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Prabuddha Bharata

OR

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By Karma, Jnana, Bhakti, and Yoga, by one or more or
all of these the Vision of the Paramatman is Obtained.

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Prabuddha Bharata

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No. 10

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

INTEGRAL VISION OF VEDIC SEERS*

'Truth is one : sages call It by various names'

न स सखा यो न ददाति सख्ये
सचाभुवे सचमानाय पित्वः ।
अपास्मात् प्रेयान्न तदोको अस्ति
पृणन्तमन्यमरणं चिदिच्छेत् ॥

1. He is not a friend who does not give food to his friend, to his companion, to his helper. Let him leave such a person, for that is not his home. Let him seek another more generous supporter.

Rg-Veda 10.117.4

पृणीयादिन्नाधमानाय तव्यान्
द्राघीयांसमनु पश्येत पन्थाम् ।
ओ हि वर्तन्ते रथ्येव चक्रा-
न्यमन्यमुप तिष्ठन्त रायः ॥

2. Let the rich man satisfy the poor implorer. Let him look at the longer path¹, for wealth (is unsteady and) comes now to one person, now to another, as the wheels of the chariot roll on.

Rg-Veda 10.117.5

मोघमन्नं विन्दते अप्रचेताः
सत्यं ब्रवीमि वध इत्स तस्य ।
नार्यमणं पुष्यति नो सखायं
केवलाघो भवति केवलादी ॥

3. The foolish man hoards food in vain. I speak the truth—it will be his ruin. He who does not propitiate the gods² nor his friends, but eats alone, is only a sinner.

Rg-Veda 10.117.6

* The *Bhikṣu-sūktam* begun last month is continued here. It is remarkable that even at that distant dawn of civilization a hymn of this kind, which praises charity and generosity and condemns miserliness and selfishness in such strong terms, could be conceived.

(1) That is to say, let him carefully consider the future and not merely the present. For he himself may become a beggar in future.

(2) *Aryaman* is a Vedic god usually identified with the Sun ; according to Sayana the word here stands for all the gods. cf. *Gita* 3.12.

ABOUT THIS NUMBER

This month's EDITORIAL discusses the sociological and psychological aspects of the problem of self-alienation.

In THAKUR HARIDASA AND HIS SADHANA Prof. Ranjit Kumar Acharjee of Ramakrishna Mahavidyalaya, Kailashahar, Tripura, gives an inspiring account of the life of Haridāsa, the great 15th century Muslim Vaiṣṇava of Bengal.

The reader will find some of the most advanced and latest ideas on contemporary physics in WHITHER PHYSICS TODAY by Swami Jitatmananda of Ramakrishna Math, Hyderabad. It is the first instalment of a projected series of articles on modern science

and Vedanta as interpreted by Swami Vivekananda.

ELEUSINIAN MYSTERIES AND HINDU MYSTICISM takes you twenty-five centuries back to the world of religion of ancient Greeks which will not appear so strange to those who are familiar with Hindu beliefs and practices. The author Dr. P. S. Sastri, who holds several M.A. degrees besides a Ph.D., is an erudite scholar and retired Professor of English, Nagpur University.

Dr. Ramakrishna Rao Vetury, retired Professor of Applied Physics, Andhra University, concludes his study THE WILL ACCORDING TO THE UPANISADS AND SCHOPENHAUER.

SELF-ALIENATION

(EDITORIAL)

'Why do you work?' If we were asked this question, most of us would answer, 'To earn my livelihood.' And in modern times earning one's livelihood means earning money. But when we observe our life we find that we do not really work for money. We work mainly to enjoy, to experience happiness. However, we find—and this is especially true of urban life in modern times—that the type of work we do seldom gives us happiness or fulfilment. Therefore we work so that we may gain the time and means for some form of enjoyment like reading, listening to music, seeing a movie, picnicking, or even meditation.

In other words, we work in order to do something we like to do. But we do not regard the second type of activity as work; rather, we call it a hobby, relaxation or pastime. Although it may involve strenuous labour, as in gardening or mountaineering,

we still do not call it 'work'. Why? Because we regard it as our own, as a part of our life, as an expression of our own self. In striking contrast, what a man at the assembly line in a factory, the accountant in a bank, or a civil servant in a government department, does is work to him. It is not his own but his master's. His sole aim in working eight hours a day, for six days in a week, is to gain the freedom to experience and express joy in his own way.

Happiness is inherent in the soul. Work will enable us to get this joy only when work becomes an expression of the soul. When we work for somebody else, or as an obligatory duty, our work ceases to be an expression of our soul. Our work and body and mind, when sold to others, get estranged from the soul. This estrangement from one's own soul is called alienation or, more precisely, self-alienation.

Hegel, Feuerbach and Marx

The concept of alienation is essentially a Western one and is associated with the Western way of life, and it is good to begin our study with its history. Some writers have tried to trace the source of the concept to the Christian doctrine of sin and the expulsion of Adam and Eve from the Eden. Others find the source in Plato's view of the natural world as an imperfect picture of the sublime world of Ideas. However, the concept of alienation was first philosophically established by G.W.F. Hegel (1770-1831) and was further developed by Ludwig Feuerbach (1804-1872) and Karl Marx (1818-1883).

The basic idea of Hegel's philosophy is that whatever exists is, in the last analysis, Absolute Idea or Absolute Mind, which is not a fixed thing or property but a dynamic Self, engaged in a circular process of alienation and de-alienation. Nature is only a self-alienated (self-estranged) form of the Absolute, and man is the Absolute in the process of de-alienation. Human knowledge is only an expression of God's self-knowledge. The whole of human history is the growth of God's self-knowledge through the progress of man's knowledge. Human mind is finite, and the tendency of finite mind is to produce things, objectify itself in physical things and social institutions. Objectification alienates the finite mind from the Absolute Mind or Self: the produced object becomes alien to the producer. When the mind ceases to objectify itself and learns to identify itself with Absolute Mind, man gets integrated with the divine Self. The vocation of a human being, as a human being, is to serve as the instrument of the self-knowledge of the Absolute. To the extent he fails to perform this function, he gets alienated from the Absolute. Thus alienation according to Hegel is estrangement from the divine Self.

Feuerbach accepted Hegel's view that man

can be alienated from himself, but he rejected both the views that Nature is a self-alienated form of Absolute Mind and that man is Absolute Mind in the process of de-alienation. Man is not self-alienated God, on the contrary God is self-alienated man; God is man's essence absolutized and estranged from man, an objectification of the human mind.

To both Hegel and Feuerbach alienation is only a mental or rational process belonging to the realm of pure thought. Marx extended it to the material world and everyday life. He rejected Hegel's idea that alienation is only a form of mental objectification. According to him alienation is a concrete fact which is a part of man's social and economic activity. Marx accepted Feuerbach's view that religion is the result of man's self-alienation. But he stressed that religious alienation is only one form of man's self-alienation, for man alienates himself in different ways. He alienates the products of mental activity in the form of morals, philosophy, beliefs, etc; he alienates the products of his social activity like social institutions, law, the state, etc. The alienated products constitute a separate world to which man is related as a slave, powerless and dependent. Laws, morals and government are produced by man and yet he is afraid of them; religion is produced by man and yet he follows it blindly; machines are produced by man and yet he becomes their slave; he produces wealth and yet his life is controlled by it. Everything that is separated from man, tyrannizes him and enslaves him. Thus man gets alienated from the natural world and from other men.

Not only that; he alienates himself from the very activity through which these products are produced. Marx paid great attention to the psychological aspect of labour. Unlike most thinkers who look upon labour as only a kind of economic activity and are interested only in its external effects, Marx regarded labour as the very principle of

life. Work, to him, is inseparable from man's self; it is an expression of his own self in nature. In a feudal or capitalist society man's labour is not his own, it is his master's; that is why Marx condemned capitalism. Man can realize the full potentialities of his self only when the work he does and the things he produces become an integral part of his life, and this condition can be fulfilled only when all men live as if they constituted one single living organism. Such a self-contained, self-integrated, self-regulating society of the whole mankind was what Marx regarded as the ideal of communism.

Freud and Jung

The second stage in the history of the concept of alienation is associated with the work of the well-known psychoanalysts Sigmund Freud (1856-1939) and Carl G. Jung (1875-1961). Whereas Hegel and Marx considered alienation to be a metaphysical and historical phenomenon and studied its social implications, Freud and Jung regarded it as a psychological and studied its effects on the personality. Though they did not use the term alienation as such, their treatment of conflicts was based on that concept. Freud at first looked upon individual life as an unceasing inner struggle between two forces: a censoring or repressing agent called the ego, and an instinctual drive of life-energy called libido which is nothing but the sex-instinct. Later on he personified libido into the 'id', and added to the personality structure another unit called the 'superego' which is the internalized personified form of social rules and regulations. Though Freud was one of the first to recognize the mind as having two levels, the conscious and the unconscious, it was Jung who showed the enormous role of the conscious in normal life as the storehouse of psychic energy and the fountain of human culture and creativity. When there is

a serious conflict between the conscious and the unconscious, brought about by the oppressive morality (according to Freud) or the materialism and artificial life (according to Jung) of modern society, man becomes mentally ill and fails to realize to the fullest extent his inherent talent and capacities. This is alienation according to the psychoanalytic view. It is a form of mental disease, and can be cured through psychiatric treatment.

Later psychologists like Karen Horney, Carl Rogers, Rollo May and Abraham Maslow showed the important role played by social factors in causing mental problems, and stressed the natural goodness and creative possibilities inherent in the human soul. A few like Wilhelm Reich and Eric Fromm tried to link the discoveries of the psychoanalysts with the theories of social thinkers like Marx, in an attempt to bridge the gulf between the individual and society. Among the few useful observations made by the less-known and controversial psychiatrist Wilhelm Reich (1897-1957) three deserve attention. One is that mental illness is not restricted to the rich and the middle-class but is widely prevalent among the poor. Secondly, it is not practicable to extend individual psycho-therapy to all these people (though this is now being attempted in the advanced countries of the West). His third and most important observation is that it is not poverty and capitalist tyranny that is the basic social problem, but the psychological inability of individuals to face and overcome adverse forces. The majority of human beings are, wrote Reich, 'suppressed and exploited and spend most of their working hours doing monotonous and mechanical labour which they cannot help regarding as a loathsome duty.' How is it possible that 'people can bear it, that they are unable to change it, that they seem to endure in silence the suffering it imposes on them?' They can bear their fate because the ruling economic system is 'anchored in the psychic

structure of the very people who are suppressed.' Repudiating the 'economism' of Marxist theory, Reich wrote, 'It was not the "material want" in the sense of the Marxian theorists that caused neuroses, but the neuroses of these people robbed them of their ability to do anything sensible about their needs, actually to do something constructive about their situation, to stand the competition on the labour market, to get together with others in similar social circumstances, to keep a cool head to think things out.'¹

Types of alienation according to contemporary thinkers

Present-day writers who use the term 'alienation' differ very much in the ways in which they understand and define it. Some of the authors insist on its being applied only to individuals and not to the society as a whole. Others maintain that a society can also become alienated or 'sick'. Among those who restrict the use of the term to individuals, some hold that alienation is primarily an economic or sociological concept, whereas others regard it as a purely psychological concept. Some believe that alienation is a subjective experience or feeling, while others consider it to be an objective or concrete fact of being.

Ernest Schachtel recognizes four forms of alienation: alienation of man from nature, from his fellow men, from the work of his hands and minds, and from himself. Lewis Feuer enumerates six types of alienation: the alienation of the class society, of competitive society, of industrial society, of mass society, of race, and of generations. In India the strong bonds of family, village and caste act as a bulwark, against alien-

ation. Hindu society is built on caste. There is a certain degree of alienation between one caste and another, but those who are outside caste are totally alienated, as for example, Harijans, Muslims and Christians.

Marx recognized four forms of alienation: the alienation of man from the products of his own activity, the alienation of man from his productive activity itself, the alienation of man from his human essence, and the alienation of man from other men. Both Freud and Marx looked upon religion as a form of alienation. Religion, when rightly understood and applied in life, offers man the highest form of integration. As the eminent American sociologist Kingsley Davis has pointed out, religion 'gives the individual a sense of identity with the distant past and the limitless future. It expands his ego by making his spirit significant for the universe and the universe significant for him.' During periods of rapid social change and large-scale social mobility religion acts as a great cohesive force. But when misunderstood and misapplied, religion becomes a cause of disharmony and alienation. Says Kingsley Davis: 'In these ways religion contributes to the integration of the personality. But like other medicines it can sometimes make worse the very thing it seeks to remedy. Innumerable are the psychoses and neuroses that have a religious content. The supraempirical world is so elastic, so susceptible to manipulation by the imagination, that the disordered mind can seize upon it to spin itself into almost any kind of bizarre pattern. It is a prop which takes courage to do without, but which one dares not lean too heavily.'²

Characteristics of alienation

What are the signs by which we can know that a person is living in a state of alien-

1. The above quotations are from the article on Reich in Paul Edwards, Ed. *Encyclopaedia of Philosophy* (New York: Macmillan, 1967) vol. 3, Pp. 110-11.

2. The above two quotations are from Kingsley Davis, *Human Society* (New York: Macmillan, 1948) Pp. 532-33.

ation either from himself or from the society? Twentieth-century writers differ greatly in their enumeration of the characteristics of an alienated person. According to Frederick Weiss, these are three : self-anesthesia, self-elimination, and self-idealization. The alienated person is in a state of stupor. He may know a lot about others but he knows little about himself, for he is afraid of facing himself. He is incapable of initiating any creative activity, nor can he wholeheartedly identify himself with people or work. He idealizes himself and lives in an idealized world of his own.

Melvin Seeman has pointed out five signs of alienation : powerlessness, meaninglessness, social isolation, norm-lessness and self-estrangement. Powerlessness is to think that one's own behaviour cannot determine one's future. Meaninglessness results 'when the individual is unclear as to what he ought to believe—when the individual's minimal standards for clarity in decision-making are not met'. Norm-lessness is an attitude which prompts a person to attain his goal through socially unapproved action. Isolation is the unwillingness to achieve the goals, or hold the beliefs, which are valued by the society. The sign of self-estrangement is to expect rewards outside one's own activity. That is, the work one does has no relation to what one expects to attain in life.

According to Gwynn Nettler, alienation is a certain psychological state of a normal person, and an alienated person is 'one who has been estranged from, made unfriendly toward, his society and the culture it carries.' For Murray Levin, 'the essential characteristic of the alienated man is his belief that he is not able to fulfil what he believes is his rightful role in society.' According to Eric Fromm, 'Alienation is essentially experiencing the world and oneself passively, receptively, as the subject separated from the object.'

Eric Fromm describes modern Western

culture as 'cybernetic religion', in which machines have taken the place of divinity and human life has become an endless ritual of producing and handling and consuming ever-increasing quantities and varieties of material goods. It is machines, corporations and political parties that determine the quality and content of an individual's life. As Lewis Mumford says, 'Modern man has already depersonalized himself so efficiently that he is no longer man enough to stand up to his machines.'³ It is the blotting out of man's self-identity by the dehumanizing instruments of Western culture that is the main problem in modern times. Man's self-alienation is the root cause of all other forms of alienation described earlier.

Eric Fromm points out three ways in which self-alienation manifests itself in modern man's life. One is what he calls 'marketing orientation'. It refers to the tendency to look upon one's talents and capacities and work as mere marketable commodities, and to judge one's worth by the success one attains in the competitive world. It compels a musician to sing not for self-fulfilment but for money; it compels a sportsman to play cricket or tennis not for the joy of sport but for money; it compels a scientist to do research not for the love of knowledge but for money. 'In the marketing orientation man encounters his own powers as commodities alienated from him... Both his powers and what they create become estranged, something different from himself, something for others to judge and to use', says Fromm. Since modern man experiences himself both as the seller and as the commodity to be sold on the market, his self-esteem depends upon what others think of him. His self-identity, his understanding of himself, can be expressed as '*I am as you desire me*'. As against this, 'the mature and productive individual derives

3. Lewis Mumford, *The Transformation of Man* (New York: Collier Books, 1956) p. 128.

his feeling of identity from the experience of himself as the agent who is one with his powers; this feeling of self can be briefly expressed as meaning, "*I am what I do*".⁴

The second way alienation manifests itself is what Eric Fromm terms 'inner passivity'. In a mature integrated man activity involves his whole personality; it is self-directed; it is an expression of the creativity of his soul. But in modern industrial society activity means being busy; even the leisure time is devoted to some form of busyness. But this busyness does not touch man's inner life. Inwardly he feels inactive, passive. 'The trouble is that most people who think they are very active, are not aware of the fact that they are intensely passive in spite of their "busyness"', points out Fromm.⁵ Without some stimuli from outside to trigger activity they are lost. If nothing is done it is time to confront oneself, and, since one has little knowledge of one's true self, one is afraid of oneself. So modern man is afraid of remaining without some activity which does not, however, remove his inner passivity, loneliness and emptiness.

