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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

GRACE UNDESERVED

What a priceless gem of love Thou art: how little heed I pay to Thee.
Delighter of my heart, supreme treasure, whom else can I call my own?

Only he who dives in the bliss of Thy love knows what a gem Thou art:
Can one who is not a jeweller know how precious a jewel is?

My eyes are thirsty for Thy vision; my heart is restless for Thy touch;
My hungry soul seeks comfort by always adoring Thy lotus feet.

How many dreams awaken in my mind and float away unfulfilled:
To dwell near Thee, as Thine own—how little I deserve such good fortune.

Only a lotus knows the sun's secret, a lily the moon's conduct,
A river union with the sea; only a man knows who is his own.

That Thou art kind, O compassionate Lord, reveals how true is Thy name:
How else do I deserve Thy compassion with my virtueless merit?

Can a cātak summon the raincloud? Thirsty, he gazes at the sky
And the cloud pours rain into his beak: how else can the bird save his life?

Gayā, Gangā, Kāśi, Vṛndāvan—all sacred places are Thy feet:
Even a simple hut, with Thee, I regard as Indra's paradise.

—Adapted by Swami Nikhilananda from the Bengali

THE GĪTĀ III

BY SWAMI VIVEKANANDA

Arjuna asks: "You just advised action, and yet you uphold knowledge of Brahman as the highest form of life. Krishna, if you think that knowledge is better than action, why do you tell me to act?"

[Sri Krishna]: "From ancient times these two systems have come down to us. The Sāṅkhya philosophers advance the theory of knowledge. The Yogis advance the theory of work. But none can attain to peace by renouncing actions. None in this life can stop activity even for a moment. Nature's qualities [guṇas] will make him act. He who stops his activities and at the same time is still thinking about them attains to nothing; he only becomes a hypocrite. But he who by the power of his mind gradually brings his sense organs under control, employing them in work, that man is better. Therefore do thou work. . . .

"Even if you have known the secret that you have no duty, that you are free, still you have to work for the good of others. Because whatever a great man does, ordinary people will do also. If a great man who has attained peace of mind and freedom ceases to work, then all the rest without that knowledge and peace will try to imitate him, and thus confusion would arise.

"Behold, Arjuna, there is nothing that I do not possess and nothing that I want to acquire. And yet I continue to work. If I stopped work for a moment, the whole universe would [be destroyed]. That which the ignorant do with desire for results and gain, let the wise do without any attachment and without any desire for results and gain."

Even if you have knowledge, do not disturb the child-like faith of the ignorant. On the other hand, go down to their level and gradually bring them up. That is a very

powerful idea, and it has become the ideal in India. That is why you can see a great philosopher going into a temple and worshipping images. It is not hypocrisy.

Later on we read what Krishna says: "Even those who worship other deities are really worshipping me." It is God incarnate whom man is worshipping. Would God be angry if you called him by the wrong name? He would be no God at all! Can't you understand that whatever a man has in his own heart is God—even if he worships a stone? What of that!

We will understand more clearly if we once get rid of the idea that religion consists in doctrines. One idea of religion has been that the whole world was born because Adam ate the apple, and there is no way of escape. Believe in Jesus Christ—in a certain man's death! But in India there is quite a different idea. [There] religion means realization, nothing else. It does not matter whether one approaches the destination in a carriage with four horses, in an electric car, or rolling on the ground. The goal is the same. For the [Christians] the problem is how to escape the wrath of the terrible God. For the Indians it is how to become what they really are, to regain their lost Selfhood. . . .

Have you realized that you are spirit? When you say, "I do," what is meant by that? This lump of flesh called the body—or the spirit, the infinite, ever blessed, effulgent, immortal? You may be the greatest philosopher, but as long as you have the idea that you are the body, you are no better than the little worm crawling under your foot! No excuse for you! So much the worse for you, that you know all the philosophies and at the same time think you are the body! Body-gods, that is what you are! Is that religion?

Religion is the realization of spirit as spirit. What are we doing now? Just the opposite, realizing spirit as matter. Out of the immortal God we manufacture death and matter, and out of dead dull matter we manufacture spirit. . . .

If you [can realize Brahman] by standing on your head or on one foot or by worshiping five thousand gods with three heads each—welcome to it! . . . Do it any way you can! Nobody has any right to say anything. Therefore, Krishna says, if your method is better and higher, you have no business to say that another man's method is bad, however wicked you may think it.

Again, we must consider, religion is a [matter of] growth, not a mass of foolish words. Two thousand years ago a man saw God. Moses saw God in a burning bush. Does what Moses did when he saw God save you? No man's seeing God can help you the least bit except that it may excite you and urge you to do the same thing. That is the whole value of the ancients' examples. Nothing more. [Just] signposts on the way. No man's eating can satisfy another man. No man's seeing God can save another man. You have to see God yourself. All these people fighting about what God's nature is—whether he has three heads in one body or five heads in six bodies. Have you seen God? No . . . And they do not believe they can ever see him. What fools we mortals be! Sure. Lunatics!

[In India] it has come down as a tradition that if there is a God, he must be your God and my God. To whom does the sun belong! You say Uncle Sam is everybody's uncle. If there is a God, you ought to be able to see him. If not, let him go.

Each one thinks his method is best. Very good! But remember, it may be good for *you*. One food which is very indigestible to one is very digestible to another. Because it is good for you, do not jump to the conclusion that your method is everybody's method, that Jack's coat fits John and Mary. All the

uneducated, uncultured, unthinking men and women have been put into that sort of strait jacket! Think for yourselves. Become atheists! Become materialists! That would be better. Exercise the mind! . . . What right have you to say that this man's method is wrong? It may be wrong for you. That is to say, if you undertake that method you will be degraded; but that does not mean that he will be degraded. Therefore, says Krishna, if you have knowledge and see a man weak, do not condemn him. Go to his level and help him if you can. He must grow. I can put five bucketfuls of knowledge into his head in five hours. But what good will it do? He will be a little worse than before.

Whence comes all this bondage of action? Because we chain the soul with action. According to our Indian system, there are two existences, Nature on the one side and the Self, the Ātman, on the other. By the word 'Nature' is meant not only all this external world, but also our bodies, the mind, the will, even down to what says "I." Beyond all that is the infinite life and light of the soul—the Self, the Ātman. . . . According to this philosophy, the Self is entirely separate from Nature, always was and always will be. . . . There never was a time when the spirit could be identified even with the mind. . . .

It is self-evident that the food you eat is manufacturing the mind all the time. It is matter. The Self is above any connection with food. Whether you eat or not does not matter. Whether you think or not . . . does not matter. It is infinite light. Its light is the same always. If you put a blue or a green glass [before a light], what has that to do with the light? Its color is unchangeable. It is the mind which changes and gives the different colors. The moment the spirit leaves the body, the whole thing goes to pieces.

The reality in nature is spirit. Reality itself—the light of the spirit—moves and speaks and does everything [through our bodies, minds, etc.] It is the energy and soul and life of the spirit that is being worked upon

in different ways by matter. . . . The spirit is the cause of all our thoughts and body action and everything, but it is untouched by good or evil, pleasure or pain, heat or cold, and all the dualism of nature, although it lends its light to everything.

“Therefore, Arjuna, all these actions are in Nature. Nature . . . is working out her own laws in our bodies and minds. We identify ourselves with Nature and say, ‘I am doing this.’ This way delusion seizes us.”

We always act under some compulsion. When hunger compels me, I eat. And suffering is still worse slavery. The real “I” is eternally free. What can compel it to do anything? The sufferer is in Nature. It is only when we identify ourselves with the body that we say, “I am suffering; I am Mr. So-and-So”—all such nonsense. But he who has known the truth, holds himself aloof. Whatever his body does, whatever his mind does, he does not care. But mind you, the vast majority of mankind are under this delusion, and whenever they do any good they feel that they are [the doers]. They are not yet able to understand higher philosophy. Do not disturb their faith! They are shunning evil and doing good. Great idea! Let them have it! . . . They are workers for good. By degrees they will think that there is greater glory than that of doing good. They will only witness and things are done. . . . Gradually they will understand. When they have shunned all evil and done all good, then they will begin to realize that they are beyond all Nature. They are not the doers. They stand [apart]. They are the . . . witness. They simply stand and look. Nature is begetting all the universe. . . . They turn their backs. “In the beginning, O beloved, there only existed that Existence. Nothing else existed. And That [brooding], everything else was created.”

“Even those who know the path act impelled by their own nature. Everyone acts according to his nature. He cannot transcend it.” The atom cannot disobey the law. Whether it is the mental or the physical atom,

it must obey the law. “What is the use of [external restraint]?” . . .

What makes the value of anything in life? Not enjoyment, not possessions. Analyze everything. You will find there is no value except in experience, to teach us something. And in many cases it is our hardships that give us better experience than enjoyment. Many times blows give us better experience than the caresses of nature. . . . Even famine has its place and value. . . .

According to Krishna, we are not new beings just come into existence. Our minds are not new minds. . . . In modern times we all know that every child brings [with him] all the past, not only of humanity, but of the plant life. There are all the past chapters, and this present chapter, and there are a whole lot of future chapters before him. Everyone has his path mapped and sketched and planned out for him. And in spite of all this darkness, there cannot be anything uncaused—no event, no circumstance. . . . It is simply our ignorance. The whole infinite chain of causation . . . is bound one link to another back to Nature. The whole universe is bound by that sort of chain. It is the universal [chain of] cause and effect, you receiving one link, one part, I another. . . . And that [part] is our own nature.

Now Sri Krishna says: “Better die in your own path than attempt the path of another.” This is my path, and I am down here. And you are way up there, and I am always tempted to give up my path thinking I will go there and be with you. And if I go up, I am neither there nor here. We must not lose sight of this doctrine. It is all [a matter of] growth. Wait and grow, and you attain everything; otherwise there will be [great spiritual danger]. Here is the fundamental secret of teaching religion.

What do you mean by “saving people” and all believing in the same doctrine? It cannot be. There are the general ideas that can be taught to mankind. The true teacher will be able to find out for you what your

own nature is. May be you do not know it. It is possible that what you think is your own nature is all wrong. It has not developed to consciousness. The teacher is the person who ought to know. . . . He ought to know by a glance at your face and put you on [your path]. We grope about and struggle here and there and do all sorts of things and make no progress until the time comes when we fall into that life current and are carried on. The sign is that the moment we are in that stream we will float. Then there is no more struggle. This is to be found out. Then die in that [path] rather than giving it up and taking hold of another.

Instead, we start a religion and make a set of dogmas and betray the goal of mankind and treat everyone [as having] the same nature. No two persons have the same mind or the same body. . . . No two persons have the same religion. . . .

