole itself. Wherein this process of dividing and subdividing a given whole into small and smaller parts comes to an end, that is a molecule or point-instant. Then the entire universe has parts and as such it possesses a beginning and an end. The cause of the universe is to be sought in these molecules.

If we reject infinite divisibility, two alternatives are before us. A substance is finitely divisible either because it vanishes at the end or because we come across entities that do not admit of any further division. It may be argued that a division is possible only when there is a thing to be divided.[9] But this does not mean that the thing will continue to remain as before even after it is divided. It is theoretically possible to divide a given straight line not only till we come to the point, but even further. Then the point is bound to disappear.

The realist accepts the last alternative. His theory of division stops with his presupposed indivisible reals or atoms. These indivisibles result from the realist's inability to conceive infinite divisibility. The division, it is argued, must stop at that entity beyond which there is nothing

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5 ibid., 1.36-7.

6 *Yoga-sūtra-bhāṣya*, 1.47.

7 See *Nyāya-Vārtika*, 4. 2. 15, 17.

8 *Tātparya-ṭīkā*, 4.2.17; *P.B.* and *Nyāya-kandalī*, 31; *Kiraṇāvalī*, 51; *Nyāya-mañjarī*, 2.72-73.

9 *Nyāya-vārtika*, 4,2,17.

smaller ; and this is the point-instant which cannot be further divided since it has no parts.[10]

Ākāśa is all pervasive. There can be nothing in the world which is not pervaded by *ākāśa*. It must then be even in the point-instant. If *ākāśa* exists inside it, then the point-instant, being a container, is divisible still further ; and if it does not exist inside it, then *ākāśa* has only a limited magnitude. The atom, being the smallest element, it may not have an inside.[11] But it must have an outside, without which it cannot have any relation with any other atom. Once, it has an outside, it must also have an inside, because one involves the other. The realist refuses to accept either an inside or an outside.

That the point-instant is a material entity implies that it must be capable of giving rise to tactile sensations. Such an entity must have a determinate size or magnitude. Śrīdhara actually ascribes the smallest magnitude to it.[12] Any thing that is of a certain magnitude must have parts. It is the disposition of the constituent parts that gives a magnitude to an entity.[13] The point-instant is said to have a globular shape.

A point-instant is said to enter into a combination with the other point-instants. This implies that the point-instants are actually detached from one another.[14] Each has its own spatial extension and its own sides. Otherwise all of them would have to coalesce at one place only. This would never give rise to any size bigger than the point-instant.[15] The point-instant is without parts. It has a conjunction with another in its entirety. Since there could be no further increase in the size, the result of the conjunction would be a mere point-instant. And if it were to come into contact at some of its parts, then it is no longer impartite.[16]

The conjunction between two molecules which are in a state of disjunction must be assumed to be due to movement. Thus threads, only when they are moved, give rise to the conjunctions that result into a piece of cloth. What may be the cause of this movement ? Even if such a cause exists, it cannot operate because it needs a process, an effort. This cause cannot generate its own motion. The initial movement is then impossible. If a molecule is said to be charged with an intrinsic power of motion, we will have to attribute movement and effort to the nonsentient.[17] Moreover, why does a molecule move at a certain moment only ?

The argument of infinite divisibility has evoked Zeno's paradox of 'Dichotomy'.[18] If Achilles proceeds from A to B, he must first come to a third point midway between these two ; to reach this third point, he must come to another point between A and this one ; and so on the process will have to continue. Thus to move, he must perform an infinite series of acts. The theory of infinite divisibility assumes that the minute parts have more or less the same properties as the gross bodies. But there can be no data to verify such a contention. Moreover, the non-Euclidean geometries have successfully advanced the view that what is true of small spatial regions need not hold good of large regions.

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10 See *Vaiśeṣika-sūtra*, 4.1.1, 4 ; *Vyomavatī*, 225 ; *Upaskāra*, 2.1.12, 4.1.2 ; *Nyāya-kandalī*, 31 ; *Nyāya-bhāṣya*, 4,2,16 ; *Kiraṇāvalī*, 51-2 ; *Nyāya-vārtika*, 2.1.31.

11 *Nyāya-bhāṣya*, 4.2.18-20.

12 *Nyāya-kandalī*, 133.

13 *Nyāya-bhāṣya*, 4.2.23 ; *Nyāya-mañjarī*, 551 ; *Vyomavatī*, 207.

14 *Nyāya-bhāṣya*, 4.2.24.

15 *Nyāya-vārtika*, 4,2,25.

16 Śaṅkara on *Vedānta-sūtras* 2.1.29.

17 ibid., 2.2.12.

18 See Aristotle : *Physics*, 239b.

Any effort can arise only from a conscious being. In order to move one molecule to another we need an external principle bringing them together. In order to conjoin them, it must be related to them. This leads us to a dualism of spirit and matter. If the relation is there all through, there must be continuous movement. Since there is no cause to regulate the movement, the initial movement is not possible. Then we can have no conjunction and as such no binaries can originate.[19]

Let us assume that the conjunction between two molecules is possible. This conjunction can take place by total penetration, or by partial contact. In the former case, there can be no increase in the volume and the resulting magnitude would be just a molecule. In the latter case, the molecule becomes a unity of parts, and as such divisible. We cannot assign an imaginary extension in space to the molecule; for, even the conjunction would then be an imagined one, not a real one. An imagined conjunction cannot bring about a real result or object. The point-instant has a limited dimension and it must have delimiting parts in the direction of each of the sides; and possessing these parts it must be assumed to be nonpermanent. It will be capable of losing its corporeality. Even the origination of effects does not invariably take place by a mere mechanical joining together of constituent parts. Thus when milk becomes curd, there is no joining together of constituent parts.[20]

If the combining point-instants have different points of spatial location,[21] how can they come together? We have to assume that they possess a tendency towards activity, nonactivity, or both, or neither. If they have a natural tendency towards activity, they must continuously be active; and then nothing can be liable to destruction. If they tend to nonactivity, then no object can come into being. They cannot possess both these contradictory tendencies. And if they possess neither tendency, then some external cause will have to be assumed so that they can be brought together.[22]

Conjunction, we are told, has nothing to do with the parts of a substance, but with the special nature of conjoined substances. But when Raghunātha observes that the conjunction of a point-instant with the rest is spatially limited through association with different points of space or directions, we are back at the conception of the parts of a point-instant. Even Uddyotakara admits that the point-instant bears a definite relation to space, though space is an indivisible, unitary whole. Conjunction is not possible here because these point-instants are not partible in space; because it can relate only those objects that have parts. There is basis for assuming or imagining that a point-instant has parts.[23]

If the point-instants were all eternal entities, then all gross bodies would be produced at once, since they are independent of conjunction and other conditions.[24] An eternal entity is always present. Then why should the physical bodies emerge at different times? Even when the causes are present in a perfect and unobstructed manner, if the physical objects cannot be produced together, then they may not be produced at all. Being eternal, the point-instants cannot undergo any inherent modifications because of conjunction and other conditions.