The third characteristic of alienation in modern times is, according to Eric Fromm, the change from the 'being mode of existence' to the 'having mode of existence'. What he means by this is clear from his statement: 'Modern man *has* everything; a car, a house, a job, "kids", a marriage, problems, troubles, satisfactions—and if all that is not enough, he has his psychoanalyst. He *is* nothing.'⁶ In one of his last works, Fromm explains: 'In the having mode of existence, my relationship to the world is one of possessing and owning, one in which I want to make everybody and everything,

including myself, my property.'⁷ 'Having' does not merely mean owning or hoarding; it also means consuming. Industrialized society regards man only as a consumer. The production of food, garments, automobiles, television, aeroplanes and hundreds of other gadgets and machines has only one end in view: to make man a bigger and bigger consumer. His self-identity may be indicated by the formula '*I am = what I have and what I consume*'.⁸ A person's worth in modern society is judged by how much he has and consumes, and not by what he is, not by his intrinsic qualities like truthfulness, love, knowledge, talents, and capacities. We may contrast this with the situation that prevailed in India where the Brahmin and the Sannyasin (who represented the 'being mode of existence') were given the highest place of honour in society but were made the poorest. The more a man *has*, the less he *is*; for the more he identifies himself with the objects, the farther he moves from his own true inner essence or being. Karl Marx summarized this fundamental existential truth in a memorable dictum: 'The less you *are* and the less you express your life—the more you have and the greater is your alienated life Everything the economist takes away from you in the way of life and humanity, he restores to you in the form of money and wealth.'⁹

Self-alienation and history

Another question is whether self-alienation is an essential, imperishable property of man as man, or whether it is characteristic only of the present age. Existentialist philosophers maintain that alienation is a permanent structural moment of man's existence. Man as man is necessarily self-alienated. In

4. The above three quotations are from Eric Fromm, *Man for Himself* (New York: Fawcett-Premier Books, 1965) p. 80.

5. Eric Fromm, *The Revolution of Hope* (New York: Bantam Books, 1968) p. 12.

6. *Revolution of Hope* p. 87

7. Eric Fromm, *To Have or To Be?* (New York: Harper Row, 1976) p. 24.

8. *ibid* p. 26

9. Quoted in *ibid* p. 156

addition to his authentic existence he also leads a false life ; it is a mistake to suppose that all men will one day live an undivided authentic life.

Opposed to this view is the view that man was not originally self-alienated, but in the course of social evolution he progressively underwent self-alienation, and will return to himself in the future. This view was held by Engels, and is accepted by many contemporary Marxists. Most of the world religions hold that man got progressively alienated from the Divine and will return to Him ultimately through religion.

Meaning of self-alienation

The meaning of self-alienation depends upon what is meant by the term 'self'. Hegel recognized two types of self — the divine and the human—whereas Marx recognized only one, the human self. Almost all Western thinkers, however, identify the self (or soul) with the mind. It is only Hinduism which recognizes the self as a spiritual entity (the Atman) distinct from the mind which is regarded as material.

In what sense is it possible for a self to be alienated from itself? If the self were actually divided into at least two parts, we could as well refer to it as internal division or split. Why, then, do we talk of self-alienation? The term 'self-alienation' is used because of three reasons : (1) The division of the self into two conflicting parts was

not carried out from the outside but is the result of an action of the self. (2) The division into conflicting parts does not destroy the unity of the self. In spite of the split there remains only one total self. (3) Self-alienation is not simply a split into two parts that are equally related to the self as a whole. The implication is that one part of the self has more right to represent the self-as-a-whole which means the other part becomes alien to the self-as-a-whole. The former part is called 'essence' and the latter part 'existence' in modern existentialist thought. It is the way the nature and inter-relationship of these two selves are conceived that determines the meaning of self-alienation.

Marx did not state his views on this issue clearly. But he seems to have regarded the real 'essence' of man as the sum of historically created human possibilities. Self-alienation, in this sense, means the failure of man to actualize the full blossoming of his potentialities which he has inherited as a human being. Some other Western philosophers regard the 'essence' of man as a Platonic Idea of perfection, and self-alienation as the inability to realize it. It is only in Vedanta that the true nature of the self has been studied in the most comprehensive way. Vedanta is indeed the science of the Self, and it is to it that we must turn in order to understand the true meaning of self-alienation and the way to de-alienation which is indeed what Self-realization in Vedanta really means.

THAKUR HARIDASA AND HIS SADHANA

PROF. RANJIT KUMAR ACHARJEE

‘Haridāsa was the finest gem of this earth and the earth has become poorer without its jewel.’ This remark of Śrī Caitanya¹ upon the demise of one of his foremost disciples indicates the exalted position Haridāsa enjoyed in the Vaiṣṇava community. Haridāsa actually belonged to the pre-Caitanya era of Bengal Vaiṣṇavism, but, through his life-long sādhanā and dedication to the propagation of the glory of the Lord’s Name, became a shining example of the spirit of devotion and service for the followers of Caitanya.

Pre-Caitanya Vaiṣṇavism in Bengal

Though there is a popular belief that Caitanya was the founder of Vaiṣṇavism in Bengal, the truth is that Vaiṣṇavism was very much alive in Bengal long before the advent of Caitanya. The path of Bhakti, which forms the essential core of Vaiṣṇavism and the origin of which can be traced to the Upaniṣads, Purānas and Epics, had already been current in Bengal in pre-Caitanya times. *Śrīmad Bhāgavata*, the principal scripture of Vaiṣṇava sects, was being studied devoutly by a host of scholar-devotees like Devānanda Paṇḍita, Ratnagarbha Ācārya and Mālādhara Vasu. The verses of the celebrated poets of Bengal and Mithilā, like Jayadeva, Caṇḍidāsa and Vidyāpati depicting Kṛṣṇa-līlā had already become popular in Bengal. Hence it can be asserted that Caitanya was not the originator of Bengal Vaiṣṇavism. Dr. S. K. De observes, ‘Caitanya was not, strictly

speaking, the originator of Vaiṣṇavism in Bengal, which counted for many centuries an important, if not a numerous, group of adherents in the country.’² In the opinion of M.T. Kennedy also, ‘it is a mistake to think of Caitanya as in any sense the originator of Vaiṣṇavism in Bengal.’³ Bengal Vaiṣṇavism, it should be noted, is the complex product of numerous factors, and was developed by a host of religious personalities. A detailed discussion of it is beyond the scope of the present article.

For our present purpose, we would do well to remember that the preparatory ground for the advent of Caitanya was created by two great religious personalities, Advaitācārya and Haridāsa. The picture of the socio-cultural conditions that prevailed in Bengal prior to Caitanya was one of religious decadence and moral degeneration. There was a general debasement of Brahmanism which had by then become very much conservative in outlook and despotic in spirit. Empty formalism obscured the lofty ideals of Brahmanism. Many superstitious rites and reprehensible practices coming from various sources infiltrated into Brahmanism thereby weakening its inherited spirituality. So,

the religious life of Bengal was at the lowest ebb, both spiritually and morally, when Caitanya appeared in the scene. ...Tenets and practices, left behind by the degraded bhikṣus and bhikṣunis of the Vajrayāna and Sahajayāna orders of Buddhism, were also absorbed into current Hinduism. They had a degenerating effect on the socio-religious conditions of the late medieval Bengal. The

1. Quoted by Kṛṣṇadāsa Kavirāja: *Caitanya-Caritāmṛta* (*Antya-līlā*, 11th chapter). Edited by Sri Harekrishna Mukhopadhyaya and Sri S. C. Majumder (Calcutta: Dev Sahitya Kutir, 1979) p. 567.

2. Dr. S. K. De, *Early History of Vaiṣṇava Faith and Movement in Bengal* (Calcutta: Firma K.L.M. 1961) p. 1

3. M. T. Kennedy, *The Caitanya Movement—a Study of Vaiṣṇavism in Bengal* (London: Oxford University Press, 1925) p. 4

poison of the Tantric orgy, as revealed in the teachings of the Vamacari school, and the mystic and semi-mystic cults, like the Sahajayāna and Nāthapantha, exercised a debasing influence on the religious thought of this period.⁴

In such unspiritual surroundings, a small community of devout and pious souls, inspired by the ideals of Bhakti expounded by the great Vaiṣṇava apostle Mādhavendra Puri and his disciples, used to assemble at Navadvīpa under the leadership of Advaitāchārya, an elderly Brahmin scholar of Śāntipur. 'Advaita was the precursor of the devotional Vaiṣṇava tendency which later on took definite shape as Caitanyaism; and the small band of devout men who gathered round him formed the nucleus and presented the incipient features which were to mark the course of the new movement.'⁵ Haridāsa, who was born with an innate inclination towards devotional disciplines, was naturally drawn towards Advaita. Both of them prepared the ground for Caitanya whom they welcomed as their leader. Caitanya was instrumental in popularizing the religion of Bhakti in all its devotional exuberance. His followers kept this flame of devotion burning bright and carried his message to the masses.

Life of Thākura Haridāsa

Haridāsa was born in a small village in the pargana of Boran by the side of the river Sonai in the district of Khulna (now in Bangladesh), most probably in the year 1450 A.D.⁶ He was a junior contemporary of Advaitāchārya. From the accounts given in the *Caitanya-Bhāgavata* and *Caitanya-*

Caritāmṛta, it can be reasonably assumed that he was born in a Muslim family, though his family name and other particulars regarding his parents and his boyhood days are not available. The *Caitanya-Bhāgavata* describes him as possessing exquisite physical charm and beauty. Īśān Nāgar, a disciple of Advaitāchārya, who had the opportunity of witnessing Haridāsa's sādhanā at close quarters, also confirms these facts in his work *Advaita-prakāśa*. From these accounts an impression is gathered that Haridāsa was a Pathan by birth. However, Jayānanda in his *Caitanya-Maṅgala* mentions 'Ujjvala' and 'Manohara' as the names of his parents, and on the basis of this some writers have made all possible attempts to prove that Haridāsa was the son of a Brahmin.⁷ But this has not been substantiated by the earlier records of the sect. It is not known who had named him 'Haridāsa' so appropriately. He was a dāsa, meaning a servant, of Hari (God) both in letter and spirit. All the authoritative works of the sect are silent on his boyhood days. But they all agree that he had no inclination towards scholastic pursuits, though he had an innate predilection for asceticism and passionate devotion, a complete absence of selfishness, and sincere dedication to the service of the Lord. As regards the reason for his attachment to the recitation of Hari's name, Īśān Nāgar in the *Advaita-prakāśa* suggests that Haridāsa was gifted with the recollection of his previous life, and it was owing to this innate *samskāra* (disposition) that he found unspeakable joy in chanting Hari's sweet name.

With a view to devoting himself exclusively to his favourite forms of sādhanā, namely *kīrtana* (enthusiastic singing of God's glories) and *japa* (repetition of a mantra or name of God), Haridāsa retired to a solitary place in the forest at Benapol.

4. Dr. S. C. Mukherji, *A Study of Vaiṣṇavism in Ancient and Medieval Bengal* (Calcutta: Punthi Pustak, 1966) p. 163

5. Dr. S. K. De, *Early History of Vaiṣṇava Faith and Movement in Bengal*, p. 33

6. G. S. Roy Choudhury, *Sri Caitanyadeva O Tāhār Pārśadgaṇa* (Bengali) (Calcutta: University of Calcutta, 1957) p. 33

7. Sankar Nath Roy, *Bhārater Sādhak*, last vol. (Bengali) (Calcutta: Karunā Prakāśanī) p. 1-3

His piety and radiant spiritual personality drew the spontaneous love and respect of the people of the locality. But this made some others envious, among whom was Rāmchandra Khān, a rich landlord. He engaged a charming harlot named Hīrā or Lakṣmahīrā to distract him from the path of spiritual quest. Hīrā tried her best for three consecutive nights to allure him by exhibiting her physical charm and glamour. But Haridāsa stood steady like a rock and went on reciting Hari's name and continued his *japa* throughout the night. This brought a radical transformation in the inner life of Hīrā. With tears in her eyes, she confessed her guilt, expressed repentance for her misdeeds and sought his guidance and blessing. Haridāsa advised her to distribute her ill-gotten wealth amongst the poor and the Brahmins and then to practise *japa*. He assured her that the holy name of the Lord would in no time destroy all her sins and impurities, and that this would ultimately culminate in the attainment of the lotus-feet of Kṛṣṇa. The influence exerted by the pure and spiritual personality of Haridāsa was so strong that Hīrā's subsequent life underwent a significant metamorphosis. She renounced the worldly life, embraced Vaiṣṇavism and led a dedicated life according to vaiṣṇava ideals. Her devotional love for God was sincere and profound, and evoked admiration and respect. The transformation of a harlot into a pious saintly woman speaks volumes for the mighty influence of Haridāsa's personality.⁸

After wandering in many places, Haridāsa went to Śāntipur to meet Advaitācārya, the great religious leader and spiritual guide. Īśān Nāgar gives a vivid description of the first meeting of Haridāsa with Advaita. Advaita was endowed with a rare intuitive capacity and hence, at the very first sight, he discovered the immense spiritual poten-

tialities latent in Haridāsa. He welcomed Haridāsa warmly to his residence and initiated him into Vaiṣṇava sādhanā by performing all the required rituals. Haridāsa was a God-intoxicated devotee and had already practised intense sādhanā for a long period. Nevertheless, Advaita, so it is said, specifically instructed him to practise repetition of Hari's holy name which would inevitably inspire in him deep love for the Lord and ultimately pave the way for God-realization. Kṛṣṇadāsa Kavirāja informs us that Advaita explained to him the fundamentals of Bhakti taught in the Bhāgavatam and the Gītā.⁹ Advaita got a thatched hut built for Haridāsa on the bank of the river Ganga where he spent his days in solitude in uninterrupted chanting of the name, praises and glories of Śrī Kṛṣṇa. With his mind always fixed on Śrī Kṛṣṇa, his tongue constantly uttering His praises, and his eyes perceiving everywhere the expressions of His divinity, he followed to perfection the instructions on devotion given by Śrī Kṛṣṇa in the Gītā: 'Fix thy mind on Me, love Me alone, sacrifice unto Me, worship Me. Thus united to Me as thy supreme goal, thou shalt certainly reach Me.'¹⁰ During his stay at Śāntipur, Haridāsa used to take his meals at the residence of Advaita. This created a great stir in the conservative Brahmin society of Śāntipur, but Advaitācārya boldly faced the criticism and thus set a shining example of religious liberality and fraternity.

After a period of stay at Śāntipur Haridāsa set out as a Vaiṣṇava mendicant and reached Chāndpur (now in Bangladesh). Being repeatedly requested by Balarām Ācārya, the preceptor of Govardhana Majumdār, the landlord of Saptagrām, Haridāsa attended the court of the latter which was adorned by many eminent scholars. In the course of a religious discourse, one of these savants suggested that *japa* would lead

8. *Caitanya-Caritāmṛta, Antya-līlā*, Chapter III, p. 502-03

9. *ibid* p. 506

10. *Śrīmad-Bhagavad-Gītā*, 9.34

to the extinction of all sorts of sin, and another asserted that *japa* would lead to liberation. With all humility, Haridāsa controverted both the views, and said that supreme divine love (*prema*) for the feet of Kṛṣṇa would develop as a result of the constant repetition of Lord's blessed name, other results being incidental and secondary.¹¹ Caitanya himself in later years attached utmost importance to the chanting of the Lord's name, for according to him, there was no difference between God and His name. Haridāsa further added that the significance of the divine name could never be realized through discursive reasoning, but could only be realized by one who practised it.¹² This makes it abundantly clear that Haridāsa had anticipated what Caitanya preached and professed in later years.

