

PRABUDDHA BHARATA

J U L Y, 1946



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

Narayana should be served first—Madhukari—The One Abiding Reality is God—How a householder should live.

(Place : Belur Monastery. Time : Monday, 8 April 1929)

It was about half past eleven in the morning. Swami Shivananda had finished his bath and was returning from the bath-room. Kedar Baba (Swami Achalananda)¹ was waiting to salute him, and did so when he had returned to his room. Mahapurushji smiled and said : ‘Glory be unto Kedar Baba ! Glory be unto Swami Achalananda !’ The next moment he became serious and said : ‘Glory be unto the Lord ! Glory be unto our Master—the refuge of the lowly !’ With these words on his lips, he sat down to eat. Later he said : ‘O Lord, give us pure devotion. Not sham devotion—what shall we do with that ? Infinitely gracious is He ! Whatever a person desires, He grants unto him.’

Addressing Kedar Baba, the Swami said : ‘Let me offer the food to Narayana (God). Here is Prasad for you. You are Narayana—you should be waited upon first.’ As he said

it, he took some of the nicest preparations from his plate and gave them to Kedar Baba. He repeated : ‘This is food offered to the Master. One should partake of it, sharing it with Narayana first. Swamiji (Swami Vivekananda) used to cook sometimes. He had a small water-pot such as men use in Northern India, and in it he would cook lentils and rice. He would offer all food to the Master first, and after distributing it among us, he himself would eat. He would say, “Narayana should be fed before one eats.”’ After Kedar Baba had partaken of the Prasad and left, Mahapurushji sat down to eat.

An attendant was seated near by. The conversation turned upon a monk who was practising Madhukari (begging food from many homes) in the adjoining village. Swami Shivananda said : ‘Once we also practised Madhukari. That was long ago. At that time Swamiji made a rule that all should get up at four o’clock in the morning, when the bell

¹ A senior monk of the order.

rang, and after finishing ablutions go to the chapel for meditation. Swamiji himself would also go there for meditation. If any one missed it, he would not be allowed to have his meal at the monastery, but would have to beg his food by Madhukari. Though all of us got up early and meditated, once in a while it so happened that we slept on and did not hear the bell. In the morning Swamiji would say, 'If we ourselves do not abide by these rules, how can we expect the boys to do so?' That was why he would tell us to go and beg our food by Madhukari (as a penance). I myself once or twice practised Madhukari in this way.'

It was half past five in the evening. Mahapurushji was seated in his room when a young devotee came. He saluted the Swami and took his seat on the floor. After asking him his name, Mahapurushji inquired, 'Did you have initiation from here (meaning himself) ?'

Devotee: 'Yes, sir, I had my initiation last July.'

Swami: 'That is very good. Do you practise meditation regularly? Whether you had initiation from here or not, you should take His name. Then alone you will have peace. You should fervently pray to Him, saying: "O Lord! Give me devotion and faith. Let me not be deluded by Thy world-bewitching Maya!" Repeat His name and pray to Him with great sincerity for as long as possible.'

Devotee: 'Formerly I used to do that (meditate and pray) a great deal, but of late I have not been able to find the time. So I do it for just a little while.'

Swami: 'That is fine. But however little time you devote to meditation, do it with great earnestness and love. Even if you practise only five or ten minutes, do it with your whole heart and soul. God is Antaryamin (the Inner Controller) dwelling within. He judges by your heart. He sees how much devotion you have, not the amount of time you spend in meditation. Towards the end of the day, whenever you get the opportunity, call upon Him with great ardour, praying,

"O Lord, let me not forget Thee in the whirlpool of this world." The world is shortlived; do not forget Him in this world of Maya. You may attend to a hundred and one duties, or earn crores of rupees, but know in your heart of hearts that all these are impermanent and some day will have to be left behind. The one abiding reality is God. Do call upon Him and take refuge in Him. All your bondages will be destroyed, my child.'

Devotee: 'Please bless me. Then everything will be all right.'

Swami: 'Of course I bless you. I bless you very much. What do we have other than blessings? I am saying all these things because I bless you. Call upon the Master and take refuge in him. Our Master is living and is bound to respond if you pray to him earnestly. For the good of the many, God—the Universal Spirit—incarnated Himself in this age as Sri Ramakrishna. You have nothing to worry about, as you have come under the shelter of Sri Ramakrishna, the incarnation of the age.'

Devotee: 'Out of shame and fear, I have not told you one thing. I married some time ago. I had to in order to please my parents who were insistent and cried, though I myself did not want to at all.'

Swami: 'What of that? Birth, marriage, and death—over these three events man has no control. Marriage is a matter of divine dispensation. There is no reason why you should be attached, even if married. Very well—you attend to your duties and perform your spiritual practices to the best of your ability, and let your wife also do the same; she, too, has a purpose in life. This life is not for enjoyment. Just as you are created by God, so is she. You are a part of God, and she is a part of the Mother of the universe. Teach her the kind of life you are living. She too will take the name of the Lord, pursue spiritual studies and devotions, attend to the duties of the world, and serve the elders. Train her along these lines. That is what you should do. Instead of this, if you live with her for the enjoyment of the body only, I shall then say, "Fie upon you!"

Do not be attached, my child. Lust and gold destroy the manhood of man.'

Devotee: 'I have the hope that everything will be all right so long as I have your blessings and am under the shelter of the Master.'

Swami: 'Above everything else, do not

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Just as medicine relieves sickness, so does food alleviate hunger.

(Place: Belur Monastery. Time: Wednesday, 10 April 1929)

In the course of dinner Mahapurushji said, 'I like rice and vegetables plain. That satisfies me. All these dishes you see here (pointing to a bitter soup) I eat as medicine.' While eating boiled *patal* (a tropical vegetable) the Swami said, 'As a matter of fact, eating is just like taking medicine. The great teacher Shankara said: "The sickness of hunger should be doctored. Every day take the medicine of food obtained by begging."

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Be resigned to God—Nothing can be accomplished without His Grace.

(Place: Belur Monastery. Time: 18 April 1929)

It was about five in the evening. A monk saluted Mahapurushji, who inquired, 'Well, do you have anything to ask?' He asked the monk this question because the monk seldom came at this hour.

Monk: 'Yes, Maharaj, yesterday I went to see M. He spent much time telling us some of Sri Ramakrishna's teachings.'

Swami: 'Ah! He is a great devotee of the Master. You would not hear of anything but the Master from him.'

Monk: 'Maharaj, my mind is very much disturbed. I have not been able to do much spiritual practice. Time is passing fast. What will happen to me?'

Swami: 'My child, be resigned to God. Nothing can be accomplished without His grace. Can man realize Him by spiritual practice alone? If He reveals Himself out of compassion, then alone can one realize Him, otherwise not. Who is competent to reach Him? How long can a man pursue spiritual practice?—Say two hours, four hours, or at the most eight hours. Not only that; it is the Lord who is responsible for the desire for

forget the ideal of life. Life is short and impermanent—it is not for enjoyment. Bear this in mind. Now go to the chapel for a little while. Salute the Master, meditate upon him, and pray to him fervently. He will certainly give you peace!'

Hunger is a kind of ailment. Just as medicine relieves sickness, so does food alleviate hunger. One should bear this in mind when eating. Shankara was a great illumined soul. That is why he gave this advice. The Atman is free from hunger and such other limitations. It is pure intelligence, unaffected by anything. Hunger, thirst, and so on are characteristics of the body and not of the Atman.'

spiritual practice. He is the Fountain of all forces! Unless He is gracious and gives us the strength, how can we pursue spiritual practice? That is why I am stressing that you should be resigned to God. Fervently pray, "O Lord! Be merciful to me." Then alone will He be merciful. It is mercy that counts—mercy, mercy. Sri Ramakrishna used to say, "One should say 'Thou and Thine' and not 'I and Mine.'" What can we do unless He graciously reveals Himself? Grace—grace is what is necessary. Be gracious unto us, O Lord!'

Monk: 'Maharaj, I can hardly pray. My mind is so restless! I find it hard to concentrate at times.'

Swami: 'No, you will have to pray and pray very earnestly. Do not be depressed; do not be disheartened. Be in a happy mood and pray. He will give you everything, my child, everything you want. There is nothing He will withhold from you. He will give you faith, renunciation, purity, discrimination, dispassion, and all. Whatever He has He will give you. He embodied Himself as man

because He wanted to give you all these virtues. That is why He has brought you here and given you shelter in this order. Do not think you are here as a result of your own efforts. Never for a moment cherish that idea! Out of compassion He has drawn you all here. He is the very ocean of selfless compassion. My child, be resigned to Him. Everything will come in time. I say, you will

have everything. He will fill you with devotion and faith.'

Saying this, the Swami started singing :

Stay by yourself, O mind! Why wander here and there? Look within—in the inner chamber of your heart—And you will find, right there, whatever you desire . . .

'You belong to the Master's fold. You have nothing to be afraid of.'

RELIGION AND POLITICS

BY THE EDITOR

I

From time immemorial religion and politics have gone together and have helped in the advancement of civilization. But in modern times we are witnessing a strange phenomenon—the almost universal desire to keep religion and politics in water-tight compartments and to consign religion to its place as a concern of the individual and his Maker. The bringing of religion into political matters or even educational is considered a sign of medievalism if not of bigotry or hypocrisy. Thus religion, the 'science of all sciences' as Mahatma Gandhi calls it, is at a discount with a growing number of young men and women in all countries.

The reasons for this present-day attitude of indifference, if not of enmity, to things religious are mostly of recent historical growth. But from very ancient times religion began with the family and the tribe and embraced in its fold greater aggregations of men as civilization developed. Worship of the common family, tribal, or national god was the cementing factor that helped men to become highly civilized and inculcated in them the duties of love and brotherhood towards co-religionists. In ancient days politics was ably helped by religion in the unification of even apparently differing races and peoples speaking different tongues. This process of unification went on in India under Hinduism and

Buddhism, in China and Japan under Confucianism, Buddhism, and Shintoism, in Europe under Christianity, and in Arabia and the surrounding countries through Mohammedanism. Protestant movements in all these religions, however, undermined and in places destroyed their authoritarian hold upon their followers. The process of the destruction of belief in mere authority increased with the growth of modern civilization based on science and the increasing knowledge of the world which improved means of communications and the printing press brought to all the nations. As a result of the new knowledge particular religions were found to be but stages on the upward path reached by people in particular areas. Ideas widened in their sweep and what before appeared as catholic or universal was found in the light of the larger knowledge of the world to be but parochial and circumscribed. Further, the intolerance which all religions practised, though they professed to be universal in their teachings, alienated an ever increasing number of thinking men from them until at last as a violent reaction to the atrocities and hypocrisies practised in the name of religion large groups of men and women began to lose all faith in the efficacy of religion to lead men towards God and the higher things of life. As a result of this tendency we witness today the sorry spectacle of the widespread lack of faith in spiritual

values which permeates men's conduct.

Another reason for the decay of religious faith is that the preachers of religion promised more than they could deliver to their flocks. Extravagant claims of mundane happiness in life and happiness and bliss after death were held up before the eyes of men as baits to win them over to particular forms of worship. Instead of emphasizing the true nature of religion as a natural process of the human mind towards the attainment of a greater moral and spiritual state, people were taught that passports to heaven and freedom from the penalties of hell could be had through divine grace bought from the priests. Even if we grant the proposition that vicarious atonement is a possibility, it does not, however, follow that priests who led the most ordinary, not to say sinful lives, have the capacity to take upon their own shoulders the grievous spiritual burdens of their flock. Men and women saw that the majority of priests who professed to deliver them from their sins lived as good or as bad lives as themselves. The growth of the knowledge of comparative religion opened the eyes of all those except the faithful few who had loyally obeyed the orders forbidding them to study any religion but their own. But the disillusionment of the faithful was only the greater when they happened to burst the bonds of ignorance with which their shepherds had wanted to bind them. As the preachers of religion seemed more intent on preventing their flocks from going to other folds rather than on helping them to reach God, the sheep naturally thought that the shepherd was more concerned with the maintenance of his own prestige than with the spiritual welfare of his flock. People also found that while the preachers of religion were very loud in their praise of the beauties and happiness in heaven, they themselves seemed none too eager to forgo the pleasures of this life and precede their congregation on the way to heaven in the same way as Christ meant when he said to his disciples, 'I go to prepare a place for you.'

II

With the growth of political ideologies inimical to the traditional faith in God, religion, which had hitherto used politics as a handmaid to further its ends, found increasing difficulties in its way. Especially the growth of democratic political institutions and the rise of Marxian theories of economics undermined the belief of people in a divine order of things in which God governed the world through monarchs and popes, and led to an increasing belief in self-effort and its efficacy in the removal of political, social, and economic grievances. The bifurcation between political institutions and institutional religion was all but complete, though in several countries the old forms of religion which were so closely intertwined with the political institutions of the State were still kept up. The ends aimed at by politics and religion were now conceived as different and even incompatible, unless religions were subordinated to the ends of the State. Religions in multinational States were especially faced with the difficult problem of having to prove their claims to favoured treatment, not on the basis of historical and political reasons but on the intrinsic merits of their case to fulfil what they claimed to promise for mankind.

This challenge to prove their *bona fides* at the bar of the world was one which none of the historical religions could take up with any degree of success. This was mainly because the upholders of these religions had forgotten the true ends and aims of the true religious spirit. A student of world history finds that there is a strong tendency in human evolution which makes for the unification of the whole human race. The practical consummation of this fundamental truth has been a slow process but religions should ever have kept this truth in view and not stultified themselves by confining their attention to special areas of the world and to particular races. Far above national statecraft and politics stands this sublime truth that all men are brothers. This is the vision which wise men of all ages have seen. This is 'a conception towards which the forces of

nature must inevitably exert their impelling influence, gradual perhaps, but not the less certain of eventual realization.' The so-called religions will, therefore, have to shake off their historical accretions which prevent them from being true in practice to the vision of the unity of mankind of which they have been the proud heirs and custodians. The *religions* must merge into *religion* and all men of true religion must come together if they are to fulfil the noble promise made by all religions to their followers.