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19 Śaṅkara on *V.s.* 2.2.12.

20 ibid., 2.2.17.

21 *Nyāya-vārtika,* 4.2.24.

22 Śaṅkara on *V.s.* 2.2.14.

23 See *Nyāya-kandalī,* 43; *Dīdhiti* on *Ātma-tattva-viveka,* 623-4; *Nyāya-vārtika,* 4.2.25; Śaṅkara on *V.s.* 2.2.17.

24 *Tattva-saṅgraha,* 552.

We cannot accept these molecules to be eternal on the plea that the denial of the permanent is an impossibility.[25] There can be another entity which is permanent. We cannot accept their permanence on the ground that we do not directly apprehend the causes of the molecules which are existent entities and whose effects are perceptible ; for, even the binary is not open to direct cognition even though it is said to be caused.[26]

A binary is a whole constituted of parts. But it cannot have any cohesion with the two impartite point-instants that are its constituents. A cohesion that we have between a piece of wood and varnish, is not possible between two partless entities. The two point-instants of a dyad are said to behave like free units which directly in association with a third unit give rise to a triad. These three take upon themselves a fourth one to beget a tetrad. This process is said to continue till the casual process comes to an end. This is a theory of continuous causation, and it is transitive (*ārabhyāraṁbhaka*) in character. It assumes that at any moment only one point-instant is dragged into a relation of inherence. We are asked to assume the relation of inherence because in its absence we cannot explain the relation of dependence and substratum that obtains between the effect and the cause. But this involves the fallacy of mutual dependence. To establish the relation of substratum and dependence, we must establish that cause and effect are distinct ; and to establish the latter, we have to establish the former.[27]

The dyad is one substance, and the triad another. Two substances cannot coexist in the same substratum. They can only coalesce to form one substance. But if each has its own specific feature, they cannot have the same point-instant as one of their basic units.[28]

The theory of continuous causation gives rise to a succession of emerging and vanishing effects. The accessory point-instants that are tagged on are actually drawn into the unity of the existing units almost by a magnetic force.

The binary which originates from two molecules is distinct from the two, and it yet involves an inherent relation between the two. But the relation of inherence is distinct from the two molecules between which it is taken to subsist. Then this relation will have to be brought into relation with the entities wherein it is to inhere, by means of another distinct relation precisely of the nature of inherence. Thus new and yet newer relations of inherence will have to be successively postulated. This is unavoidable. It may be argued that inherence is a relation which can be vividly cognized as here and now, and that therefore, it is apprehended as being in permanent relation with objects wherein it inheres ; for, it is never perceived as something unrelated and standing in need of a distinct act of relation. If this argument were to be accepted, conjunction too would be in permanent relation with the conjoint objects. Then conjunction cannot need another distinct relation of inherence. If conjunction is to stand in need of a distinct relation from the conjoint objects, then inherence also must stand in need of a distinct relation because it too is distinct from the objects.[29]

Raghunātha rejects the idea of an atom being the ultimate constituent of matter. Following the Vātsīputrīyas among the Vaibhāṣikas and the Bhāṭṭa Mīmāṁsakas he advocates the idea of molecule. Though

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25 cf. *Vaiśeṣika-sūtra,* 4.1.4.
26 Śaṅkara on *V.s.* 2.2.15.
27 ibid., 2.2.17.
28 See *Tātparya-ṭikā,* 4.2.24 ; *Vyomavatī,* 230-1.
29 Śaṅkara on *V.s.* 2.2.13.

a triad is called a molecule by the Vaiśeṣika, Raghunātha refuses to consider it to be a product.[30] These molecules are said to be extended and yet indivisible. They are possessed of qualities of colour and the like appropriate to the class of molecules they belong to. Each one is of an infinitesimally spherical dimension. Heralded by an unseen principle and helped on by mutual conjunctions and the like they give rise to the varied collections of effects in an orderly sequence commencing with the binary compound. The qualities of the cause originate invariably other accordant qualities in the effect. When two molecules originate the binary, it is the special qualities of colour and the like residing in them that originates in the binary another similar colour. The point-instants are said to be imperceptible; and yet they are given blue and other shapes. If they have a colour, then colour is an object of visual cognition. In the absence of perceptibility no colour can be attributed to them.[31]

The distinctive quality belonging to the molecules, viz. infinitesimal sphericity, does not originate in the binary another infinitesimal sphericity, since it is assumed that the binary has another dimension of its own. Minuteness and shortness are the two dimensions that belong to the binary. When two binaries give rise to the quaternary, then too the qualities inherent in the binaries, reproduce themselves in the quaternary.

The Sāṅkhya-Yoga systems, however, take the point-instant to be the smallest unit of substance. Even if it were very minute, a substance has component parts. In a substance the parts are inseparably related to the whole. Of such substances, the typical examples, says Vyāsa, are the organic body, the tree, and the point-instant.[32] The qualities of whiteness and the like inherent in the binaries do not reproduce themselves since the quaternary is said to be endowed with grossness and length as its special dimensions. Similarly when a number of molecules, or a number of binaries, or a binary plus a molecule originate an effect, we have to understand a similar process of occurrences. The binary and other effect-substances are under the incubus of another dimension-quality, and hence the infinitesimal sphericity and other dimensions belonging to the molecules and other causes do not reproduce themselves. But the infinitesimal sphericity and the rest may legitimately find a scope for their productive operation during the time that the new dimensions are not present; for the Vaiśeṣika admits that even if the effect-substance is brought into existence, it remains, for a moment and prior to the origination of new qualities, without any quality. Hence it cannot be argued that the infinitesimal sphericity and the rest are engrossed in the production of new dimensions, and that therefore they are unable to originate a dimension similar to themselves in the effect-substance. The new dimension of grossness is said to originate 'from plurality of causes, from grossness of the causes, and from the loose texture of the components'.[33]

Considering the universe as a single entity, we can derive from it the entities of logic and mathematics, the secondary qualities, space and time, physical objects and organisms, mind and consciousness, and values. In this light even matter is a conceptual construct. It is only a system of equations, formulae and laws.

The Vaiśeṣika assumption is that quali-

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30 cf. *Nyāya-vārtika*, 2.1.31; *Padārtha-tattva-nirṇaya*, 11-15.

31 *Tattva-saṅgraha*, 585.