When Haridāsa visited Śāntipur for the second time, he was again warmly welcomed by his guru Advaitācārya. Both these great and noble souls were very much aggrieved at the prevailing moral degeneration and religious decadence of the people, and realized that without the descent of the Lord, none else could save mankind from this colossal ruination. Both of them, therefore, earnestly prayed for the incarnation of God, and *Caitanya-Caritāmṛta* unequivocally proclaims that Lord Kṛṣṇa assumed avatarhood in the person of Gaurāṅga or Caitanya in response to the joint prayer and fervent wish of Advaita and Haridāsa.¹³

The *Caitanya-Bhāgavata* of Vṛndāvana-dāsa, a work regarded as the most valuable and authoritative record of the earlier part of Caitanya's life at Navadvīpa, vividly narrates an incident which reveals the glory of Haridāsa's sādhanā.¹⁴ During the first

decade of the 15th century, Haridāsa visited some adjoining places of Navadvīpa. At Fuliā, a place situated on the bank of the river Ganga, Haridāsa was spending his days imbued with the fire of divine love, and tasting the nectar of Hari's name. His ecstatic fervour and loving devotion to the Lord created great enthusiasm among the people. But the Muslim ruler viewed it as an act of sacrilege for a Muslim that Haridāsa was to follow Hindu customs. Accordingly, Haridāsa was brought before the Mulukpati or chief Kazi (Chief Magistrate) and was accused of heresy. The incident occurred sometime between 1506-08 A.D. What Haridāsa said in reply might serve as a universal code of religious tolerance and catholicity in these days of bitter religious intolerance and fanaticism. He confidently asserted :

God is one, eternal and indivisible, and is the indwelling Spirit in every being. The one and the same God is worshipped by the Hindus and the Muslims through different names and forms. The Quran and the Purāṇa speak the same eternal truth. Every religious aspirant is entitled to worship the deity of his own choice by adopting such religious customs and spiritual disciplines as are more suitable to his own emotional constitution. Accordingly, I am also pursuing a particular religious discipline which is emotionally satisfying to me. It is up to you now to judge if I have committed anything wrong or unworthy.

Haridāsa's brave and forthright utterance vindicated the spirit of independence in religious matters. Thereafter a suggestion came from the court to the effect that he would be forgiven if he gave up his un-Islamic activities. To this Haridāsa's candid reply was : 'Even if you cut asunder my body, I won't give up chanting Hari's sweet name.' But the Muslim magistrate was adamant, and he ordered that Haridāsa must be whipped at all the 22 different markets of the locality.

Haridāsa's whole existence was consecrated to God. He had already tasted the

11. *Caitanya-Caritāmṛta*, *Antya-līlā*, Chapter III, p. 504

12. *ibid* p. 506

13. *ibid* p. 506

14. *Caitanya-Bhāgavata*, *Adi-Khanda*, 11th chapter

unspeakable joy and bliss of loving devotion to God. His deep absorption in the name and glory of God made him absolutely oblivious of the inhuman physical torture of whipping. He was rapt in such meditation on Hari that the hired men of the Sultan took him to be dead and threw him into the Ganga. Haridāsa, however, woke up from his ecstasy and swam ashore. *Caitanya-Bhāgavata* testifies that when he was being tortured by the minions of the Sultan, he was praying to God for their welfare. This reminds us of Jesus Christ's famous words: 'Father, forgive them, for they know not what they do'.

Śrī Caitanya and Haridāsa

By the end of the first decade of the 15th century, Viśvambhara (Nemāi) appeared in Bengal with his 'Religion of love' under the sannyāsa name of Śrī Kṛṣṇa Caitanya (usually abbreviated to Caitanya). 'His extraordinary capacity for emotion had the power of evoking similar emotion in others, and the very reality of his spiritual experience and the irresistible charm of his gifted personality soon made him the natural leader of the group' of devout Vaiṣṇavas of Navadvīpa.¹⁵ The principal personalities of this group were Advaitācārya, Śrīnivāsa and Haridāsa. Nityānanda joined the group later. Haridāsa had the good fortune of viewing Caitanya on several occasions in his pre-sannyāsa days. His first meeting with Caitanya took place in the courtyard of Śrīnivāsa's house where *saṁkīrtana* (chanting or singing in chorus the names and glories of the Lord) was in progress. Caitanya realized the effectiveness of *kīrtana* as a method of creating devotional fervour in the devotees, and utilized it effectively to spread the message of Bhakti. He often used it on a grand scale by organizing nagara-kīrtana (processional singing of the

name of the Lord) so as to carry its appeal to the door of every home.

At the very first meeting, Caitanya embraced Haridāsa and accepted him as a long-lost companion. He declared that both of them belonged to the same caste and that Haridāsa was greater and purer than he. By implication, Caitanya suggested that all the devotees of God belonged to a common community, and hence there could be no consideration of caste or family in the worship of Kṛṣṇa.¹⁶ In this way Caitanya promulgated universal brotherhood, religious fellowship and freedom.

Overwhelmed by the wonderful religious enthusiasm and extraordinary devotional fervour of Caitanya's luminous personality, Haridāsa readily accepted him as the emancipator of mankind and an incarnation of Lord Kṛṣṇa Himself. He wholeheartedly dedicated himself to the cause which was dear to his master. Caitanya on his part warmly admitted him into the fellowship of vaiṣṇava devotees and commissioned him for the noble purpose of propagating the efficacy of chanting the name of God (*nāma-māhātmya*). In compliance with the master's wishes, both Haridāsa and Nityānanda led nagara-saṁkīrtana at Navadvīpa several times, and the former's presence undoubtedly added lustre to it. In this way, Haridāsa contributed in a large measure to the exposition and enrichment of the cult of Bhakti in Bengal and carried it to the masses.

Soon after his formal initiation into sannyāsa by Keśava Bhārati, Caitanya, in compliance with his mother's entreaties, finally decided to reside permanently at Puri. Sometime after, Haridāsa too, being unable to bear the pangs of separation from his beloved master, came to settle permanently at Puri. Caitanya welcomed him with all warmth and love and embraced him heartily,

¹⁵. *Early History*, p. 79

¹⁶. *Caitanya-Bhāgavata, Madhya-Khanda*, 10th chapter

whereupon Haridāsa humbly forbade him to do so, for he belonged to a lowly caste (Muslim). What Caitanya said in reply revealed his estimate of the real greatness of Haridāsa. 'By embracing you,' the master replied, 'my body becomes purer, for I lack the purity which you possess.' In the Kṛṣṇa-Uddhava dialogue of *Śrīmad-Bhāgavata* Sri Kṛṣṇa himself affirms that no one is dearer to Him than His own devotee. Caitanya's attitude to Haridāsa reminds us of the Bhāgavata idea.¹⁷ Caitanya arranged separate living quarters for Haridāsa. Both Sanātana and Rūpa shared it with him during their visits to Puri. It was also arranged that Caitanya would supply him the prasāda (food offered to the deity) of Lord Jagannātha everyday, and accordingly Caitanya used to visit Haridāsa every morning on his way back from Jagannātha temple. Haridāsa was completely absorbed in his sādhanā—repetition of Lord's name three hundred thousand times a day. He scrupulously kept away from the Jagannātha temple in obedience to the prevailing social convention. He was contented with having a glimpse of the upper portion of the Jagannātha temple from his hut.

Last days of Haridāsa

The last days of Haridāsa have been vividly portrayed in the *Caitanya-Caritāmṛta* (*Antya-līlā*, eleventh chapter). Haridāsa had grown old and had been keeping indifferent health for some time. His inability to accomplish japa three lakh times a day, which he had been practising for long, caused great spiritual anguish in him. This apart, his desire was to depart from this earth before the premature passing away of his master which he knew was imminent. It was crystal clear to him that Caitanya's frail physical frame would not be able to

withstand the superhuman experience of divine ecstasy for long. The signs of Haridāsa's imminent departure became evident. On the day of his demise, Caitanya along with other great devotees, such as Rāi Rāmānanda and Vāsudeva Sārvabhauma, assembled in the hut of Haridāsa and started chanting Lord's name in unison so that he might breathe his last in an atmosphere surcharged with God's name which was so dear to him all through his life. Haridāsa kept his eyes fixed at Śrī Caitanya, placed the Master's feet on his bosom and went on muttering the name 'Śrī Kṛṣṇa Caitanya'. In this state he left his mortal frame. This took place probably in the year 1530 A.D.¹⁸

We feel it necessary to recount some of the details of Haridāsa's funeral, for they bear testimony to the closeness of his relation with the Master and also of the honour and reverence he enjoyed in the Vaiṣṇava fellowship. Caitanya was overwhelmed with grief at the demise of his beloved disciple, and, *Caitanya-Caritāmṛta* informs us that in a fit of emotion, he went on dancing, taking the body of Haridāsa on his shoulders. The funeral was arranged. Haridāsa's mortal body was brought to the seashore and was buried with due honour and dignity after performing the necessary rituals. The devotees present, so goes the narration, took the holy dust of his feet reverentially. Caitanya himself first put earth on his body. After the burial was over, *kīrtana* was performed, and then Caitanya went straight to the temple door of Lord Jagannātha and himself begged alms from the people for performing the *śrāddha* ceremony of his departed disciple. It was a rare phenomenon, for Caitanya never begged alms from anybody on any other occasion. In the *śrāddha* ceremony also, Caitanya himself distributed the holy food (*prasāda*) to the devotees present. Before the congregation, Caitanya observed: 'One who has partici-

17. *Śrīmad-Bhāgavata*, 11.14.15

18. *Sri Caitanyadeva O Tāhār Pārśadgaṇa*, p.31

pated in the burial and *śrāddha* ceremony of Haridāsa and the devotee who has taken holy food (*prasāda*) on this occasion will realize everlasting peace and blessedness and will ultimately obtain the grace of Kṛṣṇa. Such is the salutary effect of having a glimpse of Thākura Haridāsa'. Caitanya continued: 'By the grace of Kṛṣṇa, I had the good fortune of having a pious companion, and now again Kṛṣṇa ordains that we are to be separated.' This reveals Caitanya's state of mind after the passing away of his beloved disciple. Especially after embracing sannyāsa, Caitanya had remained indifferent to the waves of births and deaths. He had not been found to be perturbed by any such events, which usually upset the common man emotionally and disturb his mental equilibrium. But from Kavirāja Gosvāmin's narration, it becomes evident that Caitanya was to a great extent disturbed emotionally at the death of his dearest disciple. It reveals Caitanya's deep and profound love and respect for Haridāsa, and at the same time demonstrates the glory and splendour of Caitanya's 'Vaiṣṇavatā'¹⁹ and breadth of vision.

Salient features of Haridāsa's sadhana

Thākura Haridāsa was a devotee par excellence, and he is venerated in the Vaiṣṇava community as a great teacher in whom devotional love for the Lord blossomed forth magnificently. On account of his piety and purity of character, Advaitācārya addressed him as 'Brahma Haridāsa.' And we have already discussed Haridāsa's status as a *bhakta* in the eyes of Caitanya.

The principal features of Haridāsa's views on religious matters have found expression in what he said before the Mulukpati (magistrate) when he was accused of heresy.

¹⁹. The term has been used in the *Caitanya-Caritāmṛta* to indicate unique vaiṣṇava mentality and conduct.

That God is one and indivisible and can be approached differently by adopting any religious discipline is an inalienable aspect of Hindu religious tradition. As already mentioned, he had a natural predilection for devotional discipline, and practised and propagated Bhakti as supreme divine love in his own way even in pre-Caitanya days. Bhakti, as exemplified in his sādhanā, is not mere emotional excitement or ordinary religiosity or a sort of blind faith. On the contrary, it is a sublime, one-pointed love for God for His own sake as envisaged in the *Bhakti-Sūtras* of Nārada.²⁰ Through his sādhanā, he has shown the simplest way to God-realization. The only prerequisite is the chanting of the sacred name of the Lord with all sincerity and singleness of mind. Everyone, whether high or low, rich or poor, scholar or ignorant, is entitled to practise it. The performance of religious rites and rituals as laid down in different scriptures is a complex affair which sometimes necessitates the assistance and guidance of the priestly class. Very often they degenerate into empty formalism. *Nāmakīrtana*, on the other hand, is the simplest means through which God can be approached. It is, so to say, heart-to-heart relation between the devotee and the Deity. Other important features of his sādhanā were: constant remembrance of God, absolute self-surrender to Him (*śaraṇāgati*) and complete absorption in Him. In other words, these three factors go to constitute the essence of his devotional love for the Lord.

The extremely sincere personality of Haridāsa is itself a shining example of the power of *Nāma-sādhanā*. He practised both *japa* and *kīrtana*: the former is a kind of silent *kīrtana*, while the latter is a loud articulated one designed to divert the mind to the Divine. Loud repetition of God's name, as taught by Haridāsa, is the simplest and the most efficacious of all religious

²⁰. *Nārada-Bhakti-Sūtras*, Sūtra 67

practices. In chanting the name of God, what is needed is not excellence in the art of music or a melodious voice, but a sincere and earnest love for God. It should be uttered regularly and continuously with all devotional fervour as a result of which the body becomes calm and tranquil, the mind is thoroughly cleansed of its sordid elements, and the evil tendencies are finally eliminated. Ultimately, intense devotional love for the lotus-feet of Kṛṣṇa is developed. During his stay at Puri, Caitanya, in the course of an intimate conversation with Haridāsa, asked him to suggest the device which would lead to the emancipation of all living beings from mundane existence. Haridāsa's firm and confident submission was: 'Kīrtana destroys the darkness of worldliness, and the potency of the *nāma-kīrtana* is such that all the living beings and also the entire mundane existence will be liberated within the range up to which the sweet and efficacious sound of the Name reaches.'²¹

It is well-known that Caitanya popularized *kīrtana* and applied it on a grand scale. *Sanikīrtana*, congregational recital of the name of the Lord, was the heart of the religious movement inaugurated by Caitanya for creating a highly devotional atmosphere and also for carrying its appeal from door to door. In this way, Caitanya inaugurated 'a popular religious movement which for a time freed the common man from the ancient thralldom of the lawbook and the priest, and led them into a common fellowship of devotion.'²² Nevertheless, Advaita Gosvāmin and Haridāsa had practised *kīrtana* in a humble way long before Caitanya applied it as an instrument of mass religious movement. It is also important to note in this connection that many other great saints and mystics of the world found joy in reciting the glory of God. Some of the well-known

among them are the Alvars of South India, Mirābāi, Kabīr, the great saints of Maharashtra, such as, Tukārām, Ekanāth and Rāmadāsa, and the great poet-devotee of Bengal, Jayadeva. Even in the *R̥g-veda* we read, 'O glorious, all-pervading Lord, we worship thee by the mere repetition of thy name.'

W. Crooke in his article on Bengal Vaiṣṇavism included in Hastings's *Encyclopaedia of Religion and Ethics* has not presented a faithful picture of it. His formulation that 'the only form of worship prescribed was the repetition of the name of the Deity without any concomitant feeling of genuine devotion; the creed naturally found acceptance among the sensuous people of Bengal ...'²³ does not appear to be based on an adequate perception of the significance of *Vaiṣṇava sādhanā*. 'Repetition of the name of the Deity' is itself a psychological impossibility unless inspired by a devotional temperament. Furthermore, repetition of the Lord's holy name will invariably augment the feeling of devotion and a sustained practice of *nāma* and *japa* will generate a stable state of devotional temperament of enduring nature. It is certainly not a fact that Vaiṣṇavism as propagated by Caitanya was accepted by the 'sensuous people of Bengal'. The socio-religious condition prevailing in Bengal prior to the advent of Caitanya has been alluded to above which clearly indicates that the people, being tormented by social and political disorders and pained by the religious and ethical degradation, turned towards Caitanya's 'religion of love' for peace and solace.