If you want to be religious, enter not the gate of any organized religions. They do a hundred times more evil than good, because they stop the growth of each one's individual development. Study everything, but keep your own seat firm. If you take my advice, do not put your neck into the trap. The moment they try to put their noose on you, get your neck out and go somewhere else. [As] the bee culling honey from many flowers remains free, not bound by any flower, be not bound. . . . Enter not the door of any organized religions. [Religion] is only between you and your God, and no third person must come between you. Think what these organized religions have done! What Napoleon was more terrible than these religious persecutions? . . . If you and I organize, we begin to hate every person. It is better not to love, if loving only means hating others. That is no love. That is hell! If loving your own people means hating everybody else, it is the quintessence of selfishness and brutality, and the effect is that it will make you brutes. Therefore, better die working out your own natural religion than following another's

natural religion, however great it may appear to you.

"Beware, Arjuna, lust and anger are the great enemies. These are to be controlled. These cover the knowledge even of those [who are wise]. This fire of lust is unquenchable. Its location is in the sense organs and in the mind. The Self desires nothing.

"This yoga I taught in ancient times [to Vivaswat; Vivaswat taught it to Manu] Thus it was that the knowledge descended from one king to another. But in time this great yoga was destroyed. That is why I am telling it to you again today."

Then Arjuna asks: "Why do you speak thus? You are a man born only the other day, and [Vivaswat was born long before you]. What do you mean that you taught him?"

Then Krishna says: "O Arjuna, you and I have run the cycle of births and deaths many times, but you, my son, are not conscious of them all. I am without beginning, birthless, the absolute Lord of all creation. I through my own Nature take form. Whenever virtue subsides and wickedness prevails, I come to help mankind. For the salvation of the good, for the destruction of wickedness, for the establishment of spirituality I come from time to time. Whosoever wants to reach me through whatsoever ways, I reach him through that. But know, Arjuna, none can ever swerve from my path." None ever did. How can we? None swerves from His path.

. . . All societies are based upon bad generalization. The law can only be formed upon perfect generalization. What is the old saying: Every law has its exception? . . . If it is a law, it cannot be broken. None can break it. Does the apple break the law of gravitation? The moment a law is broken, no more universe exists. There will come a time when you will break the law, and that moment your consciousness, mind, and body will melt away.

There is a man stealing there. Why does he steal? You punish him. Why can you

not make room for him and put his energy to work? . . . You say, "You are a sinner," and many will say he has broken the law. All this herd of mankind is forced [into uniformity] and hence all this trouble, sin, and weakness. . . . The world is not as bad as you think. It is we fools who have made it evil. We manufacture our own ghosts and demons, and then . . . we cannot get rid of them. We put our hands before our eyes and cry: "Somebody give us light!" Fools! Take your hands from your eyes! That is all there is to it. . . . We call upon the gods to save us and nobody blames himself. That is the pity of it. Why is there so much evil in society? What is it they say? Flesh and the devil and the woman. Why make these things [up]? Nobody asks you to make them [up]. "None, O Arjuna, can swerve from my path." We are fools, and our paths are foolish. We have to go through all this Māyā. God made the heaven, and man made the hell for himself.

"No action can touch me. I have no desire for the results of action. Whosoever knows me thus knows the secret and is not bound by action. The ancient sages, knowing this secret [could safely engage in action]. Do thou work in the same fashion.

"He who sees in the midst of intense activity, intense calm, and in the midst of intensest peace is intensely active [is wise indeed]." . . . This is the question: With every sense and every organ active, have you that tremendous peace [so that] nothing can disturb you? Standing on Market Street, waiting for the car with all the rush . . . going on around you, are you in meditation—calm and peaceful? In the cave, are you intensely active there with all quiet about you? If you are, you are a yogi, otherwise not.

"[The seers call him wise] whose every attempt is free, without any desire for gain, without any selfishness." Truth can never come to us as long as we are selfish. We colour everything with our own selves. Things come to us as they are. Not that they are

hidden, not at all! We hide them. We have the brush. A thing comes, and we do not like it, and we brush a little and then look at it. . . . We do not want to know. We paint everything with ourselves. In all action the motive power is selfishness. Everything is hidden by ourselves. We are like the caterpillar which takes the thread out of his own body and of that makes the cocoon, and behold, he is caught. By his own work he imprisons himself. That is what we are doing. The moment I say "me" the thread makes a turn. "I and mine," another turn. So it goes. . . .

We cannot remain without action for a moment. Act! But just as when your neighbour asks you, "Come and help me!" have exactly the same idea when you are helping yourself. No more. Your body is of no more value than that of John. Don't do anything more for your body than you do for John. That is religion.

"He whose efforts are bereft of all desire and selfishness has burnt all this bondage of action with the fire of knowledge. He is wise. Reading books cannot do that. The ass can be burdened with the whole library; that does not make him learned at all. What is the use of reading many books? "Giving up all attachment to work, always satisfied, not hoping for gain, the wise man acts and is beyond action." . . .

Naked I came out of my mother's womb and naked I return. Helpless I came and helpless I go. Helpless I am now. And we do not know [the goal]. It is terrible for us to think about it. We get such odd ideas! We go to a medium and see if the ghost can help us. Think of the weakness! Ghosts, devils, gods, anybody—come on! And all the priests, all the charlatans! That is just the time they get hold of us, the moment we are weak. Then they bring in all the gods.

I see in my country a man becomes strong, educated, becomes a philosopher, and says, "All this praying and bathing is nonsense." . . . The man's father dies, and his mother

dies. That is the most terrible shock a Hindu can have. You will find him bathing in every dirty pool, going into the temple, licking the dust. . . . Help, anyone! But we are helpless. There is no help from anyone. That is the truth. There have been more gods than human beings; and yet no help. We die like dogs—no help. Everywhere beastliness, famine, disease, misery, evil! And all are crying for help. But no help. And yet, hoping against hope, we are still screaming for help. Oh, the miserable condition! Oh, the terror of it! Look into your own heart! One half of [the trouble] is not our fault, but the fault of our parents. Born with this weakness, more and more of it was put into our heads. Step by step we go beyond it.

It is a tremendous error to feel helpless. Do not seek help from anyone. We are our own help. If we cannot help ourselves, there is none to help us. . . . "Thou thyself art thy only friend, thou thyself thy only enemy. There is no other enemy but this self of mine, no other friend but myself." This is the last and greatest lesson, and oh, what a time it takes to learn it! We seem to get hold of it, and the next moment the old wave comes. The backbone breaks. We weaken and again grasp for that superstition and help. Just think of that huge mass of misery, and all caused by this false idea of going to seek for help!

Possibly the priest says his routine words and expects something. Sixty thousand people look to the skies and pray and pay the priest. Month after month they still look, still pay and pray. . . . Think of that! Is it not lunacy? What else is it? Who is responsible? You may preach religion, but to excite the minds of undeveloped children . . .! You will have to suffer for that. In your heart of hearts, what are you? For every weakening thought you have put into anybody's head you will have to pay with compound interest. The law of karma must have its pound of flesh. . . .

There is only one sin. That is weakness.

When I was a boy I read Milton's *Paradise Lost*. The only good man I had any respect for was Satan. The only saint is that soul that never weakens, faces everything, and determines to die game. . . . Stand up and die game! . . . Do not add one lunacy to another. Do not add your weakness to the evil that is going to come. That is all I have to say to the world. Be strong! . . . You talk of ghosts and devils. We are the living devils. The sign of life is strength and growth. The sign of death is weakness. Whatever is weak, avoid! It is death. If it is strength, go down into hell and get hold of it! There is salvation only for the brave. "None but the brave deserves the fair." None but the bravest deserves salvation. Whose hell? Whose torture? Whose sin? Whose weakness? Whose death? Whose disease?

You believe in God. If you do, believe in the real God. "Thou art the man, thou the woman, thou the young man walking in the strength of youth, . . . thou the old man tottering with his stick." Thou art weakness. Thou art fear. Thou art heaven, and thou art hell. Thou art the serpent that would sting. Come thou as fear! Come thou as death! Come thou as misery! . . .

All weakness, all bondage is imagination. Speak one word to it, it must vanish. Do not weaken! There is no other way out. . . . Stand up and be strong! No fear. No superstition. Face the truth as it is! If death comes—that is the worst of our miseries—let it come! We are determined to die game. That is all the religion I know. I have not attained to it, but I am struggling to do it. I may not, but you may. Go on!

"Where one sees another, one hears another, so long as there are two." there must be fear, and fear is the mother of all [misery]. Where none sees another, where it is all One, there is none to be miserable, none to be unhappy. [There is only] the One without a second. Therefore be not afraid. Awake, arise, and stop not till the goal is reached!

SCOPE OF PERSONAL EXERTION

BY THE EDITOR

The fruit of following scripture, of walking in the footsteps of the virtuous and of adopting beneficial local usages is well known to all. (It is the attainment of supreme insight.) Make the yearning for it rise in your heart. Let it fill the heart to overflowing and alter the current of your thoughts till it tingles in all your limbs and leads you steadily onward. That course is what the wise call personal exertion.

By diligent exertion control the mind that is addicted to evil ways and habituate it to virtuous thoughts and deeds. This is the long and short of all scriptural teachings.

Creatively use your mind, senses, and physical body. Sharpen your power of judgement by staying in the company of the virtuous and by studying scripture. In this way lifting yourself by self-effort, attain the supreme goal of life.¹

I

Why does the mind run after various objects? Any thoughtful person must sooner or later begin to put this question to himself or to others. Even if he gets an answer from others, he can arrive at a certainty only by looking into his own experiences. For they alone constitute the surest and most easily accessible field for experiments and verification.

The explanation that is usually given is that each object fulfils some of our needs. Food, for example, satisfies hunger. And as hunger is found to recur at regular intervals, it is natural that the mind should be devising

measures to assure a constant and abundant supply of food. We may extend the idea of food and use it as a symbol of all our wants, as when we speak of our search for intellectual or spiritual food. The fact is that the human personality is so made that it is subject to different strong urges, and the external world acts as a storehouse of objects that can satisfy them at least for the time. What is, then, more reasonable than that the mind should be engaged in seizing and enjoying objects,—in planning, pursuing, possessing and storing them, and in eating them at leisure? To complete the picture, we may add the modern notion that progress is to be measured by the rise in the standard of living. To most people this means only the use of diverse costly gadgets, of articles of luxury, of mere pomp or of pageantry. And as all can see, the attempt to produce these creates further complications in the spheres of labour, raw materials, industrialization, transport, commerce, exchange, markets, and competition which has till now led only to national enmities, war, and destruction. When these have come, the standard of life for the victor and the vanquished has received a crushing blow. That may be called the external result, while internally, in the matter of emotions and values, the survivors have had to suffer more serious afflictions than they had to face before.

¹ Śāstraiḥ sad-ācāra-vijṛmbhita-

deśa-dharmaiḥ

Yat-kalpitaṃ phalaṃ atīva

cira-prarūḍham

Tasmin-ḥṛdi-sphurati copa-

nameti cittam

Aṅgāvalī tad-anu pauruṣam

etad-āhuḥ.