III

Politics has its proper place and limits in the world in helping towards the unification of mankind. On a superficial view of things the ends of politics seem to be rather based on dynastic or national selfishness. It is true that the motives that have actuated monarchs and governments have been the motives of the glory of conquest, pure and simple, or of greed for power and possession, or of colonial expansion to meet the grave economic problem of subsistence which is the natural consequence of an ever increasing population. In order to achieve these ends the means employed have been sheer brute force combined with cunning and chicanery. No wonder, therefore, that the impression is common that politics is a game which rich scoundrels play. But monarchs and politicians are but the instruments of the great force making for world unity, and, consciously or unconsciously, all conquerors by the sword have also helped, though in a most painful and perhaps unnecessarily cruel manner, towards the meeting of peoples and the formation of a bond of oneness in howsoever imperfect a manner. But political methods at best can give only physical peace, the peace based on compulsion and fear. A powerful government may keep under its iron grip many races of mankind in political unity. But whenever this political unity suffers strain and stress and breaks down, as it is inevitably bound to do under the circumstances, then the whole structure of political unity tumbles down and the peoples fall

apart and become a prey to internecine wars. There is no doubt that in the imperfect stage in which mankind is at present, political unity based on force cannot be dispensed with as wholly bad. But it must be reinforced by the bonds of voluntary co-operation based on the religious truth of the unity of mankind. Democratic institutions will be successful in the long run only in so far as they are able to make people feel they can have all the freedom they want except the freedom to disrupt the unity of mankind. India has always been pleading for the spiritual unity of mankind being recognized in actual practice and in no other country in the world is there such freedom in matters of religion. The Anglo-Saxon races have been in the vanguard in the development of democratic institutions based upon the political freedom of the common man. A combination of the political genius of the Anglo-Saxon races with the spiritual insight of India may yet help to contribute towards the establishment of that world-wide unity which is the professed aim of politicians and priests. But political organizations, if they are to be helpful towards this end, must be based on the principle of brotherhood and not on selfish exploitation. Religious ideals must infuse politics; in other words politics must be spiritualized, as Mahatma Gandhi says. Religious organizations to be helpful must eschew taking a hand in political squabbles. They must emphasize that God is the God of all mankind and not merely of any favoured section thereof. They must rigorously oppose any infringement of the spiritual unity of mankind by petty politicians bent on pursuit of base and selfish ends. Only a proper application of the religious spirit can take out the poisonous sting of violence and hatred which lurks in political institutions. This can be achieved only from a realization of the religious truth, in the words of Khan Abdul Ghaffar Khan, that "all prayer, in whatever language it was, or whatever religion it was from, was a prayer addressed to one God and taught mankind that all belonged to one family and should bear love towards one another." Religion thus

rises higher than politics, for politics by its very nature involves conflict ; and, uncontrolled by true religion, it may destroy much of the good that mankind has painfully built up through the ages. Infused by the true religious spirit, however, politics is a potent force making for the peace, happiness, and unity of mankind. But religion should not be confused with the particular dogmas or customs of any people. By religion is meant that love of fellowmen which Buddha and Christ preached so nobly and which the

Vedanta inculcates in every line of its teachings, but which mankind has put into practice rather so miserably as to make us hang down our heads in shame. Really politics and religion at their best are but the obverse and reverse of the same force making for righteousness in this world. Politics does this by putting down by force all wickedness, and religion does it by trying to destroy all wickedness by changing the nature of the wicked man through the force of divine love.

I AM THAT I AM

BY SWAMI VIVEKANANDA

I

The subject tonight is man, man in contrast with nature. For a long time the word 'nature' was used almost exclusively to denote external phenomena. These phenomena were found to behave methodically ; and they often repeated themselves : that which had happened in the past happened again—nothing happened only once. Thus it was concluded that nature was uniform. Uniformity is closely associated with the idea of nature ; without it natural phenomena cannot be understood. This uniformity is the basis of what we call law.

Gradually the word 'nature' and the idea of uniformity came to be applied also to internal phenomena, the phenomena of life and mind. All that is differentiated is nature. Nature is the quality of the plant, the quality of the animal, and the quality of man. Man's life behaves according to definite methods ; so does his mind. Thoughts do not just happen, there is a certain method in their rise, existence and fall. In other words, just as external phenomena are bound by law, internal phenomena, that is to say, the life and mind of man, are also bound by law.

When we consider law in relation to man's mind and existence, it is at once obvious that

there can be no such thing as free will and free existence. We know how animal nature is wholly regulated by law. The animal does not appear to exercise any free will. The same is true of man ; human nature also is bound by law. The law governing the functions of the human mind is called the law of karma.

Nobody has ever seen anything produced out of nothing ; if anything arises in the mind, that also must have been produced from something. When we speak of free will, we mean the will is not caused by anything. But that cannot be true ; the will is caused, and since it is caused it cannot be free—it is bound by law. That I am willing to talk to you and you come to listen to me, that is law. Everything that I do or think or feel, every part of my conduct or behaviour, my every movement—all is caused and therefore not free. This regulation of our life and mind—that is the law of karma.

If such a doctrine had been introduced in olden times into a Western community, it would have produced a tremendous commotion. The Western man does not want to think his mind is governed by law. In India it was accepted as soon as it was propounded by the most ancient Indian system of philosophy. There is no such thing as freedom of

the mind ; it cannot be. Why did not this teaching create any disturbance in the Indian mind ? India received it calmly ; that is the speciality of Indian thought, wherein it differs from every other thought in the world.

The external and internal natures are not two different things ; they are really one. Nature is the sum total of all phenomena. 'Nature' means all that is, all that moves. We make a tremendous distinction between matter and mind ; we think that the mind is entirely different from matter. Actually, they are but one nature, half of which is continually acting on the other half. Matter is pressing upon the mind in the form of various sensations. These sensations are nothing but force. The force from the outside evokes the force within. From the will to respond to or get away from the outer force, the inner force becomes what we call thought.

Both matter and mind are really nothing but forces ; and if you analyze them far enough you will find that at root they are one. The very fact that the external force can somehow evoke the internal force shows that somewhere they join each other—they must be continuous and therefore basically the same force. When you get to the root of things, they become simple and general. Since the same force appears in one form as matter and in another form as mind, there is no reason to think matter and mind are different. Mind is changed into matter, matter is changed into mind. Thought force becomes nerve force, muscular force ; muscular and nervous force becomes thought force. Nature is all this force, whether expressed as matter or mind.

The difference between the subtlest mind and the grossest matter is only one of degree. Therefore the whole universe may be called either mind or matter, it does not matter which. You may call the mind refined matter, or the body concretized mind ; it makes little difference by which name you call which. All the troubles arising from the conflict between materialism and spirituality are due to wrong thinking. Actually, there is no difference between the two. I and the

lowest pig differ only in degree. He is less manifested, I am more. Sometimes I am worse, the pig is better.

Nor is it any use discussing which comes first—mind or matter. Is the mind first, out of which matter has come ? Or is matter first, out of which the mind has come ? Many of the philosophical arguments proceed from these futile questions. It is like asking whether the egg or the hen is first. Both are first, and both last—mind and matter, matter and mind. If I say matter exists first and matter, growing finer and finer, becomes mind, then I must admit that before matter there must have been mind. Otherwise, where did matter come from ? Matter precedes mind, mind precedes matter. It is the hen and egg question all through.

II

The whole of nature is bound by the law of causation and is in time and space. We cannot see anything outside of space, yet we do not know space. We cannot perceive anything outside of time, yet we do not know time. We cannot understand anything except in terms of causality, yet we do not know what causation is. These three things—time, space and causality are in and through every phenomenon, but they are not phenomena. They are as it were the forms or moulds in which everything must be cast before it can be apprehended. Matter is substance plus time, space and causation. Mind is substance plus time, space and causation.

This fact can be expressed in another way. Everything is substance plus name and form. Name and form come and go, but substance remains ever the same. Substance, form and name make this pitcher. When it is broken you do not call it pitcher any more, nor do you see its pitcher form. Its name and form vanish, but its substance remain. All the differentiation in substance is made by name and form. These are not real, because they vanish. What we call nature is not the substance, unchanging and indestructible. Nature is time, space and

causation. Nature is name and form. Nature is Maya. Maya means name and form, into which everything is cast. Maya is not real. We could not destroy it or change it if it were real. The substance is noumenon, Maya is phenomenon. There is the real me which nothing can destroy, and there is the phenomenal me which is continually changing and disappearing.

The fact is, everything existing has two aspects. One is noumenal, unchanging and indestructible; the other is phenomenal, changing and destructible. Man in his true nature is substance, soul, spirit. This soul, this spirit, never changes, is never destroyed; but it appears to be clothed with a form and to have a name associated with it. This form and name are not immutable or indestructible; they continually change and are destroyed. Yet men foolishly seek immortality in this changeable aspect, in the body and mind—they want to have an eternal body. I do not want that kind of immortality.

What is the relation between me and nature? In so far as nature stands for name and form or for time, space and causality, I am not part of nature, because I am free, I am immortal, I am unchanging and infinite. The question does not arise whether I have free will or not; I am beyond any will at all. Wherever there is will it is never free. There is no freedom of will whatever. There is freedom of that which becomes will when name and form get hold of it, making it their slave. That substance—the soul—as it were moulds itself, as it were throws itself into the cast of name and form, and immediately becomes bound, whereas it was free before. And yet its original nature is still there. That is why it says, 'I am free; in spite of all this bondage I am free.' And it never forgets this.

But when the soul has become the will, it is no more really free. Nature pulls the strings, and it has to dance as nature wants it to. Thus have you and I danced throughout the years. All the things that we see,

do, feel, know, all our thoughts and actions, are nothing but dancing to the dictates of nature. There has been and there is no freedom in any of this. From the lowest to the highest, all thoughts and actions are bound by law, and none of these pertain to our real self.

My true self is beyond all law. Be in tune with slavery, with nature, and you live under law, you are happy under law. But the more you obey nature and its dictates, the more bound you become; the more in harmony with ignorance you are, the more are you at the beck and call of everything in the universe. Is this harmony with nature, this obedience to law, in accord with the true nature and destiny of man? What mineral ever quarrelled with and disputed any law? What tree or plant ever defied any law? This table is in harmony with nature, with law, but a table it remains always, it does not become any better. Man begins to struggle and fight against nature. He makes many mistakes, he suffers. But eventually he conquers nature and realizes his freedom. When he is free, nature becomes his slave.

The awakening of the soul to its bondage and its effort to stand up and assert itself—this is called life. Success in this struggle is called evolution. The eventual triumph, when all the slavery is blown away, is called salvation, nirvana, freedom. Everything in the universe is struggling for liberty. When I am bound by nature, by name and form, by time, space and causality, I do not know what I truly am. But even in this bondage my real self is not completely lost. I strain against the bonds, one by one they break, and I become conscious of my innate grandeur. Then comes complete liberation. I attain to the clearest and fullest consciousness of myself—I know that I am the infinite spirit, the master of nature, not its slave. Beyond all differentiation and combination, beyond space, time and causation, I am that I am.

THE SPIRIT OF INDIAN PHILOSOPHY*

BY PROF. S. K. MAITRA, M.A., PH.D.

I

Indian philosophy, in spite of the various forms which it assumed in different ages, has got its distinctive note, which we may call its spirit, which clearly distinguishes it from Western philosophy. It may seem at first sight strange that philosophy, which Hegel defines as the Idea thinking itself, should have any peculiar local feature developed in particular countries or localities, for does not the very idea of any local feature militate against the conception of philosophy as the expression of the universal or the Absolute? But philosophy is the expression of the Absolute in *man*, and the nature of man and his fundamental needs in different countries must necessarily affect the expression of the Absolute in him. In fact, the Universal, from Hegel's point of view, must maintain a close and continuous contact with the particular media through which it has to express itself, for has he not taught us that the Universal should always be looked upon as a Concrete Universal and not as a mere Abstract Universal which is totally indifferent to the nature of the particulars?

We are justified, therefore, in speaking of the spirit of Indian philosophy, as we are justified in speaking of the spirit of Indian poetry or Indian music. In fact, every nation has got its distinctive philosophy as it has got its distinctive literature and art. This, far from being inconsistent with the universal nature of philosophy or art, is rather a consequence of it. For a true universal shows itself as a universal only so far as it exhibits itself in its differences. These differences, therefore, far from contradicting the presence of the universal, are rather essential to the existence of the universal.

Be that as it may, Indian philosophy has its characteristic note, which we may call its spirit. If we are to express in the briefest possible terms what this spirit is, we may say

that it is the quest for values. Yes, that is the characteristic of Indian philosophy : it is the search for values, for what our sages used to call Purusharthas. Philosophy, therefore, in our country is both theoretical and practical. As a search it is theoretical ; as a search for what is of greatest value, it is practical. In fact, the distinction of theoretical and practical is unknown in Indian philosophy : it is a purely Western product. Philosophy for us is Moksha-shastra, the science of salvation. And salvation represents the highest aim of our practical life. It is the highest value, and the object of philosophy is to give the knowledge that will lead to it. The famous saying of Maitreyi, येनाहं नामृता स्याम् किमहं तेन कुर्याम्, gives the key-note of Indian philosophy. Tagore has pointed out, in his inimitable manner, the significance of the fact that this great utterance came from the mouth of a woman. He has shown that it represents that aspect of reality which the woman symbolizes, that aspect which cannot be grasped with the help of logic but which can only be approached through the heart. It is the same aspect which Goethe calls the 'eternal feminine,' and which Oswald Spengler looks upon as the moving principle of history. The latter, for example, has gone so far as to say, 'Man *makes* history, but woman *is* history.' It is what the Germans call *Schicksal*, the creative force which shapes the destiny of the world.

It represents, in other words, the standpoint that Reality is Value. Philosophy, from this standpoint, is not merely the knowledge of a collection of facts, but it is the knowledge of values, in particular, it is the knowledge of the supreme value, which is salvation. When Narada came to Sanatkumara for instruction,

* This is the gist of a lecture delivered by Dr. S. K. Maitra of the Benares Hindu University at the 'Moderns' Club, Allahabad University, in the Motilal Nehru series of lectures on the 19th of January 1946.

he had already learnt all the sciences that had been cultivated in his time. The list of sciences that he had studied is a very formidable one. It is much more comprehensive than the list of subjects taught in any of our universities at the present day. It included, for example, not only the *Rig Veda*, the *Yajur Veda*, the *Sama Veda*, the *Atharva Veda*, history, grammar, the science of the worship of the manes, mathematics, logic, politics, but also such occult sciences as astrology and demonology, and such arts as snake-charming, music, and the fine arts. But all this knowledge of so many sciences and arts Sanatkumara had no hesitation in proclaiming to be mere knowledge of words. Not only so, but Narada too had no illusions about himself. He also knew that he had merely studied words. Sanatkumara, therefore, wanted to impart to him the knowledge of values which would take him to the other shore, that is, the shore beyond darkness.

The essential knowledge, therefore, is the knowledge of values and not the knowledge of facts. And the object of philosophy is to impart this knowledge. This is the spirit that runs through the whole of Indian philosophy, and not merely through what are known as the orthodox systems of philosophy. Even what are known as the heterodox systems, such as Buddhism and Jainism, exhibit the same spirit, the same regard for values and the same contempt for what are merely facts. There is no difference between the orthodox and the heterodox systems on this point. They have their differences no doubt, the chief of which is their respective attitudes towards the Vedas and the Upanishads. While the orthodox systems regard these as authoritative, the heterodox systems do not do so. But on the question of the aim of philosophy, they are all united. They all look upon salvation as the ultimate aim of philosophy, though about the meaning of salvation they differ very much from one another.

When philosophy is conceived in this way, the distinction between theory and practice

breaks down. All philosophy is practical, because it has a definite object, namely, the realization of the supreme value, which is nothing else than salvation. It is the West that has clung to the distinction between theory and practice and has characterized philosophy as a purely theoretical discipline. This has made philosophy lose contact in the West with the vital currents of life and has reduced it more or less either to logomachy or to logic-chopping, as we see, for instance, in logical positivism which is so much in vogue today in England.

We may put this characteristic difference between the Indian and the Western view of philosophy also in the following way: Philosophy is no doubt love of knowledge (from *philos*—love, and *sophia*—knowledge), but the knowledge that philosophy cares for is not the knowledge of facts but the knowledge of values, especially, the supreme value, namely, salvation. The characteristic of true knowledge, as Narada puts it in the story of his instruction at the hands of Sanatkumara, already alluded to, is that it removes definitely all sorrow (*हरति शोकमात्मवित्*). The Sankhya puts it as the complete cessation (*अत्यन्तनिवृत्ति*) of all sorrow.