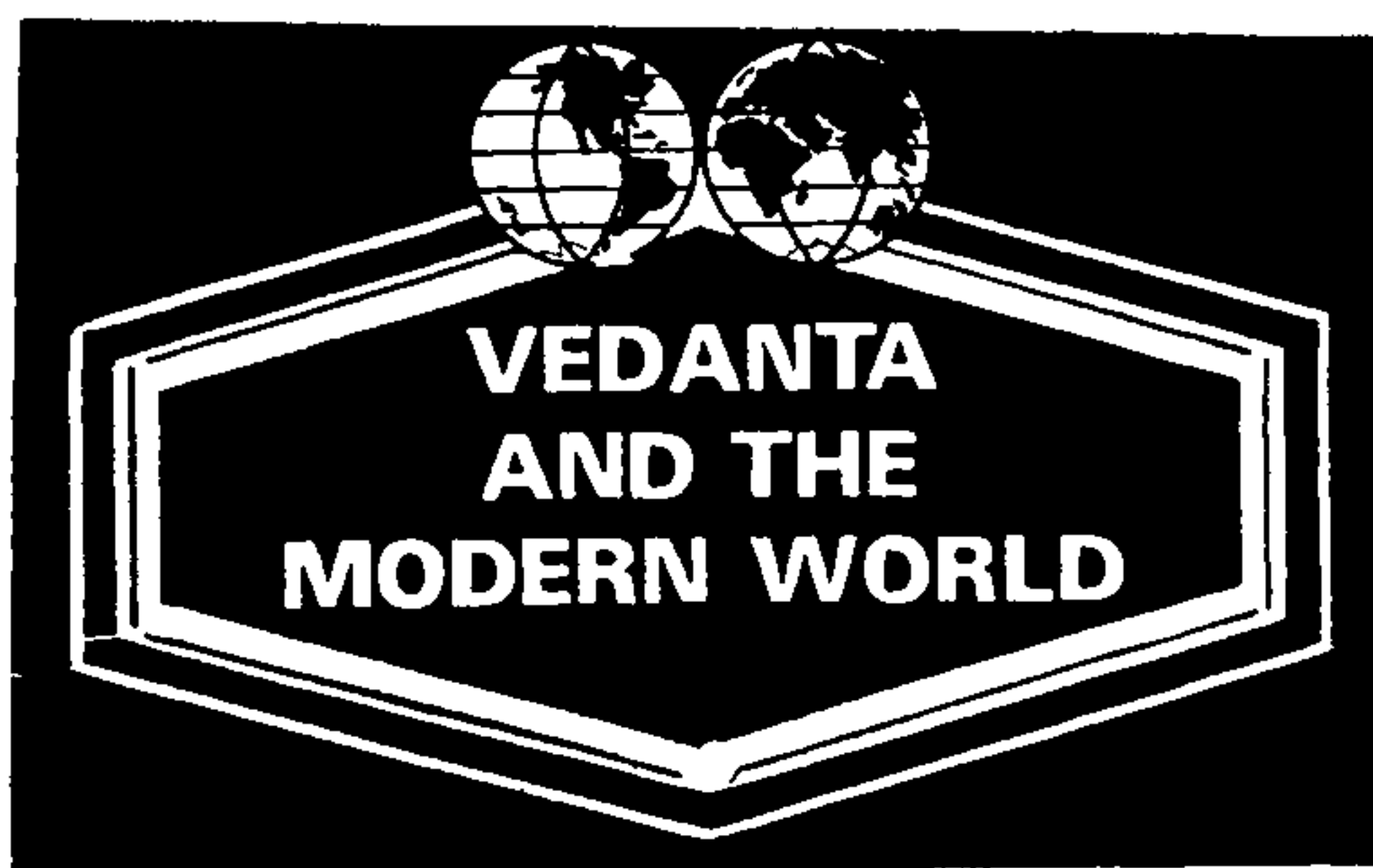
At the close of our brief exposition of Haridāsa's life and *sādhanā*, we consider it worthwhile to summarize what another great vaiṣṇava savant, Sanātana Gosvāmin,

(Continued on page 421)

²¹. *Caitanya-Caritāmṛta*, *Antya-līlā*, chapter III, p. 500

²². *The Caitanya Movement*, p. 59

²³. *Encyclopaedia of Religion and Ethics* vol VI, edited by J. Hastings, (Edinburgh: T. & T. Clark, 1959) p. 706



WHITHER PHYSICS TODAY ?

SWAMI JITATMANANDA

To answer the question, 'Whither Physics today?', we have to look at the phenomenal progress made by physics right from the beginning of this century to the present day.

Round about the 1920s, physics broke its three-hundred-year old slumber and its complacent dreaming of a 'mechanomorphic' universe, a universe moving unfailingly like a machine in perfect order. Physics entered the macro-universe of Einstein's Relativity, and then the micro-universe of Heisenberg's Uncertainty. At the macrocosmic level physicists today have taken visionary flights far beyond the imagination of poets. From the beginning of 1983, physicists have begun even to construct a picture of our universe immediately after 10^{-43} seconds of its birth in the Big Bang. Blackholes and whiteholes are emerging more powerfully in this world-picture. At the microcosmic level the atom, the '*atomos*' of Democritus, the hard material, the unbreakable fundamental unit of all matter has already dematerialized into more than two hundred sub-atomic objects. Physicists are hesitant to call these objects 'particles' any more. They are better described today as 'events' in the sub-atomic world, or 'interconnected patterns of dynamic energy' as physicist Fritjof Capra likes to call them. Some of these particle-events are as short-lived as two to three particle-seconds, one particle-second being 10^{-23} second. These particles have also emerged as 'waves', waves which are more unreal than real.

From the 'probability-wave' concept of Max Born has emerged a new speculation that photons and electrons may be 'conscious' or 'organic'. The Copenhagen interpretation of quantum physics and the Everette-Wheeler interpretation pointed to the idea that the external universe is a creation of our mind. To quantum physicists the universe is slowly appearing as an 'omnijective universe', a combination of the subjective and the objective. A scientist is no more a detached observer but is an active participator in the very processes of his experimentation. Physics has already entered the areas of Eastern mysticism. Space which appeared as curved in Einstein's relativity, appears today as 'the seat of most violent physics', as physicist John Wheeler says.¹ The impact of this new physics on the Western mind is already being felt. 'How the omnijective nature of reality will change Western civilization remains to be seen. The only certainty is that the changes will be stupendous...', writes Michael Talbot.²

'We are in the wake of a physics revolution', writes the Rockefeller University physicist Heinz Pagels in his latest publication on the frontiers of modern physics entitled *The Cosmic Code* (Quantum Physics as the Language of Nature) published in 1982,

1. Quoted in, Heinz Pagels, *The Cosmic Code* (New York: Bantam Books, 1983) p. 243

2. Michael Talbot, *Mysticism and the New Physics* (New York: Bantam Books, 1981) p. 17

'comparable to the Copernican demolition of the anthropocentric world— a revolution which began with the invention of the theory of relativity and quantum mechanics in the first decades of this century...'³

The superabundance of knowledge about the universe is raising an ever-increasing number of more intricate questions, whereas the language of ordinary life is becoming less capable of describing exactly what the scientists are observing or discovering in experiments. The sub-atomic world is, as Einstein said, like an 'unopenable watch' where we can see the pointers move on the dial, but can never know the exact mechanism underneath. The eminent physicist John A. Wheeler in a recent interview remarked, 'Increasing knowledge of detail has brought an increasing ignorance about plan.'⁴ Physicist Pagels writes, 'By the nature of phenomena it studies, science has become increasingly abstract. The Cosmic Code has become invisible. The unseen is influencing the seen.'⁵ But since the 1970s physics has slowly started moving towards something profoundly simple and unifying. The destination of most theoretical physicists today is the 'grand unification' dreamed of by philosophers and saints millenniums ago. In the same interview mentioned above, Physicist Wheeler said: 'We find the world strange, but what is strange is *us*. It seems to me that we don't yet read the message properly, but in a time to come, we will see it in some single simple sentence.'⁶ The grand unification that physics contemplates today is not merely a unification of mass and energy, nor a mere unification of different kinds of cosmic forces, but for the first time in the history of science, it is going to be a unification of mind and matter, subject and

object, scientist and experiment. That is what Wheeler means by 'What is strange is *us*.'

Physicists are heading towards this vision of unity not under the influence of any philosophy or religion, ancient or modern, but by the impact of the results obtained in their experiments. Increasing knowledge of both the microcosmic world of atoms and nucleus and the macrocosmic world of blackholes have made physicists aware that they have to move deeper into the origins of the universe and still deeper into the way of how consciousness is related to this universe.

The first of these efforts has led to the latest unified theories in physics. The second one is leading another group of physicists to relate psychology and biology with physics. The urgency felt of late for the unified field theories is in a sense a result of the frustration of physicists in their chase for the ultimate building block of matter. 'Atom' or '*atomos*' which was thought by Democritus to be the ultimate building block of matter, has today dissolved into more than 200 sub-atomic particles of three varieties of mass, namely, Leptons (the lighter ones), Mesons (the medium ones) and Hadrons (the heavy ones). And these particles are today thought to be composed of 'quarks' of six varieties, called 'up', 'down', 'strange', 'charmed', 'bottom' and 'top' quarks. In order to hold these quarks together physicists today are speculating on the existence of another sub-atomic particle called 'gluon'. Physicists are wondering about the end of this chase for the ultimate building block of matter. Mathematician Paul Davies of New Castle University said, 'Does not such proliferation of quarks and gluons make nonsense of the claim that they are elementary particles?'⁷

Here comes the consoling message from the proponents of unified theories. They think that simplicity in physics may not

3. *The Cosmic Code* p. 310

4. *New York Times Magazine*, 26 September 1982, p. 38

5. *The Cosmic Code* p. 310-311

6. *New York Times Magazine*, 26 September 1982, p. 70

7. *ibid.* p. 44

probably be gained by the search for the ultimate particle, but it may be gained by discovering, if possible, a single force out of which all the other forces in this universe have been made. Albert Einstein was the first dreamer of this unified-field theory. But he failed. One reason of his failure is that he did not incorporate the fundamental quantum principle of the 'uncertainty' of our knowledge of subatomic-particles. Today's unified field theories have included this and other quantum principles which have, in fact, become quantum laws.

The world of physics today deals with four kinds of forces : Electromagnetic forces (In 1864 physicist Maxwell established that electricity and magnetism are two aspects of the same force), Strong Interaction forces which bind the nuclear particles together in nucleus, Weak Interaction forces which are responsible for the emission of nuclear particles from a radio-active element, and finally the force of Gravity. In the 1960s three physicists, Abdus Salam, Steven Weinberg and Sheldon L. Glashaw, formulated the idea of 'Electro-weak' forces which brought the unification of electro-magnetic and weak interaction forces. They were awarded the Nobel Prize for the work in 1979. Today physicists like A.R. Polyakov of U.S.S.R. and Gerard Hooft of Netherlands suggest that a superior force that could bind the electroweak and the strong interaction forces was created when the universe was in its infancy after the Big Bang. This grand unification of the electroweak and strong interaction forces presupposes the existence of a strange kind of object in the early stage of our universe called the magnetic monopole. In February 1982, a young physicist named Blas Cabrera of Stanford University, California, claimed to have indeed detected the existence of magnetic monopole.⁸ All the forces except Gravity

are under the process of a 'grand unification' today.

The force of gravity is still left out of this 'grand unification'. Physicists are, however, dreaming of a 'Super-unified Quantum Theory' which will not only integrate even gravity into the one primeval force, but also offer a picture of the first few moments of the creation of the universe by a Big Bang of a super-dense supernova. Stephen Hawkins, the celebrated astro-physicist of Cambridge, thinks that this super-unification of the forces of the universe, 'is the most outstanding problem in theoretical physics at the present time.'⁹

The search for the beginning of the universe has become a passion with many physicists today. They feel that if once the picture of the very first instant of the Big Bang could be reconstructed, then the whole problem of 'super-unification' would be complete, because the very picture of the first moment would offer a clear picture of how from one single force all other forces were created. The search for blackholes (to which Stephen Hawkins has made an outstanding contribution by taking the first real photograph of a blackhole's existence in Cygnus constellation in 1974) is helping the physicists to form a picture of the Big Bang.

One of the main obstacles to the acceptance of the Big Bang theory was the idea that the universe is eternal, because protons, the hardest constituent of our universe, was supposed to be eternal and undecaying. But this stumbling block is gone today making the path to grand unification open for the physicists. About 1960s, Soviet physicist Andrei Sakharov independently predicted that protons too decay. Today physicists working in the deep recesses of the Kolar gold mines in India, in the tunnel beneath the Mont Blanc, and under the salt mines on the shores of Lake Erie in Cleveland,

8. *ibid.* p. 40

9. *ibid.* p. 69

U.S.A., have finally confirmed that protons indeed decay. Their life according to the latest calculation is 10^{32} years—a thousand billion billion times the present age of the universe.¹⁰

Roger Penrose of Oxford and Stephen Hawkins of Cambridge have already opened wider horizons of the first moment of cosmic creation to physicists today. And 'Stephen's genius', said William Press, the Harvard physicist, 'is in piercing through to the solution without having to calculate non-essential pieces.'¹¹ The problem of super-unification is 'quantizing gravity', and William Press believes that Hawkins will come out successfully in the achievement of the grand unification primarily because he has taken to the path of what Einstein called the 'intuitive leap.'¹²

What is the final vision of the world emerging out of today's physics? In very many ways the emerging picture compares more increasingly with the Indian concepts of Kalpa, or cycles of creation, and the Vedantic theories of Brahman, the Conscious-Knowledge-Bliss Absolute, as the eternal substratum and source of all creation. But it has hardly any affinity to the concepts of creation in the Judeo-Christian tradition. 'The Big Bang may not be very like Genesis, but at least you can regard it as a creation, and you can invoke God as Creator', says Hawkins.¹³

How does the universe run? The uncertainty principle of Heisenberg in 1927 totally denied the existence of a purely deterministic and casual universe running mechanically like a machine. Uncertainty or indeterminacy was found to be the very foundation of quantum physics, or the physics of sub-atomic particles. Today, in the

1970s, a successful verification of Bell's theorem by David Bohm in London, and by Clauser and Freedman in California, have confirmed that underlying far deeper the quantum chaos there lies a unity, a fundamental inter-connectedness in the whole universe. 'Bell's Theorem is the most profound discovery of science,' wrote Henry Stapp of U.S.A. Atomic Energy Commission in a recent interview published in Jan. 1983.¹⁴ Hawkins admitted, 'It seems very reasonable to suppose that there may be some unifying principles, so that all laws are part of some bigger law. So what we are trying to find out is whether there is some bigger law from which all other laws can be derived. I think you can ask that question whether or not you believe in God.'¹⁵

The entire world of modern physics is moving towards a knowledge of final unity in the universe. The Vedanta, the philosophical and the metaphysical portion of the Vedas, affirmed this unity as the very basis of all existence and the ultimate goal of all knowledge. And for the first time, this unifying message of Vedanta was given to the Western world of science and technology, in the very language of today's physics, by the Hindu monk Swami Vivekananda as early as the 1890s. Today's discoveries in physics are in many ways approaching the very ideas he logically presented to the West. In his very first appearance on the Western scene in September 1893, Vivekananda highlighted the future unification of Western science and India's Vedanta philosophy. To the august essembly of Westerners gathered at the Parliament of Religions of Chicago held in 1893, Vivekananda declared :

10. *ibid.* p. 46

11. *New York Times Magazine*, 23 January 1983, p. 64

12. *ibid.* p. 64

13. *ibid.* p. 53

14. Cited in, Gary Zukav, *The Dancing Wu Li Masters* (New York: Morrow Quill Paper Back edition, 1979) p. 314

15. *New York Times Magazine*, 23 January 1983, p. 53

Science is nothing but the finding of unity. As soon as Science would reach perfect unity, it would stop from further progress because it would reach the goal. Thus Chemistry could not progress further when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestations. And the science of religion would become perfect when it would discover Him, who is the one life in a universe of death, Him who is the constant basis of an ever-changing world, one who is the only Soul of which all souls are but delusive manifestations. Thus is it through multiplicity and duality, that the ultimate unity

is reached. Religion can go no further. This is the goal of all Science.¹⁶

The confluence of modern physics and the idea of Vivekananda Vedanta is an important field of study in modern times to which an increasing number of thinkers are slowly turning their attention. In the succeeding chapters we will try to read this fascinating story.