32 See *Yoga-sūtra-bhāṣya*, 3.44, 52.

33 *Vaiśeṣika-sūtra*, 7.1.9, 10, 17; Śaṅkara on *V.s.* 2.2.11.

ties inherent in the causal entity originate in the effect other qualities of the same nature. The white threads give rise to a piece of white cloth. The molecules are said to possess colour and other qualities. Then grossness and nonpermanence that we find in the solid objects must be present even in these. The piece of cloth is gross and nonpermanent in relation to the threads out of which it is produced; and the threads are gross and nonpermanent as compared with their constituent fibres. Thus if the molecules have qualities like colour, they must have other substances as their cause; and with reference to these others, they will have to be assumed as gross and nonpermanent.[34]

The atomists accepted the seven categories of substance, quality, activity, universal, particular, inherence and negation. The Sāṅkhya pluralists reject the last four. Quality and action are taken by them to be a modification or another form of substance. These thinkers accept the nine substances of earth, water, fire, air, *ākāśa*, mind and self. Time and space are said to be the qualities of eternal matter. These substances have existence which is a universal. But existence as a universal cannot be established in these cases. Perception does not show that existence is a genus residing in the substance or in the attribute, or in activity, or in any other. A universal cannot have its ground in another universal. Yet the genus potness is said to exist; and then existence is not a genus.

The Vaiśeṣika holds that plurality and other qualities inhering in the causes are placed in a specially favourable contiguity with reference to the effect-substance, and as such these alone are able to produce their effects. But whenever a new substance or a new quality is to be generated, all the qualities of the effect are without distinction equally inherent in their ground which is the causal substance. Hence infinitesimal sphericity and the rest do not originate because it is their nature not to. In assuming qualities like conjunction to produce disparate effects like substances and the rest, there is a departure from the principle of class-homogeneity between causes and effects. The possibility of disparate origination is fraught with serious logical difficulties.[35]

Earth is gross and possesses the qualities of odour, taste, colour, and touch. Water is subtle and has the qualities of colour, taste, and touch. Fire is more subtle and possesses the qualities of colour and touch. Wind is the most subtle one and has only the quality of touch. In this manner these four elements are assigned increasing or decreasing number of qualities, and they constitute a graded series according as they are gross, subtle, subtler, or subtlest. But do the respective molecules of these elements also show similar increasing or decreasing number of qualities? If they do, those that have more qualities must have a bigger size; and then they are no longer the irreducible entities. The increase in the number of qualities has actually made the elements appear less and less subtle. The other alternative would be to assume that the molecule of each element has its own specific quality. Then the molecule of fire would have only the quality of colour; and then how can we attribute touch to fire? The molecule of water will have only taste, and water will have to be without colour and touch. The molecule of the earth will have only odour, and earth will then have no taste, colour and touch. The qualities of the causes alone can appear as the qualities of their effects. Similarly we cannot attribute all the four qualities

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34 Śaṅkara on *V.s.* 2.2.15.

35 ibid., 2.2.11.

to each molecule; for this would necessitate odour in water, odour and taste in fire, odour and taste and colour in wind.[36]

If the effect were non-existent prior to its origination, it has no relation to the cause. Such a cause cannot give rise to an effect. The non-existence is not particularized by time. Then such an entity as the horns of a hare cannot come into being. It may be said that the effect exists after its origination and before its destruction. Now, are existence and non-existence properties of the effect, or are they the essence of the effect? If they are properties, do they refer to the same entity or to two different entities? The entity having the attribute of non-existence is the non-existent, and that having the attribute of existence is existent. Then the non-existent cannot have the property of being the effect. With the origination, the effect must be an existent. Then the non-existent cannot be the ground of the attribute of origination. The effect must then be said to possess the attribute of existence, and even before its origination it must be the ground of existence. The ground of non-existence is totally different from it.

The Buddhist realist speaks of the external and internal entities. The external includes the elements and element-substances, and also the elementals. These elementals refer to colour, and other qualities and to the sense organs. The molecules of the four elements have hard, adhesive, hot and propulsive natures, and these are conglomerated into earth and other elements. There are also the five thought-phases or *skandhas* known as perceptions, conceptions feelings, ego-consciousness, and latent impressions. Thus there are two kinds of aggregates proceeding along two distinct lines of causation.

But the factors that form the aggregates are themselves non-sentient. If an aggregate cannot be formed, we cannot get the mind too; and we have earlier noticed the impossibility of the emergence of the aggregate. Even if we somehow speak of the emergence of the self, we have a difficulty. The reflective consciousness of the self is said to be a continuum. Is it distinct or nondistinct from the aggregate? If it is a momentary phenomenon, it is incapable of starting any activity. This makes even the aggregate an impossibility.[37] The aggregation of the point-instants can be possible if there is a cause to induce them into this conglomeration. In a world of flux the earlier member could become a cause of just the origination of a later member of the series, and not a cause for the formation of the aggregate. This is because the point-instants are said to be momentary and discrete; and as discrete, one cannot depend on the other.[38] It might be said that an aggregate emerges out of the preceding one. Is the new one invariably similar to its predecessor? If so, there can be no new transformation arising in the series. If it need not be similar, then anything can become anything else in the subsequent moments.

Prakṛti or primal matter is a name given to the *guṇas* or basic forces when these are in a state of equilibrium. It is the beginning, the indeterminate state. Of this we can predict neither existence nor non-existence. This unmanifested noumenon is the universal background. It is not existence because it has not yet become an object for a subject; and it is not non-existence since it is a potential real. It is not simple substance since it is the totality of primal forces or *guṇas*; and apart from these *guṇas* there is no *prakṛti*.[39] But a nonsentient entity,

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36 ibid., 2.2.16.

37 ibid., 2.2.18.

38 ibid., 2.2.19.

39 *Yoga-bhāṣya*, 2.19 and *Tattva-vaiśāradī*; *Yoga-vārtika*, 2.18.

if it is not supervised by a sentient one, cannot of its own accord give rise to modifications which are calculated to accomplish the ends of the spirit. A house, for example, is capable of securing pleasure and warding off pain; and it is constructed by talented artisans. How can the nonsentient *prakṛti* construct the outer and inner universe? The power to construct is not noticed in a log of wood or in a stone. The clay reveals an orderly arrangement of a specific form only when it is supervised by a potter or by some sentient being. Moreover, we notice that the potter *and* the clay fashion the pot. Then the nature of the basic cause should not be determined by taking into consideration only the nature of the material cause, which is like clay.[40]

It is not possible to maintain that the discrete internal and external existents are constituted of pleasure, pain, and infatuation. These are subjective, while sound and other physical qualities are not subjective, though they may be the causes or occasions of those subjective states. Sound and other physical qualities remain the same. But there are differing varieties and intensities of pleasure, pain, and infatuation.

Mind has nothing to do with the nature of any of the physical elements. It is therefore, called nonphysical. Yet it is a form of matter, a sense organ, which has no consciousness.[41] Mind, senses, and the ego are as much evolutes of the primal matrix as the physical objects. This primal matrix is made up of three reals or forces called illumination, energy, and inertia: and of these are all phenomena, mental and physical, composed. These reals, says Vācaspati, have two forms, the determiner and the determined. In the latter aspect the reals evolve themselves as the five infra-atomic potentialities, the five gross elements and their compounds; and in the former aspect they form the modifications of the ego together with the senses.[42] All the discrete existents are interpenetrated by a pleasure-pain-infatuation nature, and they must be the products of a similar essence. This essence is called *Pradhāna* with its three aspects or elements. It is nonsentient and it evolves itself, of its own accord, into the diverse modifications. All this evolution is said to be aimed at achieving the purpose of the Spirit.