This difference is really the difference between the view of Reality as Value and the view of it as Existence. If Reality is conceived as Existence, there is bound to be a cleavage between theory and practice. The teleological aspect of the universe remains totally unconnected with the existential aspect. This is what has happened in Western philosophy. Except for brief periods, as, for instance, in the heyday of Greek philosophy, in the time of Socrates, Plato, and Aristotle, Western philosophy has separated the existential from the teleological aspect of the universe. The result has been a dualism of Existence and Value which has marred practically the whole history of European philosophy. So deeply ingrained is this dualism that even in those systems which profess to be philosophies of Value, as, for instance, in the systems of Münsterberg, Rickert, and Windelband,

Value and Existence fall completely apart. The matter is further complicated by these systems identifying Reality with Existence, with the result that Value comes to be regarded as something unreal. Can anything be more absurd than this? Those systems which profess to swear by Value—it is precisely these that have ended by declaring Value to be unreal. Can inconsistency go further than this?

Indian philosophy looks upon Reality as Value, and, consequently, the distinction between Value and Reality does not occur in it as it does in Western philosophy. There are other consequences which follow. Philosophy becomes all-embracing, touching not merely that aspect of our life which is called logical and which deals merely with the existential side of things but also other aspects of our life which we call values. It gains thus immeasurably in dignity and importance. It becomes, in fact, as the Bhagavad Gita puts it, an Adhyatma-vidya or science of the Spirit.

Along with the emphasis upon values, there goes also in Indian philosophy the stress laid upon a direct intuition of reality. Philosophy is Darshana, a vision of truth, and not merely an intellectual grasp of it. But although philosophy is called Darshana, this does not mean that it eschews reason. This is one characteristic difference between Indian philosophy and Western philosophy. The West has gone wholly either for intuition or for reason. When it accepted the standpoint of intuition, as in the Middle Ages, it banned reason entirely. When, as in the modern age, it has given prominence to reason, it shows contempt for intuition. In our country, however, philosophy has a different tale to tell. There has never been a conflict between intuition and reason, but philosophy has always given its due place to each of them. Shankara, who is supposed to be a very staunch advocate of intuition, emphatically asserts that in the case of knowledge which is accessible to the senses, the evidence of intuition, as recorded in the scripture, is of no avail. Even a thousand scriptural texts will not prove that fire

is cold. It is only in the case of those truths which are not accessible to the senses that the evidence of the scripture is to be sought. Such a truth is the nature of the Ultimate Reality, and here guidance is to be sought in the revelation of the scripture. But for truths accessible to the senses, the evidence of the senses, aided by reason, will be the proper way of acquiring knowledge. Shankara himself used reason with great effect in criticizing the positions of the other systems, such as the Sankhya or the Buddhist. At the other extreme, in the case of the Buddhists, who have the designation of Pramana-patavah or experts in reasoning, we find that there also, exclusive adherence is not given to only one way of approaching truth, but both intuition and reason are employed for obtaining the knowledge of truth. The nature of the Buddha or Nirvana was never sought to be obtained by even the most extreme advocates of reason with the help of Tarka or reasoning.

There is practical unanimity, however, among the different schools of Indian philosophy in looking upon the nature of the Ultimate Reality as that which is revealed by direct intuition, and that is why philosophy is called Darshana. When philosophy is called Darshana, its intimate relationship with religion becomes at once apparent. It shows that so far as the source of the knowledge of truth is concerned it is the same for both philosophy and religion. The starting point of both is the same, namely, direct, immediate knowledge of truth. But while philosophy seeks to discover the implications of this truth, religion is content with the mere contemplation of it. Philosophy wants to build a whole structure upon the foundation of this knowledge, showing how the different kinds of our experience are related to this fundamental revelation. Religion is not at all interested in this, its sole concern being with personal realization. In fact, in our country the attitude of religion is throughout personal, while that of philosophy is impersonal. While I say this, I do not forget that philosophy in our country has also a great

practical object, namely, personal salvation. But it achieves this object impersonally. It is by shutting out completely all personal considerations that philosophy succeeds in its mission. It is indeed a paradox that it is only by becoming impersonal that philosophy succeeds in achieving our greatest personal end. But this only proves that the personal and the impersonal ultimately meet in the Highest Value.

In the West things are different. Religion there usurps most of the functions of philosophy. It pretends to be as objective and impersonal as the latter. It sets out to give not inner realization but creeds and dogmas which have no relation to a man's personal realization. These dogmas and creeds, claiming to possess universal validity, must, of course, show their credentials to philosophy, and if they are not found satisfactory philosophy has no hesitation in rejecting them. This is the origin of the quarrel between religion and philosophy. In the Middle Ages, when religion had power and authority and philosophy none, it was philosophy which suffered on account of this conflict. Now religion has lost all its former power and authority, but philosophy has not benefited much by it, for there has appeared on the scene a third power, namely, science, which dominates both philosophy and religion.

In striking contrast to the West, our country has always been able to maintain a very friendly relationship between religion and philosophy. This has been due to the fact that religion has sought the guidance of philosophy in the choice of the values which it seeks to realize. The values which philosophy has pronounced to be the highest are precisely those which religion in our country has assiduously cultivated. In the West, on the contrary, many of the values which philosophy has looked upon as most essential, have been cried down by religion, and *vice versa*. While European philosophy has always esteemed very highly the value of freedom, religion in the West has looked

down upon it. So again, authority, which is so highly valued by religion in the West, is treated by Western philosophy as a very low value, if not altogether relegated to the domain of disvalues.

It is often said that Indian philosophy is pessimistic. Let us try to understand what is meant by this. Is it pessimism to say that the world contains sorrow, that our life is not wholly a bed of roses, that even our greatest pleasures are tainted with an admixture of pain? In that case, philosophy must frankly be pessimistic, for it cannot hide the misery, the sorrow, the pain that undoubtedly is there all around us. Nor is it a charge which can be levelled against philosophy alone. Literature and art will also come under it, for has not an English poet said, 'Our sweetest songs are those which tell of saddest thought'? In fact, if this is the test of pessimism, then there is hardly any poet or any philosopher, or for the matter of that, any politician, who is not a pessimist.

But I venture to say that even judged by this test, Indian philosophy cannot, as a whole, be called pessimistic. The famous verse of the *Chhandogya Upanishad* :

न परयो मृत्युं परयति न रोगं नोत्त दुःखताम् ।

सर्वं ह परयः परयति सर्वमाप्नोति स्वशः ॥

'The seer does not see death nor disease nor sorrow. He sees all, and seeing all, he attains all in all ways'—explains very clearly the attitude of our ancient sages. For them there was no death, no disease, no sorrow. That we see death, disease, and sorrow all round us is due to our defective vision. In the same strain speaks also another passage of the same Upanishad : भूमैव सुखं नाल्पे सुखमस्ति । 'Pleasure is in the whole, there is no pleasure in the fragmentary.' It is because you cannot grasp the whole and your vision is limited to the finite and the particular, that you see misery and pain and death. Remove this spiritual myopia by the infusion of true knowledge, and your sense of misery and sorrow will disappear.

This was the general standpoint of the Upanishads on the question of evil. There

was a departure, however, from this standpoint when we come to the period when Indian thought became crystallized into definite systems of philosophy. The buoyant optimism of the earlier age which refused to acknowledge the presence of evil now gave rise to a more realistic attitude which admitted the presence of evil but refused to look upon it as inescapable. Evil was there, it would admit, but man had the power to escape it. So far as man was concerned, evil was not a permanent thing, for he could escape it if he sincerely desired to do so and adopted the right method.

Another thing we also notice at this stage. All the evils were now reduced to a fundamental evil, which we may call a metaphysical evil, that is to say, to finitude with its characteristics, disharmony, motion, unrest. This general attitude is clearly indicated in the fifteenth verse of the second chapter of the *Yoga Sutras*, which runs as follows :

परिणामतापसंस्कारदुःखैगु यावृत्तिविरोधाच्च दुःखमेव
सर्वं विवेकिनः ॥

'By reason of the pains of change, anxiety, and habituation, and on account of the contrariety of the Gunas, everything is pain for the discriminating.' Here it is to be observed that the characteristics mentioned of pain, change, habituation, contrariety of the Gunas, are all metaphysical. Pain, as physical evil, is here transformed into a generalized evil, appertaining to the metaphysical nature of the world. The same is true of the characterization of pain in *Sankhya Karika*, 55 :

सत्र जरामरणकृतं दुःखमाप्नोति चेतनः पुरुषः ।

लिङ्गस्याविनिवृत्तेस्तस्यादुःखं स्वभावेन ॥

Here the cause of pain that is given, namely, लिङ्गस्याविनिवृत्ति, want of discrimination between the subtle body and the soul, is a purely metaphysical one. It would, however, be going too far to say, as Principal Jaideva Singh does in a recent paper of his, contributed to the Ganganath Jha Research Institute, on the concept of Duhkha in Indian

philosophy, that Duhkha in Indian philosophy does not mean pain but designates disharmony, unrest, commotion, and other metaphysical evils. To my mind the characterization of pain in the *Yoga Sutras*, as well as in the *Sankhya Karika*, indicates a transformation of it into something more universal, which embraces pain and other kinds of evil. But pain as pain is not completely lost in the transformation, although it appears as part of a more universal evil.

One thing also it is important to observe here. In the Sutra of Patanjali which we have quoted above, it is stated that to the discriminating man everything is pain. The words 'the discriminating man' are, in my view, rather important, for they show that the evil spoken of in the Sutra is not of a physical nature, but is something very subtle, which only the discriminating can understand. In Vyasa's commentary on this Sutra the significance of these words is clearly shown. Vyasa states, for example, that the Yogi acquires very great sensitiveness to pain, and he compares this sensitiveness to that of the eyeball. Just as a thread of wool causes pain when it comes in contact with the eyeball but not when it touches other parts of the body, so the realization that all in this world is pain, is so subtle that only the Yogi who has developed his powers of discrimination can have it. This clearly shows that the pain is more of the nature of a metaphysical than of a physical evil.

But nowhere, perhaps, in Indian philosophy has the question of evil been so thoroughly studied as in the schools of Buddhism. Here, too, the purely physical evil is transformed into a metaphysical one. The elaborate chain of causes and effects which the doctrine known as Pratitya-samutpada sets up, is perhaps the best example that exists anywhere in the history of philosophy of a metaphysical explanation of pain. In the process pain becomes merged in something more comprehensive.

But what I would like to point out here is that although in all the systems of Indian philosophy there is an admission of the

presence of evil, this admission is always coupled with the statement that it is possible for man to get rid of evil, and not only with a mere statement that it is so possible, but with expositions of the method by which escape from evil can be secured. As Principal Jaideva Singh says in the paper, already referred to, 'every system of Indian philosophy recognizes the hard fact of Duhkha and points a way out of it. It gives the heartening message to man that it is open to him to regulate his life in such a way as to rise above Duhkha.'

Does all this show that the spirit of Indian philosophy is pessimistic? Is it a sign of pessimism to declare unequivocally that man has the power to escape evil completely, and not only to declare this but also to show how this is to be done? Let us see how we stand in this matter as compared with the Western philosopher. The Western philosopher resents very strongly any attempt to whittle down evil. Evil, according to him, is a permanent feature of the world and there can be no escape from it, except (as some declare), through God's grace. Martineau, for instance, regards evil, especially in the form of moral evil, as a necessary consequence of human freedom, and therefore, as bound to continue so long as human freedom continues. And for human freedom to be lost is for him a greater calamity than the presence of evil. He would far rather that evil should continue than that men should lapse into the condition of brutes, for without freedom, that would assuredly be their condition. 'It is because He (God) is holy,' says Martineau, 'and cannot be content with an unmoral world where all the perfection is given and none is earned, that He refuses to render guilt impossible and inward harmony mechanical.' In fact, his whole theory of morality rests upon the possibility of man's making an improper use of freedom. Prof. C. E. M. Joad, in like manner, looks upon evil as an ineradicable feature of the universe, with only this difference, that he believes it possible to escape it with the help of God's grace. Thus, in a passage of his book *God*

and Evil (p. 236), he says: 'I have told in the third chapter how the new obtrusiveness of the fact of evil engendered the conviction that evil was a real and irreducible factor in the universe, and also how, paradoxically, the very fact of that conviction brought with it the felt need for a God to assist in the struggle to overcome evil. Now the admission of the reality of evil entails the view that this is a moral universe, in the sense that it is a universe in which conflict, the conflict between good and evil, is fundamental and presumably continuous.'

Such being the view of these Western philosophers, does it lie in their mouth to bring this charge of pessimism against Indian philosophy? We could, with far greater justice, have brought this charge against Western philosophers, for at least we can say that we have always shown a way in which evil can be overcome, whereas, according to them, man can never, by his own efforts, overcome it.

II

There is another charge which is also brought against Indian philosophy. It is often said that Indian philosophy preaches asceticism, that it is the philosophy of refusal and not of acceptance of the world. It is true that in some of the schools, especially in those of Advaita Vedanta and Buddhism, it did develop this tendency. But this cannot be said to be the fundamental tendency of Indian philosophy or that it is essentially ascetic in its outlook. So far as its roots are concerned, it is certainly not ascetic. For they go back to the Upanishads, and the spirit of the Upanishads is certainly not in favour of asceticism. One need only think of the following verse of the *Isha Upanishad* to be convinced of this:

कुर्वन्मेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेसोऽस्ति न कर्म लिप्यते नरे ॥

'Doing verily works in this world one should wish to live a hundred years. Thus it is and not otherwise than this; action cleaves not to a man,' (Sri Aurobindo's translation). Other

verses of the same Upanishad, especially those which proved so baffling to generations of commentators of this Upanishad—I mean verses 9-11—have defined more clearly the attitude of this Upanishad towards work. These verses run as follows:

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो यज विद्यायां रताः ॥६॥

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इतिशुभ्रुम धीराणां ये न स्तद्विचचक्षिरे ॥१०॥

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥११॥

‘Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone. (9). Other, verily, it is said, is that which comes by the Knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding. (10). He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality. (11)’ (Sri Aurobindo’s translation).

Although these verses proved very puzzling to our scholars, yet their meaning it is not difficult to understand. The Upanishad clearly indicates here the danger of following the path of asceticism. Its purpose is undoubtedly to guard mankind against this danger. It states in unmistakable terms that any attempt to escape the duties of a householder’s life in the anxiety to make a short cut to salvation is doomed to failure. As Sri Aurobindo has beautifully explained, the object of these verses is to show the mutual relationship of Vidya, that is, knowledge of the Noumenal, and Avidya or knowledge of the Phenomenal, and the necessity of giving a due place to both in any scheme of salvation. The knowledge of the world in its variety and multiplicity is Avidya, while the knowledge of its fundamental unity in the Absolute is Vidya. The significance of both these kinds of knowledge is thus indicated by Sri Auro-

bindo: ‘All manifestation proceeds by the two terms Vidya and Avidya, the consciousness of the Unity and the consciousness of multiplicity. They are the two aspects of Maya, the formative self-conception of the Eternal. Unity is the eternal and fundamental fact without which all multiplicity would be unreal and an impossible illusion. The consciousness of Unity is, therefore, called Vidya, Knowledge. Multiplicity is the play or varied self-expression of the One, shifting in its terms, divisible in its view of itself, by force of which the One occupies many centres of consciousness, inhabits many formations of energy in the universal movement. Multiplicity is implicit or explicit in Unity. Without it Unity would be either a void of non-existence or a powerless, sterile limitation to the state of indiscriminate self-absorption or of blank repose.’