16. *The Complete Works of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1977) vol. 1, p. 14-15

(Continued from page 416)

observed about the significant aspects of Haridāsa's sādhanā :

'Amongst the close associates of Mahāprabhu (Caitanya) you are unparalleled, for you have the good fortune of being utilized by Caitanya as a shining medium for the propagation of the glory of the chanting of the Lord's name which is the chief mission he seeks to accomplish in his incarnation as Śrīkṛṣṇa-Caitanya. You devoutly recite God's name three hundred thousand times a day and above all, proclaim the glory of nāma. There are some people who recite God's name in seclusion without preaching it to the people; while there are others, who preach without practising what they preach. You are a perfect embodiment of practice and propagation. This makes you, Haridāsa, the

preceptor of all, the most pious and devoted person, and the guiding spirit on earth.'²⁴

24. *Caitanya-Caritāmṛta, Antya-līlā*, chapter 4, p. 513

Acknowledgement

In addition to the works referred to in the footnotes, the writer is indebted to the authors of the following books:

1. *Viśvakosa* (Bengali) vol. 22
 2. Dr. S. B. Das Gupta, *Obscure Religious Cults*
 3. *Gauḍīya Vaiṣṇava Sādhana* (Bengali)
 4. *Bhakta Caritamālā* (Bengali)
 5. *Gauḍīya Vaiṣṇava Darsana*, vol 1, (Bengali)
 6. *Bāṅglār Vaiṣṇava Darsana* (Bengali)
 7. *Bāṅglā Sāhityer Itihās, Madhya Yuga* (Bengali)
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ELEUSINIAN MYSTERIES AND HINDU MYSTICISM

DR. P. S. SASTRI

Introduction

Religion in ancient Greece was of two types. One was the formalistic public worship consisting principally of propitiation of various gods and goddesses and prayers for the good of the city-state, the tribe or the family. The other was a private personal search for salvation or immortality. This personal quest necessitated a special initiation, mystic rites, moral discipline, seclusion and the fellowship of truth seekers. To meet this need secret societies were formed, usually headed by a priest or 'hierophant'. The religious practices of these societies came to be called 'mysteries'. The most important mystery cults in Greece were the Eleusinian and the Orphic-Dionysian.

The Eleusinian Mysteries which became popular from 800 B.C. was based on the myth of Demeter, the earth goddess. According to it, Hades (Pluto), god of the netherworld, carried off Kore (Persephone), daughter of Demeter, into the depths of the earth, father Zeus conniving at the deed. Griefstricken and disconsolate, Demeter wandered here and there and came to Eleusis where she revealed herself to the king and queen and ordered them to institute her worship. In sympathy for her, the earth refused to produce grain and fruits. To avert the impending famine, Zeus ordered Hades to send back Kore to her mother. She came back to light as the grain maiden, was reunited with her mother and gave birth to a child (who later on became the god of wealth). The earth became fruitful once again. But because Kore had eaten a pomegranate seed (a symbol of both life and death) she could stay with her mother only two-thirds of a year

and had to return to the underworld to spend the rest of the year in darkness there. This annual coming to light and return to darkness of Kore symbolized the cycle of germination and decay, life and death, spiritual rebirth and immortality. The annual ceremonies conducted in honour of Demeter and Kore became a mystery cult of which there were two types : the Greater Mysteries celebrated at Eleusis proper and the Lesser Mysteries celebrated at Athens. In due course these became public festivals.

Of a very different type were the Orphic mysteries, or Orphism, which invaded and pervaded Greek religion from the 6th century B.C. According to legend Orpheus was its founder. The rites were based on the myth of Dionysus Zagreus, the son of Zeus and Persephone. When Zeus prepared to make Zagreus the ruler of the universe, the Titans (who correspond to the *asuras* of Hinduism) were so enraged that they dismembered the boy and devoured him. Zeus destroyed the Titans with lightning. From the ashes of the Titans sprang the human race who thus came to have both divine nature (Dionysus) and evil nature (Titan). In the meantime, Zeus had swallowed the heart of his boy, and out of this act was born the second Dionysus Zagreus. So here again we have the myth of death and resurrection.

Though based on the rites which re-enacted the above myth, Orphism as a religion stressed a strict ethical standard and moral conduct, and made three significant contributions to Greek religion. (1) It introduced more thoroughly the practice of asceticism, especially abstinence from wine and meat eating. (2) It introduced the (Hindu ?) conception of *samsāra*, the cycle of births, reincarnation and liberation through ritual purification and holy living. (3) It intro-

duced the doctrine of the deification of the soul and its identification with a deity. Orphic creeds were the bases of the Pythagorean brotherhood which flourished in the 6th century. And Plato (c. 428–348 B.C.) borrowed many ideas from the Pythagorean brotherhood and the Eleusinian communities.

The Mysteries later on became popular in the Roman empire. In the course of their development it was inevitable that they came under the influence of the religious thought of India. In the present article an attempt is made to point out common or parallel concepts and practices in Greek Mysteries and Hindu religious cults.

The origin of the universe

The Orphic system speaks of three primordial beings : Cronos (Time), Zas (Zeus), and Chthonic (earth goddess). From Cronos came fire, air, water, smoke, and darkness. Eros came of Zas, and then created the world after a battle fought by Cronos and his deities against Ophioneus (serpent god) and his followers. One set of the fighters went into Ogenos (Okeanos, ocean). We now find Cronos (Time principle), Aether (Light-stuff or fire-stuff), and Chaos (huge gulf). Cronos formed a silver egg out of Aether and Chaos with its contents of dark mist. Then came the first-born of the gods, Phanes (shining one), Eros, Metis (counsel) or Ericapaeus. Here is a silver egg. Vedic and Vedantic thought speaks of the Golden Womb or *Hiranya-garbha*, the God of religion; and the universe is called *Brahmāṇḍa* or the Cosmic Egg. The gods are called *devas* because they are shining (from *div*, to shine) ones.

Phanes produced Night and Echidna (serpent deity); and with Night he gave Uranus and Gaia, the progenitors of the second race of the gods. Zeus was the father of the third race of the gods. This information is given in the poem by Pherecydes. The serpent has an important role in mythology,

yogic discipline and mystic experience. It symbolizes the *kuṇḍalini*, the coiled up psychic energy. The serpent with its tail in its mouth is the mystic snake of wisdom.

When Zagreus, son of Zeus and Persephone, was killed and devoured by the Titans, Zeus slew the Titans and from their bodies sprang man. Thus man is partly divine and partly Titanic (evil). It is possible to free the divine element from the Titanic part through ascetic disciplines. In the realm of spiritual experience, evil is embodied in the sense, in the gross and subtle bodies. The divine element is the soul which is caught in the mortal coil of ignorance (*avidyā*) of the body. Hence the Vedānta is called *śārīraka mīmāṃsā*, an enquiry into the nature of the embodied soul.

According to another version given by Eudemus, the first Triad consisted of one original element called Time, the second of Aether and Chaos, and then there was the Cosmic Egg. In the second stage this Egg was fertilized as God, or the Bright Robe or the cloud which became Phanes. In the third stage we find Metis (intellect), Eriepaios (power), and Phanes (father). The sphere is like an egg, the vault of heaven is the stall, and aether is the skin. This idea is similar to that of the *Brahmāṇḍa*, the Cosmic Egg. As against this, the finite being is called the *pinḍaṇḍa* or the Finite Egg. The cosmic egg is conditioned by *kāla* (time), *deśa* (space), and personality (*pramātā*, experiencing entity). As such it has power (*śakti*) and intellect (*mati*) as its limiting adjunct. When these limitations are overcome, when they are set aside, there is the experience of the absolute Reality (Brahman) beyond all limitations. Evidently, Vedantic mysticism which is based on yoga, and which gives a unified system, found its expression in the Orphic cult in various ways, giving rise to different versions. Each version has retained some essential details, just as in the Śākta mysti-

cism of the Hindus we notice at best four major variations of the central doctrine.

Hieronymus and Hellanici give a third account. At first there were two elements : water and earth. These two gave birth to a serpent with the heads of a bull and a lion and with the face of God. It had two wings and was called Ageless Time or Unchanging Heracles. With him was united Necessity or Adrasteia. The bull is associated with Śiva and the lion with Durgā (Pārvati, Śakti) in Hinduism ; and the two are identical as the Supreme Principle. Śiva is also called *Mahākāla* (Great Time) while the Supreme Goddess or Śakti is also known as Kālī. From Heracles (Time) came Aether, Chaos, and Erebus. In these, Time begot the Egg. At the third stage came a god without a body, with golden wings, and bull's heads on his flanks, and on his head was a huge changing serpent. We are reminded of Śiva having a snake round his neck and a bull nearby. Also the mystic bull of Minos (in the religious cult of Crete) may have something to do with this symbolism.

According to Athenagoras, the first two principles called water and mud together gave rise to the serpent, Heracles or Time. From Time came a huge Egg which split into Ge and Ouranos (Hindu Varuṇa). Out of these two emerged female Fates, male Giants and Cyclopes. Ouranos flung the males into Tartarus, and Earth (Ge) produced the Titans. Heracles is known as the killer of serpents and also as one killed by the poison of a snake. Ge and Ouranos are the earth and heaven. Athenagoras gives us a symbolic account of the cosmic evolution ; and this may have an esoteric connection with the Orphic system. If such a connection is not possible, it is difficult to explain how Tartarus came into existence. It could come only along with Ge and Ouranos. Evidently the author employed a code language which is present in the mystic literature of the world. In terms of

Hindu thought Tartarus may be explained as the *mūlādhāra*, Ge as *anāhata*, and Ouranos as the three major centres of *cakras* of the Kuṇḍalinī Yoga, situated respectively at the genitals, heart, and the space between the brows. The serpent power called Kuṇḍalinī has to pass through these three important centres ; in between there are three more centres.

Orpheus, the founder of Orphic cult

Let us turn to Orpheus, the great poet-mystic. Orpheus was taken by Jason (during his journey to fetch the golden fleece) on the advice of the wise Centaur Chiron in order to help the heroes pass the Sirens, who duly plunged into the sea when the music of Orpheus surpassed theirs. Orpheus came from Thrace. Euripides associated him with Olympus. His father was either the Thracian river-god Oeagrus or Apollo. He introduced the rites of initiation and taught men to refrain from bloodshed. He practised the sophistic art of reasoning and 'introduced the torches of the secret mysteries.' He advocated asceticism and placed emphasis on purity and restraint. He prohibited meat eating, the use of animal skin and woollens, slaughter and so on. The sacrifices are to be according to their books.¹ He was clothed in white, avoided men's births, and touched no coffins. His was a strict ascetic discipline aimed at bringing the powers of meditation and contemplation to the realization of oneness of the spirit.

Orpheus instituted the mysteries of Apollo in Thrace, those of Hecate in Aegina (a rocky island), and those of Demeter at Sparta. He preached that Helios (sun) was the greatest of all gods. Everyday he used to greet the dawn on the summit of Parnassus. The first prayer of the Hindu is addressed to the Sun or *sāvitrī* as the

¹. Plato, *Laws*, 782c

awakener; and that is ordained to be done at dawn, noon, and sunset.

Orpheus married Eurydice or Theano. He had a daughter called Damo. She was entrusted with the custody of his memoirs and was asked not to give them to anyone outside his house, for public discourse is unworthy. Pausanias remarks that Zeus killed him with a thunderbolt for divulging divine secrets. His son Zelauges taught Empedocles. The Dactyls taught Orpheus the mysteries of the Goddess and their names are a well-guarded secret. In Hinduism we speak of the names of the Goddess as *rahasya nāma* (secret names).

Orpheus sang of the Rape of Persephone, the Search of Demeter, and her gift of corn to man. The song evidently dealt with the sorrows of Persephone and with the laws given by Demeter who was the sister of Zeus. Apollonius of Rhodes in *The Voyage of Argo* tells us that Orpheus sang the song of creation :

He sang of that past age when earth and sky were knit together in a single mould; how they were sundered after the deadly strife; how the stars, the moon, and the travelling sun keep faithfully to their stations in the heavens; how the mountains rose, and how, together with their nymphs, the murmuring streams and all the four-legged creatures came to be. How, in the beginning, Ophion and Eurynome, daughter of Ocean, governed the world from snow-clad Olympus; how they were forcibly supplanted, Ophion by Cronos, Eurynome by Rhea; of their fall into the water of the ocean; and how their successors ruled the happy Zitan gods when Zeus in his Dictaeon cave was still a child, with childish thoughts, before the earthborn Cyclopes had fortified him with the bolt, the thunder and lightning that form his glorious armament today.²

The song of creation could be interpreted to the laity. It had a good deal of esoteric symbolism which the initiated was not

allowed to explain except on pain of damnation. It was not a fanciful story invented by Orpheus.

Esoterically, Orpheus was not distinguishing gods from man. They are the same. But due to some reason they were sundered with the result that man has to undergo a sort of purification in order to rehabilitate himself in the company of the Divine. Men are akin to the gods and they can rise again by a system of purification ('katharmoi'). 'Life' is really death and the body is the tomb of the soul ('soma sema'). We have to liberate the soul from the 'wheel of birth'. From Plato's *Cratylus* and *Republic* we hear Orpheus saying that 'everything comes into being from one thing, and dissolves again into the same'; and that 'the soul enters into us from the whole as we breathe, borne by the winds.'³ The golden mean between God and the Soul is Man. We may note here some of his symbols :

Shuttles with bent carriages	= ploughs
Warp-threads	= furrows
Threads	= seed
Tears of Zeus	= rain
Fates clothed in white	= phases of the Moon
Little flower	= spring
Workless	= epithet of Night
Gorgonian	= epithet of the Moon
Aphrodite	= time for seed-sowing

These equivalents have a direct bearing on the development of soul in this valley of life, provided we grasp the truths aimed at by Orphic mysteries. Something of the significance of this approach is provided by Plato in his dialogues. The laity cannot be entrusted with the real meaning which revolves round the wheel of existence.

The Platonic Version

The Platonic version deserves greater credibility. In *Timaeus*, which offers a

2. *The Voyage of the Argo*, Trans. E. V. Rieu, (Penguin Books, 1959) pp. 49-50.

3. *Cratylus* 400, *Republic* 364-5

veiled form of Orphic and Pythagorean systems, we read that Okeanos married Zethys and begot Time. Thence was born the Egg in Aether. This Egg is similar to the monad of Pythagoras. From this Egg came Phanes (wisdom)—Erikepaïos who married Night and had Heaven and Earth as his children. The original marriage of Okeanos also gave birth to Phorcys, Cronos and Rhea. The last two were the parents of Zeus and Here. The concept of the Egg, as we have noted earlier, is still preserved in the Vedānta as the *Hiranyagarbha*. This egg is related to the supersensible Moon.

Musaeus and Orpheus are called the descendants of the Moon and the Muses.⁴ Five female Dactyls (fabulous beings who first discovered iron) taught Orpheus the mysteries of the Great Mother (Kybela) in Samothrace. Orpheus was their disciple.

Cult of the goddesses

Kore, Persephone, and Hecate together represent three aspects of one single triadic Goddess as Maiden, Nymph and Crone. They gave green corn, ripe ear, and harvested corn. Kore fixes destruction. She is closer to the Hindu goddess Kālī. Persephone is closer to Hindu Mahā-Lakṣmī. Hecate is one hundred, the Goddess Śatākṣī of *Durgā Saptaśatī*; she is closer to Mahā-Sarasvatī. Like their Greek counterparts, the three Hindu goddesses also form a trinity and yet are one.