The various products emanating from primordial matter and other causes, are said to be of the same essence as those causes. Then how is it that they emanate from matter as its effects? When one thing has the same essence as the other, one cannot be the cause of the other. In fact, on the Sāṅkhya hypothesis, everything would be the cause or effect of everything else, or nothing is a cause or an effect. In other words, the unmanifest cannot be the reverse of the manifest. It is not also possible for any eternal entity like primordial matter to have the nature of a cause.[43]

The discrete existents like the root and the sprout are observed to be preceded by the cohesion of seed, soil, water, light, air, and the like. The internal and external existents are discrete and finite; and if these must be preceded by the cohesion of the three aspects or elements, then even these *guṇas* must be preceded by the cohesion of some other basic causes, because the *guṇas* also are discrete and finite.[44]

Even if we grant that originally the three

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40 Śaṅkara on *V.s.* 2.2.1.

41 cf. *Praśastapāda*, 89; *Nyāya-kandalī*, 93; *Kiraṇāvalī*, 182; *Nyāya-mañjarī*, 498.

42 *Tattva-vaiśāradī*, 3.47.

43 see *Sāṅkhya-kārikā*, 10; *Tattva-saṅgraha-pañjikā*, 16.

44 Śaṅkara on *V.s.* 2.2.1.

aspects or elements or *guṇas* were in a state of equipoise, how does a deviation from this state come about? The clay does not of itself become a pot, and the chariot does not move of its own accord. The nonsentient chariot moves only when it is joined to and drawn by a sentient being. But even then we perceive the chariot or the body moving. Still this activity proceeds from the sentient, because where the sentient is there is the movement, and where it is not there is no activity. We do perceive heat and light in the burning log of wood, and we do not see it in the fire by itself; and yet we regard it only as proceeding from the fire. On the Advaitic view the soul is of the nature of pure intelligence. It is joined to the body and it cannot have an activity over and above its nature as pure intelligence. Just like the magnet which itself does not move and which makes the movement of iron possible, so does the soul. A quality like colour does not move, but it can make the eye move.[45]

But does not the nonsentient milk move of its own accord for the nourishment of the calf? The nonsentient water flows downwards of its own accord for our benefit. Likewise *Pradhāna* too can be active. This argument ignores certain physiological and physical factors governing the illustrations. Moreover, the activity of the milk is under the direction of a sentient cause. The affections of the cow make the milk flow into the udder, and the calf draws it out.[46]

The physical universe is magnified in name and form. It has many agents who act and who reap the fruits of their actions. These actions are determined by space, time, and causality in a world full of change. It appears during perception like a mirage. The real nature of the world is impure and momentary. It resembles a stream and a burning lamp. It is similar in character to foam, illusion, water in a mirage, and dreams.[47] Whatever may be the kind of examination we adopt, an earthen pot cannot be established as different basically from the clay. The form of the clay is real, while that of the pot is not. Likewise if we seek to establish the reality of the world, the Absolute cannot remain unconditioned. The nonreal character of the physical universe is demonstrated by its inexplicability. The inexplicables include the subject-object relation, and the concept of difference.

The *Śvetāśvatara* speaks of knowledge as negating or contradicting the phenomenal universe. *Chāndogya* states that all becomes known when there is the knowledge of the one.[48] The external universe is an object of the experiences during our waking life. If the waking experience is real, it must not be liable to be contradicted. But the states of waking, dream, and deep sleep are being sublated. The fourth state is beyond ignorance and perversion, and it is the state wherein the phenomena cease to exist.[49]

There are some important factors common to both the waking and the dream states. In both the experience involves the objects; there is a subject-object relation, and the experiences begin and end in time. The pragmatic tests of waking life are contradicted by the experiences in dreams. In the dreams too we experience the objects as real, and the experience involves the sense organs. The dream experiences may appear to be purely subjective, while those of the waking life appear

45 ibid., 2.2.2.
46 ibid., 2.2.3.
47 See Śaṅkara on *Kaṭha-upaniṣad*, 2.3.1; on *Bṛhadāraṇyaka*, p. 83.
48 *Śvetāśvatara*, 1.10; *Chāndogya*, 1.1.5.
49 *Māṇḍūkya-kārikā*, 1.15.

to involve the mutual dependence of subject and object.[50]

Śaṅkara in his commentary on *Māṇḍūkya-Kārikā* 2.4 offers an inferential argument. The objects of the waking experience are not real because they are perceived like the objects of the dream state. Since the dream experience is not real, the objects in the waking experience are also not real because the perceptibility of the objects of waking experience is similar to those of dream experience. This inference is based on the invariable relation between being 'not-real' and perceptibility; and this is based on the perceptibility of objects in the dream experience. So is nacre perceived as silver, and water appears in a mirage. These are perceptible and also not real. We have only positive relationship here. The example that can negate the negation of this relation is not to be found. In order to establish the invariable relation it is enough to have a positive relation between the middle and the major terms because where the probandum is universal, a negative instance cannot be had. The probandum 'not-real' includes every object.

All phenomenal objects are perceptible. Now the relation of the middle term to the subject has to be established through a valid means of cognition. How is perceptibility found to have its ground in the phenomena? If it is not so found, then we have the fallacy of the unfounded substratum. Ānandabodha has rightly argued that this is to be established only by experience, not through a valid means of cognition. If I infer the sharpness of a hare's horns, the fallacy arises not because these horns are cognized through any valid means of cognition, because they are not objects of experience. This non-reality becomes a fact only when the Absolute is realized. The world and its cognizability are phenomenally real. The absolute reality of the subject need not be emphasized in the inference. The object of experience is a phenomenal appearance, and it can form the subject of the inference. A substratum is unfounded if it is not an object of experience. The inference does not admit the fallacy of unknown predication because the 'not-real' has a definite meaning. In a world which is said to be not-real, how can we have a real middle term? The question is easily answered by referring to the empirical reality of the universe. Moreover, even false conditions can produce real knowledge.

To be cognizable the entity must be an object of consciousness, it must be relative to a consciousness which must be other than itself.[51] The object is then related to consciousness at some time and in some manner. The Absolute in being consciousness itself is not related to consciousness. So is the self not an object that can be cognized. The Absolute is self-revealing and it does not need any other external principle to reveal it. It can never be relative to consciousness. The universe is not real because it is nonsentient. This nonsentiency may mean ignorance and being not-self.[52]

In a direct perceptual cognition the ignorance veiling the object is removed by an epistemic act. But in a mediate cognition there is another kind of veiling. Ignorance veiling the object can refer to the nonexistence of a particular object or to the absence of an immediate knowledge.[53] The first has its ground in consciousness,[54] which is conditioned by the *antaḥkaraṇa*.