Yoga Vāsiṣṭha, Mumukṣu Khaṇḍa, vi. 40.

Aśubheṣu samādhiṣṭham

Śubheṣv'evā'vatārayet

Prayatnāt cittam ityeṣa

Sarva-śāstrārtha-saṅgrahaḥ.

Ibid, vii. 12.

Kriyayā spanda-dharminyā

svārtha-sādhakatā svayam

Sādhu-saṅgama-sac-chāstra-

tikṣṇayo'nnīyate dhiyā.

Ibid, vii. 27.

Even if dire calamities do not threaten us, the very recognition that time is irreversible and that opportunities misused can never be got back is bound to rouse us into self-examination some day or other. We shall then ask what we have managed to achieve through past efforts and what may yet be achieved before dreaded death steps in and removes us from the scene. In the course of such examination we shall pass in review the objects on which we bestowed our precious time and energy. They could attract us only because we had assumed, rightly or wrongly, that they possessed certain qualities and that we stood badly in need of them for our peace and advancement. The enquiry would then move on to the nature of the means we adopted to gain our objectives. Lastly there would be a summing up: What has been the net result of the whole adventure? How far has it brought us nearer to the ideal of the man who has harmonized in himself strength, alertness, deep insight and unbounded goodwill for all? It is clear that in such a person energy, which we squander away in harmful competition, would be carefully conserved and consecrated to the service of others. And his service would undoubtedly cover the widest possible range,—from little acts of kindness like feeding the hungry to the most far-reaching one which other helpers can hardly hope to render, viz. the opening, through imperceptible touches, of the inner eye of sincere men and women, so that they can afterwards take their bearings independently and march forward without falling into serious dangers any more.

II

The first question is whether we are ordinarily inclined to view any object from all the angles needed to judge its worth aright. While advising others, we may enthusiastically remind them that "all that glitters is not gold". But when it comes to our own practice we often ignore this sound maxim. Instead we allow ourselves to be lured by objects that have an attractive exterior. Carelessness or

immaturity of understanding prevents us from noticing that, like everything else in Nature, each object which we covet has its harmful or troublesome aspects as well. So when they begin to confront us,—as they must when closer relations are established—we become unnerved, dejected, or irritated. Take landed property, for example. It has its definite uses. But the greater the extent of this property, the heavier must turn out to be the responsibilities to be shouldered by its owner. Unless he works strenuously, there will be no profits; and if he ceases to be vigilant, either the property would be ruined or the profits would find their way into the pockets of ever-watchful cheats and thieves! Thus it is with every other object, the more so with subtle ones like name, fame, or influence in the social, political, religious and other fields. There is no benefit that has not its counterpart in the shapes of difficulties, deterioration, losses, pains, and dangers. It matters little whether our activities come under what are commonly labelled secular or spiritual. The law of success is the same. We have to acquire the capacity to feel and wield the invisible subtle forces that condense into visible desirable results in due course. It means, again, that we must put forth persistent efforts to know the essentials and reject the non-essentials. One big difference, however, should never be lost sight of. He whose view is bound up with perishable sense pleasures, demanded by his puffed up ego, will have a tough uphill task before him. He will have to devise suitable methods to extricate his awareness from the clamour of his ego that has as yet not known what control means. And as a purely negative withdrawal is psychologically impossible, he will have to frame a positive ideal and make his emotions gradually centre round it. The very movement toward higher values will have as an indirect result a slow but steady withdrawal from lower ones.

The main obstacles to progress come from the forces lurking in the sub-conscious. To the beginner the sub-conscious must appear

to be a most baffling source of disturbance. For when he tries to hold on steadfastly to any new idea, the old ones he has loved and encouraged so far are not likely to leave him free. No impression, once formed in the conscious mind, can ever utterly die out. When it disappears, it only sinks into the sub-conscious level, waiting to rise up and take its place again in the conscious field. Meanwhile it gains in strength by combining itself with allied impressions that are already there and that enter there as deposits later. The resultant bundles or Saṁskāras constitute creative energy in a potential state. It is in their very nature to seek ways of expressing themselves in some physical activity or other.

There is no guarantee, however, that the programmes improvised and their timings would be consistent with moral values. They may not even have any rational connection with the actual state of affairs in the external world. Most tragedies occur because people are so obsessed with the superiority of their claims, plans, and strategy that they plunge headlong into action with no further thought. An effort falls into a context, a seed into a soil, and an idea into a hearer's mind. Unless the soil, the mind and so on are in a fit condition and pregnant with higher possibilities, the sowing, talking and other activities cannot produce any worthwhile result. On the contrary, if they are in an unfit condition, treacherous like quicksand, or ready to catch fire, the slightest improper meddling may end in disaster. That is from the side of the environment; but are we sure that the effort put in is itself of the type that can evoke a healthy response? Take talking as an example. Do we not know how often it becomes a potent source of mischief? Ideas may be compared to subtle limbs and weapons with which the speaker hits his listeners. If these fall indiscriminately, they must cause reactions of varying intensity, first to ward off the blows, and later to tie up the offender. It makes little difference whether he is ignorant or deliberately brutal. Thus, even to carry on day to day

affairs with tolerable safety and comfort, we are forced to study the environment and our own impulses from as many angles as we can. It is in the nature of the mind to erect thought-structures as objects and events appear in front and desires spring up within. But we have to learn the art of getting out of these structures at will in order to examine whether the foundations, walls and supporting beams are cracked or loosely held. We must acquire the skill to stand aside from thought movements, note the assumptions that have shaped their courses, and introduce such elements into the conscious field as can slowly settle down into the sub-conscious to weave more satisfactory patterns there.

III

One may ask: Are not thought-structures breaking down of their own accord now and then, giving us the chance to detect mistakes and rectify them? The reply is that casual glimpses of that kind are not enough. As in scientific research, we need sustained and repeated observation, and that too, under controlled conditions. Imagine children at school running all over the place and playing wild pranks. One step in observation will no doubt be to take detailed statistics of the frequency of their fights, their efficiency in grouping themselves for games or dramas, and so on. But if our object is to bring out all their latent talents to perfection, we must start controlled experiments beginning with the employment of a competent teacher to engage them in positive ways. To this extent, the question, "Why do children cause an uproar?" is answered best by actually putting someone to train them and thereby introducing a constructive force to attract them into new fields. When useful items are repeated, they will develop better habits, and the joy they derive by the change will make them set their faces towards virtue ever afterwards. If we then ask the question, "Why were they so tumultuous before?", the simple answer must be: "Because they were not helped to get better knowledge earlier".

In other words, badness was not inherent in them. Had it been so, it would not have been replaced by goodness. On the other hand we have to conclude that goodness was latent in them all the time,—like fire in dry wood. Education brought it into manifestation, like adequate friction or the application of a lighted match to the dry wood.

Indian systems often use the example of the mirror whose reflecting surface is obscured by dirt. The meaning is that the vagaries of our mind or the defects of our character have to be looked upon as mere dirt. They are not necessary components of the human personality. If they are organic parts, like bones in the arm or the leg, they cannot be removed without impairing normal functioning of the personality. What then to speak of its improvement and harmonization? The status of evil or ignorance is thus difficult to specify. Surely, we do find it operating now; for thoughts work havoc like storms. But saints and sages, men and women like ourselves, have controlled them and used them to realize the Kingdom of Heaven within and to bring down its blessings upon ignorant and sorrowing millions without. We find in them personalities “freed” from evil, “liberated” from the least touch of ignorance. They have demonstrated by their very lives that the human soul is free and full of bliss,—made in the image of Perfection Itself. All scriptures stress the importance of seeking the company of the virtuous. By watching them the aspirant easily becomes convinced that the ‘natural’ state of the soul is precisely what is indicated in “revealed” books. He sees also that it is possible through graded disciplines to remove the layers of dirt that at present hide its supreme effulgence. That makes him plunge into spiritual exercises with redoubled vigour and in due time arrive at the Truth where holy texts, the example of preceptors and his own attainment mean the same thing.

IV

In some places Patañjali makes pointed

references to the force of Samskāras. Before dealing with them, it may be proper to emphasize a point or two about the philosophy behind this mental science. Many people jump to the conclusion that Samādhis or trances imply some queer devices to stop the thinking process altogether. This is because they fail to grasp the significance of the technical terms used. They also fail to relate them to the transformations achieved by ‘directed thinking’ in Nature, internal and external. Mental training, if it is to be placed on a verifiable footing, must always keep up the distinction of a field and an observer. Every effort and its result,—physical, mental, moral and spiritual—must be included in the field. The observer of it has to be accepted as invariably remaining outside it, distinct from it, and absolutely uncontaminated by it. In other words, all the movements which constitute ‘evolution’,—particularly the oscillation between the opposing poles of selfishness and selflessness, fear and courage, doubt and certainty, ignorance and wisdom, or bondage and liberation—must be within the field alone, and not in the Witness which must be intelligence itself. If this is understood well, we have to find out why limitless intelligence does not manifest as such within our personality. The explanation is that the components of the personality, not excluding the thinking apparatus, contain three principles,—the coarsest being Tamas, mostly found in bodily tissues; the next higher being Rajas, mainly appearing in egocentric passions; and the finest being Sattva, whose ascendancy makes us see truths face to face. Disciplines are so framed that we can react to every situation by opening the flood-gates of Sattva. Its creative energy will then flow without any hitch through the channels of the purified ego and an obedient physical frame.

What will be the consequence when disciplines are completed? A window is opened through which we can have a peep at the indescribable glory of spiritual insight. We are told that “Knowledge becomes infinite when rid of all impurities,—of affliction and (non-

discriminated) action." The essence of Knowledge seldom shines forth when it is veiled by Tamas. The activity of Rajas makes it somewhat capable of recognition. But when all the impurities are removed, Knowledge attains the infinity which is its all along. When Knowledge is realized as infinite, little remains to be known further. In fact, conceptual knowledge, picked up or used, as life unrolls afterwards, will appear like the fire-fly emitting its feeble light in the wide expanse of the sky.² It sheds some light no doubt, but only within a very small field. It serves rather to reveal its own littleness in striking contrast to the vastness of the unlighted area all around. This is during night. With the noonday sun overhead, what does the poor insect contribute with its negligible flicker? The point of comparison is that whatever knowledge the senses and the intellect may take in later cannot add anything to the glory of the perfected sage's illumination. But the latter will spontaneously show up everything reasonable and beneficial. The technical term for this attainment is "Dharmamegha", the Cloud of Virtue, "inasmuch as it pours forth showers of light upon all the virtues of things to be known."³

This total development, however, does not take place without continuous effort. For even after false values are combated in the surface mind, they will not stop harassing the aspirant from the Saṁskāra level. That will serve as their headquarters till they are neutralized there as well. This is pointed out by the commentator who says in effect: We take

² Sarvaiḥ kleśa-karma-āvarāṇaiḥ vimuktasya jñānasya ānanyam bhavati. Tamasā-abhibhūtam āvṛtam anantam jñāna-sattvam, kvacid-eva rajasā pravartitam udghāṭitam grahaṇa-samartham bhavati. Tatra yadā sarvaiḥ āvarāṇa-malaiḥ apagatam bhavati, tadā bhavati asya ānanyam. Jñānasya ānanyāt jñeyam alpam sampadyate Yathā ākāśe khadyotaḥ. Vyāsa on Yoga Sūtra, IV. 31.