The verses stress the need of realizing the Divine both in its unity and its multiplicity: The realization of the Divine in multiplicity is the realization of it through our worldly life, through the infinite chain of duties and obligations which bind us to our fellows and to the universe. This is a necessary part of the realization of the Absolute. To ignore it, as some over-zealous devotees of the path of knowledge do, is a great mistake. The Upanishad is conscious of the existence of such devotees and, therefore, feels it its duty to give them a clear warning. At the same time it does assert that the knowledge of multiplicity is not the ultimate knowledge, and it states in the first line of the ninth verse that those who worship Avidya, i.e. who realize God in His multiplicity only, enter into blind darkness. It is probably because it finds a greater temptation on the part of men who aspire after salvation to straight-away realize God in His unity, without caring to realize Him through the infinite multiplicity of the world, that it declares their condition to be even worse than that of those who try to realize God only through His infinite multiplicity.

Similarly, the next three verses of the

Isha Upanishad (12-14) emphasize the importance of looking upon God both as Becoming and as non-Becoming. These three verses are the most difficult ones in this Upanishad, and what Sambhuti and Asambhuti mean is no doubt a matter of great controversy, but unless we take these words in the sense, respectively, of birth and non-birth, i.e. of Becoming and non-Becoming, as Sri Aurobindo has done, we do not get any sense out of them. These verses evidently stress the need of realizing God through birth or Becoming. They undoubtedly give a status to the world and are not consistent with the view which treats the world as illusory. When seen through the true vision of the seer (Kavi), birth or Becoming becomes charged with divinity. As Sri Aurobindo puts it, 'This Becoming is now governed by the true sight of the seer, and once this is done, Becoming is no longer inconsistent with Being, birth becomes a means and not an obstacle to the enjoyment of immortality by the Lord of this formal habitation. This is our proper course and not to remain for ever in the chain of birth and death, nor to flee from birth into a pure non-Becoming.' (*Isha Upanishad*, p. 119).

The net result of these six verses of the *Isha Upanishad*, along with the two opening verses of this Upanishad, is to check the tendency towards escapism and to give the world a reality-status, thereby effectively stopping the growth of the view which looks upon the world as an illusion. This may be looked upon as the normal standpoint of the Upanishads, though variations from it, either in the direction of asceticism or in that of the doctrine of works, are sometimes met with. The most curious example is that of the *Mundaka Upanishad*, where texts applauding to the skies the life of Karma are followed immediately by others which prescribe the renunciation of action and adoption of mendicancy. A reconciliation of these contrasting attitudes is, however, made at the end of this Upanishad, where it is stated that it is only those who have gone through the drill of

Karma properly that are entitled to receive Brahma Vidya.

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः

स्वयं जुह्वत एकर्षि' भद्रयन्तः ।

तेषामवैतां ब्रह्मविद्यां वदेत्

शिरोब्रतं विधिवद्यैस्तु चीर्णम् ॥

(*Mund. Up.* 3.2.10).

In the *Katha Upanishad*, from the order in which the boons are asked by Nachiketas, it appears quite clear that the path of Karma is looked upon as a condition precedent to the knowledge of Brahman. Nachiketas, for instance, first asks to be allowed to return to this world and be reconciled to his father who, in a fit of anger, sent him to Hades. His object, therefore, in his first boon is to maintain continuity between this life and the next, to realize that death is life and life is death and that there is no snapping of the chain when death causes a dissolution of the body. Reconciliation with his father is a part of the maintenance of this continuity, for with his father's wrath unappeased, return to the earth would have been impossible, and the chain would have snapped. The first boon, therefore, draws pointed attention to the eternity of the Karmic process, life succeeding death and death succeeding life in an ever recurrent movement. In the second boon Nachiketas wants to know the secret of this world process. This secret is the knowledge of Fire, the symbol of the cosmic movements. The Greek sage Heraclitus also looked upon fire as the symbol of change and movement. But in Indian philosophy fire is also the symbol of sacrifice, that is, of Karma. From the Vedic times onwards fire has been intimately connected with the daily life of the householder. It is indispensably necessary for every Yajna. And because of its connection with Yajna we may call it the principle of Karma. Nachiketas, in his second boon, really wants to know the fundamental principle of Karma.

It is only after he acquires this knowledge that he becomes fit to receive instruction in the nature of the soul. It is therefore in his

third boon that he asks for this instruction. He could not have done it earlier. The knowledge of Karma is an essential preliminary condition for the attainment of the knowledge of the soul. The order of Nachiketas' boons, therefore, demonstrates clearly that a man must go through the drill of Karma before he becomes fit to receive instruction in the knowledge of the soul, which is the same as the knowledge of Brahman.

In the earliest Upanishads, in the *Brihadaranyaka* and the *Chhandogya*, there is, if anything, a still closer connection between Brahma Vidya and the householder's life. All the great Rajarshis and Brahmarshis mentioned in these Upanishads, who were the repositories of the knowledge of Brahman, were householders. Yajnavalkya, perhaps the greatest figure in these Upanishads, was a householder with two wives. Even more significant is the fact that kings, like Prava-hana Jaivali, Ajatashatru, and Ashvapati Kaikeya, who had to manage the affairs of their States and also lead armies into the battle-field, figured as teachers of Brahma Vidya. What better proof than this can there be that the householder's life was looked upon by these Upanishads not only as not inconsistent with the right to receive knowledge of Brahman, but was rather regarded as an essential condition for it?

I need not labour this point. It is quite clear that the spirit of the teaching of the Upanishads is against asceticism. But it is not until we come to the Bhagavad Gita that the whole question of the relation of Karma to spiritual life is fully elaborated. What is of even greater importance, a synthesis is effected between the life of Karma and the life of renunciation. This synthesis is perhaps the greatest achievement of our philosophy. It is effected with the help of the conception of Yoga. Yoga means union with God, and this union can be effected in various ways. It can be effected through Karma, it can be effected through Jnana, it can be effected through Dhyana, it can be effected through Bhakti. It can also be effected

in other ways. In fact, each of the eighteen chapters of the Gita is called a Yoga and shows the way in which union with God is to be achieved. But in whatever way the union is achieved, there are certain conditions that must be fulfilled. If it is through knowledge that a man wants to seek union with God, it is perfectly open to him to do so, but he must know that this path, if it is to lead to the desired goal, will have to be followed under certain conditions. So is it with Karma. These conditions, however, transform the original nature of the path. The Sankhya or the path of knowledge that advocated renunciation of action is transformed into the Sankhya Yoga that advocates action. Similarly, the Karma that was based upon desire is transformed into the Karma Yoga that rests upon complete annihilation of desire. It is thus that the paths of knowledge and action meet. They meet when they are respectively transformed into Sankhya Yoga and Karma Yoga. The feature of Karma that made it repugnant to the advocates of renunciation, viz. the presence of desire, is removed in Karma Yoga which enjoins the performance of action in a spirit of absolute detachment or disinterestedness. So, too, when the advocates of the path of knowledge drop escapism, as they do in Sankhya Yoga, there is nothing to prevent them from joining hands with the followers of the path of Karma. The Gita in this way reconciles the seemingly most contradictory phases of our life, represented respectively by Jnana, Karma, and Bhakti.

This synthesis represents the high watermark of Indian thought. Unfortunately, however, it was lost in the subsequent development of our thought in the different schools. The differences between knowledge and action and knowledge and Bhakti were enormously accentuated in these schools, with the result that each of them represented only one side of our spiritual life. The great prestige of Advaita Vedanta gave undue prominence to its standpoint of renunciation of action and made people forget that it was

opposed to the spirit of Indian philosophy as represented by the Upanishads and the Bhagavad Gita. No wonder, then, that European scholars have taken this attitude of Advaita Vedanta to be the typical attitude of Indian philosophy and have pronounced the spirit of Indian philosophy to be one of asceticism. But, as we have pointed out above, there cannot be any greater mistake than this.

I have been talking so long of the spirit of our philosophy as it has been in the past. This must not, however, be construed as meaning that in my view Indian philosophy exists only in the past. The reverse is the truth. I look upon Indian philosophy as eminently living. Not only so, but I protest against the excessive emphasis that is laid upon our past. Too much emphasis upon our past achievements belittles our present efforts. Unfortunately, this tendency to speak highly of our past glories and to be silent about our present efforts we notice not only among Europeans but also among many of our own countrymen. I do not mind very much what foreigners think about us, but I certainly do mind if our own countrymen are obsessed with the idea that because we had a glorious past, therefore we can afford to live upon it. One way in which this obsession has made its appearance is in the form of the complacent view, which is specially noticeable in the case of philosophy, that all that we need do at present is to elaborate one or other of the great systems that we had in the past. If worship of the past takes this form, then far from being a stimulating influence for the growth of thought, it becomes one of its greatest obstacles.

This attitude, moreover, is extremely unjustified, in view of the great contribution to world thought which our country has made in recent years. The great work which Raja Rammohan Roy did in reviving our ancient culture and bringing it into contact with Western thought, thus giving it a form in which it could become a tremendous force for the creation of a New India, has been

continued by a succession of great leaders of thought. The problem of Raja Rammohan Roy was to give new life to a culture which had been dormant for several centuries. He solved this problem by reviving the ancient culture of the land and at the same time making as free a use as possible of Western thought which had just begun to percolate into this country. After the Raja's death our country became flooded with Western thought, with the result that there was a rapid loss of faith in our ancient culture among the educated classes. This was a most unfortunate development, and it was the life-work of Swami Dayananda Saraswati, Sri Ramakrishna Paramahansa, and Swami Vivekananda to put a check to this and restore the balance that had been temporarily lost. But they did much more than this. They helped to create a new national consciousness which, proud of its own heritage, knew how to adjust itself to modern conditions.

Thanks to these great leaders, the spark which was kindled by Raja Rammohan Roy has grown into a wild fire, and Indian philosophy in recent years has contributed not a little to world thought. Sri Aurobindo, undoubtedly the greatest figure in the philosophical world today, has shaken philosophical thought to its very foundations in his great book *The Life Divine* which is perhaps the greatest philosophical work that this century has produced. His strong affirmation of the reality of the world and of its progressive march to higher and higher levels and his faith in the great destiny of man give mankind that assurance about its future which it needs so badly at present. Above all, the vision that he gives us of the dawning of a Higher Consciousness which will transform the world and make it really a 'Kingdom of Heaven' is one of the grandest visions that have been vouchsafed to man. Mahatma Gandhi's philosophy of Ahimsa, representing as it does, the true spirit of our culture, reveals the infinite possibilities that are latent in it. In the hands of Mahatmaji

the principle of Ahimsa is an instrument of enormous potency, capable of shaping and moulding the world and establishing peace and goodwill among men in a manner undreamt of before. He has, in fact, demonstrated the power of Indian thought to create a world order infinitely more just and more durable than the present one. Tagore's conception of the essential unity of man with man and with the universe lays the philosophical foundation upon which to build a universal brotherhood of man. But it does something far more than this: it shows how hollow all conceptions of universal brotherhood are unless they are rooted in the idea of the essential unity of man with God. Here Tagore is true to the spirit of our philosophy which never believed in any unity between man and man which is not founded upon the realization of the unity between man and God. Lokamanya Tilak, by his masterly exposition of the Gita, has shown how the principle of Karma Yoga can furnish a philosophy of life which is in a position to give unfailing guidance in all the crises through which mankind may have to pass. Sir S. Radhakrishnan has brought the principles of Advaita philosophy into relation with the trends of modern thought. This has not only enabled him to act as one of the best cultural ambassadors of our country in

the West, but what is of even greater importance, it has given him the power, which he has employed fearlessly, of pointing out the shortcomings of Western civilization and culture. Dr. Bhagavan Das has revived the spirit of our socio-political philosophy, and in the light of this has attempted a reconstruction of our modern socio-political life. These are some of our leading creative thinkers of the present day whose thought has travelled far beyond the borders of our country and who possess sufficient dynamism to change the course of world thought.

The spirit of Indian philosophy is not dead, but on the contrary, is extremely alive. The last two wars have shown the bankruptcy of Western thought. The world is, therefore, desperately in need of a new light and that light must come from India. It is only India, with her traditional superiority in the realm of pure thought, that can give the world the message for which it is waiting. But that she may do so, it is necessary that she should attain freedom, for it is only a free country that has got the right to give, and it is from a free country that the world will also receive any message. May India regain her legitimate position among the free nations of the world and may it be her proud privilege to give the world that emancipating message of which it is desperately in need today!

GITA YOGA

BY KUMAR PAL, M.A., SARVADARSHANACHARYA

The Gita is a manual devoted entirely to a full consideration of all kinds of Yoga. It is virtually a text-book of Yoga. The Gita concept of Yoga is much fuller and richer than the Yoga-Darshana concept. But the term 'Yoga' as used in the Gita is no doubt very perplexing and vague. Veda Vyasa, the writer or compiler of the Gita describes every chapter as a special type of Yoga in the

colophon appended to it. Even the preliminary description of the battle-field and Arjuna's expression of despondency has been called Arjuna-Vishada-Yoga, and so too the purely narrative eleventh canto. It appears, for him, Yoga meant only another word for a systematic treatise on any topic or subject. But even inside the discourses themselves there are numerous Yogas each peculiar to

the Gita. At many a place, the word 'Yoga' stands for an independent school of Yoga which is not always the same. For example, in II. 38, 50; IV. 1, 2, 3, 42; V. 1, 4 etc., Yoga stands for Karma Yoga. In II. 53; VI. 12, 16, 17, 19, 23; XVIII. 33, it is used for Patanjala Yoga, aiming at Samadhi. In VII. 25; IX. 56; X. 7; Yoga signifies a peculiar extraordinary feature of the Lord. In XII. 6, 41; it is only an equivalent of Bhakti Yoga. At some other places, Yoga is contradistinguished from Sankhya, at others from Sanyasa, and is also coupled with both as Sankhya Yoga and Sanyasa Yoga, in scattered Shlokas.

If we step into the jungle of old commentaries, and other writings connected with the Gita, we find ourselves all the more perplexed. We feel to be nowhere or everywhere. Yet if we concentrate our attention upon the few definitions of Yoga given in the Gita itself, we at once find a minute but unbroken thread running through the baffling variety of usages. There are four such statements. In II. 48, Yoga is defined as Samatvam, equilibrium, undisturbed equanimity between the pairs of opposites like pain and pleasure, success and failure. In II. 50, Yoga is defined as a particular skill in the performance of actions whereby one relinquishes the fruits of actions, and assumes a mental attitude by which he goes beyond both good and evil deeds. In VI. 2, Yoga is declared to be nothing but what is generally called Sanyasa, renunciation, because nobody becomes a Yogi without renouncing the formative, self-assertive, passionate will, the desire for the worldly objects. That state of absolute harmony which is not ruffled by the greatest sorrow (VI. 14, 18) whereby the bonds of action are shattered (VI. 23) is true Yoga. The word Yuktata, equilibrium, balance, conveys the real sense more effectively than any.

This harmony, according to the Gita is twofold. Firstly there must be peace within the mind, between one's thoughts, aspirations, and deeds; between thought, will, and deed;

or Jnana, Ichchha, and Kriya. Secondly having secured such mental equilibrium, generally with the aid of a guide (Guru), the individual must endeavour to be at harmony with society and its claims. The two are mutually interdependent and helpful. If there is discord anywhere the individual becomes a wreck under mental troubles and worries. He becomes a neurotic or tries to have recourse to a flight away from reality like Arjuna. Confronted with some social obligations or an urgent task, the neurotic who is feeble-minded and deficient in self-control shirks the responsibility thereof. He becomes Yoga-bhrashta, unsteady, or paralysed, Sammudha. For all such mental misfits and unfits, or invalids and defectives, the arch-analyst of human nature, Lord Krishna, prescribes the arch-remedy of Yoga.