(*Contd. on p.* 199)

50 ibid., 2.14, 46.

51 *Advaita-siddhi*, 273.

52 ibid., 296.

53 *Advaita-brahma-siddhi*, 225.

54 *Siddhānta-bindu*, 39.

VANQUISH THIS NO. 1 INTERNAL ENEMY OF INDIA

India seems to be well set for taking strides for national progress in desirable directions which can be done only on the basis of political cohesion and stability. There are well-known priorities and declared objectives for building a prosperous nation for ensuring all-round well-being for all concerned. It is also believed that never-napping and ever-vigilant progressive care of the defence needs of the country will be fully taken.

In this generally propitious situation, incredible though it may appear, the No. 1 internal enemy of the country is not only escaping sufficient notice but bids fair to thrive too. The fact that crushing this enemy is not in the priority list of national objectives reveals the fact that there is no sufficient awareness in the country about the power-potency of this enemy to devastate from within the present and future of the country which largely depends on the health and vitality of the people.

This No. 1 internal enemy of India is the fully developed industry and practice specializing in the adulteration of food, drink and medicine.

Focussing very thoughtfully the attention of the readers on this generally neglected but most urgent theme, how truly *Imprint*, February 1972, writes: 'We are eating ourselves to Death!' And there is no helping it! For living you must eat. According to a Health Ministry survey a third of our food is adulterated. Those who are in the industry of adulteration could not care less if the thing with which your food is being adulterated is just poison, stone pieces, mud or dirt or some other thing unfit for human consumption. And they have seen to it that almost all food items available in the market are adulterated.

You may be thinking that you are enjoying yourself and entertaining your friends with nice ice-cream, but a good part of it may well be processed blotting paper! The toffee or lollypops you are lovingly giving to your demanding darlings may be containing a good helping of wax or chemical ash. No one perhaps can exhaust the list of ingenuity of those criminals who adulterate food. They are even scientific in their approach to their nefarious trade. Believe it or not, a parallel industry and trade are reported to have grown for facilitating adulteration of nearly every food item. Some of them run their own laboratories in which they manufacture right colouring and flavour for the substitute food they plan to market. The trouble and investment they find more than

worth taking for the profit, a successful adulterator makes is just fabulous. In items like spices it may be 900 per cent.

But this profiteering of some people is at what cost of the nation ? United Nations food experts are reported to have taken note of this fact and opined that there was so much adulteration of food in India that every Indian every day of his life was eating something not only unfit for human consumption but even dangerous, as a result of which the health and vitality of India are being inevitably undermined.

Deaths from taking adulterated food or drink and epidemics are not infrequent occurrences in this country. Those who die away may in a sense go beyond the problem. But those who are criminally subjected to a process of slow killing have a right and a duty to thunder their effective protest.

After having to compulsorily eat year after year such food which contains things injurious or disastrous to health, your health may be ruined. And then in an attempt to regain health you go to the Doctor. He may be an able physician. But the medicine you purchase may complicate the disease, for you may not know that medicine itself is adulterated. What a terrific toll of the national health this situation has been taking, is not common knowledge at all.

According to speakers at the annual meeting for the Prevention of Blindness (reported in the *Statesman,* Calcutta, February 27, 1972), malnutrition and adulterated food were responsible to an alarming extent for blindness in India. (And it requires little effort to imagine the fathomless miseries of the blind men, women and children anywhere in the world, particularly in India, where the social work for alleviating their suffering is in a nascent state.) Dr. Nihar Ranjan Munshi rightly urged the association to start a campaign against adulterated food and spurious medicine, which, he said, often caused blindness.

But when we understand in depth the seriousness of the situation created by a class of most degraded money-makers and most crafty enemies of society, it will be readily agreed by all right-thinking people that this campaign should be started by the nation as a whole in a concerted manner at all levels. In this matter the primary responsibility rests with the Central and the State Governments. They must make food adulteration and manufacturing of spurious medicines a most perilous and impossible adventure in the country. So much is known about the industry of food adulteration. But how does it go on thriving ? This is because society tolerates it, nay permits it. Moreover, so far all administrative efforts have been unequal to the task.

So what is needed is a powerful public opinion and a demanding consumer's resistance movement which will make those in the administration, in legislatures and Parliament answerable to the nation for the continuance, nay advancement, of this No. 1 internal enemy in the country.

In exposing this black trade before the public gaze, and in creating and educating the public opinion a sustained campaign by the national press can do a great deal. What is of fundamental importance is an awakened social consciousness of people in general based on the true apprehension of the seriousness of this crime against the nation the adulteration industry is engaged in. Truly speaking they are worse enemies than foreign invadors. These enemies of the people enjoy all the benefits of belonging to the nation and while doing so, go on slow poisoning the people, causing death, incurable diseases, ruining the health and prospect of prosperity of innumerable families—thus most surely undermining the nation from within.

We hear that India has very nearly solved her food problem. This is only partially and superficially true. Unless and until food adulteration is wiped out, food will remain

one of the gravest problems of the country, for plenty of food will also mean plenty of 'eating ourselves to death'!

We want to build a physically, mentally and spiritually strong nation. We want to prosper economically. None of these objectives can be fulfilled except through the manifestation of physical and mental stamina and energy which cannot be had without pure and wholesome food.

Little though it may be realized or cared for, in a most certain and subtle way adulterated food has been effectively undermining the spiritual possibilities of this nation. The Upaniṣad teaches:

> 'When the food is pure, the mind becomes pure. When the mind becomes pure, memory becomes firm. And when a man is in possession of firm memory, all the bonds which tie him down to the world are loosed.' *Chāndogya* VII. 26.2

The strange irony is that in a country where this precious truth has been taught down the ages food adulteration has become nearly all-pervasive. From a generation which had no alternative to taking impure, unwholesome and adulterated food, which has grown up never knowing the true taste of food, it is unrealistic to expect a high state of mind. When so much falsehood, corruption and insanity are compounded with the food that is served to elders and young ones not excluding even babies, you must not be surprised if wrong things happen in society. The shining spiritual heritage of the nation can be preserved and augmented only through cultivating that 'firm memory' about which the Upaniṣad speaks. But that firm memory cannot possibly be cultivated by those who never tasted pure food.

We can well imagine now how far-reaching and disastrous are the ruinous implications of the adulteration of food, drink and medicine. And so the nation should unitedly arise and use its energy, skill, power to obliterate it from the country. In this task if bureaucratic apathy is to be overcome, the awakened youth in the country should discreetly mobilize their moral power for the foolproof eradication of this evil. What could be even more effective is the united demand of the women of India that the Government must make it possible for them to feed the members of their families with unadulterated pure food. Could not the All-India Womens' Conference take up this cause with their characteristic earnestness?