³ Yathā hi śaradi ghana-paṭala-muktasya caṇḍarciṣaḥ paritaḥ pradyotamānasya prakāśa-ānanyāt alpam prakāśyam iti . . . ata eva sarvān dharmān jñeyān mehati varṣati prakāśanena iti Dharmamegha ityucyate. *Ibid*, Vācaspati's gloss.

it that the mind of the seeker is already inclined towards discriminative knowledge. It is running along the stream of real cognitions about the eternal purity of the Puruṣa and about the fact of Sattva reflecting it during 'controlled' periods. Still, when such control is relaxed, i.e. when it has not become part and parcel of the personality by penetrating to the Saṁskāra level, there must be the troublesome emergence of other thoughts, such as "I am", "This is mine", "I know", etc., carrying previous attachments and hatreds. This is because of old Saṁskāras whose sprouting power is being currently burnt up.⁴

Saṁskāras, as habits, are neutral, neither good nor bad. For they only show that an arrangement exists to receive any chosen value at various times and under varying conditions and accumulate the energy of scattered dribblets into a reliable, substantial fund. It then goes into a 'safe' area of the personality. Even if we do not purposefully repeat it afterwards, it becomes capable of entering into the surface mind of its own accord to rouse up emotions and induce appropriate action. While, thus, by repetition a harmful thought digs itself in as a pernicious habit, the repetition of a virtuous formula not only converts itself into a stable Saṁskāra but also gradually acquires the power to outvote the opposites effectively operating hitherto.

To illustrate with a familiar story: Sage Viśvāmitra once had lust and anger in his habit level. When Menakā came to tempt him, lust burst into manifestation in full force. But after Śakuntalā's birth, he sublimated it by suitable repetition of the vow of chastity and turning the new motto into lasting knowledge or the principle of control. Later, when confronted with Rambhā who too intended to drag him down, he remained chaste without any inward struggle, but flew into a rage and

⁴ Pratyaya-viveka-nimnasya sattva-Puruṣa-anya-tākhyāti-mātra-pravāhiṇaḥ cittasya tat-chidreṣu pratyaya-antarāṇi 'asmi' iti vā, 'mama' iti vā-jānāmi' iti va, 'na jānāmi' iti vā. Kutah? Kṣīyamāṇa-bījebhyaḥ pūrva-saṁskārebhyaḥ iti. Vyāsa on Y. S. IV. 27.

inflicted a severe curse on her! Soon, however, he understood what was still wrong with him, and by repetition of the idea of working for the welfare of others sublimated the tendency to cause injury out of unchecked anger. What was the result of these new controls? Lust and anger remained as *mere memories*, but their seed-power or capacity to produce his earlier reactions became burnt or destroyed. If the same Menakā or Rambhā approached him again, his only response would have been to give them a spontaneous welcome and shower heart-felt blessings on them. He would see in them the very pure Self, free and perfect, that he saw in himself, the perception of their physical charms notwithstanding. Philosophically speaking, the perception of Nature in the form of separate bodies and egos has *vanished* for him. The Puruṣa is "established in its own self". The transformation of values has been achieved by the virtue of intelligent repetition.

This is the significance of the Sūtra: "By potency comes its undisturbed flow". Says the commentator: "Undisturbed flow comes to the mind by the deftness of practice in the generating of the potencies of checking, involved in meditative controls. In case these

potencies are weak, the controlling agencies are overpowered by the strength of former outgoing tendencies."⁵ But when the flow of thought is not overpowered by disturbing energy, Rajas, and inertia, Tamas, the essence of Sattva stands with all the veils of impurity removed. The sage's "intellectual vision, then, becomes clear with regard to objects *as they exist, irrespective of all sequence.*" "Having reached the stage of intellectual luminosity, the wise man, no longer an object of compassion, looks upon and compassionates others,—as one from a hill-top views those upon the plains."⁶

⁵ Tasya praśānta-vāhitā saṁskārāt. Y. S. III. 10. Nirodha-saṁskāra-abhyāsa-pāṭava-apekṣā praśānta-vāhitā cittasya bhavati. Tat-saṁskārā-māndye, vyutthāna-dharminā saṁskāreṇa nirodha-dharma-saṁskāro'bhībhūyate. *Ibid.* Vyāsa.

⁶ Aśuddhi-āvaraṇa-mala-apetasya prakāśātmano buddhi-sattvasya, rajas-tamobhyām-anabhibhūtaḥ svacchaḥ sthiti-pravāho Vaiśāradyam Tadā yogino bhavati adhyātmāprasādaḥ. *Bhūtārtha-
viśayaḥ, krama-ananurodhī sphuṭaḥ prajñālokaḥ.*
Tathā ca uktam:

Prajñā-prasādam āruhya
Aśocyaḥ socato janān
Bhūmiṣṭhān iva śailasthaḥ
Sarvān prājno'nupaśyati.
Vyāsa on Y. S. I. 47.

ONE AND MANY

BY SRI S. N. RAO

All the search and research both in Science and Philosophy is for a unity, one-ness, sole substratum either of Substance or of Energy or of both. It is a search for the First Cause, for the Causeless, for the Reality.

We now know that Matter and Energy are convertible, interchangeable, and therefore are one and the same. Matter at one stage and in one condition remains as Matter, while at another stage and in a different condition, the

same Matter becomes energy. We also know that Life itself is a form of energy, energy at a higher level with qualities like sentiency, responsiveness to stimulus etc. added to it. All matter is thus life-full, and there is nothing which is life-less.

In the objective world, these truths are greatly achieved by observation, experiment and verification. Behind that realization, the advanced scientists accept the principle of

'One' substance, 'One' energy, or whatever term we use. This 'One' is in reference to the scope and understanding of the 'Many'. In other words, the realization of the fact of 'One' alone can give the scientific man, the man in search of the truth of phenomena, an understanding and appraisal of the 'Many', wherein the 'Many' stand interpreted, understood and resolved in 'One' energy, cosmic in its verity. The 'Many' cannot be there without the omnipresent 'One' everywhere.

One is always there, with or without the second. Second has no existence without the First. Second is dependent; First is independent. Second and every other number in the series are only an extension or expansion of the First. No extension is possible without a start, and that start is the First only. Neither addition nor subtraction can arise without the 'One', because a pre-existent is an absolute essential, an existent to which something is to be added or from which something is to be taken out. Plus and minus have no meaning without a pre-existent One. If there is nothing to add to, there can be no addition; if there is nothing to subtract from, there can be no subtraction.

One is the absolute, and Two is the relative. Absolute is the truth. Relative is also a truth. Absolute is the greater truth, because it is the First, without which the second cannot arise. Both are facts, but Absolute is a greater fact because it is the First.

Many-ness cannot arise without the Oneness. There can be no plural without the singular. Singular and plural are not opposites. One and Many are not opposites. One is always in the Many. Many is not possible without the One, while One is with or without the Many. At every point of the Many, One is present and is therefore all-pervasive of the Many. One sustains the Many. One only can become Many. One is the creator; Many is the creation. Creator is always in the creation, at every point of the creation. One is embedded in the Many, unseen by the human vision in the subject-object axis, and is seen

only by the vision of knowledge. One is the Real, and Many is the appearance of that Real. Appearance ever denotes variation, is always varying and changing. That variety, that change is the spice of all expression, all manifestation, all creation.

We have said that One only can become Many. How? By simple addition of self-multiplying One—One plus One, plus One *ad infinitum*. We are experimentally shown in the Science of Biology that every organism starts with a single cell which becomes two, three, four, and finally evolves into a multicellular organism. A single cell duplicates and multiplies itself. In the Science of Physics, it is now established that any and every formation of matter is only a mass of incessantly moving innumerable units or quanta of energy, all energy only with no matter anywhere. When these units or quanta are enmassed, resulting in some shape or form, that mass assumes an appearance which we call matter. Matter is thus only an appearance, a solid appearance undoubtedly. Every unit or quantum is exactly similar to every other unit or quantum. Variety and difference arise only at the mass level. It is all One plus One, plus One *ad infinitum*. We thus see that all that is organic or inorganic, moving or unmoving, is One plus One *ad infinitum*. Many is nothing else but One plus One *ad infinitum*. How can there be Many without the One everywhere? One is the sole ground on which the Many stand. There is no other ground. One is not only immanent in the Many, it transcends the Many.

How can there be things finite without the Infinite all round? We call a thing finite because of the defined limits within which it stands. All things finite are thus in the Infinite. Infinite is the ground on which all that is finite stands. There is no other ground. Not only the Infinite is immanent at every point of the finite, it transcends all that is finite. One is the Infinite, and Many is the finite.

At this stage of the argument, our attempt to explain how One becomes Many by simple idea of 'One plus One *ad infinitum*' falls flat, is incomplete, and even unsatisfactory. The concept of 'becoming' involves change. But One is always One; it never changes. One therefore does not become Many, but only appears as Many, because of the fact that at every point of the Many, One is always present. This omnipresence of the One at every point makes the Many an appearance. That appearance is a fact, but a subordinate and a

secondary fact, depending on the One Reality present everywhere. There is really no addition. It is the full-ness, the Whole-ness (*Pūrṇam*), all-pervasiveness, whatever term we may use, that appears as Many to the individualized and conditioned vision of man. Diversity and multiplicity are both factual appearances behind the unity and One-ness of the Universe.

Such is the rational basis, practical verity of Advaita Vedānta, shall we say, comprehended by 'Buddhi Yoga'?

THE CONCEPT OF TRANSCENDENTAL REALITY

AS EVOLVED BY MAṄḌANA MIŚRA

BY DR. S. S. HASURKAR

(Continued from previous issue)

The Mādhyamikas among the Buddhist philosophers who are strong advocates of Kṣaṇika-Vijñāna-Ātma-Vāda, define²² the supreme liberation as final extinction of the Vijñāna-series, consequent on the total annihilation of all Vāsanās and Kleśas. The Yogācāras, their fellow-travellers, enunciate their doctrine of supreme liberation in a slightly different way.²³ They define it as 'the rise of pure Jñāna, which has consequent on the total destruction of all Vāsanās' become free for ever from the beginningless tendency of assuming troublesome forms of objects. The advocates of both the Buddhist schools are, however, unanimous in their criticism of the orthodox views of the Ultimate Reality as beginningless and endless. If such an Ultimate Reality is of the nature of Vidyā, they say,²⁴ there is nothing to be obtained, or nothing to

be vanquished by the seeker after the Truth through his ceaseless sādhanā. Because, the Reality in the form of pure knowledge has always been there. And its opposite, Avidyā, has always been non-existent. If the Ultimate Reality is of the nature of Avidyā, it will remain as such permanently, it will never forsake its nature and assume some other one. So, in this case also, the tireless sādhanā of a sādhanaka would turn out to be fruitless. So will it be in the third, and the only remaining alternative viz. if the Ultimate Reality is said to be of the nature of both Vidyā and Avidyā. Because, the first being always there, there is no need for making some special attempts to achieve it, and the second being always there, there is no use trying to uproot it. Therefore, those who are anxious to justify the ceaseless efforts of a sādhanaka as full of purpose, and the authoritative texts laying down rules of sādhanā, as better than a purposeless chatter, should better avoid bringing in the concepts

²² B.S. 8/13 to 8/14.