Demeter, the goddess of earth, was the daughter of Cronos and Rhea. To Zeus she bore Kore, the (*kumārī* or) Maid, also called Persephone. She gave pulses, except beans which were scrupulously avoided by the Pythagoreans and are still in Hinduism associated with the dead. Demeter, Isis, Rhea, Kybele, and the Great Mother, are synonymous. The festivities of the Mother are from March 15 to 27, or from April 5

to 17. These dates coincide with *vasantā navarātras*, the first nine days of the lunar year of the Hindus when the spring worship of Durgā is conducted. At Eleusis ('advent') the great Eleusinian mysteries were celebrated in the month called Boedromion ('running for help') falling in September-October. This celebration corresponds to the autumnal (*śarat*) nine-day worship of Mother Durga. The Great Mother awakens the people to a self-consciousness that is needed for the full emancipation from the wheel of life.

Hecate is the daughter of the Titan Perses and Asteria. She is the goddess of the underworld. Her priestess was Medea. She looks after children. She is also identified with Eileithyia, Artemis and Persephone. She is a fearful goddess capable of sustaining the universe and also of destroying it. This double-edged goddess is still worshipped in India under diverse names.

Greater and Lesser Mysteries

As mentioned earlier, Eleusinian Mysteries were of two types: the Greater Mysteries celebrated at Eleusis and the Lesser Mysteries celebrated at Athens. The founder of the Greater Mysteries was Eumolpus, the founder of the Lesser Mysteries was Demeter herself. The great hero Hercules, known to the Greeks as Heracles, was admitted to the Lesser Mysteries. He was purified and initiated into the Mysteries by Musaeus, son of Orpheus. The Greater Mysteries were held in honour of Demeter and Kore, and the Lesser in honour of Kore alone. The former were held in September-October, coinciding with the nine nights of the bright half of the month of Aśvin in India. The latter were held in early spring, during the first nine days of the Hindu lunar year. Demeter is Devamātā, the Mother of gods, while Kore is no other than Kālī. The two are the same but they appear in two different ways suitable to the needs of the devotees.

⁴. Republic 364

Demeter is a white goddess; she represents unity of the three Hindu goddesses Kālī, Lakṣmī, and Sarasvatī; and the austerities observed in her honour are held to be absolutely sacred.

The Greater Mysteries were celebrated at Eleusis, a Mycenaean city, in honour of Demeter and Kore, but were held in Crete to commemorate Theseus' defeat of the Amazons (a race of warlike females). All who were deemed to be worthy of initiation were admitted to these Mysteries. Before leaving Eleusis, Demeter instructed Triptolemus, Eumolpus, Celeus and Diocles in her worship and mysteries. Eumolpus was the priest of the Mysteries of Demeter and Kore at Eleusis. The daughters of Celeus were his co-priestess. He was succeeded by his younger son Ceryx as the priest. These Mysteries not only involved certain religious rites and spiritual exercises, but they were also founded on a system of thought.

If Plato is right, one could be admitted to the Greater Mysteries only after he had been initiated into the Lesser.⁵ This is something like the Hindu Śākta Vidyā called *Ṣoḍaśī* following *pañcadaśī* after an interval. Plato refers to an Italian teacher who held that the uninitiated went to Hades and were the most wretched.

Anyone initiated into these rites could not have a burial in a garment of wool. Demeter and Dionysus, in the verses attributed to them, talk about the immortality of the soul and rebirth. The period of transmigration of the soul from one body to another was supposed to be three thousand years. Herodotus refuses to speak about them, though he admits that these Mysteries came from Egypt and that the daughters of Danaus were instructed in them. No one of the male sex was allowed to know the details of these mysteries.⁶

Origin of the Mysteries

Ceryx, the son of Herse and Hermes, was the first herald of the Eleusinian Mysteries.⁷ These Mysteries had a Thraco-Libyan origin. The Argives, the Egyptians and others worshipped the moon as a cow, which had three colours—white for the new moon, red for the harvest moon, and the black for the waning moon. These represented a woman's stages—maiden, nymph and crone. Io of Greece, Isis of Egypt, Astarte of the Semites, and Kālī of India are similar. The three forms (girl, young woman, old woman) represent the three important aspects of the Goddess and also the three major centres of Kuṇḍalinī. We may also note that the daughters of Danaus brought the Mysteries of Demeter, called Thesarophonia, from Egypt, and taught these to the Pelasgian women.⁸ Evidently the cult of the Goddess was widespread, though it was not rendered public at any time. It was universal but it was closely guarded. We can believe that Apollo led Aristateus to Cheiron's cave for instruction in certain Mysteries.⁹ The cave is a familiar symbol of the heart, the sub-conscious.

The Mother Goddess, in Greek thought, had an absolute sway over the entire universe, including the gods. Apollonius refers to Rhea, mother of all the happy gods, who had her throne on Dindymus (a mountain in Phrygia) and who ruled over the winds, the sea, the whole earth, and the home of the gods. Hill tops are generally chosen as the abodes of the deity in Hinduism, more particularly of the divine Mother.

The Argonauts 'came to the mouths of the River Callichorus, where we are told that Dionysus, the son of Zeus, when he had

5. *Gorgias* 497, 493

6. Herodotus. *Histories* (penguin) pp. 132, 150, 169, 409, 519

7. Apollodorus, 3.14.3, 6; Hyginus, *Fabula*, 166

8. Pausanias, *Itinerary of Greece*, 2.38.4; 19.3

9. Hyginus, 14; Apollodorus, 2.5.8

left the Indians and was on his way to Thebes, established revels, with dances in front of a cave, in which he himself passed holy and unsmiling nights.¹⁰ Dionysus who propagated the Dionysian Mysteries was in India for sometime, according to Apollonius. Evidently the Mysteries travelled from India to the different lands. Even Alexander was reported to have witnessed the Dionysian cult in the north-western region of India.¹¹

Dionysus was purified by his grandmother Rhea and initiated into her Mysteries. His chief priest Orpheus advocated the transmigration of souls. The initiation of Dionysus refers to the need for a proper Guru who is in the direct line of descent from the source.

Lycus initiated people into the Mysteries of the great goddess Demeter, Persephone and Atthis. The account of these Mysteries was engraved in a brazen urn between a yew and a myrtle on the summit of Ithone.¹² These Mysteries were concerned with resurrection. The yew and the myrtle stand respectively for the last vowel and the last consonant of the tree alphabet. These were sacred to the Death-goddess. Here is a reference to the mystic syllables — the seed-sounds (*bijākṣaras* of a *mantra*) — employed in meditation which are said to lead to a communion with the deity.

Halesus or Haliscus, the illegitimate son of Agamemnon, founded the Halian city of Fabrii and there taught the Mysteries of Hera (a wife of Zeus and known to Romans as Juno). Croton in Sicily, made famous by Pythagoras, was already a centre of the Mysteries. There were several other places noted for these traditions and rites. Secret nocturnal rites were held at Lerna in honour of Dionysus. The Mysteries of Larnean Demeter were celebrated in an

enclosure which marked the place where Hades and Persephone descended to Tartarus.¹³ When an initiate of the Mysteries celebrated a sacred marriage with the goddess, hobby-horse dancers took part in the proceedings. Every initiate of the Dionysian Mysteries was offered immortality. The sacred marriage was only a symbolic meaning communion with the Divine.

At Samothrace the Argonauts were initiated into the Mysteries of Persephone and her servants, the Cabiri.¹⁴ Chryse brought as her dowry the sacred images of the great deities and introduced their cult into Samothrace, and she kept their names a secret. Dardanus founded an institution of Salian priests to perform their rites. These were the same as those performed by the Cretan Curates.¹⁵ (Dardanus, son of Zeus and Electra, was the mythical ancestor of the Trojans; his grandson Tros moved his kingdom to Troy.) Idaeus, the youngest son of Dardanus, brought the sacred image to Troad, and Dardanus taught his people the Samothracian Mysteries. On the Idaean mountains Idaeus instituted the worship of the Mysteries of the Perygian Mother of Gods.¹⁶ Homer too was a secret worshipper of the Great Goddess of Asia who was humiliated by the Greeks in the Trojan war; and hence he describes the family life in Priam's palace in Troy with great warmth.

Medea, another form of the Goddess, was able to offer the heroes the chance of another life on earth. Circe's activities are based on the doctrine of metempsychosis. Euphorbus, one of the bravest of the Trojans, was said to have taken birth as Pythagoras. This

10. *The Voyage of the Argo*, 65,98

11. Apollodorus, 3.5.1

12. Pausanias, 1.2.5; 4.1.4-5; 10.12.5; 4.20.2; 26.6

13. Pausanias, 2.16.5; Servius on *Aeneid*, 7.695; Pusanias, 2.37.1-3,5; 2.36.36.6-18

14. Thebaid, 6.34; Apollonius, 61; Apollodorus, 1.9.17; Hyginus, 15

15. Dionysius of Halicarnassus, *Roman Antiquities*, 1.61; 2.70-1; Conon, *Narrations*, 21; Servius on *Aeneid*, 8.285

16. Tzetzes on *Lycophron*, 72; Dionysius of Halicarnassus, 1.61

doctrine was native to India from the earliest times; and it is central to the Mysteries. The Goddess was worshipped under various names in the different parts of the world. But as time passed on, some fantastic stories were woven round each name thus obscuring the original name and function.

Apollonius of Rhodes found in the Mysteries something more satisfying than the rituals of the state religion. He writes that Orpheus gave holy initiation to the people of Samothrace. He wished them to learn something of the great secret rites. Then he adds: 'Of the rites I say no more, pausing only to salute the isle itself and the Powers that dwell in it, to whom belong the mysteries of which we must not sing.' Medea made the Argonauts 'propitiate Hecate with a sacrifice. But with what ritual she prepared the offering, no one must hear. Nor must I let myself be tempted to describe it; my lips are sealed by awe'.¹⁷ The rites were always kept hidden and confidential for different reasons. First, they can be passed on only from teacher to disciple or father to son, and not to any other. Secondly, when they are made public they are liable to be misinterpreted and abused for profane and materialistic ends. Hence they are *rahasya*, secret or esoteric, rites that carry with them symbolic overtones.

There was the custom of the torchlight arrival of a Divine Child. The shepherds who carried it at the New Year ceremony called it a son of the goddess Briwo ('raging'). This 'Eleusis' or advent was an important incident in the Eleusinian Mysteries. Aegisthus, suckled by a she-goat, was a New Year Child of the Mysteries; and so was Zeus suckled by Amaltheia. The goddess and god are, in the mystic language, never more than sixteen years of age—a reference to the

sixteen *kalās*, facets or aspects of divine Power.

Tantalus was a priest who revealed Zeus' secrets to the uninitiated, and therefore was punished. Sagaris was driven mad by the Mother of the Gods for slighting her Mysteries and insulting her eunuch priests; and he drowned himself.¹⁸ Germanicus Caesar was not allowed to take part in the Mysteries by an omen, and he died soon after.¹⁹ One of the poisoned arrows of Heracles (Hercules) leaped from the quiver and pierced the foot of Philoctates; and this is a warning that one must not reveal divine secrets even by a sign or hint. The secret refers to the stamping on the ground on Mount Octa where Heracles lay on his final march.²⁰ Moreover, Phineus suffered for disclosing in full the sacred purposes of Zeus.²¹ The Mother and her rites are meant only for those chosen by her.

The Mysteries and Gnosticism

The doctrinal aspect of these Mysteries was later taken over into gnostic system of thought, though its practitioners were not always aware of the secret doctrine. *Gnosis theou* or knowledge of God was central to the gnostic thought. The means employed was the use of sacred formulas like those of the old Egyptian religion. Gnosis was revealed by the god Thoth, also called Hercules. The great Alexandrian Jewish philosopher Philo (1st century) identified him with Logos, and his doctrine influenced the author of the Fourth Gospel. The gnostic terms included *pneuma* (spirit, higher part of the soul) and *pneumatikoi* (the illumined). Gnosticism was a creed which developed out of Pythagorean and

17. *The Voyage*, 61,153

18. Hyginus, *Poetic Astronomy*, 2.14; Plutarch, *on Rivers*, 12

19. Tacitus, *Annals*, 2.54

20. Servius on *Aeneid*, 3.402

21. *The Voyage*, 78

Platonic teachings which had for its motto the ancient Greek maxim *gnothi seauton* 'Know Thyself', the '*ātmānam viddhi*' of Vedānta. In the first and second centuries A.D. it absorbed several elements of Christianity but was always regarded as a heretic sect by the Church. The laity not being initiated into the Mysteries used the symbols as facts and so, as the mystic cults became popular, they degenerated into trivialities. A similar thing happened in India with regard to the Tantric cults of the Śaktas and of the Buddhists. The result was a sort of denunciation to the cult by those who did not have any knowledge of

its central doctrine. They cannot be blamed because they were not initiated; and the later-day followers too were equally ignorant. A failure to grasp the philosophic system and the spiritual implications of the symbols and rites led them astray. It is only through an unbroken succession of illumined teachers that the true meaning, power and practice of mystic knowledge can be maintained. In the absence of such continuity the mystical tradition of ancient Greece vanished from the earth. But those who want to understand it may still be able to trace its roots in Hindu mysticism.

THE WILL ACCORDING TO THE UPANISADS AND SCHOPENHAUER

DR. RAMAKRISHNA RAO VETURY

(Continued from the previous issue)

According to both the Upaniṣads and Schopenhauer, therefore, successive generations are a continuation of the species. Just as we get up refreshed after sleep for new activity, the species also gets refreshed after the death of a spent individual to start all over again with the next generation.

The species conquers death through the reproduction by the individual, and the death or suicide of an individual has therefore no effect on the species. Mortality is only for the individual: the species is immortal. It remains immortal by sacrificing the old generation for the new one. Thus the will-to-live of the species finds its fulfilment through the strategy of reproduction by the individual. Genes are transmitted from generation to generation in the species and with them, the genetic information.

Sleep and Dreams :

In his article 'Dream as wish fulfilment' Freud writes, 'It is easy to show that the wish fulfilment in dream is often undisguised and easy to recognize, so that one may wonder why the language of the dreams has not long since been understood.'³⁰ Probably he might have felt differently if he had read the *Bṛhadāraṇyaka* passage:

'When one goes to sleep— (he) dreams by his own brightness, by his own light— He projects from himself bliss, pleasures and delights: (where there are none), and tanks, lotus pools etc., (where there are none). For he is creator.—

30. Sigmund Freud, 'Dream as Wish-fulfilment' in *The Philosophers of Science* (New York: Modern Pocket Library, 1954) p. 328

He goes wherever *he pleases* (in his dreams).... In the state of sleep going aloft and alow, a god, he makes, many forms for himself— Now, as it were, laughing and beholding fearful sights.³¹

This clearly shows the close connections between wishes and dreams in the Upaniṣads as well.