The Gita Yoga combines the salient features of all the prevalent techniques employed by different psycho-analysts of all shades and opinions. There are so many mental types, tendencies, and temperaments in the world, and one method may not be suitable for all. The Gita does not favour the stretching of each and every person upon the same Procrustean bed. The foremost step in analysis is the ascertainment, in the Jungian way, of the temperamental type to which the patient belongs. Jung described eight types based on his twofold classification of introvert and extrovert, further subdivided into four according to the four psychical functions. The four functions according to Jung are sensation, willing, thinking, and intuition. The Gita, however, admits a threefold classification of the psychical functions and hence, for that matter, three types of individuals with the predominance of any one. The three psychical functions are termed as Jnana, Ichchha, and Kriya. Corresponding to these three there are three kinds of Yoga recommended by the Gita, viz. Jnana Yoga, Bhakti Yoga, and Karma Yoga. The Buddhists also believed that Nirvana or liberation could be attained by

right knowledge, right faith, and right conduct.

This threefold Yoga of Jnana, Bhakti, and Karma is now very familiar to us. Its importance was first of all emphasized by Lord Krishna. This triad is based on the triadic Gunas or aspects of nature viz. Sattva, Rajas, and Tamas. Though generally held to be the attributes of nature they are really the characteristic properties of all in nature and beyond nature. Even the Absolute Reality, the Brahman itself, is not immune in a way from this threefold clutch, if looked at from the human standpoint. 'Sattva, Rajas, and Tamas appear in the Brahman as Chit, Sat, and Ananda, respectively which are the seeds, the principia, the potencies, the possibilities, the universal aspects of what in the individual Jiva manifest as Jnana, Kriya, and Ichchha.'¹ This is corroborated by some texts from the *Guptavati Tika on Durga Saptashati* :

ज्ञानेच्छाक्रियाणां व्यष्टीनां महासरस्वती महाकाली
महालक्ष्मीरिति नामान्तराणि । महासरस्वति विते महा-
लक्ष्मी सदात्मिके महाकाल्यानन्दरूपे त्वत्त्वज्ञान सिद्धये
अनुसं दग्महे चंडि वयं त्वां हृदयाम्बुजे ॥²

Now it should always be borne in mind that all classifications and divisions are mere convenient artificialities. Like the immutable, indivisible, partless Brahman the individual mind also is one individual whole. These three Gunas of Prakriti, attributes of the self's nature, are so wholly inseparable, so inextricably mixed up, so Aviveki as the *Sankhya Karika* calls them, so perpetually passing into, and suppressing and yet supporting and clinging on to, and generating each other that it is hard even to distinguish them in the blend. All of them necessarily co-exist and interweave. They are not separable but distinguishable relatively by dint of predominance of the one over the others.

वैशेष्यात्तु तद्वादस्तद्वादः ।,

¹ *Devi Bhagavata*, VII. xxxii.

² Dr. Bhagavan Das, *The Science of Peace*, p. 123.

³ *Brahma Sutra*, II. iv. 22.

Western thought for long confined itself to the relation of Jnana, cognition, and did not take much more than incidental account of desire and action. In old Greek philosophy and later European thought, down to about the middle of the eighteenth century, a bipartite classification of mental faculties into active and receptive was in vogue. Since Kant the tripartite division has been speedily growing into recognition and with the further implication that the three represent not as many separate faculties but inseparable aspects, moods, or functions, Vrittis. Very different names have been proposed for the three : intellect, feeling, volition ; thought, emotion, conation ; will, feeling, intelligence ; thinking, feeling, willing ; cognition, affection, conation ; wisdom, love, will ; wisdom, power, will etc. Jung recognizes four, as we have already mentioned above. His distinction between sensation and intuition is far-fetched and immaterial.

Character and life too must accordingly be viewed from this angle. Just as one moment may be dominated by either cognition or emotion or action, so also one may, for most of the time of his life be led by any one of these. The predominant typical mental function or attribute, Guna, may make one's temperament intellectual, emotional, or active ; Jnanapradhana or Sattvika, Ichchhapradhana or Tamasika and Kriyapradhana or Rajasika. Corresponding to these, the whole of the Veda has been partitioned into Jnana Kanda, Upasana Kanda, and Karma Kanda. Similarly three ways of life have been prescribed ; Jnana Yoga, Bhakti Yoga, and Karma Yoga. Some persons stress the importance of Dhyana Yoga also. But this is subsumed under Jnana Yoga or is at best the auxiliary for all the three. An individual who is predominantly cognitional would be successful as, and would like to be, an intellectual, Jnani. The man of desire or emotion would be sensitive and devotional, a Bhakta. And the man of action would be active, actionist or Karmi. These are three attitudes one of which every one is bound to assume,

in life, though there may be many undifferentiated, mixed, and unclassifiable individuals.

Prof. G. D. Higginson writes: 'Man very early developed towards the world in which he lived three somewhat different attitudes or frames of mind, the attitude of use or the hand, the attitude of appreciation or the heart, the attitude of knowledge or the head; the practical, the feeling, and the understanding moods marking off the man of science with his intellectual imaginativeness, from the practical man of affairs and the artist.'⁴ He further employed the phraseology of 'doing, feeling, and knowing' for these attitudes, which are the recognized equivalents of the Sanskrit words Kriya, Ichchha, and Jnana. Adlerian styles of life are somewhat complex and abstract.

Freud also unquestionably subscribes to the above threefold distinction of temperaments while discussing his philosophy of life in his *Civilisation and Its Discontents*. He observes: 'The mental constitution of the individual will play a decisive part, aside from any external considerations. The man who is predominantly erotic will choose emotional relationships with others before all else; the narcissistic type who is more self-sufficient, will seek his essential satisfaction in the inner workings of his own soul; the man of action will never abandon the world in which he can essay his power.'⁵

But the essential contribution of the Gita lies in the enunciation of the doctrine of Yoga as we have seen already. Yoga means a mixture, a compound. The Gitakara recognized full well the advice of Freud when he writes in continuation of the above: 'When any choice is pursued to the extreme it penalizes itself, in that it exposes the individual to the dangers accompanying any one exclusive life-interest which may always prove inadequate.'⁶ Wisdom would admonish us not to expect all our happiness from one quarter alone. The Jnana Yogi must neces-

sarily perform his duties to guide and help others, so as not to mislead them. He must also act with faith and Shraddha (Gita, III. 20, 25, IV. 39). The Bhakti Yogi may find it easy to make headway in his spiritual progress by devotion to the Lord but he can attain success only when he has really known the Lord (XVIII. 55), and works for the good of all (XII. 4. V. 25). The Karma Yogi too must be wise, (IV. 25), knower of reality (IV. 28), knower of the whole (IV. 25), and also perform his duties with zeal (VI. 47), though he is exhorted to act without attachment. The difference is merely of preponderance.

This threefold Yoga is a special legacy of the Gita to Indian thought and is the bulwark of liberalism in India even today.

Let us now revert to the technique proper which we are to follow according to the Gita. The first step, it would have been quite clear by now, consists in the determination of the temperamental type of the person. Next we are led to the Adlerian view. A normal person should select his ambitions and goals according to his mental and physical constitution and with a view to his special personal environment. But the neurotic fails to comprehend his abilities, his capacities, and necessities. He fixes false ends, imposes impossible obligations, and strains his nerves in such pursuits for which he is totally unfit. Hence the second task of the analyst must be to find out the individual's 'style of life' in Adler's words. This would lay bare the nature of the whole problem, the root of the maladjustment, and forthwith indicate the solution as well.

In all cases a fundamental unconscious conflict is revealed, which was unknown to the individual. The ideal or the task to which the suffering individual sets himself is found to be antagonistic to his hidden real nature. His ideals are at loggerheads with his desires and impulses. The super-ego is at war with the Id. The poor ego is at a loss to see what to do, and knows not its own good or bad.

⁴ Higginson, *Fields of Psychology*, p. 2.

⁵ Freud, *Civilisation and Its Discontents*, p. 40.

⁶ *Ibid.* p. 41.

In despair the individual surrenders himself to one who can guide him. It is in such a distracted state of discomfort and helplessness that Arjuna seeks the help of Lord Krishna and exclaims, 'O Lord, my heart is weighed down by despair, my mind is confused as regards my duty. I am thy disciple and implore thee to teach me and decisively state as to wherein lies my good.' (II. 7).

What then remains for the analyst is to resolve the conflicts and doubts (Samshaya or Dharma Sammoha), and recommend a course of life which may establish a compromise between the warring forces in the mind. The complexes and the fictitious ego-ideals being made conscious, the tension disappears. Realizing the inconsistency of the two, the individual has to find a conscious solution of the issue in the given conditions. If the desires and passions are impossible and mental constitution out of date, that is, if the reality is far in advance of the individual's cravings, the patient must replace the unconscious repression by a conscious suppression of the primitive wishes. This is called Manonigraha and Nirodha. If on the other hand, his desires are all too powerful for this, and he adopts an unsocial attitude in pursuance thereof, then his mode of life should be so changed as to provide some sort of satisfaction for his unconscious desires in keeping with the social needs and his ego-ideals. Or the ideals may be incompatible with his personality and the social situation. In that case, they have to be abandoned and the individual is assigned his right role.

When Arjuna, fearing his responsibility, resorted to inactivity, Lord Krishna came to his help and held a free discussion on equal terms with him. Arjuna laid open his heart before him and related his difficulties frankly.

Lord Krishna got at the real crux and assuming the role of a superior, first as a teacher and then as God incarnate, exhorted Arjuna to carry out his duties unflinchingly, without any tinge of attachment, and with firm faith in divine guidance.

The discourse with Arjuna is, however, only an occasion for the enunciation of the truth. The Gita, in fact, has served and will serve as a torch-light for the benighted travelers of all ages groping in the dark and disappointed on all sides. Therein Lord Krishna suggested many advisable ways of life for differently constituted individuals, according to their psychophysical nature. He recommended Karma Yoga for a man of action like Arjuna and Tilak. He advised Jnana Yoga for a man of knowledge like Shankaracharya and his followers. And he appeared as emphasizing the supreme importance of Bhakti for the renowned Bhaktas like Ramanuja, Vallabha, and others. For the weak, the man of unspecified character, the Gita is only an exhortation for complete self-surrender and devotion, Sharanagati Yoga, as it is called by some. There are other easier methods of Dhyana Yoga and Abhyasa Yoga for others whom they may serve to lead on to the ultimate Yoga. The Adhyatma Yoga was enjoined for the philosophically minded alone.

It is chiefly due to this universal eclecticism that the Gita has won the admiration and applause of all in every nook and corner of the world where its message has been delivered. It gives solace to the disheartened, encourages the despondent, gives hope in despair, uplifts the downcast, and promises salvation and bliss to the misery-stricken and the sin-drowned.

MOULĀNĀ RŪMĪ'S CONCEPTION OF GOOD AND EVIL

BY PROF. H. C. PAUL, M.A.

Every one in this world has the idea of good and evil; whenever any person gets pleasure or satisfaction from any other person or thing, he says that thing or person to be of good to him, and if he gets pain or suffering, he thinks that another as the cause of his pain or suffering and counts that one as an evil. We find that the same person or thing may be the cause of pleasure to one, and the cause of displeasure and suffering to another and to a third, it is of no importance or significance. Thus, poison as medicine is of most importance to a person who is suffering from any disease, but this same medicine to a healthy person is really poisonous and may cause his death, but to a third person who is not concerned with the medicine, it is of no importance. In the case of human beings also such things may arise; a beloved is of most pleasure to the lover, but the same beloved is the cause of displeasure to the rival one who was in touch with the beloved, but now has been disappointed of her love and to a third one this beloved is of no importance or significance. Moulānā Rūmī says, 'In this world there is no poison or sugar which is not a footing to one and a bondage to another. The poison of the snake is life to that snake but to a man it will be a cause of death. To the creatures of water the water is like a garden, but to the creatures of earth, it is a burden and death.' He then concludes thus: 'Know this also—evil is relative, there is no absolute evil in the world.'

Pas bad-i-muṭlaq nabāshad dar jahān
Bad banisbat bāshad īn rā ham badān.

Both good and evil are relative, and they do not depend on things or persons. Only place and time or occasions cause the things to be good or evil. Moulānā Rūmī says, 'Nothing is absolutely good nor absolutely evil; every good and evil arises from its (relative) place—for this reason knowledge is necessary and useful.'

Nafā wa zarr-i-har yakī az mauzi ast
Ilm azīn rū wājib ast wa nāfī ast.

As our poet says, knowledge is necessary to have an idea of the real nature of every good and evil. What is justice? What is charity? What is cruelty or severity?—The same work can be just at one time, and it is unjust at another time; in this way any apparently cruel deed done to any one may really be of much usefulness to him. How beautifully the poet sings in his *Mašnavī*, 'What is justice?—It is action in its (proper) place; what is oppression?—It is action in its wrong place.'

Adl chi bud wazī āndar mauzī ast

Zulm chi būd wazī dar nā mauzī ast

And our poet continues thus in his poetic way: 'Oh, many a punishment that is inflicted on a poor fellow is better as regards divine recompense than bread and sweetmeat; for the reason that sweetmeat in season and out of season may make the bile yellow, (whereas) a slap may purge him of all dross in him.—Do give a slap on a poor fellow in time, it will rescue him from being beheaded (for his grave wickedness afterwards). Charity and its occasion is good (no doubt), but only when you do it in its proper place.—Put the king (Shāh¹) in the place of "Rukh," it is ruinous on its (king's) part, and the placing of horse (āsp) to that of "king" is also (clear) foolishness. In religious law also there is favour and punishment; the king is for the throne and the horse (to stand) at the gate. Every king has his royal chamber and prison house, the chamber is for the sincere ones, and the prison for the wicked. If you put a plaster on a boil which requires the knife, you (only) establish pus in the boil; it will eat away the flesh beneath it, it will have very little of benefit, but rather fifty times more harm.' The poet concludes

¹ Shāh, rukh and āsp are the different dice used in chess.

his discussion saying that there is nothing wrong in this world, everything has its benefit in the long run. He says, 'Nothing is vain that is created by God,—of anger, clemency, good counsel, and stratagem.'

Nīst bāṭil harchi yazdān āfrīd

Az ghazab waz ḥilm waz nuṣḥ wa makīd.

And likewise the *Koran* says, 'It is possible that you dislike a thing which is good for you, and you love a thing which is bad for you. But God knows and you do not know (the ultimate result of it).'² Our poet also says, 'The child trembles at that lancet of the barber, (but) the sympathetic mother is happy in that pain. He gives a little pain, and brings forward greater solace; he gives what you cannot understand. You are judging from your own standpoint—think over deeply, for it is far, far (from the truth).'

The evil or good that we find in other things is not really for the things themselves, it is our own nature reflected through them. The faults that we see in others are our own faults wrongly imposed on others. Alluding to the story of the Lion, the king of beasts, and the hare, how beautifully the poet brings out the nature of good and evil! He says, 'O you, many an evil that you see in others is your own nature (reflected) in them. In them was reflected all that you are in your real nature regarding hypocrisy, oppression and insolence. You are that (evil-doer), and you are striking the blows at yourself; it is yourself whom you are cursing at the moment. You do not see the evil in yourself clearly, otherwise you would hate your evil nature with all your life. O foolish one, you are going to make war against yourself, like that lion who made war against himself. (But) when you reach the depth of your nature, you will understand that vileness was from your own nature. To the lion (of the story) at the bottom (of the well) it became clear that he who seemed to him to be another was (really) his own image.' In another place he says,

'The one which is like a snake to your eye, but to the eye of another, the same one is like a beautiful picture. It is for the reason that in your eye is the idea of his being an infidel, and in the eye of the friend is the idea of his being a (true) beloved,—Joseph³ was like a camel (bearing burdens) in the eyes of his brothers, but the same Joseph was like a fairy in the eyes of Jacob (his father).'