²³ B.S. 8/14 and 15.

²⁴ B.S. 8/17 to 8/20.

of beginninglessness and endlessness while dwelling over the problem of the Ultimate Reality,—they conclude.

But this criticism of the learned disputants has got no foundation in logic, retorts the author of *Brahma-Siddhi*. The Ultimate Reality is beginningless and endless, he asserts.²⁵ In spite of this, the sādhanā of the seeker never becomes purposeless. Because, it has got the final vanquishment of Avidyā for its aim. Like all the philosophers, the Advaitins also accept Avidyā as beginningless but with an end. This Avidyā,—Maṇḍana Miśra hastens to point out—is neither identical with the Ultimate Reality nor different from it. It is exactly neither an existent entity nor a non-existent one. That is why it is described as Avidyā, as Māyā. Had it been of the nature of something perfectly positive, either identical with or different from the latter, it would have been a matter of fact,—hence different from Avidyā. Had it been exactly non-existent, it would not have been a party to the inexplicable affair called saṁsāra. Therefore it has to be characterized and accepted as inexplicable. Even the learned Buddhist disputants cannot think of a device better than this.

Indeed, says the author of *Brahma-Siddhi*,²⁶ it is by pointing to Avidyā, as a factor working at the root of the complex show of finite being that the Advaitins overcome another objection of the adverse critics of monism. As this whole mundane existence is unfurled by Avidyā, it is no use searching for any purpose, sought to be achieved through it,—they say. Is any purpose served by mirage? None whatsoever. Had the Ultimate Reality been the direct creator of the universe, the disputants would have been perfectly right in raising questions as regards the purpose sought to be achieved by the Ultimate Reality by creating the universe.

Of this inexplicable Avidyā, the substratum is the individual soul (i.e. the Jīva), and

not the Ultimate Reality,—declares our philosopher.²⁷ Being of the nature of pure and eternal effulgence, the latter is constitutionally inaccessible to external factors, like Avidyā. Had it been the substratum of Avidyā, it would have been subject to its influence. In other words, it would have meant that it is the Ultimate Reality that labours under the vile influence of Avidyā and gets freedom from it as the result of the ceaseless sādhanā,—a hypothetical position which is fundamentally wrong. Because in that case, liberation, achieved by one, would have led to the liberation of all.

Moreover, says the author of *Brahma-Siddhi*²⁸—the learned Buddhist philosophers, who had grown all of a sudden extremely solicitous about the purposefulness of the sādhanā of the sādhanaka and the various śāstras prescribing various rules for it, while criticizing the Advaitic conception of the Ultimate Reality, should be asked: How do they themselves manage to maintain it in accordance with their own conception of the Truth of Being. Ātman, in their own opinion, is but a momentary consciousness. It dies of its own accord. Therefore, there is no necessity of putting in any extra efforts to extinguish it. Besides this, the moment as such being indivisible, there cannot be particular parts or divisions in that momentary consciousness. Hence nothing, extraordinary by nature, can ever be put into it or taken away from it as the result of sādhanā. The Buddhists may say here that this is possible in the chain of ever-changing momentary consciousnesses. But do they accept this chain as a matter of fact? They don't. Then, how can a thing which is not really existent, be the doer of various actions and the reaper of the fruits thereof? And how can such a thing be ever a subject to bondage and liberation? If the Buddhists plead that this chain is neither absolutely existent nor absolutely non-existent, that it has got relative truth, and that for the liberation of this con-

²⁵ B.S. 8/21 to 23.

²⁶ B.S. 10/15 to 10/22.

²⁷ B.S. 10/3 and 12.

²⁸ B.S. 14/16 to 15/1.

ditionally real chain of momentary consciousnesses, the *sādhana* of the *sādhaka* and the prescriptions of the authoritative texts stand justified,—then they accept, of course in a round about way, that it is an entity, conjured up by Ignorance, that is subject to bondage and liberation. As a logical sequence of their stand, they also accept that being related to an entity, but conditionally real, the bondage and the liberation themselves are no better. This stand of the learned disputants is exactly similar to one uniformly adopted by the Advaitins in maintaining that Ultimate Reality is beginningless, changeless and deathless, and upholding at the same time the purposefulness of disciplines and the authorities laying them down. There is no reason—retorts Maṇḍana—why it should be considered as perfectly logical when taken up by the Buddhists, and be directly condemned as baseless when accepted by the Advaitins.

The followers of the Nyāya-Vaiśeṣika schools think that the Ultimate Reality of one's being is not of the nature of knowledge (i.e. *Vijñāna*). In their opinion the latter is the *characteristic* of the former. Therefore, the ultimate liberation of the *Ātman* lies,—they say,—in his attaining a state in which all his '*viśeṣa guṇas*,' such as joy, sorrow, knowledge etc. have been finally vanquished. Such a state is described as '*Brahma*', i.e. the large one, the limitless, because due to the destruction of the said *guṇas*, it is free from the limitations previously imposed by gross body, the sense-organs etc. The Advaitins who hold that the *Ātman* is of the nature of knowledge should be asked,—these Naiyāyika-Vaiśeṣikas proceed further,—whether in their opinion, such an *Ātman* does or does not know anything in the transcendental stage. If they give an affirmative answer, they come face to face with a bewildering eventuality of the *Ātman* of the *Siddha* becoming the experiencer of the whole show of finite universe on an ever unprecedented scale, and thus all the more unhappy! If they return a negative answer, their stand that the *Ātman* is of the

nature of knowledge falls flat. Because, to say that the *Ātman* is of the character of knowledge and to say in the same breath that it does not know anything is to incur the blame of self-contradiction.²⁹

The conception of the *Ātman* and the state of final liberation which the Naiyāyika-Vaiśeṣikas enunciate is, says Maṇḍana Miśra,³⁰ exactly against the declarations of the inviolable texts. Therefore the Ultimate Reality of one's being must be accepted, not as endowed with a temporary characteristic known as *jñāna*, but as eternally of the nature of *Jñāna*. The eventuality envisaged by the Naiyāyikas does not, however, materialize. Because just as the fire, though always endowed with the power to burn, burns only those things which are liable to be burnt and which come into contact with it and not those things which are otherwise, in the same manner the *Ātman*, though eternally of the nature of knowledge, knows,—he himself (seemingly) abiding in a particular physical body,—only those objects of knowledge which are presented to him through specific media of various organs. The Naiyāyikas cannot say here that if the *Ātman* who is omnipresent is also omniscient, it means that he who is of the nature of *Jñāna* comes, of his own accord, into contact with each and everything in the world. Then where is the necessity of particular sense-organs serving him as so many media for the cognizance of the worldly objects? Because they will realize, after a bit of deeper investigation, that a similar objection can be raised against their own stand as well,—remarks the author of *Brahma-Siddhi*.³¹ How does the epistemological process, considered by them as rationally explaining the rise of various types of cognitions, not result in A's experiencing various sensations of B? Is not the *Ātman* of A, because of his omnipresent nature, connected with the internal organ of B? If the Naiyāyikas overcome this objection by pointing to

²⁹ B.S. 15/18 to 23.

³⁰ B.S. 15/24 to 16/4.

³¹ B.S. 16/4 to 16/19.

the universal law of Karma, as controlling the whole complex scheme,—well, the Advaitins also can resort to that plea. Moreover, according to the metaphysical set-up advocated by the Advaitin, there arises no eventuality of the sādḥaka experiencing, on his attainment of final liberation, the diversity of universe on a scale, unprecedented ever,—says the author further.³² Because, on his attaining ultimate salvation, he realizes that there exists nothing but Self. The diversity itself having thus evaporated, the Ātman of the sādḥaka, though eternally of the nature of knowledge, does not perceive it on any scale whatsoever. Verily, the fire, even with its burning capacity intact, does not burn anything else when there is nothing else to be burnt. This explanation of the Advaitins is not born out of pure imagination. It has got sound grounding in the texts, such as *Brhadāranyaka Upaniṣad*, which unequivocally declare that non-perception of diversity, consequent on the attainment of Brahma-hood, is due, not to the loss of the power of knowing on the part of the knower, but to the evaporation of the diversity itself.

The conception of Self-Liberation, as advocated by the Naiyāyikas, deserves the better title of Self-annihilation,—retorts Maṇḍana Miśra.³³ Because there is no funda-

³² B.S. 16/9 to 16/14.

³³ B.S. 16/14 to 16/22.

mental difference between the vanquishment of the viśeṣa-guṇas of the Self on one hand and the annihilation of the Self on the other. If in the liberated state of the Self, there is no knowledge in the transcendental sense of the term, then, in what way and why does the learned Naiyāyika distinguish that state of Self from pure negation of Self? Moreover, had the ultimate liberation of the Self been of the character envisaged by the wise disputants, no being would have hankered after it. Surely, the condition of the individual souls is never invariably full of sorrow and misery; they do have glimpses of joy and happiness now and then during their mundane existence. Then, would any individual soul have tried, in his own way, to renounce this state of mixed joy and sorrow for attaining a state in which there is no joy, if no sorrow? The very fact that every individual being to whom nothing is dearer than his own self, and every act of whom is motivated by the desire of happiness, hankers after, and tries to achieve, of course in his own way, the state of Liberation,—this very fact establishes beyond doubt that it is far better than a state in which there is no joy, no sentience, that it is exactly opposite to it,—concludes the author.

(To be concluded)

SWAMI VIVEKANANDA'S MESSAGE TO THE YOUNG*

BY PROF. J. N. DEY

Persons like Swami Vivekananda should not be taken as belonging solely to a particular sect or community, or a particular province or a particular country. They come for the whole world. They are really world figures. And, if we try to see them from this angle, we are able to appreciate them more fully. Swamiji was a fountain of spirituality, one who had had the highest realization. But as his purpose of coming to this world was to

show man the right path, he chalked out paths for us too—by us, I mean us, students.