In every State the food and health Ministries should be jointly held responsible for the continuance of adulteration of food, drink and medicine. If there are loop-holes in law by all means let them be plugged. If more well-equipped laboratories and a larger number of food inspectors are needed, tax-payers should not stint having them all. They must want to see that the administration means business and deals with the No 1 enemy effectively.

It is no doubt good news that some enlightened and socially-minded industrialists, traders and workers have realized the need to check this evil at non-Government levels and have started a fair trade practice association, the membership of which now runs to several hundreds, and that they take a pledge to sell only genuine goods to the consumer.

May these socially-minded industrialists grow in enlightenment and number and influence. But let us not have the illusion that the existence of this group reduces the magnitude and seriousness of the evil to any appreciable degree.

This enemy is too knavish, well-entrenched, pervasive, wily and powerful. The determined, sustained, dexterous and united blows of the entire nation will be necessary to crush it. Half-heartedness or soft-paddling will not do. You must remember that

much of your constructive work for the country will go down the drain if the food you give your children is compounded with things which can only slowly destroy their bodies and minds. You may or may not love your country, but don't you love your children ? You may or may not have children to care for ? But don't you care for your own physical, mental and spiritual well-being ?

Then you must join the fight to vanquish this No. 1 internal enemy of the country.

(*Contd. from p.* 195)

The second has its ground in the consciousness conditioned by the object. The first is removable by mediate or immediate knowledge, while the second can be removed only by an immediate cognition which involves an epistemic act. In either case it is knowledge that illumines or reveals the object.[55] The physical universe is limited or conditioned. It is finite. It is government by time, space, and causation. The concepts of space and time are conceptual and relative.

Citsukha argues that the cloth is the counter-entity of the absolute negation subsisting in the yarn because it is a whole like another cloth. Similarly quality, activity, and the like of the cloth are the counter-entities of the absolute negation of the yarns on account of being the quality, activity, and the like.[56]

The real nature of an entity is not subject to change. Even the unreal object cannot give up its essential nature (*prakṛti*). Then the transcendental and unchanging Absolute is not subject to change. The idea of creation is not a fact. The universe cannot be said to have a cause. Either the cause and the effect are two independent entities, in which case they cannot enter into a relation; or they are related as the seed to the plant. But even then the first seed gives rise to a plant. Then the seed coming from the first plant gives rise to a second tree; and the seed of the second brings forth the third, and so on.[57] The cause has always a beginning in this series.

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55 *Advaita-siddhi,* 299.

56 *Tattva-pradīpikā,* 40-41.

57 See Śaṅkara on *Māṇḍūkya-kārikā,* 4.4-5, 9, 20.

NOTES AND COMMENTS

IN THIS NUMBER

Questions and answers are from: 'M': *The Gospel of Sri Ramakrishna,* Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Madras, 1947. References: questions 1, pp. 272-3 ; 2, p. 205 . 3, p. 249 ; 4, p. 387.

The words quoted in 'Onward For Ever!' are from: *The Complete Works,* Vol. II (1963), p. 403.

'A historic cataclysm' would be an appropriate description of the birth of Bangladesh and the circumstances that attended it. Now that the 'political dust' raised by the issue has settled down, we felt the time was opportune for an assessment of the values involved and the lessons to be learnt from the momentous events. Hence the theme of this month's Editorial.

The role of Buddhism in shaping the Japanese racial constitution *vis-á-vis* Shintoism is not widely known. In a short but informative study, Prof. Gupta observes: 'Shinto is not an influence, but is the expression of the fundamental ideas about family and national life.... Buddhism, on the contrary, gave much: it educated, refined, and humanized the national character but it did not express the national ideas, though it accommodated itself to them.' Prof. D. C. Gupta is from Osaka University of Foreign Studies, Osaka, Japan.

Pleasure principle is not just an instinct in man. Its roots go into the depths of his spiritual essence. Unless man finds the spiritual source of happiness that is within himself, entirely independent of every other thing, his search for happiness will only terminate in greater misery. In "'Enjoy the World'—But How?" Swami Budhananda studies this question in the light of the teachings of ancient Indian seers. And their guidance is equally valid for the modern seekers of enjoyment.

The various systems of Indian philosophy like Nyāya and Vaiśeṣika, Yoga and Sāṅkhya, and Vedānta have tried to study and analyse the nature of matter. Though the Vedāntists do not grant absolute reality to matter, they too have journeyed with the Sāṅkhyas to a good distance in studying the material world. Dr. P. S. Sastri, who is well-known to our readers, makes a well-documented and masterly presentation of the various standpoints, including the Buddhist, in his article 'World of Matter'.

REVIEWS AND NOTICES

YOGA AND MYSTICISM: FOUR LECTURES BY SWAMI PRABHAVANANDA, Published by Vedanta Press, 1946 Vedanta Place, Hollywood, California 90028, U.S.A., pp. 53, 1969, price not mentioned.

This tiny book contains four lectures delivered by Swami Prabhavananda to lay audiences in America. The first lecture treats of the methods whereby we can attain mental peace. The best method is meditation on God. The second lecture exposes the pseudo-yogic practices that were passing as genuine ones in America at that time. The correct practice is laid down by Patanjali. It comprises eight steps, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. The Swami has explained what these steps mean. Well chosen examples are given to warn us against dangers arising from incorrect practice. The safest course is to put oneself under the guidance of a guru. The third lecture deals with mysticism, true and false. Losing one's ego-consciousness and realizing one's identity with the Impartite Consciousness (akhandachaitanya) is true mysticism. It is a state which

goes beyond the three states of waking, dream, and dreamless sleep. It is inexpressible in words. It cannot even be grasped by the mind. The last lecture deals with the methods laid down in the Upanishads and the *Gita* whereby one can realize one's true nature, that is, as non-different from Brahman.

A useful book for beginners.

SRI M. K. VENKATARAMA IYER

AS I HAVE FELT, pp. 304, 1967, price Rs. 15/- and A VISIT TO HEAVEN AND HELL, pp. 47, price Rs. 4/-, BOTH BY JATINDRA MOHAN GANGULI, both pnblished by East and West Publishers, 19 Park Side Road, Calcutta 26.

As I have felt is a collection of essays written in the form of personal reflections, many of which were published in various Indian and foreign journals of repute. Like a true philosopher, in the sense of lover of wisdom, Sri Ganguli is ever anxious to grasp the ultimate meaning and significance of existence in its totality. Naturally, his thoughts move from problems like 'leadership in modern society', 'war' and 'the role of women in civilization' to the mystery of the unknown. Althongh the different essays deal with different questions having not much in common, they bear the stamp of an aspiring soul that seeks realization of the highest truth, not through logic, but spiritual insight. It may not always be possible to agree with the author—and he is not mindful of what others may say, as his purpose in bringing out the book is not to propose an academic thesis but to give expression to his personal feelings. Nevertheless, it is difficult to go through these pages without being struck by his conviction and the style of writing. Sri Ganguli is supremely earnest and provides, in a delightfully simple way, ample food for thought.