How does this evil originate in men? Moulānā Rūmī says, 'Know, then, that any pain of yours is the result of some deviation (from the Truth), and the calamity of your affliction is due to (your) greed and passion.'

Pas badān ranjat natijayi zallatist

Āfat-i-īn zarbatat āz shahwatist.

This origin of evil is from the beginning of the creation of mankind. And whenever we look forward, we find that every new creation is preceded by some evil, pain, or destruction. How was Adam, the First of the human race, born? There is reference in the *Koran*⁴ to the fall of Adam because of his taking some forbidden fruit which is the symbol of impurity. Likewise Moulānā Rūmī says, 'Adam took a single step into the region of the enjoyment of animal spirit, his separation from the high seat of paradise became the punishment of his carnal soul.'

The question now arises, why all these evils and sufferings, or rather this creation whose origin is from evil? He says regarding the creation of the world that it is for the divine manifestation, so that the Treasure of Knowledge may not remain hidden, the Treasure of Knowledge being God, who is the Treasure of Eternal Bliss, Beauty, and Truth, and the source of all good; in the same way regarding all these evils the poet says, 'God created (all) sorrows and sufferings for this purpose that happiness might be manifest through this opposite (sorrow and suffering). All hidden things are shown (to us) by their opposites; as God has no opposite, He is hidden (from us).'

² *Koran*, Sura II, 216.

³ Joseph, the story of Yūsūf, in the *Koran*, Chap. XII.

⁴ *Koran*, Chap. II, 36.

Bas nihānīhā bazid paidā shuwad

Chūnki haq rā nīst zid pinhān buwad.

What a great truth the poet divulges in this couplet! Everything that we see in this world is only visible to us owing to the presence of its contrary side by side.

God is hidden from us for the reason that He is all good, and there is no contrary to Him, i.e., there is nothing like absolute evil in this world. Whatever we see in this world is either good or evil relatively. The poet says, 'Do not consider that all the happenings of the world (proceeding) from heaven, will continue eternally here.'

Tū mabīn īn wāqāt-i-rūzgār

Kaz falak mīgardad īnjā nāguwār.

Every event whether pleasing or disgusting that comes upon us, has its limited period after which it must change to its alternative. Everything in this world has been given to us by God for our use. The *Koran*⁵ says, 'In everything of this earth God has made a use for you.—And if you are to count the gifts of God, you would not be able to number them.' But we often forget this thing and blame our lot for the sufferings that come upon us. Our poet says, 'Think as (divine) mercy the bitter trials (of sufferings) and as (divine) punishment, the kingdom of Merv and Balkh. That Abraham did not avoid breaking (of idols) and was saved; and this Ibrahim (son of Adham) avoided (worldly) respect and honour and was relieved.' In the *Koran*,⁶ the story of Abraham is that as he broke all the idols of the people, he was thrown into fire by order of Nimrod, the then King, but that fire was changed into a rose garden by God. The story of Ibrahim bin Adham (as given by the poet himself in another part of his book) is very interesting. He was the King of Balkh, but one night he saw in a dream that his worldly honour and respect was a great bar to his spiritual progress. He then turned into a great Ṣūfī (a mystic Saint) leaving aside all his worldly belongings and

tasted the joy of Eternal Bliss.

But we should not think that everyone is to give up all connections of the world. The world with all its belongings has been given to us for our proper use and thus to develop ourselves in the way to our ideal, which is the realization of God. How excellently the poet says, 'The wealth that you reserve for religion (is good); the prophet (Hazrat Muhammad) said,—how good is righteous wealth.—Water in the boat is (the cause of) the ruin of the boat, (but) water underneath is a (great) support.'

Ab dar kishtī halāk-i-kishtī ast

Ab andar zīr-i-kishtī pūshī ast.

We find that the main thing is the proper use; in other words, we shall use all the things as they are necessary and essential supports for our living in this world, which living is meant only for the realization of God. It is not required that we are to curtail all our pleasures and enjoyments of the world, but the thing is that we are not to be attached to the things—'the water must not be in the boat.' As the poet says, 'Do not tear off the feathers, but detach your heart from it, for the reason that the existence of the enemy is the necessary condition of the holy war.'

Bar makan par rā wa dil bārkan āzū
Zānki shart-i-jihād āmad adū.

Evils, passions and wrong desire must be there; and all these serve the purpose of creation. This world is the great field of holy war; we are to overcome all these evil passions and desires in us, and when we shall be relieved of all these things, we are no more of this world; we may be living in this world, but it will be out of us; this is the Great Blessing of the creation, of the birth of man. And this eternal Bliss cannot be expressed by anyone, it is to be realized. Our poet says, 'Knowledge and wisdom is for (distinguishing) the (right) path and the wrong path; when all are the (one right) path, knowledge is without significance.

Ilm wa hikmat bahrī-i-rāh wa bīrahīst
Chūn hama rāh bāshad ān hikmat tahīst

⁵ *Koran*, Chap. II, 29; Chap. XVI, 18.

⁶ *Koran*, Chap. XXI, 69.

How beautifully the poet argues regarding the purpose of creation and puts the question in the mouth of the 'Kazi' : Do you want that (the purpose of creation of) both the worlds should be spoilt, for the sake of this shop of your passionate nature? We must have control over ourselves. And the purpose of the creation of God should be fully served by us.

Now, the question which may arise in us the poet himself is referring to. He says, 'If you say that evils are also from him, how about the defect in His Grace? This bestowing of evil is also His perfection.'

In badī dādan kamāl-i-ū ast ham

And this idea he makes clear with a parable : God is like a painter who paints two kinds of pictures—the most beautiful ones and the most ugly ones. There lies the perfection of His skill. And thus we may say that He is the creator of both infidelity and faith ; both are bowing down before His Lordship. But the true believer worships willingly, because he seeks and aims at the pleasure of God. The infidel also is a worshipper of God but his aim is of different motives. And with reference to this fact the *Koran*⁷ says, 'And everyone of the heavens and the earth has bowed to Him, willingly or unwillingly. About their motives the poet says, He (the infidel) keeps the king's fortress in good order, but he is claiming to be in command of it). And the faithful keeps that fortress in good order for the sake of the king, not for the sake of his own power and prestige.'

The real nature of the good and evil is not possible to be understood by ordinary persons. Only those who are approaching perfection can have the real idea of these. And therefore parables are required to give an idea of these and of their originator. In the parable referred to above, we find that we are like so many pictures, and our good and evil are like so many colours of beauty and ugliness. And God, the great Painter, can rub off at any moment any part of any colour

of the pictures, if He likes and He is doing so, whenever occasion arises, for the beauty of the pictures, i.e., the perfection of His creation.

God is the ultimate source of all good and evil, faith and infidelity, and all other contraries. And these contraries are nothing more than the reflection of His attributes, such as Beauty, Power, Mercy and their contraries, through which God reveals Himself to us, but in reality they have no essence in them ; and they have only apparent basis in this world of phenomenon. Rūmī says, 'In this world there is the bitter ocean and the sweet ocean, between them there is a barrier which they do not desire (to pass over).— Know that both of them come from the same origin, pass over from both these and reach its origin.'

Dān ki īn har du ziyak aslī rawān

Bar guzar zīn har du rau tā aslian.

The bitter ocean and the sweet ocean are the good and evil in us. They both are to be surpassed and then we shall reach its origin, the One Unity of everything, where there is no contradiction.

How beautifully the poet describes the real nature of good and evil! He says, 'Both (good and evil) dash against each other from beneath and above, waves on waves, like the water of the ocean ; the appearance of opposition (arising) from the narrow body (of the waves) is due to the inter-mingling of the lives (of waves) in peace and in war. The waves of peace dash against each other and root up hatred and jealousy from the breast. The waves of war, in another form, turn the loves (or the good qualities of man) upside down. Love is attracting the bitter ones to the sweet and wrath is carrying the sweet one to bitterness, for the origin of love is righteousness and how will the bitter ones be mixed with sweetness?—(The real nature of) the bitterness and sweetness (evil and good) cannot be understood by this eye ; they can be seen through the window of the Ultimate.

Talkh wa shīrīn zīn nazar nāyed padīd
Az darīchayi āqabat dānand did

⁷ *Koran*, Chap. III, 78.

The real nature of good and evil is known only to the perfect, who see that good and evil are like the two sides of the different waves of the ocean. Those who have reached the Ultimate find that this world of good and evil has no basis at all. It is only in the conflicts of our nature, we find some one to be good and some one to be bad. Our poet says, 'Since colourness became a captive of colour, a Moses came into a conflict with (another) Moses, when you attain that colourlessness which you originally had, Moses and Pharaoh are at peace (with each other).'

So long as there is creation there must be good and evil, and it is we with our contraries, who have built the edifice of creation, otherwise there is no good and evil, no elements of contraries which are the basis of creation; there is only One—the ocean with its deep calmness—the One Great Truth which reigns, the Eternal Bliss. The poet says, 'The world is established from this war (of contraries)—think of these elements, so that it (all difficulties) may be solved. Hence the edifice of creation is upon contraries; consequently we are at war from injury and advantage.'

Pas banāyi khalq bar āzdād būd
Lājiram mā jangiym az zar wa sūd.

The Eternal Bliss is our ideal; as long as we are debarred from this ideal, we are to suffer from these contraries. We seek after happiness, but we fall in dangers and sufferings; for in the comforts of the world, there is no real Bliss. Our poet says, 'All the world are seekers after happiness, and on account of false happiness they are in fire (suffering)'

In hama ālam talabgār-i-khaush and
waz khush-i-tazwīr andar ātash and

In the scriptures of the Hindus, there are three Guna's (fettors)—such as Satwa, goodness or purity; Rajas, passion or energy; and Tamas, darkness or grossness. These are three attributes inherent in every man. They are called as Gunas or fettors which are like chords obstructing everyone on the way to the goal, yet through them we are to lead

ourselves to the goal. First with Rajas we are to release ourselves from Tamas, and with Satwa we are to avoid the evils of Rajas; and then this Satwa also should be left aside. And we shall reach the goal of our search. We should know that this life of a man is a long journey for reaching the goal. From the first moment we cannot avoid all these relative good and evil in us. Gradually, we shall understand that in all our workings there is the tinge of evil. And the poet says, 'You are able to engage yourselves to work, for the reason that its faultiness is hidden from you by the Creator. And that other work to which you are exceedingly averse, is for the reason that its faultiness has come into clear view.' Hence efforts and striving must be there before reaching the goal, and when we shall reach the goal, all efforts and striving will automatically come to a stop. Therefore, the poet is praying to God, 'O God, Thou secret knower of good speech, do not hide from us the faultiness of evil work. (And do not show us the faultiness of the good work, lest we become cold and distracted from the journey (to the goal)).' With our good works, we shall approach our Ideal, who is all good, and when we shall reach Him, we shall realize at that eternal moment, that all these have really no significance, but not before that.

Let me now come to the conclusion with these words of Rūmī, ' (Really) you are of place, and your origin is of no place, shut up this shop (of worldliness) and open that shop (of proceeding to the Eternal). Do not flee to the world of six directions, because in directions there is the 'shashdara,' and that 'shashdara is mat' (defeat).⁸

Tū makānī asl-i-tu dar lāmakān
In dukān bar band wa bagushā ān dukān
Shash jihat magurīz zīrā dar jihāt
Shashdara ast wa shashdara māt ast māt.

In the same way like the player of the game, we should not lose this present

⁸ 'Shashdara' is a ruinous position in the play of Backgammon, where the dice are placed in different directions in such a way that their escape is impossible and thereby the player loses the game.

life by directing ourselves to the six directions of worldly pomp and grandeur, but engage ourselves in divine thoughts and pleasures which lead us to the goal from where we come. And on the way to the goal nothing will appear to us as bad. As

Moulānā Rūmī says, 'All thorns will appear beautiful like the rose, to the sight of the particular who is proceeding towards the Universal.'

Khār Jumla lutf chun gul mī shuwad
Pish-i-juzuyi kū sūyi kul mī ruwad.

THE AESTHETICISM OF SOUNDARYALAHARI

BY P. SAMA RAO, B.A., B.L.

Like the sweet Chakora wise
May I drink ever the moonlight
of Truth and Bliss
That flows from the One-Being
compounded of
Thee and Thine Lord!
The Chakoras are drunk with the tender
moonshine of Thine face;
So mad are they with its terrible sweetness
That they turn to the moon every night.
Little knowing there is
Sourness in his face.

This is the ecstatic address of Shankara to Mother Parvati. It is in this wise that he approaches Her as the head and fount of all Beauty, and seeks to celebrate Her in a blaze of melody with the aid of the most luscious parallels borrowed of Nature, Her very manifestation. The glory of earth is an infinitesimal reflection of the glory of Heaven; and though so meagre as that, it is yet the basis and starting point for any conception of Heaven and its denizens. These parallels have been idealized into a spiritual texture which cannot fail to transport the reader into Ananda. For according to the poet's realization She is

the moony crescent
of all knowledge, adorning the crown
of Parabrahma, the one Lord of worlds;
. . . the divine Mistress of illusion.

When the subject is superhuman, its attributes cannot be otherwise. Indian Art is idealistic in the sense that it is based not so much on the Being as on the Becoming: which in simpler language means that it ever

strives after a heavenly pattern, and derives it after due sublimation of its earthly prototype in the laboratory of spiritual experience. During its progress of Becoming that Ultimate One it always gives us a glimpse of its illumination though in a 'broken arc' as Robert Browning would put it.

It is not the purpose of this article to bring down Shankara from the icy pinnacle of the Himalayas where he is with Shiva to any mundane level. It is an attempt to set out his ideal conception of feminine beauty which in the personality of Parvati he has built of earthly material, and thereby ennobled it. His portrait of Parvati has become the final word on beauty. His poetic commemoration of Her various charms of face and limbs is also of great practical interest to the Indian artist; for it gives him practical instructions for the execution of a perfect form, true and sublime, which is now evidenced roughly by the idols of Bhoga-shakti and Dakshāyani in the South, and of Tara, Maitreyi, Kali and Loka-shakti, in the North of India. Many of these hymns are Dhyānas or verbal aids to contemplation.

To Shankara art is both the means and the end of realization of Divinity. As means it tunes up the individual soul to the symphony of perfection; and as an end it realizes itself in the universality of things. Apart from these, art and poetry have no justification at all. For he defines the origin and scope of art elsewhere in *Svatmanirupanam* in the all-

comprehensive verse,

‘Atmamaye mahatipate vividhajagacchi-
tramatmana likhitam,
Svayameva kevalamasov pasyanpramudam
prayathi paramatma’

which means that

‘On the vast canvas of the self the picture of the manifold worlds is painted by the self, and that Supreme Self seeing but Itself enjoys great delight.’

To Shankara physical beauty is Kāmic ; it is the basis of all creation earthly and otherwise. It is the fount of all sex-impulse that unites man and woman making them forget their separate existences in the bliss of the process of creation. On the ethereal plane the relationship amounts to a kinship of the individual self to the Universal, as an Upanishad lays down in

‘For just as one who dallies with a beloved wife has no consciousness of outer or inner, so the spirit also dallying with the self, whose essence is knowledge, has no consciousness of outer or inner.’

This frenzy of self-effacement has flowered into so many lovely lyrics in the field of poetry. *Gita Govinda*, Mira Bai's Songs, and E. B. Browning's Sonnets from the Portuguese are brilliant instances.