In the gradual evolution of man, he goes from Tamas to Rajas and then to Sattva, after which he goes beyond these. When he is in the Tāmasic stage his qualities are laziness, sleep, attachment to little things like eating, drinking etc. In the Rājasic stage he is full

*Adapted from a speech delivered at the annual function at Kankhal when many students were present.

of action and energy, is always up and doing, does his best to surpass others in the field or fields that he is interested in, and so on. It is after the Rājasic stage that he goes to the Sāttvic,—why, we are not discussing here. In the Sāttvic stage, he is cool and collected, has complete mastery over his senses, so much so, that he seldom does any wrong. In this stage, the activity and restlessness of the Rājasic stage has vanished. To the outward eye the Tāmasic may, in a number of respects, look like the Sāttvic one. And, to our great misfortune, it was this mistake, says Swamiji, that we had been committing for centuries. We had been taking our Tāmasic stage as the Sāttvic and were thinking that we were great religious people. He, of course, never meant that there were no Sāttvic men in India. There certainly were such men. But it is about the average man that he spoke thus. We would not defend ourselves against foreign attacks on our country and our culture, with the result that we have been slaves for centuries. It would fill us with dread to think of developing Rājasic qualities in us, thinking that thereby we would be going down and that it was against the injunctions of our scriptures! Here it was that Swami Vivekananda hammered us most.

He would say that the future of the country depended on the young boys and girls—that from them we had to create the future Gārgis, Maitreyīs, Arjunas, Bhīṣmas—men and women who would be ideals in any country! So we had to see that these young boys and girls were given the right education. Unfortunately in this country, education had come to mean only the acquiring of a few university degrees by any means. But the real meaning of education, according to him, should be “the manifestation of the perfection already in man.” To do this, he says, we have to cultivate in our young generation “self-reliance”, “a high standard of character” and “fearlessness.” According to him, if a man after acquiring the highest Degrees that the country can give, lacks these qualities, he is not educated at all.

He is no better than a donkey who carries a huge load of learned books on his back. “Unless we can have men and women possessing these qualities,” he would say, “the future of the country is very dark indeed!” Fortunately for us, we have today a few men in this country, who, judged from this angle, are really educated in spite of the system of education prevalent. And, you see for yourselves how they have raised the country's prestige.

Should we then not try our best to acquire these qualities, so that each one of us does something for the motherland? Let us then take these qualities one by one and see how we can develop them in us, following the way as indicated by Swamiji.

The first one in the list is *Self-Reliance*. Swamiji was very much struck with the American system of education. “There,” he said, “the teacher would announce beforehand the subject matter to be taken up in class. The students would then consult their text books and the library and prepare themselves on the subject to the best of their capacity. Then in class the major portion of the teacher's time would be devoted to hearing what the various members of the class had to say. Often discussions would follow. The teacher would help them on to come to the right conclusion by suggestions or statements as the occasion required. This would be followed by the announcement of the next day's topic, which, in most cases, would automatically follow from the present discussions.” The result of this was, as Swamiji saw it, that each boy would try to understand by himself the subject in hand to the best of his capacity. Then next day, during the discussions, or when the suggestions would be made by the teacher, he would have the few points that eluded him, made clear, and as understanding would dawn on him, he would become very happy and the lessons would become very interesting. As days passed this way, the student would find that there would be very few points which he would not understand when reading by himself. So gradually

the student developed more and more self-reliance and when he grew up to be a young man, he was ready to face any problem by himself—for, that had become his habit. This system is slowly coming into our schools too. During the time that we give to our private study, we should be going over the portion that the teacher would take up the next day, which does not require much intelligence to find out, even if the teacher does not tell us about it beforehand. Then, next day when the teacher teaches this subject we shall have the few points that were beyond us when we did it by ourselves, made clear and we shall start taking an interest in the lesson. Any who will follow this principle, will, I am sure, see for himself or herself, the benefit that comes out of it. And, when we grow up, we too, like the American students, will be ready to face any problem by ourselves.

The second one in the list is *Character*. This, according to the Swami, entailed many qualities. One who has this quality, has to be honest in word, mind and deed. He has to have a strong sense of morality and chastity in thought and action, has to have a strong mind in a strong body. Nothing about him should be cringing. He should be a force in himself. This, Swamiji said, would easily come to one, if one practised unstinted *Brahmacarya*. By this practice would come to him a great power of concentration and a strong memory would follow. So Swamiji's advice to students was always to be up and doing—that they should take active part in games that improved their physique and have for constant reading books dealing with the lives and doings of our great characters of the past. Along with these, the lives of the great men of other countries also should be studied. From these one has to take lesson as to how to improve oneself. So, only that which would apply to one's own case should be isolated with great care and then assimilated. He hated mere copying. "We should never be imitators," he would say. Every student should start taking pride in his own culture

and the glorious past of his country—and there should be a desire in every student to make the country of the future a more glorious one—by taking what was good in us and adding to it what is good in others. Every student should feel that his or her object in life was not just to pass examinations somehow and thus have the wherewithal to earn his bread, but that he has to devote all his energies to the acquiring of real knowledge by virtue of which he would become an ideal worker in any field into which inborn abilities would fit him. 'No work was,' would say the Swami, 'low or useless. Our scriptures say again and again that it was how a work was done that really mattered and not the work itself.'

The third quality that Swamiji would again and again ask us to develop was *Fearlessness*. He would say that the idea of "Fearlessness" was the very backbone of Indian Culture. Our Vedas again and again pronounce that word. This is the reason why the *Upaniṣads* and especially *Kāṭha Upaniṣad* was such a great favourite with the Swami. What great Śraddhā the teenager Naciketā had and how he ultimately, by virtue of this quality, attained that highest knowledge which makes us 'Fearless'! 'Śrī Kṛṣṇa', would say the Swami, 'in the *Gītā* again and again asks Arjuna to shed his fear complex and to stand up and fight.' Every one of us has to be an Arjuna in our daily lives when we have to fight our own battles. It is with "Fearlessness" in our heart that we have to face these. The same blood that flowed in the veins of our ancestors, those great seers, who proclaimed, "That great Truth has been found, knowing which we cross all fear", still flows in our veins. If we simply turn a little within we shall find that the quality of fearlessness is already in us. The position that India has made for herself today is due to a few men in our country who actually believe in this state of *fearlessness*. Imagine those glorious days, when those who are young now will have the hold of future India, each one having been brought up in the mantram of *Fearlessness*!

FAITH

RECORDED BY CULBRETH SUDLER

The setting is a rambling dark green bungalow of the pseudo-Chinese style that was considered the height of exclusiveness and fashion in Southern California in the period of about 1905-1910.

Today the well-worn living room floor is freshly carpeted as always. Smartly upholstered chairs and couches fill the room comfortably. Immaculate green wallpaper covers the uneven walls and fresh flowers add still more colour to the mahogany occasional tables and dark mahogany-stained mantle.

Over the years the room has acquired a T-shaped configuration and where the cross-members of the T meet, at one side of the fireplace, the teacher's easy chair angles out into the room.

Here in about the same spot for nearly thirty years the teacher and an ever-changing, ever-evolving group of devotees have met for scripture readings, discussions, celebrations, prasād, kīrtans—all the informal and friendly gatherings of the active Centre.

On this particular evening the reading was from "Inspired Talks" by Swami Vivekananda. The nuns and younger women devotees sat in their traditional place at the teacher's feet. The older householders gratefully (and they hoped inconspicuously) selected the comfortable chairs and couches behind.

It was the first time any of Swamiji's teachings had been read aloud and the effect was so bracing that several of the devotees remarked on it afterwards, one of them describing it as "almost astringent".

Look at the "ocean" and not at the "wave"; see no difference between ant and angel. Every worm is the brother of the Nazarene. How say one is greater and one less? Each is great, in his own place. We are in the sun and in the stars as much as here. Spirit is beyond space and time, and is everywhere. Every mouth

praising the Lord is my mouth, every eye seeing is my eye. We are confined nowhere; we are not body, the universe is our body.

When the reading was over, the teacher waited a few minutes and then observed that "Every word we have heard is the subject for a whole week's meditation".

A householder devotee asked: "Swami, in spite of our karma, does not God intervene to make things better for His devotees?"

The teacher: "There is no doubt of that. But until full and final liberation, karma cannot be erased entirely. However, the Lord lessens our karma as, for instance, by giving a new direction to it, whether we realize it or not."

He then branched into another subject, his hands beginning to move in the gestures of exposition so familiar to the group.

"I was thinking today about faith. There is the presence of God everywhere. Our ignorance is such that we do not believe it. In reality, we are seeing God all the time, in every being, but we do not recognize it.

"If we had faith," he continued, suddenly straightening up and seeming to fill the big reddish-brown chair in which he sat cross-legged, Hindu-style, "then we would see Him! The Māyā would vanish. Of course it does not happen all at once. It comes through discipline and after many struggles. But if we had faith, this Māyā, this whole illusion would break, and we would see Him, know Him."

A devotee: "Swami, why does God put such an obstacle as Māyā in our way? I should think He would want us to find Him."

The teacher: "Why? It is His play. It is just 'Mother's play.'"

"Before I came to this country I went to visit M—you remember, he was the writer of *The Gospel*—I was a young Swami and I made a pilgrimage to that great householder disciple

and after I had prostrated before him (of course he tried to keep me from doing this because I was a Swami), I asked this question:

“‘Holy sir, what is that you achieved through knowing Sri Ramakrishna?’

“His answer was just one word, ‘Faith’. Of course he was speaking of the faith that comes *after* God-vision, the faith that sustains you all the time, that you live in all the time.

“You go to any illumined teacher. You will find that his one teaching is, ‘God is within you’. We must have faith in that. When you have that faith you will have ecstasy, because you will feel you are in His presence!”

From the back of the room a woman devotee called out in a loud voice, “If all we have to have is faith, I have plenty of faith, if all we have to have is just faith.”

Ignoring the remark, the teacher continued: “While I am talking, the Lord is listening. While I am working, the Lord is guiding. If I have that faith, if I feel that consciousness, feel His presence within, if I make Him speak through me, work through me, then all sufferings, all miseries cease.

“As you think of God, faith comes. As faith comes, you think of Him. There is no mystery about it.”

The teacher leaned back and rested his hands on the arms of the chair.

A devotee: “What happens when you don’t feel your prayers are reaching God? Do they do any good?”

The teacher: “Yes, most people pray like throwing a stone in the dark. They do not believe God is listening to their prayers. Have faith! When you go to meditate, know that He listens to you! Others have realized Him. It is possible for everyone to realize Him!

“Of course that faith doesn’t come all at once. It doesn’t come until we achieve a certain purity. Discipline is needed. Struggle. Practise. If you have faith and don’t practise, it will do you no good. But even if you have no faith and begin to practise, faith will come to you! To say, ‘I believe in God’ means

nothing. You have to do something about it!”

A devotee: “You have often told us that the Ātman is within and that leads us to God, but you also say the Ātman is the same as God. I don’t understand.”

The teacher: “God is the nearest and dearest, the most real. When you get in the current, you will feel that He possesses you! Then the dream is over, the ignorance vanishes.