Will and Action:

That desires are the root cause of all action in the phenomenal world is amply brought out in the Upaniṣads. The most clear-cut statement in this connection is:

‘On knowing him (Brahma), in truth, one becomes an ascetic (Muni). Desiring him only as their home, mendicants wander forth. Verily, because, they know this, the ancients desired not offspring, saying: what shall we do with offspring, we, whose is this Soul, this world. They verily rising above the desire for sons and the desire for wealth and the desire for worlds, lived the life of a mendicant. For, *the desire for sons is the desire for wealth and the desire for wealth is the desire for worlds; for both these are desires.*’³² (*Italics mine.*)

The above passage is an excellent account of the sequence of desires in human beings. Sociologists say that the institution of marriage and family is the root cause of the acquisitive tendencies in man leading to private property and its sanctity. The transition from food-gathering and -sharing to food-production and -storing has been much encouraged by the family system. Therefore if one overcomes the desire for children, all other desires for wealth and worldly goods automatically disappear. Overcoming the desire for children means overcoming the will to reproduce, which in its turn means transcending the will to live of the species. An individual getting over the will of the species transcends all desires of the phenomenal world. This does not

mean that he will end his life; he actually lives his full span of life. Having overcome all desires, he has no incentive for any unethical practices and so leads an instinctively ethical life. ‘Evil does not overcome him, he overcomes evil.’³³

Intelligence and Will:

The above passage not only establishes the primacy of the will but also shows how some people can overcome the will. It states clearly that the knower of Brahman attains this condition of freedom from desires. So knowledge and intelligence enable man to overcome the instincts and desires of both the individual and the species. Schopenhauer also concedes, ‘what bridle and bit are to an unmanageable horse, the intellect is for the will in man.’³⁴

In the wide variety of life in this phenomenal world, we have various gradations. Of these the lower organisms live by instinct alone. Any apparently intelligent action by insects and animals is also by instinct, through genetic conditioning. As we move to higher levels of life like mammals and man we find two governing factors, instinct and intellect, in varying proportions. Probably man has the highest percentage of intellect among all animals. (This does not mean that his intellect is higher than his instinct; it only means that the intellect content is higher in man than in other animals.) Man is not a mere slave to genetic conditioning, but actually he can modify his conditioning. (It looks now that he is even capable of meddling with the genetic conditioning of the other species to suit his requirements.) According to Schopenhauer: ‘The rise of intelligence from the obscurest animal consciousness up to that of man, is a progressive *loosening*

31. Bṛhadāraṇyaka Upaniṣad 4.3.10-13

32. Ibid 4.4.22

33. Ibid 4.4.23

34. Quoted by Will Durant in *The Story of Philosophy* p. 331

of the intellect from the will, which appears complete, although as an exception, in the genius.³⁵ (Italics mine.)

So we can imagine a condition in which an individual could have pure knowledge without desires. Thus in the whole spectrum of life we have at one end pure will without knowledge and at the other end pure knowledge without desires. The second condition can be achieved only by individuals through special effort, but not by the species as a whole. Such an exceptional individual among men who is mostly knowledge and little will is called 'genius' by Schopenhauer. 'If the normal man consists of 2/3 will and 1/3 intellect, the genius on the contrary has 2/3 intellect and 1/3 will.'³⁶ 'Genius consists in this that the knowing faculty has received a considerably greater development than the service of the will demands.'³⁷

Genius and eminent Intellect:

Schopenhauer makes a distinction between an eminent intellect and a genius. An eminent intellect is like a normal man except that his IQ is very great. That makes only a quantitative difference in intelligence; but not a qualitative one in relation to will. His desires are also equally great: desire for fame, recognition and awards and his attachment to his children could be great as those of the normal man. A Nobel Laureate is not necessarily a genius according to Schopenhauer. We sometimes naively wonder how such and such an eminent scientist could stoop to such low malpractices in his dealings with men and money. This can be simply explained in terms of Schopenhauer's definition of a genius: that great scientist's intellect is still in the

service of will and is used as a servant by his desires which are like any other normal man's desires and so can lead to any unethical practice for their fulfilment. What is needed for a genius is the dissociation of intellect from the moorings of will and effective control or suppression of desires. So it is possible to be a genius with an average IQ. This condition of transcending will with the help of knowledge can only occur in exceptional cases like the illumined sages of the Upaniṣads. How rare such people are is stated in the Gītā: 'Among thousands of men scarcely one strives for perfection and of those who strive and succeed, scarcely one knows Me in truth.'³⁸

Two Kinds of Knowledge:

Consistent with his doctrine of the twofold categories of talented men and genius, Schopenhauer also appears to talk of two types of knowledge.

'So long as the knowledge is merely that which is involved in the *principium individuationis* and exclusively follows the principle of sufficient reason, the strength of the motives is irresistible. But when the *principium individuationis* is seen through, when the ideas and indeed the inner nature of the thing-in-itself, as the same will in all, are directly recognized, and from this knowledge and universal quieter of volitions arises, then the particular motives become ineffective, because the kind of knowledge which corresponds to them is obscured and thrown into the background by quite another kind.'³⁹ (Italics mine.)

Here our attention is drawn inevitably to the well-known distinction between *parā-vidyā* and *aparā-vidyā* in the Upaniṣads. The *Muṇḍaka* clearly defines them: '(The *parā-vidyā*) is that whereby that imperishable (akṣara) is apprehended. The *aparā-vidyā* includes the vedas, rituals, grammar, metrics, astrology and various other topics

35. Schopenhauer, *The World as Will and Idea* Vol. 3, p. 31

36. Ibid p. 140

37. *The Story of Philosophy* p. 334

38. *Bhagavad-Gītā* 7.3

39. *The World as Will and Idea* Vol. 1, p. 521

of learned men.'⁴⁰ In the *Chāndogya* a larger list of topics under *aparā-vidyā* is taught to Nārada who wanted to learn about the Ātman, so that 'he can cross over to the other side of sorrow.'⁴¹ Therefore, the 'genius' of Schopenhauer approximates to the knower of Brahman or Ātman of the Upaniṣads. Ātman is nothing but pure knowledge, *cit*, and one who gains this pure knowledge is above desires. Both Schopenhauer and the Upaniṣads start their description of such a man in the same manner. The Upaniṣadic seer asks, what shall we do with offspring, we whose is this Soul, this world?' and Schopenhauer explains: 'This fundamental condition of genius is an abnormal predominance of sensibility and irritability over reproductive power.'⁴²

The genius and ethics:

Earlier it was shown that the knower of Brahman would be instinctively ethical. So is the case with the 'genius' described by Schopenhauer. Schopenhauer brings out this feature more unambiguously, comparing it with the work of grace in the Christian concept.

'Now because, as we have seen, that self-suppression of the will, proceeds from knowledge, and all knowledge is involuntary, that denial of will also, that entrance into freedom, cannot be forcibly attained to by intention or design, but proceeds from the inmost relation of knowing and volition in the men, and therefore comes suddenly, as if spontaneously from without. This is why the Church has called it the work of grace... And because, in consequence of such a work of grace, *the whole nature of man changed, and reversed from its foundation; so that he no longer wills anything of all that he previously willed so intensely, so that it is as if a new man actually took the place of the old, the*

Church has called this consequence of the work of grace, the new birth.'⁴³ (Italics mine.)

In fact, this passage can serve as an excellent description of the knower of Brahman of the Upaniṣads. Schopenhauer brings together the concepts of *parā-vidyā*, genius and Christian ecclesiastic grace.

The Upaniṣads repeatedly point out that the attainment of Brahman is possible only through *parā-vidyā*, but not through *aparā-vidyā* or rituals. 'Unsafe boats, however, are these sacrificial forms, the eighteen, in which is expressed the lower work. The fools that approve that as the better, go again to old age and death.'⁴⁴ This is echoed by Schopenhauer: 'We see that true virtue and holiness of disposition have their origin not in deliberate choice (works) but in knowledge (faith)...If it were works, which spring from motives, and deliberate intention, that led to salvation, then however one may turn it, virtue would always be prudent, methodical, far-seeing egoism.'⁴⁵ In the Vedic thought also holy works like sacrifices (*yajña*) are meant to fulfil desires and so obviously cannot meet the requirements of a desireless condition, necessary for liberation.

Another point of similarity between the knower of Brahman and the 'genius' of Schopenhauer is seen in the summary of Luther's view by Schopenhauer. 'Luther demands that after the entrance of faith the good works shall proceed from it entirely of themselves, as symptoms, as fruits of it; yet by no means as constituting in themselves a claim to merit, justification, or reward, but taking place quite voluntarily and gratuitously.'⁴⁶ The first part of the statement means that the knowers of Brahman, the 'geniuses' of Schopenhauer

40. *Muṇḍaka Upaniṣad* 1.1.5

41. *Chāndogya Upaniṣad* 7.1.2

42. *The Story of Philosophy* p. 334

43. *The World as Will and Idea* Vol. 1, p. 523

44. *Muṇḍaka Upaniṣad* 1.2.7

45. *The World as Will and Idea* Vol. 1, p. 523

46. *Ibid* p. 526

and the 'faithfuls' of Luther are spontaneously ethical: they think ethical, act ethical and live ethical. The second part of the passage is more interesting, as it says that such good life and actions do not get them any further rewards. This is exactly the significance of the Upaniṣadic statement, 'This eternal greatness of the knower of Brahman is not increased by work nor diminished.'⁴⁷ (because he is already qualified for the highest i.e. Brahmaloka.)

Thus there is much in Schopenhauer's doctrine that has been built upon the Upaniṣadic foundations, and with the superstructure from Kant and Plato. The absolutely basic nature of will was recognized in the Upaniṣads 2,500 years ago.

There is one difference however. According to Schopenhauer the intellect itself is a tool of the will. This Lamarckian view of the evolution and development of bodily organs makes intellect a secondary objectified product of the will-to-know. 'Thus knowledge generally, rational as well as merely sensuous, proceeds originally from the will itself, belongs to the inner being of the higher grades of objectification ... a means of supporting the individual and the species, just like any organ of the body.'⁴⁸ The Upaniṣads do not consider intelligence a product of will. For them both desires and intellect are two distinct faculties, playing a vital role in man's life. It is perfectly possible to acquire knowledge of Brahman and suppress or control desires. Except for this distinction both Schopenhauer and the Upaniṣads present more or less the same analysis of man and his mind.

Pessimism:

No discussion of Schopenhauer is complete without at least a few remarks

about his pessimism. The basic nature of will necessarily involves struggle for men to fulfil their desires arising out of want. Failure in this struggle results in misery, and success generates more desires and more struggle to avoid ennui. So essentially this world is evil for Schopenhauer. Many writers like Bertrand Russel and Will Durant have tried to trace the cause of his pessimism to the sufferings of his personal life and to the frustrations of the post-Napoleonic Europe. It is undoubtedly true that Schopenhauer's personal life was an unhappy one, and he was also perhaps sharing and voicing the overwhelming pessimism of his society in his philosophy.

But there is an implication in this verdict: that Schopenhauer's admiration for the Upaniṣads has also its origin in his pessimism. It is implied in this view that a pessimistic philosophy from India provided the inspiration to a kindred soul in Europe. This implication is not correct. The Upaniṣadic philosophy is anything but pessimistic. In fact, we cannot come across a single instance to substantiate pessimism in any of the principal Upaniṣads. The emphasis everywhere in them is on ānanda or bliss, which is identified with the nature of Reality and recognized as the basic motive behind all human actions. Material prosperity is praised repeatedly in various Upaniṣads. Knowledge has been presented as the highest virtue repeatedly. In fact, while the Upaniṣads recognize the primacy of will in creation and nature, they repeatedly emphasize that knowledge can defeat will and gain absolute control over it. They express the supreme self-confidence that man can actually lift himself from the normal run of the species and attain a desireless condition leading to supreme bliss associated with the cosmic Self. If this is not optimism, what is?

There is a widely prevalent notion in

⁴⁷. *Bṛhadāraṇyaka Upaniṣad* 4.4.23

⁴⁸. *The World as Will and Idea* Vol. 1, p. 199

the West that India has always been a land of hungry and naked millions, famines and snakes. They have been familiar only with an India where, in Lord Bentinck's words, 'the bones of the cotton weavers are bleaching on the plains of Bengal.' That before this British legacy there had been an India of enormous material wealth, prosperity, power and culture does not occur to them. There is absolutely no evidence that in the Upaniṣadic times India was a poor country haunted by gloom and pessimism, which made people seek escape in Brahman and Nirvāṇa. On the contrary, from the Upaniṣads themselves one can see that the society of the times was an active, virile and highly optimistic society. The philosophy of the Upaniṣads is one of robust optimism. Probably it was this optimism and vigour of the Upaniṣads that attracted the

pessimist Schopenhauer. He himself writes that in the choice of the mates 'A physically weak man will seek a strong woman ...'⁴⁹ Schopenhauer was unmarried and his choice was therefore confined only to philosophy; and he chose the highly optimistic philosophy of the Upaniṣads. This view is consistent with what he wrote about the Upaniṣads: 'It (Anquetil du Perron's Latin translation of a Persian rendering of the Upaniṣads) is the most rewarding and the most elevating reading which (with the exception of the original text) there can possibly be in the world. It has been the solace of my life and will be of my death.'⁵⁰

(Concluded.)

49. *The Story of Philosophy* p. 318-9

50. Quoted by Hume in *Principal Upaniṣads*

REVIEWS AND NOTICES

LAYAYOGA: BY SHYAM SUNDAR GOSWAMI. Published by Routledge and Kegan Paul, London. Distributors: Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi 110 007. 1982. Pp. xix + 342. £ 17.50.

The author of this extraordinary work was obviously a man of unusual mettle. Shyam Sundar Goswami, born in Santipur (Bengal) in 1891, was a child of delicate health. However he was fortunate in meeting a Hatha Yoga adept, Balak Bharati, and under his training rose to be the 'Lion of Bengal'. His interests did not stop with Hatha Yoga. He met several other yoga teachers and ultimately received initiation from a Laya Yoga Master, Sreemat Dwijapada Raya. He was a pioneer in the scientific exposition of Yoga in the West and established an Institute of Yoga in Stockholm and built up a great reputation for his scientific and practical approach to Yoga before he passed away in 1978. The present work is one of the series he was working upon to explain the historical, technical and scientific aspects of Yoga.

Layayoga is the work of a life-time. It is staggering in its scope and unparalleled in its scrupulous attention to detail. There is a stamp of authenticity on every page of this voluminous exposition which itself is a model presentation with both experience and scholarship combined. There has been no work of its kind on this subject so far in English, and it is unique in that it pays equal importance to the Vedic and the Tāntric traditions. The author draws upon the Purāṇas too, and throws much light on certain obscure corners of the Chakra system and the modus operandi of the Kundalini Yoga which is part of the practice of Laya Yoga, which he considers to be the most fitted to the needs of the modern age distracted by so many factors.

The work is divided into three parts: Fundamentals of Layayoga; the Chakra System; Concentration Practices. There are as many as twenty-eight illustrations including some outstanding colour pictures of the Chakras with their deities etc. Throughout there is a correlation between theory and practice, and detailed instruc-

tions are given at every step of the development of this yoga which, indeed, combines several features of the Hatha, Raja and Kundalini yogas in its specialization of the way of absorption of the cosmic principles and merging of the embodied Power in the Supreme Consciousness. Emphasis is laid on the practice of this mode of concentration without withdrawal from the world-path. Though the writer has no bias against any school, he rightly points out the inaccuracies in the perceptions of some of the leading theosophists like Bishop Leadbeater regarding the chakras and kundalini.

Goswami repeatedly draws attention to the fact that the chakras are not in the physical body. They form part of the subtle body though they have their points of correspondence in the physical. He examines the several extant interpretations of the system, notably the anatomical one and shows why they cannot hold. He cites the observations of various spiritual authorities like Sri Ramakrishna, Vivekananda and Sri Aurobindo in clinching the issues. The writer's references to his own personal experiences in the matter are convincing.

A distinction is made between individual kundalini and the Mahakundalini in the cosmos, though their common origin in the divine Shakti is kept in mind.

A comparison is made between the Ashtanga Yoga of Patanjali and the Laya Yoga of eight parts. He rightly states that the Pātañjala Yoga is basic and its elements enter in some way or other into all lines of yoga. Postures, asanas, are divided into three groups: 'dynamic posture exercise, static posture exercise and concentration postures. Dynamic posture exercise has been designed to exercise all the muscles of the body in conjunction with the contraction-control (*charana*) exercise. Static posture exercise trains the body to be still in different positions and develops vital endurance and the power of concentration. Concentration postures are for the practice of breath-control, mantra and concentration.' (P. 49)

A considerable portion is devoted to the discussion of the principles of Pranayama and the several techniques that are possible at different stages of yoga. When successfully practised, these signs appear: 'lightness of the body, cheerful countenance, brightness of the eyes, good digestion, internal purification and control and joy.' (P. 54)

There are some rewarding descriptions of the different forms of *dhyāna*. Speaking of the

concentration on Vasudeva, the Universal Divinity, he writes: 'When concentration is so deep that the whole consciousness is moulded into the Vasudeva form, then that concentration will lead to liberation. All sins of worldliness are destroyed by the concentration with breath-suspension for three hours.'