Every object save inanimate matter has an aura of its own which endows personality on it. So every portrait whether of the human being or the divine must have that halo expressed or at least suggested in unmistakable terms of colour and tone if it is to be expressive. By this halo I do not mean the conventional ring of brilliant colour that is painted in or sculptured round the heads of spiritual figures like the Virgins and the Saints in the art specimens of the medieval times. The halo is the radiance of the entire personality in question. Shankara realized this too well when he depicted the radiance of the Goddess's personality in

Thou art like the tender roseate rays
Of the Sun at morn at whose slight kiss
The lotus-hearts of poets unfold in song.
. . . Thou dost pervade
All earth and skies and the universe

With Thine halo that is roseate

Like the baby rays of the Sun at morn.

and ascribed other gradations of the red tinge to Her lips, Her tongue, Her nails, Her third eye, Her feet and Her palms. The rosiness of Her body is neither the simple red, nor the red of the rose. It is the happy blend of rose, the pink of lotus and virgin gold. It can only be felt rather than described. This melody of red is a transparent haze which like the sharpest ultra-violet ray pierces the blanket-Shiva in embrace with Her, and bathes the worlds with a liquid radiance, the radiance of the baby Sun at morn. The poet in spite of his acute insight and equipment of words is not certain about the factual redness of Her lips. He wavers between the redness of coral and that of the Bimba fruit for an exact similitude ; and finally for want of a better expression and in a mood of ecstatic despair settles upon a redness approximating to that of the Bimba alone as it flows with luscious life. But Her feet and hands have the redness and the grace of the lotus coupled with the deliciousness and tenderness of leaf-fronds. When smeared with the conventional Lepa Her feet are as tender and radiant as the Asoka-blossom. They are also ashine with the glow of the lightning, and the sun and the moon, as well as that of the tongues of Fire. The fingers are usually compared to a sheaf of bean-pods for delicacy and slimness. But what of the rows of Her teeth that are guarded as it were by the lambent velvety pair of lips? ‘They are lustrous regular lines,’ ‘Ivory-dazzling’ not only in their perfect smoothness but also in their pearly gloss. Her tongue has a redness of its own like that of the red Hibiscus flower in its perfect softness and glow which reddens ‘the crystal whiteness of Sarada's body endowing it with ruby's glow.’ But Her nails and Her hands have each a distinct redness of their own different from that of lips ; and Her face shines ‘resplendent like the autumn Moon.’ The poet could not find again, a similitude for the red tint of Her hands although he

What with the weight of hips and the golden breasts, the fragility of bust, and the slimness of the waist, their possessor can never be flashy like lightning. A slow rhythmic gait is therefore natural to Her. Even Her swans envy Her gait and being at their wits' end assiduously cultivate it to the sweet tinkle of Her anklets. There hangs again a lovely tale to Her hips. The poet suggests they are heavy and broad because She has inherited them from Her father Himavan.

To Bhartrihari the eyes of feminine beauty are electric in their flash, while to Shankara they possess a steady shine which penetrates the densest opacity, instilling as it were a fear of betrayal even in the hearts of the fish that love to slumber in the inky depths of waters. There is nothing like the chequered look in them that denotes earthly passion.

The trunk of the golden plantain tree has become a perfect object of comparison to the shins of an ideal feminine beauty because of its coolness, smoothness, tenderness and uniform tapering. The knee-caps of the Goddess have attained the form and strength of the heads of Bhadra elephants by constant kneeling to Her Lord. The tresses are long,

bounteous, heavy, and curly like the feet of honey-bees, and silken. The ringlets in their fineness are a simple silken cloud when en-massed, having a scent of their own excelling that of Indra's Pārijāt, which woos them their scent to steal. The line that parts these silken tresses 'is a resplendent novel ray shot by the baby Sun She wearest on Her brow.'

Now what then is the basis of all this glorification of Beauty? It is the Motherhood of God, which in the Tāntric language is known as Shaktism. Shankara has dealt with Her beauty not in the physical erotic sense of Bhartrihari but in the highly etherealized conception of harmony that directs order into chaos. According to Shankara beauty then becomes the bait employed by the Master-Angler to draw up the fish of the erring unto Himself.

If the function of Art be as Oscar Wilde has beautifully put it 'to stir the most divine and remote of the chords which make music in our soul,' Shankara's Soundaryalahari has not failed of its purpose. It is overbrimming with all the necessary practical instruction to an artist, and especially the Indian artist.

THE APPEAL OF THE FAMINE-STRICKEN

BY P. K. BANERJI, N.K.I. (SWEDEN)

We cover our shame with rags dirty and tatter'd,
Our faith in God's providence now is all shatter'd;
We die of great hunger, how poor we are!
And our wail and woe is not heard afar..

Our cup of misery's full to the brim,
Calmly we stand face to face with Fate grim;
Who cares for our weal! We shed salty tears
Silent, oppressed with a thousand fears.

Spectre-thin, languishing inch by inch we all die,
 Too feeble are we grown to utter a word or cry ;
 Should silver and gold be piled, piled up high
 When sighing we die and live but to sigh ?—

Countless our numbers, who're dead ; grief you'll share
 To think that man's mercy on man's no more ;
 Which places us all in distress so sore.
 O, Charity ! whither is fled thy sweet care ?—

NOTES AND COMMENTS

TO OUR READERS

In *Conversations with Swami Shivananda* of this month the duties of a householder and a Sanyasi are touched upon. . . . We are glad to present to our readers, in *I am that I am*, notes of a lecture given by Swami Vivekananda on March 20, 1900, in San Francisco, U.S.A. It has not been hitherto published. We have got it through the courtesy of a friend in America. . . . Dr. S. K. Maitra of the Benares Hindu University discourses with great learning and originality on the nature of Indian philosophy in the past and in the present in *The Spirit of Indian Philosophy*. He maintains that the achievements of Indian philosophy are in modern times as great, if not greater than, its achievements in the past in the realm of pure thought. . . . In *Gita Yoga* the learned author brings out how the Gita shows the proper way to the sublimation of repressions and the resolving of mental complexes. . . . In *Moulana Rumi's Conception of Good and Evil* we get an excellent exposition of the Sufi views on the subject. . . . We get a systematized conception of the beauty of form in *The Aestheticism of Soundaryalahari*. . . . Mr. P. K. Banerji is a Norwegian scholar and poet, and depicts the misery of starving people in *The Appeal of the Famine-stricken*.

INDIGENOUS MEDICINE

Dr. M. R. Guruswami Mudaliar, address-

ing the conference of the All-India Chemists' and Druggists' Federation, emphasized the necessity for original research work by Indian chemists and druggists 'in order to maintain the high standard and purity' of indigenous drugs. He was of the firm belief that India was in no way behind other countries in possessing capable men and requisite materials for carrying out advanced research work in the field of medical knowledge and practice. He stated that

For the preparation and manufacture of the best drugs, they must not wait for the Government to provide the initiative. The Federation must see that they had a band of research workers to test the preparation of drugs, both biologically and clinically, before the goods were put on the market. There were enough raw materials in this country to prepare drugs for their requirements. What was necessary was proper analysis and research work, and if that was done on a systematic and scientific basis, their drugs could very well compete with other Western drugs available in the market. (*Hindu*).

Dr. Mudaliar drew the attention of Indian chemists and druggists to the existence of valuable and reputed Ayurvedic drugs. He appealed to them to take interest in the preparation and manufacture of these indigenous medicines, so as to make them easily available to the public, not only in India but also in other countries in the West. It is highly gratifying to find that Indian doctors, educated in the Western school of medical science, are sincerely desirous of promoting

and developing Ayurvedic and other forms of medical science, native to the Indian soil. As Mr. Justice C. C. Biswas aptly observed in his speech at the Ashtanga Ayurveda Vidyalaya, the Ayurvedic system of medicine was in some respects superior to and it flourished in India long before the discovery of other forms of medical treatment. But, owing to lack of sufficient support and encouragement both from the public and the State, systematic development of the indigenous systems of medicine has not been possible in our country. Ever since the introduction of the allopathic system of the West into India, the practice of the Ayurvedic system and the use of indigenous drugs are becoming less and less common. Moreover, the unfortunate prevalence of charlatans and the harmful effects of spurious drugs have further prejudiced the public mind, and many people are chary in taking recourse to indigenous drugs. Allopathic drugs are preferred to Ayurvedic drugs as there is a general impression, unwarranted though, that the latter are less efficacious than the former. Such doubts have been dispelled by Dr. Guruswami Mudaliar who unequivocally stated that he could testify to the high efficacy of some of the Ayurvedic drugs in the treatment of diseases. In the Western countries, advancement of medical science has, no doubt, been rapid and up to date. What is needed is a healthy co-operation between the Western and Indian systems of medicine—each in addition to the other, and not one in preference to the other. If the Indian systems of medicine are not revived from the limbo in which they are today, the benefit of the most valuable indigenous drugs may gradually be lost, and then, India will have to depend largely on imported drugs.

SRI RAMAKRISHNA AND THE WORLD DILEMMA

Writing under the above title, in the *Modern Review* for April 1946, 'A Westerner' (better known to our readers by her pen-name Tandra Devi) makes a genial and illuminating survey of the life and teachings of

Sri Ramakrishna with special reference to their practical application to the problems of the modern world. She observes :

What, in the final analysis, does the modern world crave in religion? Not authority, as that word is generally interpreted; not mystery; not even a code of life, nor a theory. We primarily crave for direct experience—experience, not experiment—and for statements about God based on that experience which is direct knowledge. And they must be statements which do not leave out 'the other fellow.' At every stage in the life of Ramakrishna we discover evidence of this direct experience, direct knowledge, and all-inclusiveness, and of the vitality which flows therefrom, and these are the things that make him pre-eminently a messenger to the modern world. . . .

Ramakrishna was an evoker, a fashioner, of the superman. It is impossible adequately to describe Ramakrishna! He is not merely a subject for discussion. He is an experience. That is just the point where he meets the deepest craving of our modern age. . . .

If Ramakrishna was without book-learning, yet the keenest minds of his day found in him an intellectual giant. As one attempts to study him, one realizes that one is not even dealing with a superman but with something which embodies all that we dream of (and more, beyond dreams) as 'attainment.'

She has rightly pointed out that though the modern age has achieved much in the field of what she calls 'material universalism,' yet, at the same time, weapons like the atom-bomb threaten to annihilate mankind, not excluding those responsible for such 'horrors.' The way out of this spiritual darkness lies through cultivation of genuine God consciousness and love.

. . . We are depleted by our misplaced hankering; bemused in a crazy world of heat and dust and uncertain paths; restless in mind, darkened in heart. Such men as Ramakrishna come to open up the dynamic stream, to renew our vital Being, starved as it is by falsehood and neglect.

The modern man is faced with a situation where he has to choose between the alternatives of what is 'good' and what is 'pleasant'—Shreyas and Preyas, as the Upanishads put it. The allurements of immediate success and enjoyment overpower the inner hankering for truth and God realization. The formalities of religion and the intricacies of politics have divided mankind

into warring communities and parties. Such differences among mankind are inevitable. Yet, we have to live and act together amicably with a view to achieving the common goal of life. Sri Ramakrishna's message of religious harmony and 'spiritual dynamism' shows us the way out of the crisis of the modern world.

'At a time when our civilization and culture are in peril by reason of their conflict with that of the West, the message of Sri Ramakrishna Paramahansa is our only hope and rescue,' said Dr. Rajendra Prasad addressing a public meeting at Patna on the occasion of the birth anniversary of Sri Ramakrishna. He further observed :

The life of Ramakrishna sets forth an ideal for all of us. We must live up to it to steer clear through the crisis in the grip of which we are today. He was born at a time when there was commotion in the country on account of the clash of the Western ideology with Indian culture. His life was a battle to save our civilization from the assault of Western ideas. We are in the midst of the selfsame warfare today.

SCIENCE NOTES

While what science knows as to how this universe came into being, and how exactly life grew on it, which is the same thing as to say how those conditions were created which made life possible, is next to nothing, she also does not know how to explain many of the new discoveries in accordance with her accepted notions. I have already hinted at Einstein's Theory of Relativity, which has revolutionized our old conception of dimensions; the law of causation received a rude shock on the discovery of radio-active substances. Planck knocked the bottom from this theory which swore by a cause for every effect, when he suggested that nature worked by fits and starts, and that there was no continuity between the present state of matter and its state a moment earlier. He just could not account for the conversion of some only of the atoms of radio-active substances into atoms of different elements at a time, which is at the root of the radiation emitted by them. The jig-saw puzzle with which he was faced was what determined the fate of the particular atom which was to

be split up at a particular moment, and who made that choice.

Of course, the atoms did not split up all at once, for then there would be no continuous radiation from the radio-active elements. A lump of radium is made up of millions of atoms, which again are made up of electrons and neutrons arranged round a nucleus and moving with tremendous velocity. Its radiation is due to the re-grouping of these tiny inhabitants of an atom into different associations, and this re-grouping affects these atoms by turn, one or more atoms having been chosen at each moment of time. And because there is choice involved in this process, determinism has given way to what is called the Quantum Theory. The law of causation, the sheet-anchor of nineteenth century scientists, which was an axiom to them, and which nobody ever disputed, or was called upon to prove, has thus been consigned to the dusty shelves of history.

The Quantum Theory suggests that motion in nature is made up of jumps which are small quantities of progress placed one after another with gaps in between; it is not a continuous thread. It also suggests that the same cause may produce not one effect, but one of many effects at a time, and if the cause is repeated a sufficient number of times one particular effect may also be repeated at given intervals. This is nothing more than the reinstatement of the law of probability, or in plain language the old rule of chance.

War-time scientists were, however, concerned more with the cause than with the method how motion was propagated. They wanted to take all the golden eggs at once, which they could do if they knew how they were laid. The energy of radiation could be condensed only if the splitting could be accelerated which gave that energy. The source of this disintegration was found in the impingement of neutrons, released from the break-up of an atom, on an atom of uranium, which released other neutrons. These neutrons attacked other atoms in turn and thus a series of quick disintegrations was started,

giving rise to a tremendous explosion. Millions of millions of atoms in a pound of uranium can thus be split up in the course of a few seconds, releasing a huge amount of energy, which may be harnessed to any use. The disintegration has now been accelerated to such an extent that it has not to wait for an atom, or a small group of atoms, thrown into action by fate. The gaps between fits and starts have been reduced to such a degree as to make them a simultaneous action, and all the energy which would have been released in several years has been obtained in the

course of a second. This discovery has, however, placed into the hands of man a power, like electricity, the vast possibilities of which he is at present unable to assess. He simply does not know what to do with it, as the suddenness of this vision accompanied with its stunning effects on Hiroshima and Nagasaki have invested it with the role of the demon-servant in the fable, who must be given some work to do, or his bubbling energy will recoil on his master with fatal consequences.

REVIEWS AND NOTICES

SELF-CULTURE IN THE LIGHT OF OCCULTISM.
 BY I. K. TALMNI. *Published by The Ananda Publishing House, 3-A, Lowther Road, Allahabad. Pp. 211. Price Rs 6.*

Man becomes civilized by self-culture. He is not satisfied merely with creature comforts but longs to know something about the universe in which he lives and the nature of his ultimate destiny. From the earliest times the history of human culture is nothing but the history of self-culture. Religion and philosophy, magic and myths, physical and social sciences have all contributed their share to man's self-culture. Paths to self-culture, widely different as they are, are based upon some assumptions. They may be classed under three heads: (1) Human beings should achieve happiness in this life itself since there is no beyond, (2) Practice of certain virtues in this life will be rewarded by some post-mortem results, and (3) Direct knowledge of life as a whole, based on occultism, leads one to the goal of Enlightenment. The book under review, which is written by one whose outlook on life is coloured by Theosophy, obviously upholds the third assumption and is professedly a scientific treatment of self-culture.