A Visit to Heaven and Hell is a moral tale the only purpose of which is to demonstrate that the concepts of God, heaven, and hell beyond existence are nothing but illusory myths. The hero of the story wins a lottery, charters a rocket, and makes a journey to heaven. There he finds that heaven is not an enviable place to live in, and ultimately the realization dawns upon him that God is nowhere outside, neither is heaven a transcendental region, nor even hell a far off place. God is within us; and both heaven and hell are where we are. It is through going our way easily and taking things as they come without fear or concern that we can find out what godliness or heaven is supposed to imply. As a moral tale it is free from argumentations, and for that reason, has a direct appeal.

PROF. A. K. BANERJEE

VEDANTA IN NEW LIGHT BY S. BOROOAH, Published by the author at Choladhara, Jorhat, Assam, pp. 287, 1967, Price Rs. 10/-.

In view of the acute differences of interpretation of the *Brahma-sutras* among the Sankara Advaita and the dualistic or non-dualistic scholars of Vedanta, the author studies the aphorisms from the standpoint of what may be termed a realistic Advaita. He rejects the Vivartavada as foreign to the true spirit of the Upanishadic teaching and looks upon the universe as a becoming of the supreme Reality. Drawing from the Vedic hymns and the texts of the Upanishads, he expounds the *Sutras* on the basis that the world and Brahman are but different statuses of the One Reality and therefore one is as real as the other.

M. P. PANDIT

EXTENSION AND COMPREHENSION IN LOGIC BY JOSEPH C. FRISCH, Ph.D., S.T.L., published by Philosophical Library, 15 East 40th St., New York. N.Y. 10016, pp. 293+xvi, 1969, price $ 10/-.

This book explains the sense in which logical terms are classified into denotative and connotative. Extension is another word for denotation and comprehension for connotation. Terms whose primary reference is to objects or classes of objects are said to be denotative while terms whose chief aim is to call attention to the attributes or qualities of things are said to be connotative. Thus proper names like John, James, and Smith are denotative while abstract nouns like sweetness, smoothness, and whiteness are connotative. Concrete nouns like 'man', 'animal', 'river' are both denotative and connotative. The term 'man', for example, may be taken to refer to this or that individual and also to the distingnishing qualities of human beings.

J. S. Mill, however, classified logical terms into connotative and non-connotative. By a connotative term he meant one which referred to individuals as well as qualities and by a non-connotative term he meant one which either referred to qualities or to individuals but not to both. From this standpoint he said that adjectives and abstract nouns which refer only to qualities are non-connotative and, by the same token, proper names which refer only to individuals are also non-connotative.

This classification is not acceptable to many logicians. Bradley, Bosanquet, Lotze, McTaggart and others have taken exception to Mill's classi- ; fication. They point out that abstract nouns are not completely devoid of some reference to objects, for a quality necessarily presupposes a substance to which it inheres. Similarly proper names are not entirely wanting in connotative significance. From a name we can infer man of qualities. These may not be very important, but all the same, they are qualities.

Part one of the book, comprising two chapters is mainly historical, while Part two, comprising chapter III, is mainly expository. There are two appendices and an exhaustive bibliography at the end of the book. It is valuable addition to the study of logic. It throws much light on a controverted question.

SRI M. K. VENKATARAMA IYER

BENGALI

SABHYATA O DHARMER KRAMA-VIKASH VOLUME-I, PART-I, BY DURGAKINKARA, published by Smt. Umarani Mitra, 110/1C Amherst Street, Calcutta-9, 1970, Pages 368 (excluding index), Price Rs. 12/-.

This is part of a very ambitious scheme and is expected to be complete in three volumes of which the present work is Volume-I, Part-I.

The present work consists of three chapters in which the author has essayed a comparative study of a highly analytical and critical order between Indian and foreign cultures and language traits. In chapter-II he comes to the conclusion that the Indus Valley Civilization is the root of all civilizations and that it is the oldest. The Sumerian civilization was also of Indian origin. In chapter-III he concludes that the Sanskrit language is the best of all languages.

Although it may be difficult to accept all the views (some of them highly patriotic) discussed in the present work it is impossible to deny the author the title to vast erudition, hard work, and sincerity.

It is indeed a very scholarly work and the publication of the remaining two volumes is eagerly awaited.

We recommend the work to the scholarly world without any reserve.

DR. PARESH NATH MUKHERJEE

HINDI

GITA MATA KI ANUKAMPA (PART I), BY SEEKER, published by the Gita Ashrama, 10 Sadar Bazar, Delhi Cantonment, 1969, pp. 171, Rs. 4/-.

This book is a collection of thoughts and ideas aroused in the mind of the author during the study of the *Gita*. The question that usually troubles the common man is, how can we use the teachings of the *Gita* in our everyday activities, what is our duty to the society and family and to our own souls? Volumes have been written on these problems, but they are usually meant for scholars. This book is different from them since it is the collection of ideas immediately aroused in the author's mind while studying the *Gita*. It gives a detailed account of the manner in which particular verses in the *Gita* can help us in solving our day-to-day problems. It is a commentary, but not of the usual type, because every verse is not quoted. Particular verses which have given rise to some idea are referred to by giving numbers. It would have been still better if the original verses were also quoted there. As it is, the reader will have to keep a copy of the *Gita* alongside the book to follow it well. A summary is given in the end which will prove very useful. An index of topics, given in the beginning will also aid the common reader. On the whole, the book is valuable for all who are interested in the eternal message of the *Gita*.

PRITI ADAVAL

NEWS AND REPORTS

A REPORT OF SWAMI RANGANATHANANDA'S VEDANTA WORK ON HIS RECENT WORLD TOUR

Swami Ranganathananda, a senior monk of the Ramakrishna order and a member of its Governing Body, visited Australia, Fiji, Holland, Canada, U.S.A., Mexico, Belgium, Austria, France, Germany, Italy, and Greece from the middle of June 1971 to about the middle of February 1972. This long near-eight-month tour, covering a dozen countries in three continents, was devoted to the preaching of Vedanta and its message as lived and taught by Sri Ramakrishna and Swami Vivekananda. The message was broadcast mainly through lectures, parlour talks, seminars, retreats, newspaper, radio and T. V. interviews, and sale of Vedanta literature.