What exactly is *laya*? 'Laya is deep concentration causing the absorption of the cosmic principles, stage by stage, into the spiritual aspect of the Supreme Power-Consciousness. It is the process of absorption of the cosmic principles in deep concentration, thus freeing consciousness from all that is not spiritual, and in which is held the divine luminous coiled power, termed Kundalini.' (P. 68) The role of kumbhaka in *laya*, the various stages of development, the process of absorption—both according to the Vedic and the Tantric tradition—are described in meticulous detail. The Tantrika layayoga has nine limbs: *yama*, abstention, *niyama*, observance, *sthūlakriya*, muscular control process, *sūkṣmakriya*, breath control process, *pratyāhāra*, sensory control, *dhāraṇa*, holding-concentration, *dhyāna*, deep concentration, *layakriya*, absorptive concentration, *samādhi*, superconcentration (p. 74).

The modes of concentration differ from chakra to chakra—the major ones. *Bhūtasuddhi* plays an important part in the earlier stages of this Sadhana. It is described as a special thought-process. 'The entire process of Kundaliniyoga in exact order, is rendered in thought-forms. What actually happens in Kundaliniyoga is imitated in thoughts. In fact, Kundaliniyoga in thought-form is *bhūtasuddhi*... thought is not mixed with intellectuality. Here, thought is merely a mental image of a certain form or action which requires no intellection, but is associated with attention and a certain degree of concentration. Concentrative-mind is brought into play for making thought forceful.' (P. 130).

The different processes of rousing Kundalini are narrated in documented detail. The position and the function of the main chakras—which are not just seven but more—are enunciated with care. A rational explanation is given why the ancients attached so much importance to detailed descriptions of the devatas and the 'letters' and 'petals' etc. Visualization on the lines laid down does lead to a vivification of the subtler realities in states of concentration.

Many topics of importance come to be dwelt upon; for example, theory of creation (according to the Vedic vision and the Tantric), the static and the dynamic poises of the Kundalini, what exactly

takes place when the kundalini power goes up. Is it only an ejection of the Kundalini that ascends or the whole of it? If the latter, then how is the body-life sustained? Actually both are possible at different stages. Even when the kundalini proper ascends, some part of it continues to operate its usual function from its base.

The chapters on Mantra and the process of the formation of the bija-mantras and the necessity of a Guru to activate them in the person of the seeker, are notable for their clarity and fealty to tradition. The author discusses in the concluding portions of the book the role of fasting, food, exercises, pranayamic breathing, sex in the life of a laya yoga practitioner. Though the theme is laya yoga, there is much in these pages that is of immense value to everyone who is interested in the yogic development of consciousness.

The transliteration of Sanskrit words, however, is somewhat quaint, and it takes a while for the reader to accustom himself to words like *wani*, *wayu*, *ahang*, *ahingsa* etc. It may be technically correct but it does make the reading stumbling. One also hopes that a photograph of the author in his earlier years is included in the next edition.

As a great work in the field of Yoga this book will not be surpassed for long. It is to be hoped that popular editions of this treatise will be issued so as to make it available to everyone interested in its high theme.

SRI M. P. PANDIT

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GLIMPSES OF A GREAT SOUL: BY SWAMI ASESHANANDA. Published by Vedanta Press, 1946 Vedanta Place, Los Angeles, CA 90068, U.S.A. 1982. Pp. xvi + 274. Price not mentioned.

Describing the duties of a biographer, Andre Maurois in his *The Ethics of Biography* writes, 'His first duty is to produce a true portrait... His second duty is to produce, to the best of his ability a readable and, if possible, a beautiful book.' Swami Areshanandaji Maharaj fulfils both these criteria in his book on Swami Saradananda, a great monastic disciple of Sri Ramakrishna who later on became the first General Secretary of the Ramakrishna Mission and authored the most authoritative biography of Sri Ramakrishna.

There already exist three well-known biographies on Swami Saradananda in Bengali, namely (a) *Svāmi Sārādānanda* by Brahmachari Prakashchandra, (b) *Svāmi Sārādānander Jivani* by

Brahmachari Akshaychaitanya and (c) *Svāmi Sārādānanda, Jeman Dekhiyāchi* by Swami Bhumananda. The uniqueness of the present book is that Swami Areshanandaji is thoroughly conversant with the subtle features of Swami Saradananda's mind, the niceties of his character and the minute details of his conduct, for he was the great Swami's 'bodyguard' (the nickname given to the author by Swami Saradananda). Equipped with this primary requisite, the author's purpose is not simply to give a rapturous account of the memorable deeds of the 'great soul', (Swami Saradananda) but also to create a composite picture of the saint's character. As the sunrays when focussed through a lens acquire greater power, so the virtues and actions of the great soul, drawn together into a single framework, leave upon our minds a stronger and a more lively impression than that provided by the reminiscences of many men.

But even when a biographer's source material is dependable and large in quantity, as it is in this case, he must use the novelist's art of arrangement, suggestion, and dramatic effect to present the true character. After all, the external events are only the symbols by which a biographer attempts to comprehend the inner reality. In this respect the author has succeeded in producing a most interesting account of the adventures of a great soul in spiritual life and secular life.

Sir Harold Nicholson has in his *The Practice of Biography* observed: 'I am convinced that a pure biography, if its effect is to be more than momentary, can only be written about a person whom the writer and the reader can fundamentally respect.' In his choice of subject our biographer is fortunate, for Swami Saradananda was an amazing combination of spirituality, patience, devotion, and effectiveness in dealing with the exigencies of a large organization. But more than the choice of a proper subject and collection of dependable material, a biographer must have three qualities, 'a capacity for absorbing facts, a capacity for stating them, and a point of view', as has been prudently pointed out by Lytton Strachey. Without a point of view no life-history can be written. Swami Areshanandaji's point of view is clear—it is unmistakably spiritual. Himself a spiritually advanced person, the author is naturally successful in placing the personality and actions of Swami Saradananda in the spiritual perspective. Through it the author gives the readers a glimpse of Swami Saradananda's inner life and brings out the factors

and influences which shaped it. Consequently, the author has presented with marvellous vividness the life of a great soul who was, to borrow the words of T. S. Eliot, 'a lifetime burning in every moment.' And the result is a book that absorbs the full attention of a lover of religion, even of any lover of biography.

Like the novelist, the biographer has to keep his hero for ever in the foreground and he should see the world over his hero's shoulders. The author of the present book has not always observed this principle and this has done harm to the art-form in some places. Though selfless devotion to Sri Sarada Devi was a major strain in Swami Saradananda's life, frequent references to her, sometimes in contexts which are unrelated or very little related to the 'hero', have proved to be rather distracting to the reader. The collection of excerpts from the Swami's diary pertaining to Sarada Devi's last days, Swami Shivananda's long letter on Sri Sarada Devi, and similar material may remind a reader of Strachey's comments about 'lack of selection'.

The book is divided into three parts. The first section of about 97 pages deals with the life-story of Swami Saradananda; the second part of about 120 pages comprises his speeches, writings, notes from his lectures as well as conversation and other assorted material like Girish Chandra Ghosh's 'Memories of Sri Ramakrishna'; the third part consisting of about 22 pages gives a few reminiscences about Swami Saradananda by persons who knew him intimately and a brief obituary which appeared in the *Prabuddha Bharata* after the Swami's passing away.

Apart from the agglomeration of material, which not only disturbs the art-form but also creates some confusion in the reader's mind, the book suffers from poor editing and careless proof-reading. By way of illustration we may mention that 'second floor' (p. 66) should have been 'first floor', 'Baranagore Monastery' (p. 57) should have been 'Cossipore garden house', '1901' (p. 57) should have been '1911' (for Madame Calve left on her world tour in March 1910) etc. Similarly, one feels disturbed to find 'Ashaya Chaitanya' (p. 21) in place of 'Akshaya Chaitanya', 'Vaikuntha Natu' (p. 101) in place of 'Vaikuntha Nath', 'Amalya' and 'Sannya' (p. 102) in place of 'Amulya' and 'Sannyal' respectively, 'Karik' (p. 165) in place of 'Kartik', 'Smrita Bazar Patrika' (p. 238) in place of 'Amrita Bazar Patrika', etc. The conditional ('if') clause is mis-constructed in several places. We hope these errors will be corrected in the next edition.

On the whole, the book under review is a valuable addition to the existing Ramakrishna-Vivekananda literature in English. It will fulfil partly, if not fully, the author's noble desire that a reader after 'reflecting on the inner riches and beauty of the spirit' described in this book will feel inspired to find his own 'inner Self'.

SWAMI PRABHANANDA
Belur Math

THE PHILOSOPHY OF NON-ATTACHMENT; BY SHRI M. M. AGRAWAL. Published by Motilal Manarsidass, Bungalow Road, Jawahar Nagar, Delhi 110 007. 1982. Pp. 100. Rs. 50.

Beginning with the *Isa Upaniṣad* the philosophy of non-attachment has prevailed in Indian culture as a formidable doctrine through the centuries. The teachings of the *Bhagavad-Gita* and their practical application in the political field by Mahatma Gandhi have provided wider horizons to this attitude of the Indian mind.

The learned author of the book under review treats the philosophy of non-attachment as the way to spiritual freedom, nay, a necessary condition for spiritual realization. Basing himself on the philosophical schools of Indian thought Shri Agrawal presents an exceptionally lucid exposition of the complex concept of non-attachment (the *niṣkāma dṛṣṭi*).

According to the author, the nature of non-attachment can be better understood by analyzing the ideas of attachment and detachment in brief. Pleasure is said to be the selective principle behind the production of attachment. It provides, so to say, the 'me-aspect' of actions. Detachment, on the other hand, is an attitude of mind in which a certain problem is considered mechanically in order to approach a chosen end. But in such an a-moral state of mind there is no freedom from the 'me-aspect' of actions. Non-attachment, however, is a disposition of consciousness produced by actual in-existence of attachments in the person's mind. There is freedom from the will. The creative consciousness acts for the realization of the act for its own sake. This is the Yoga of skillful action, as propounded in the *Gita* (*yogah karmasu kausalam*). Living skillfully in the whole field of life is the greatest art as well as the greatest virtue.

The book deserves commendation from academic scholars as well as lay persons. It provides an excellent treatment of the complexities of modern mind in the light of the wisdom of our ancient spiritual teachers, and in the modern

idiom. The publishers have maintained their usual high standard in the printing and get-up of the book.

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NEWS AND REPORTS

RAMAKRISHNA MISSION ASHRAMA, CHANDIGARH

Report for April 1981 to March 1982

Spiritual and cultural: In the shrine apart from the daily service, there was fortnightly Ramanama sankirtan, and the birthdays of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Sri Rama, Sri Krishna, Buddha, Jesus and other teachers were celebrated. Regular weekly discourses and classes were conducted. A weekly session on Sunday morning was organized for the benefit of youth and children. The library continued its home-lending service for the members (total books: 2,363; books issued: 324). The book-sale section made available Ramakrishna-Vivekananda and Vedanta literature in English, Hindi, Punjabi and Sanskrit.

Narayan seva was conducted in a diversified way. There was a blood-donation camp, organized in collaboration with the local blood-bank in which a number of devotees, men and women, donated blood. The children of the local Bal-Niketan were fed sumptuously at Sakat, near Chandimandir; handicapped children were given fruits, biscuits, library books and games material.

Medical: The free Homeopathic dispensary: patients served 3,064; new cases being 636.

Educational: The Vivekananda Students' Home (started in 1960) provides accommodation for college students and promotes their study and character building.

CENTRE VEDANTIQUE RAMAKRISHNA GRETZ, FRANCE

Report for 1982

Each Sunday of the year there was a public lecture or some other programme in the afternoon and every Saturday evening a talk on *The Gospel of Sri Ramakrishna*. The Centre observed daily puja and two meditation periods everyday throughout the year. The birthdays of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda, Jesus, Krishna, Buddha, Shankara and St. Francis of Assisi were observed. Special worships were performed for Durga, Kali and Shiva.

Vedanta, the Ashrama's quarterly magazine

in French was sent to about seven hundred subscribers.

During the year the number of active members increased from 200 to 206. In addition to the Centre's French members and friends, many devotees from other countries came to the Centre to make retreats in its serene atmosphere.

RAMAKRISHNA MISSION ASHRAMA

26, Duraiswami Road, T. Nagar, Madras-600 017
Report for 1982-1983

Started under the name 'Ramakrishna Mission Boys' Schools' in 1932, this Ashrama now conducts (1) a Higher Secondary School with 2,751 boys, which celebrated its golden jubilee in the year 1982-83, (2) two High Schools with 2,274 boys, (3) three Primary Schools with 1,687 boys and girls, (4) an English-medium school and a Pre-Primary School with 684 boys and girls, (5) a boys' hostel housing 115 boarders, and (6) School Libraries with 45,537 books in all. (7) The birth-anniversaries of Sri Ramakrishna, Holy Mother and Swamiji, and traditional religious festivals like Avahanti Homa, Navaratri Puja and Vinayaka Chaturthi were duly celebrated. (8) In summer months butter-milk was given to thirsty pedestrians.

The Ashrama is now facing a deficit of Rs. 1,65,000 as the financial support extended by the Government, in the form of a teaching grant and a maintenance grant, is insufficient. It has therefore been proposed to raise a permanent fund of Rs. 10 lakhs out of the interests of which the deficit could be met.

Some of the buildings are too old and have to be pulled down and rebuilt. An estimate of the amount required for this project is given below:

(a) Construction of Library and Laboratory buildings for the North Branch High School, as it is going to be upgraded ... Rs. 10 lakh

(b) Construction of new buildings for the South Branch High School. The land on which the School is functioning in old sheds, is leased temple land. It is necessary that it be on its own land. ... Rs. 20 lakh

(c) A new building for the old tiled Krishnan Nair Road School. ... Rs. 10 lakh

NOTES AND COMMENTS

Japan's Higher Industrial Productivity

In the industrial world Japan's place is only next to that of the U.S. As a matter of fact, in certain areas like the manufacture of automobiles, steel, T.V., camera and electronic goods, Japan has registered a higher degree of productivity than the U.S. There are three points in this industrial success story which have evoked world-wide admiration. One is the rapidity with which Japan was able to catch up with the industrial giants of the West—in just twenty years. Another is the smooth and harmonious way this was achieved without the trauma of socio-political upheavals plaguing other countries. The third point is the ability of the industry to utilize fully the cultural vitality, patriotism and self-reliance characteristic of the Japanese race.

The 'Outlook' column of the March 16th, 1982, issue of the *Hindu* carried the views of three eminent Japanese industrialists interviewed by that leading newspaper. To the question what steps had made this high level of productivity possible, Kohei Goshi, a distinguished industrial consultant and chairman of Japan Productivity Centre, pointed out, as the first step, the creation of productivity consciousness among the workers. It began with the printing of 3.5 million copies of a newspaper on productivity 26 years ago, and the establishment of productivity centres and councils throughout Japan at the regional and prefectural levels. The second step was to send study teams and missions to the U.S. and European countries to learn Western techniques of management. (This was, and is still being, done by India, but it has not fully succeeded in integrating the knowledge thus gained into the indigenous industrial milieu.) The third step was to re-establish (for it had already existed) a harmonious relationship between labour and management.

Mr. Goshi stressed the last step, cooperation between labour and management, as the most important factor in securing higher productivity. The interests of individual workers and the goal of the company have a high degree of convergence in Japan, whereas they are widely divergent in other countries. One reason for this is the more equitable distribution of fruits of productivity. The gap in salaries between the company president and an unskilled worker is 7.5 times in Japan, whereas it is 40 to 50 times in U.S.A. and Europe. Another reason is the feeling of security in the workers and the sense of stability on the part of the management created by the social tradition of mutual obligation and life-long loyalty.

Two more important factors which helped the increase of productivity were mentioned by Kohei Goshi. One is that the average educational level of Japanese workers is the highest in the world, as most of the workers are highschool graduates. The other is the enormous encouragement and support given by the government to the industry, and the absence of friction, ideological or administrative, between the two.

India's history, cultural background and prevailing socio-political conditions are vastly different from those of Japan, no doubt. But there is much in the Japanese experience that this country could learn from. If nothing else, India should at least learn how to convert the spiritual elan of the nation into a concerted drive for the attainment of collective prosperity.