“You *are* God. He is within you. You do not have to go somewhere else, to a church, to a temple, to find Him! He is your very own. Believe that. It is a fact. When you go to meditate, have that faith, that firm conviction, that at this moment union with God can come!” He paused and looked almost pleadingly at the entire room.

“If you are a beginner and lack faith, say, ‘Lord, I don’t know if You are. But if You are true, listen to me.’ That is the way to begin. You begin with a working faith and act on it. Then more faith arises.

“The faith I am speaking of is the final thing that brings liberation after many struggles. So I say, *Pray for faith*. Pray, then as you go to meditate, you will know that God is. You will be with Him consciously.

“And as you practise meditation regularly, there will come recollectedness. Attachment to God will grow. Then the path becomes easy. Absorption comes and the illumined knowledge of God. And once you have it, you have it forever.”

For three or four minutes no one spoke. Outside could be heard the endless rumble of automobiles on the eight-lane Freeway that had recently been put through adjacent to the Society’s property.

Looking at the clock, the teacher felt for his sandals. As he slipped from the room on light quick steps, the devotees rose to wish him good night. Then they drew together in conversational groups, hoping the evening could be continued for at least a while longer.

SOME SAVANTS OF MEDIEVAL INDIA

BY PROF. MIHIR K. MUKERJEE

In the middle ages ignorance and immorality vied with each other to stifle independence, virtue and decency all over the world. Added to it was social iniquity, conservatism in life guided by orthodox religious opinions. India could not escape this impairment in life and living since she was unable to resist external invasion and internal degeneration in the field of administration and social relations. At one time it seemed that the whole of India would fall to pieces before this twofold danger. But fortunately a powerful current of devotion and guileless love began to flow among the lay and simple folks. It entered the vital spots where the indigenous culture was facing extinction and stemmed the tide of mass demoralization.

The most brilliant feature of this movement is perhaps the popularization of the conception of God as all-love. God is brought down from the high pedestal of philosophic knowledge. He is presented not as a king of high realms but as a lover who resides in every heart, irrespective of caste and creed, high and low. To some He is more human than divine.

Beloved mine,
Thou hast tinged me in Thy tint,
Hallowed and cleansed;
. . . I am aglow with it. [Mirābāi

Loving remembrance is the method of reaching Him:

I have drunk the elixir of God
By which other elixirs are forgotten. . . .

Saith Kabīr, I have thought of God in my heart; resigning the world remember Him.¹

Rabdās sings,

I remember Thee, O God, in my heart; I behold
Thee with my eyes;

I fill mine ears with Thy hymns and praises;

I make my mind the honey-bee, I put Thy

¹ & ² From the translations of M. A. Macauliffe in *Sikh Religion*, Vol. VI, Oxford.

lotus feet into my heart, and with my tongue I utter Thine ambrosial name.²

And Chandīdās:

“My much desired love!

I will keep Thee hidden within my eyes,

I will hang Thy beautiful image on the walls
of my heart.

Thou art the Treasure,

I have purchased at the price of my youth:

Biśākha knows it all.

I feel proud

As I think how futile it would be for others
to claim this wealth already bought by me.³

More often than not, these sages came from the so-called lower classes. They were ‘unlettered’. They did manual labour to make both ends meet and were persecuted by persons in power.

Sadhna of Sind was a dealer of meats. He was ultimately buried alive in a wall under the orders of his ruler. Dhannā was a poor Jat cultivator. Sena was a court barber at Rewa. Kabīr was a weaver. Rabdās was a cobbler. Tukārām and Nāmdeva were śūdras. Their bold ideas created enemies, mostly jealous rivals, in consequence of which they had to undergo various troubles. Kabīr, Nānak, Mīrā, and Rāmānand faced social ostracism and ridicule. Many were untouchables and carefully kept at arm’s length by the high caste Hindus. Nabha Mal, the celebrated poet and author of *Bhakta-mālā* (the life-stories of saints and sages) belonged to this class. Still, undaunted they lay before the inquisitive minds their realizations,—the treasure that grateful generations of the pure-hearted have preserved to this day. Inaccessibility to the Upaniṣadic lore and low status in society freed them from the rigours of scriptural discipline and tradition that frequently remained at the level of lifeless convention and pernicious

³ Samar Kanta Gupta: *Songs from Chandidas*.

Deity. Day in and day out he remained with his idol playfully taking care of it and fondling it, like Mirā of Rajasthan and Bāmdeva of Bengal.

Make me truly Thy maid, my Lord,
Freed from bonds of spurious jobs,
These do despoil my reason's realm,
Defeating all my wits and strength.

(Mirā)

Love combined with profound respect took him to the depths of spiritual life, to a mysterious unity of consciousness in which he transcended his senses and sublimated all his feelings. He sings:

I meditated on God, and accepted in my heart
that He was One.

I have embraced the love and service of God
and known comfort;

I am satiated and satisfied, and have obtained
salvation;

He in whose heart God's light which filleth
creation is contained, recognizeth God who
cannot be deceived.

Dhannā has obtained God as his wealth; meet-
ing with saints he hath become absorbed in
Him.

"Love unites the soul with God," says St. John of the Cross, "and the greater its love the deeper does it enter into God, and the more is it centered in Him." To Dhannā God is the benign patron. Asks he, 'O my heart, why thinkest thou not of the God of mercy? Why ignorest thou not all besides?' And he answers:

Wert thou to run through the universe and the
continents of the earth, it would not avail
thee; only what the creator doeth cometh to
pass.

He who made the body with its ten gates in
the water of its mother's womb,
Nourisheth it and preserveth it in its fiery home;
such a Lord is ours.

God the All-pervading, the Primal Joy, the
Delightful, feedeth them; understand this in
thy heart.

A worm is embedded in stone, there is no exit
for it:

Saith Dhannā, God filleth it; O my soul, fear
not.

With all other mystics Dhannā realizes that unparalleled joy is in the Almighty. He scarcely uses symbols and we will reluctantly call

his experience mystic, nevertheless the experience sometimes is elevated to the realm transcendental and is full of fine fervour. He himself says that calico-printer Nāmdev, weaver Kabīr, Rabdās the remover of dead-cattle, barber Sena,

In whose heart the Supreme God dwelt, is
numbered among saints,

Having heard all this I, a Jat, applied myself to
God's service,

I have met God in person and great is the good
fortune of Dhannā.

What Dhannā did to introduce reformation and give an impetus to the revival of spiritual culture is remembered to this day.

PIPĀ (1425)

The call to spiritual culture can come to anyone in any walk of life. It is this lure of the unknown life which induced a Gautam (the Buddha) or a prince Narottam (in Bengal) to set out in search of the spiritual kingdom. Pipā, a king, of his own accord follows the way of mendicants in quest of truth. In order that the transcendental consciousness be awakened, it becomes imperative to undergo self-purification. King Pipā goes to Rāmānand for initiation, but is refused in no polite terms. Humility and patience are tested before one is admitted to spiritual culture. The regal dignity of Pipā does not stand in the way of his successful completion of the term of probation. The king returns to his kingship, thereafter, not to enjoy riches and luxury but to remain a mere custodian of public property, to distribute it lavishly in charity and gifts, like great king Harsha. He could keep nothing personal. Eating and attiring are conspicuously reduced. Self-discipline and austere practices are necessary for some; and king Pipā is chosen by Rāmānand as a model. When he joins Rāmānand's party as a full-fledged monk, his wife Sītā is allowed to accompany him but only as a nun. Everything of their former royalty and comfort is resigned, and they take to a life of toil and hardship. The joy Pipā derives from his realization of self is unique, in the sense that

he could not have any idea of it in his previous occupations as a king. What he gets now is a wholly original experience, without any sensual excitement, full of grace and equanimity in mind. He sings:

In the body is God, the body is the temple of
God, in the body are pilgrims and travellers;
In the body are incense, lamps, sacrificial food;
in the body are offerings of leaves.

I have searched many regions, and it is only in
the body I have found the nine treasures.

There is no coming and no going for me, since
I have appealed to God.

What is in the universe is found in the body:
whoever searcheth for it shall find it there.

Pipā representeth, God is the Primal Essence;
when there is a true guru he will show him.

Pipā is the finest example of a saintly life. He moves from city to city, trying to convince people of the necessity of moral reform and the importance of religion in everyday life. Yet no sect is established. Wonderful devotion and faith come to hundreds of common folk. Even king Sur Sen of Toda and St. Sri Rang are so much moved that they accept him as their religious preceptor though they are antagonistic at first.

SENA

One may be a king or an attendant. Spiritual consciousness does not discriminate, for nobility of birth is of no importance before the nobility of heart in spiritual culture. One may go to the master directly for initiation, others may feel rise of transcendental consciousness in their bosom, hearing his inspiring hymns and poems.

Sena was a barber to the king, Raja Ram of Bandhevgarh in the closing years of the 14th century. Half-educated yet intelligent, low in status yet a royal favourite, he would carve out time to read religious compositions particularly of Rāmānand. Little does love of God require incidental equipment. "We grow, and carried above ourselves, above reasons", says Ruysbroeck, "into the very heart of love, there do we feed according to the spirit; and taking flight for the Godhead by naked love, we go to the encounter of the Bridegroom, to

the encounter of His Spirit, which is His love; and thus we are brought forth by God, out of our selfhood, into the immersion of love, in which we possess blessedness and are one with God."⁶ Into this blessed state Sena reaches. To him holy ones are His angels and he consecrates his whole soul to their service. Meeting the saints, and ministering to them are his happy performances. Heaven is found in their company. Once he neglects the king's service in preference to the service of some holy men. Legend goes that lest he might incur royal wrath some angels perform the customary duty in Sena's guise. When the King comes to know this, he realizes Sena's greatness and unhesitatingly accepts him as his preceptor.

Sena's devotion is meek and humble. His songs are not couched in intricate metaphysical analogies and hence are popular with the common folks. Sings he:

Having made an oblation of incense, lamps and
clarified butter,

I go to offer them to Thee, O God.

Hail to Thee, O God, hail!

Ever hail to Thee O Sovereign God!

Thy name is the best lamp, meditation thereon
the purest wick;

Thou alone art the Bright One, O God.

It is the saints of God who feel divine pleasure;
They describe Thee as all-pervading and the
Supreme Joy.

Thou, of fascinating form, O God, float us over
the ocean of terror.

Sena saith, worship the Supreme Joy.

It reveals an unsophisticated heart. Sena wielded considerable influence. St. Ekanāth sings,

For you have saved us, you have showed

To us, dull men, the proper road.

My debt, I, Sena barber, say,

Ah, never, never can I pay.⁷

There are many who agree with Ekanāth.

SĀDHNĀ

Heavenly music moves not only great mystics, the savants and sages of repute, it fires the imagination of persons who are less known and have not exerted notable promi-

⁶ Quoted by Evelyn Underhill in *Mysticism*, p. 312, N. Y. 1955.