In Australia

The Swami's visit to Australia stretched over six weeks starting at Perth in Western Australia on the 15 June and ending on 31 July, with a two-week stay at Sydney. Adelaide, Port Augusta, Whyalla, and Canberra were the other towns which were visited by the Swami while in Australia. In Perth he gave a series of three lectures in the Western Australian University, and also inaugurated a Ramakrishna Vedanta Society. He took part in a 'spiritual retreat' attended by over 45 Vedanta devotees and admirers. At Adelaide he gave two lectures and a parlour talk. There were lectures at Port Augusta and Whyalla. At Canberra he addressed the Rotary Club and the Kalidasa Society, in the premises of the University of Australia. Here he also gave two interviews to two newspapers, *Canberra News* and *Canberra Times*. The two-week programme at Sydney consisted at several lectures in the University, a High School, Societies, and parlours, and a two-day spiritual retreat. In all these towns many of the Ramakrishna Mission's Vedanta and other publications were sold. Within the last two years, since the Swami's first visit to Australia in 1969, a big quantity of Vedanta and Ramakrishna-Vivekananda literature have been sold through the booksellers in Australia, distributed by a Vedanta Book Agency.

The visit to Australia was followed by a six-day visit to Fiji, his third to the island, where there is a branch of the Ramakrishna Mission since thirty-five years.

In Holland

From Fiji the Swami passed through U.S.A. and Canada visiting and speaking for four weeks at Honolulu, San Francisco, Berkeley, Chicago, Toronto, Detroit, Washington and Marshfield, and reached Holland on 4th September 1971.

Here the Swami conducted during the first seven days of his 3 week's stay a Vedanta week in the town of Oosterbeek, near the city of Arnehm, which was organised by the Yoga Stichting Netherlands, where 65 people, young and old, lived together at a retreat at which the Swami conducted classes on the *Kaṭha Upaniṣad*, Swami Vivekananda's *Bhakti-Yoga* and the *Gospel of Sri Ramakrishna*, interspersed with taped *bhajans* of the Ramakrishna Order. The participants purchased a good amount of Vedānta and Ramakrishna-Vivekananda literature including copies of *Gospel of Sri Ramakrishna*. Some subscribers to the *Prabuddha Bharata* were also enrolled. The Vedanta week was followed by two weeks of lectures in various towns of Holland, including the Hague, Leyden, Amsterdam, Utrecht, etc. The Swami returned to the U.S.A. on 25th Septemher.

In North America

From 1 to 21 October, the Swami participated in the programmes organized by the Temple of understanding, Washington D.C., in the Laymen Christian Movement Centre in Rye, New York State, Manhattenville, and Sarah Lawrence Colleges in New York State, Harvard Divinity School in Massachusetts State, Princeton Theological Seminary in New Jersey State, and Greenwich High School in Connecticut State. The Harvard Divinity School programme consisted of 3-day sessions of the Third Spiritual Summit Conference which had for its main theme the subject of 'Religion in the 70s'. In connection with this, the Swami spoke on 'The Modern Challenge and the Future of Hinduism' and 'Religion and Technology'. The conference concluded with an impressive all-Faiths prayer in the Harvard University Memorial Church. The theme of the Princeton Theological Seminary Seminar was 'The Synthesizing Function of Religion in the Modern World' and the Swami addressed the seminar twice on behalf of Hinduism and Indian culture.

From 22 October up to 14 February, Swami Bhashyananda of the Vivekananda Vedanta Society, Chicago, organized a strenuous lecture tour by the Swami covering 21 states in U.S.A., five provinces in Canada and Mexico city in the Republic of Mexico. Lectures were given in Universities, colleges, and churches in Chicago, Southbend (Indiana), San Francisco, Honolulu, Berkeley, Detroit, Torouto,

Marshfield, Boston, Columbus (Ohio), Providence, Attleboro, Duluth, Minneapolis, Ames, Lansing, Montreal, Cleveland, Washington D. C., Madison, Milwaukee, Beverley Shores, Philadelphia, Cincinatti, Kalamazoo, Syracuse, West Palm Beach (Florida), Kansas City, St. Louis, Saskatoon, Winnipeg, Edmonton, Calgary, Dallas, Houston, Phoenix, and Mexico City. There were also several newspaper, radio, and T. V. interviews.

The local Vedanta Societies and groups, inaugurated by the Swami in Toronto, Detroit, Washington D. C., Cleveland, and Mexico City, during his 1968-69 lecture tour utilised this visit of the Swami to strengthen their activities and widen their influence. This visit of his also saw the revival of a Vedanta Study group in Philadelphia in U.S.A. and the initiation of steps for the formation of such groups in Calgary in Canada, Antwerp in Belgium, Madison in Wisconsin State in U.S.A. and Sydney in Australia.

RAMAKRISHNA MISSION HOME OF SERVICE, VARANASI

Report for 1970-71

The activities of the Home of Service during the period of review were as follows:

Indoor General Hospital: The total number of cases admitted during the year was 2,935. Of these 1,717 cases were cured, 744 relieved, 208 were discharged otherwise, 156 died and 110 remained at the end of the year. The total number of surgical cases in the indoor hospital was 1329. The total number of ghat and roadside cases was 31. The daily average number of beds occupied was 100.

Construction of the new operation theatre-cum-surgical block with 16 cabins, started in 1968 and costing over Rs. 5 lakhs, was nearing completion.

Out-patients' Department: The total number of new patients treated at this department (including Shivala branch) during the period under review was 48,565 and that of repeated cases was 1,18,639. The daily average attendance was 458. The total number of surgical cases during the year was 9,804 and the number of injections including indoor was 44,719.

Homoeopathy: The Homoeopathic sections at Luxa and Shivala served a number of patients attended by 5 Homoeopaths.

Clinical and Pathological Laboratory: The Laboratory conducted the following tests: Blood: 4,264; Stool: 2,490; Urine: 3,656; Sputum: 224; Pathological fluids: 2,784.

X-Ray and Electro-Therapy Department: The number of cases examined in this department was 1,364. A few patients were given electro-therapy treatment.

Invalid Homes: The two separate invalid homes for helpless old men and women maintained 23 men and 34 women. The cost of maintenance having spiralled up in recent years and sufficient donations not forthcoming, the institution is facing grave financial difficulties. It has incurred a deficit of about Rs. 33,000/- during the last few years.

Outdoor Relief to the Poor: Monthly pecuniary help was given to 56 invalids and helpless ladies and the total expenditure was Rs. 1,937/-. Besides, 141 cotton blankets worth Rs. 850/- were distributed among the needy. The institution could serve only a very small number of the poorer section of Varanasi due to paucity of funds.

Library: The small library had 2,735 books and the reading room received 3 dailies and 25 periodicals.

The Home maintained a small dairy. But the milk produced did not even serve one third of the requirement of the Hospital.

Immediate Needs: (1) Funds for maintenance of the 150-bed hospital with its various departments. (2) Out of 150 beds only a few have been endowed. The cost of endowment for a single bed is Rs. 25,000/- but donors may perpetuate the memories of their near and dear ones by making partial endowments of Rs. 10,000/- or 5,000/-. (3) To help the institution maintain the old invalid men and women similar endowments are essential. (4) To meet the accumulated deficit of Rs. 1,151,846.92. (5) Residential quarters for medical staff. (6) The present dairy requires immediate improvement to serve the patients with sufficient milk for which a sum of Rs. 50,000/- is essential.