Some central ideas on which this book is based are as follows: The Solar System which is the manifestation of God or Logos is a perfectly ordered mechanism. The entire Solar System is a vast theatre of evolution on which life is evolving to higher and higher perfection. This process is taking place according to a definite Plan present in the Divine Consciousness and guided by various hierarchies of Beings. So the evolution of humanity on our earth also is guided by an Occult Hierarchy which is in intimate touch with the affairs of the world. Evolution of life does not stop with the human kingdom but continues even after the perfection of the human stage. Every human being

contains within himself the qualities of the Divine and these latent powers are unfolded through the process of reincarnation leading to an ever increasing limitless perfection. Karma, which is the law of cause and effect, governs all aspects of the physical and human life and makes man the master of his destiny. Just as evolution of forms in the lower kingdoms can be accelerated by utilizing biological laws so the human evolution also can be speeded up by the application of mental and spiritual laws. The Science of Self-culture, which is in the custody of the members of the Occult Hierarchy, is based on the application of these laws to the problem of human evolution.

Many ideas of the 'Occult philosophy,' as stated above, have nothing specially *occult* about them, but constitute part and parcel of the Vedantic system; for instance, the potential qualities of the Divine in individual selves and their manifestation, the various Sadhanas for the attainment of the supreme goal, the conception of various Lokas with their presiding divinities, etc. are not unfamiliar to Vedantins. But the presentation of these ideas in an esoteric form clouds the issues without carrying any conviction. The so-called 'scientific treatment' can hardly convince a modern scientist who does not admit anything beyond *sensory* reality. If we have to believe in some unverified facts, in the light of a hypothesis, why should we not take our stand on the basis of the Shrutis and experiences of canonized saints instead of depending on invisible 'Masters of Wisdom'? The Theosophists' scheme of evolution of life and Solar System with its seven planes appear strange to those who have been brought up in the atmosphere of classical theology and philosophic tradition. The book will be of interest to those who attach any importance to clairvoyance and occultism.

S. A.

OUR EDUCATION. BY SWAMI NIRVEDANANDA. *Published by Vidyamandira, Dhakuria, Bengal. Pp. 159. Price Rs. 3-8.*

This book is a critical and comprehensive analysis of Indian Education as it is, as and how it should be, 'The state of education in this country is appalling,' says the author in the opening sentence, and proceeds to dissect our present system with a searching eye for the glaring omissions and wrong methods. Swami Vivekananda defined education as the 'manifestation of the perfection already in man.' It would be an absurdity to refer to our education even as a remote approximation to Vivekananda's ideal.

If education is to subserve national interests, it requires a thorough overhauling from top to bottom with an entirely new sense of values. It is a stupendous task that awaits our educationists. Due attention has to be paid to physical culture, practical attitude, economic efficiency, cultural integrity, and the training of the emotions and the will on right lines. It is also necessary to consider the environments, training of the teacher, the language problem, examinations, courses, and books.

Proper emphasis is laid on women's education as part of the national resurgence. It should be so devised as to instil into women, in the first place, an admiration and regard and loyalty to national ideals of purity, self-sacrifice, motherly tenderness, etc.; secondly to develop their intellectual faculties on a rational basis; and finally to enable them to earn a living when and if it becomes necessary.

What then is to be done? The author puts in a powerful plea for rearing up different types of educational institutions within the present framework of modern system, which, by turning out healthier stuff, may act as a model to other social service organizations. Such institutions, if nothing else, can at least train workers who are fired by the idealism of dedicating their lives entirely to the sacred task of uplifting the masses. The Ramakrishna Mission has already been doing this by maintaining schools, colleges, hospitals, and technical institutions of the proper type. This line of activity should be taken up with even more vigour by other humanitarian institutions with the good of the country at heart.

C. V. SARMA

CHRISTIANITY: ITS ECONOMY AND WAY OF LIFE. BY J. C. KUMARAPPA. *Published by Navajivan Publishing House, Ahmedabad. Pp. 130. Price Rs. 1-8.*

Prof. J. C. Kumarappa is an Indian Christian, who has made a name for himself as an economist of India, especially with reference to the problem of the causes and cure of the poverty of the vast masses of this country. In the collections brought together in this book, he has tried to show that the way to peace and happiness for all lies in truly following the precepts of

the Prince of Peace, as Christians would call Christ. He lucidly explains, in the first three essays, how civilization should and can be based on love and non-violence in contrast with the violent and greedy basis of exploitation on which it is now based. Chapter IV is a masterpiece of clear thinking and shows rare insight into the character and work of Christian missionaries in 'heathen' lands. In chapter V he gives a detailed account of what he understands by the religion of Jesus—an interpretation to which no truly religious man can have any objection.

In the appendix to Part I we get a revealing sidelight into the mentality of even such apparently liberal Christians as Dr. P. Westcott, Lord Bishop of Calcutta, and late Metropolitan of India. This gentleman would not raise his little finger in protest at the inhuman tortures committed upon non-violent non-co-operators; and yet such is the perversity of Indian generosity that recently attempts were made by some Hindu Indians, among others, to present a purse of a lakh of rupees to this dignitary for his 'services' to India.

We have seldom come across such a good book in the subject in recent times. The book deserves to be translated into other languages, European and Indian, as it will be a great eye-opener to many Christians not only in India, but in foreign lands also.

SOUNDARYALAHARI. TRANSLATED BY P. SAMA RAO. *Published by B. G. Paul & Co., 4, Francis Joseph St., Madras. Pp. 48. Price As. 8.*

To be swallowed up in bliss, enspelled—to lose consciousness of the outer senses in super-sensuous perceptions—such are the reactions of the pure Advaitin on re-entering the dualistic state. The super-sensuous, or rather, exalted sensuous experiences of such beings, when described, naturally clothe themselves in symbolic forms; but even such symbolism will be closely derived from nature herself, being the truest, the nearest to the Beloved; and all the symbols of nature, when they are used by one who is watching the 'divine play'—by the entranced onlooker rather than the bemused participator—are stark, pure, lovely, and unashamed. Such we find in Sri Shankaracharya's *Soundaryalahari*, 'The Wave of Beauty,' of which a sincere and beautiful translation has been made by P. Sama Rao. In a sympathetic introduction, Dewan Bahadur K. S. Ramaswami Sastri writes: 'It is a significant fact, probative of the rich diversity of India's experience of God, that Sri Sankara Acharya, the protagonist of Nirguna Brahman, has given us this glowing poem. . . . The author. . . has aptly compared the poem to Spencer's poems on Divine Beauty and Divine Love which are complementary to his poems on Earthly Beauty and Earthly Love. But Sankara soars above Spencer because he is not only a great poet but also a great mystic, a great yogi and a great philosopher and saint. Spencer and Shelley give us Platonism, but Sankara's thought outsoars it.'

This is a little volume to keep near one. It breathes the supreme joy of the God-lover before the form of God which is the Feminine God incarnate. Life is set upon a swing between personal and impersonal; even to the liberated one, the personal, though emancipated, is personal none the less. All experience, because it is to such a one more abstract, becomes intensified. In

such a one, the senses are not killed but transfigured; life is not annihilated, but glorified. What a supreme artist is Shankaracharya! To such ecstasy of contact as is embodied in his *Soundaryalahari*, all the lesser arts—arts on the way to the art of union with the Divine—aspire. To be intensely aware, yet unattached; to love wholly—perceive completely—experience poignantly, yet unmoved,—to such supreme artistry he shows the way. Coming from the sublime heights of Advaita, he lights his universe with the Torch of the universe, Mother Divine. Here is poetry:—

. . . Whose fingers open out like so many
lotus buds
At the kiss of the tender Sun in Thy nails;
'Thou blestest them with hands tender like the
leaf-fronds . . .

And here is philosophy, irradiating poetry:—

'Vedantins call Thee Lakshmi, Vani,
And Parvati; but Thou art none of these;
In sooth Thou art the Moony crescent
Of all knowledge, adorning the crown
Of Para-brahman, the One Lord of Worlds.
Thou art the Divine Mistress of Illusion;
Through its filmy shades men see Thee different.'

T.

PUBLIC FINANCE AND OUR POVERTY. BY J. C. KUMARAPPA. *Published by Navajivan Publishing House, Ahmedabad. Pp. xii+110. Price Rs. 1-8.*

It is the third edition of the book which was first published in 1930. Except for two chapters added later on, the rest of the book appeared as a series of articles in Mahatma Gandhi's *Young India* in 1929 and 1930. Referring to the theme of these chapters, Gandhiji observed, 'they examine the economic policy of the British Government and its effect upon the masses.' The author makes it clear at the outset that his attempt is to merely point out the 'injurious fiscal policy' of the Government and to show how the handling of 'public finance' in this country has resulted in impoverishment and economic ruin of the masses.

The book is full of facts that stare us in the face. The author, a profound student of history and economics, has made a careful study of the intricacies of public revenue and expenditure and ways in which these are manipulated in this country with detriment to the economic condition of the people. The addition of a chapter on 'public debts' in the second edition, and another chapter on 'sterling credits' in the present edition have enhanced the usefulness of this book. The author has not indulged in any baseless criticism of British fiscal policy in India. He has done a stupendous task in marshalling facts and figures of every description which go to prove his conclusions. Poverty in India has come to stand as a permanent feature and the condition of village economy is appalling. Indian economists and political leaders will find a perusal of Mr. Kumarappa's book helpful in their efforts to remove the defects that are inherent in our economic system.

MY LIFE'S PARTNER. BY MOTILAL ROY. *Translated from the Bengali by D. S. Mahalanobis. Published by Prabartak Publishers, Calcutta. Pp. 330. Price Rs. 5.*

Mr. Motilal Roy of the Prabartak Sangha here sets out, in detail, a part of the journey of his soul through this Samsara, as we Hindus call it. Incidentally we get a few glimpses of the political life of Bengal and of Sri Aurobindo, which have added to the value of the book.

However, there is much sentimental and unsavoury stuff in this book, the omission of which would not have lessened the effect of the author's attempts to be frank or sincere. This is particularly true of the seamy side of his conjugal relations or his Sadhana. Whatever of benefit there is in this book could perhaps have been said within the compass of half the present size of the book, and in a more concise style.

Mr. Roy's delineation of the life of the daughter-in-law in the Hindu joint family is typically true to life, and will serve the useful purpose of opening the eyes of all concerned to the need for a more considerate treatment of women in general without destroying the social and spiritual benefits that are inherent in the joint family system. The book would serve a great purpose if it makes husbands realize that their wives also have a personality and a life of their own to live, and that the lever of economic dependence on husbands should not be used to make practical slaves of women, in which case sensitive minds like those of the author would not have to suffer from the eternal remorse that seems to have become his lot. The get-up and printing are good.

STRUGGLING HEIGHTS. BY H. D. SETHNA. *Published by Karnatak Publishing House, Bombay 2. Pp. 52. Price Rs. 1-4.*

Indian literary renaissance has produced a good number of poets and artists who have successfully placed this country on the cultural map of the world. Whilst the works of many may be classed as pale imitations of Western writers, it is pleasing to note that some original and thoughtful books have also been produced though not in such abundance as one would desire. Among the latter class of literary craftsmen, Mr. H. D. Sethna claims a place of deserved prominence. His poems collected under the engaging title of *Struggling Heights* are an abiding reflection of a sensitive mind's reaction to the political turmoil and struggle for freedom. There is also a deep spiritual urge and yearning in rhythmic form for the Great Unknown. In the words of the author, 'the poet becomes a pilgrim, bowing not only to the Motherland of his country but to all time and existence.' This description aptly fits our poet as he muses over such diverse subjects as the soul-stirring 'Himalayas' or the dread-spreading 'Night Air-Raid.'

C. V. SARMA

NEWS AND REPORTS

RAMAKRISHNA MISSION, SINGAPORE

REPORT FOR 1941-45

Notwithstanding the unprecedented difficulties created by the war, the Ramakrishna Mission, Singapore (Malaya), carried on its activities, though on a reduced scale. A report of the activities of the Mission during the years 1941 to 1945 has been published recently, and the following is a summary of the same.

Religious: During 1941, the Swami-in-charge conducted bi-weekly religious classes and discourses. During the years 1941-45, the birthday anniversaries of prophets, saints, and seers were duly celebrated.

Philanthropic: During 1941, free medical treatment was given to ailing cases of the Mission schools as well as destitute cases. On the outbreak of war, the Mission conducted a First Aid Post. From 1942-45, the Mission procured free medical treatment for over 864 patients. In the Destitute Relief Camp run by the Mission in 1945, about 80 inmates were maintained. A daily average of 23 persons were fed free, a monthly average of 25 families were supplied with free rations, milk was supplied to infants, and clothes were distributed among a monthly average of 44 persons. The Mission arranged for the burial of 80 dead bodies of poor persons. During 1941, a sum of Rs. 2,200 was collected for Kerala cyclone relief work.

Educational: The Vivekananda Boys' School and the Saradamani Girls' School functioned throughout 1941. In July 1941, the students of both the schools staged a successful variety concert in aid of the Boys' Students' Home. During 1941, an average of 240 boys and girls per month received instruction in Tamil and English. Nearly 40 per cent of them received free education while the rest paid a nominal fee. An average of 90 adults per month received education in the night-school.

The Boys' Home had 99 inmates in 1945 and the Girls' Home had 55 inmates during the same period. The library and reading room were made use of by the public during all the years. In 1941, two books in Tamil were published by the Mission. The Young Men's Cultural Union functioned actively throughout 1941, as follows: the study section and literary section jointly held classes and meetings; the music section rendered orchestral recitals; the sports section arranged outdoor and indoor games; and the magazine section successfully conducted the Union magazine *Culture*.

Ramakrishna Ashrama, Penang: During 1941, the birthday anniversaries of prophets and saints were duly celebrated. Religious classes were conducted by the Swami-in-charge during his stay at Penang. An Orphanage was maintained, the present strength of which is 27. A Hindusthani and Tamil school with an average strength of 30 boys is also conducted by the Ashrama. A small public library and reading room was also maintained.

RAMAKRISHNA MISSION VIDYAMANDIRA, BELUR MATH.

The authorities of the Ramakrishna Mission Vidyamandira at Belur are starting, from this July, I.Sc. classes in Physics, Chemistry, and Biology in addition to the existing I.A and I Com. classes. Up-to-date Science Laboratories for practical classes have been constructed. The Vidyamandira which is a residential college is being run very efficiently since its inception in 1941 after the model of the ancient Gurukula with religious training as its cardinal theme. The alumni live in a pure and moral atmosphere in company with self-sacrificing resident teachers in a big commodious and well furnished hostel attached to the college and are trained to be regular, well behaved, clean, active, and self-reliant and are encouraged to develop a sense of social obligation and spirit of patriotic service. Swami Vivekananda was very keen about scientific education and wanted our young men to be fully equipped with scientific knowledge whereby they might shape and build the future destiny of their motherland and raise her once again to her pristine position of glory and prosperity. The authorities of the Ramakrishna Mission have taken up this responsible task in right earnest to realize the dream of the great Swami. Hearty co-operation and help of the public are needed for the success of this noble project.

The results of the Vidyamandira have been uniformly brilliant. Every year one or two students have secured Government scholarships from this institution and the number of passes has been much above the University average. In 1943 the Vidyamandira secured the 10th place in the University and this year (1946) one boy has stood 7th in the I.A. Examination and more than 80% have come out successful as against the University percentage of 41.05.