⁷ *Psalms of Maratha Saints* by Nicol Macnicol.

nence to found a sect. The Call of transcendental knowledge knocks at every door, irrespective of status and inclination and some find it a delight to respond. Sādhnā and Benī were lowly placed persons, who had never any opportunity to meet great sages like Rāmānand. Still they plunged themselves into the pursuit of the Truth.

Sādhnā belonged to Sind. He was a dealer of meat by profession, without any training or proper instruction from any quarter. To associate with holy ones was his avid aspiration, but who would take a butcher? He found an idol of salagram (the symbol of Viṣṇu), originally used as a weight, and dedicated himself to its worship.

Why should a lowborn be a devotee to salagram? One day a mendicant came to him and took it away. Sādhnā's meditation did not cease, it became more intense and self-giving. He turned a mystic. Renouncing the last vestiges of material comfort, his hearth and home, wife and children, he devoted himself to the intimate contemplation of God he loved from his childhood. It is said that once a young and handsome lady proposed to elope with him after killing her husband. Refusal was polite yet firm. In her rage and shame she falsely implicated him for murdering her husband. His unresisting temperament could not offend anyone, even his accuser. So he would not give out the real story. A man who gets his strength from his inner depths prefers self-abasement to injuring the feeling of others. His humility is often meek and embraces self-imposed mortifications. For he thinks, "What the Beloved desireth ought to be the heart's desire also." Sādhnā's was a total resignation:

Even though Thou, O God, consign me to hell,

I shall not dispute it or turn away from it.

Even though Thou bestow heaven on me, I shall not rejoice or praise it.

If Thou reject me, I cannot constrain Thee; if Thou accept me, I shall not be puffed up with excessive joy.

He by whom Thou standest shoulder to shoulder is dyed with Thee.

Let him whom Thou orderest cheerfully burn his body.

His hands were cut off. Ungrudgingly he bore the pain and insult. After this incident he became absorbed in his worship all the more. Nothing remained thereafter to do, the only activity was meditation on the Absolute. One would easily believe that his indifference toward resisting suffering and torture was prelude to martyrdom. Perhaps he desired to eradicate totally the so-called sin of the butcher-life through mortification. Or there might have been some unknown sense of guilt. Western mystics including Suso, Rulman Merswin, holy Cure d'Ars (who considered smelling rose a sin) and others were so much seized by the idea of physical purification of self that hatred of body was a usual feature and some deliberately courted suffering and mortification.⁸

Sādhnā was condemned to be buried alive by a tyrant king who obviously disliked his religious opinion and teaching. Thus ended a career saturated with quiet mysticism.

BENĪ

One of the main tenets of mysticism is its emphasis on the divinity of the human soul. Herein lies the subjective aspect of mystic doctrine which scarcely recommends outward worship that extols ceremonial performances. Search for the truth starts from one's own heart; for the silent enjoyment of divine grace is the particular purpose of mysticism. "We ascend the ways that be in our heart," commends St. Augustine, "and sing a song of degrees; we glow inwardly with thy fire, with thy good fire, and we go, because we go upwards to the peace of Jerusalem."⁹ Benī, the

⁸ Thus, Rulman Merswin, as related by his biographer Jundt, courted suffering deliberately, for he hated his physical body. Sometimes he inflicted hard pain to become ill.

"A great life makes reply to him who dies in earnest even in the least things, a life which strengthens him immediately to die a greater death," preached Tauler, "a death so long and strong that it seems to him hereafter more joyful, good, and pleasant to die than to live, for he finds life in death and light shining in darkness."

⁹ *Confessions*, Bk. XIII.

Indian savant, has some such notion regarding the divine presence when he sings:

In the tenth gate is the light of a four-faced lamp to behold all things;

There are endless petals of the lotus, and its cup is in the centre

God dwelleth there with all His power.

Let man string the precious jewel of God's name within him—

He hath a lotus in his brain and gems around it; In the centre is the Spotless One, the Lord of the three worlds.

Material conditions in life are so overpowering that it is difficult not to recognize them. They try to control the way to the divine knowledge too and we resort to formalism. This procedure is false and not a true understanding. "What are the signs of God's abode?" asks Benī, and his answer is: "There is played the unbeaten music of the Word. There in the brain the Pure One is." And a catholic mystic, Nicolas of Cusa, says in the same tune, "For Thou art the Word of God humanified, and Thou art man deified."¹⁰

The world is full of sham and insincerity, men are impious, and what more, bigoted. Narrow-minded priests and pharisees interpret rites and righteousness in their own selfish manner to suit their purpose of worldly profit. Benī draws a shameful picture of the hypocrites of the day:

Thou rubbest sandal on thy body, and puttest leaves on forehead.

But thou hast a murderous knife in thy heart, Thou lookest on people like a thug, and watchest them like a crane looking for fish.

¹⁰ *Mysticism*, op. cit., p. 118.

Thou bowest daily to the beautiful idol of Viṣṇu for a long time.

Thou watchest at night so that men may think thou hast entered God's service;

In thy heart is falsehood, though thou wearest a necklace.

O sinner, thou repeatest not God's name.

All that man's worship is vain, and he is blind Who hath not recognized the Supreme God.

There is a distinct note of pessimism in him. A savant's tender heart always desires the kingdom of Heaven which means virtue, piety, elegance and charity on earth. On failing to find these he utters a timely warning.

Thou shalt afterwards repent, O fool; through what mental perversity hath superstition attached to thee?

Remember God; otherwise thou shalt go to the abode of Death.

In his divine mission to spread spiritual culture Benī is palpably human. At the miserable plight of the human individuals his soft heart suffers and he sets himself to ameliorate their lot.

Wonderfully popular was the Bhakti movement. It was born within the common people without having academic distinction but with impulsive aspiration. It was nursed not by great leaders of thought but by leaders of heart whose only instrument was affection and sympathy. These savants of the Bhakti school used love to bridge the gulf that separated individual man and his infinite Source. They induced man to think afresh, and infused immense self-reliance.

Those who give themselves up to the Lord do more for the world than all the so-called workers. . . . The power is with the silent ones, who only live and love and then withdraw their personality. They never say "me" and "mine"; they are only blessed in being instruments. Such men are the makers of Christs and Buddhas, ever living, fully identified with God, ideal existences asking nothing and not consciously doing anything.

—Swami Vivekananda.

DISCIPLINE FOR CHILDREN

BY SRI SUDHANGSHU BHUSAN PAL CHOUDHURY

The idea of freedom in itself is not enough as a satisfactory guide to children. Freedom in what direction? For what purpose?

Briefly, children need the freedom that allows for varied and satisfying activity, physical and mental, as their powers develop. They have of course to be protected from physical dangers. But within safe and reasonable limits they need freedom to move around and to explore, first in the realm of physical experiences and gradually toward understanding themselves and the fascinating world around them. Freedom to be curious—to investigate, to acquire facts, ideas, and understanding of relationships of objects and of people—is an inalienable right of childhood which has not been sufficiently recognized. Here parents have a special role to play, as do teachers and other adults who come close to children outside the home in schools and community activities. It is they who provide the substance that so enriches children's natural interest and increases their opportunities for satisfying experiences.

At the same time, children need leisure to absorb and work out their own response to what they are learning. They need freedom to think and to day-dream, to play in their own way, at their own level, to act out their puzzlements and ideas and gradually to translate them into a variety of creative activities. Here again the adult's role is pretty much the same: to provide opportunities and materials for all kinds of activity, to encourage and give help over rough spots where necessary to set the limits required by the environment, yet at the same time to give children freedom and privacy to work out their own ideas and skills. This kind of guidance cannot be set down in an exact formula; it varies with different children and in different settings. But however achieved, it gives children the

kind of problem that builds toward security.

In their wish to insure their children's happiness and security, parents sometimes protect them too much, trying to give them only the experiences where they are certain to succeed. But children, like adults, need some failures, too, from which to learn. If a boat is what he very much wants to make, to take a simple example, it is not enough for a baby to follow the instructions of an adult who supervises every step he takes in making it. He has to plan and to work out for himself the best way to carry out the project, though he may make mistakes and even waste some pieces of wood in the process. In these and other more complex situations children need some freedom to make mistakes. It is only by facing the reality of possible alternatives that they learn how to make choices and develop independent judgement. Each child needs also freedom to develop his own identity, to become the very special, separate person that his own make-up and abilities indicate. In order to realize his capacities, he needs to be valued for what he is, even though this may differ from the usual pattern of his family or of the community. So great is the pressure toward conformity in all aspects of our lives today that it is difficult for parents to accept the child who deviates from conventional standards. A boy with a practical, mechanical bent in a family whose interests are chiefly intellectual may be a problem to his parents as well as to himself. But this need not be so if the difference is genuine—not an exaggerated rebellion against the family standards—and is recognized by the family as valid for the kind of youngster he is. At certain times, as they struggle to establish themselves as individuals, all children feel the need to pull away from their families; when they come to terms with themselves they

usually return to their families and their families' expectations. Especially during the critical stage of adolescence, and also throughout their lives, children need the freedom to be different from their families, their friends, their larger social group. Only if they have it, they can develop self-respect and a feeling of their own worth.

DISCIPLINE THAT GUIDES

Besides love and the opportunity to grow toward independence, vital though these are, a child needs other things for security. He needs also parents who set limits to his behaviour in order to protect him from dangers in the world outside and from his own over-strong impulses that might prove to be far more than he can cope with. In setting limits and controls parents are taking responsibility for the child, as they must, until gradually he develops his own inner control and sense of self-direction.

It is an old tale that a child has to adapt his impulses to the demands of a social, civilized world. What his parents contribute to this process, however, is only now beginning to become clear. On the one hand, they can stand over him like a policeman, forcing him to do what they want. This attitude uses discipline in the old-fashioned sense as punishment. Nowadays it usually occurs among parents who have little understanding of their children and those who are so irritated and defeated when their children behave badly that they respond in anger and retaliation. In such an atmosphere children may do what their parents wish, but they usually do so with feelings of fear and resentment—unhealthy feelings that make for unhappiness and maladjustment.

On the other hand, parents can play a more constructive role when they understand why a child looks to them to set limits and often seems to be asking for control. He does this not merely to live up to what others expect of him but also out of his deep inner needs. He needs his parents' help to bolster his own healthy wishes in two aspects of his struggle

toward social adjustment and maturity—in the conflict between his own primitive impulses and his wish to conform, and the conflict between his wish to remain childishly dependent and his desire to grow up. When parents understand these conflicts, they are better able to set up a framework of discipline that is kind, yet positive, that guides instead of punishes, and that strengthens a child's security.

THE WISH TO CONFORM

The whole problem of discipline and guidance would be much easier if parents could accept the fact that by and large children want to do what is expected of them. Back of this looms the feeling of dependence on those who care for them, primarily their parents. Children want desperately to please—partly out of a genuine feeling of return for the love they are given, partly out of fear that this love will be withdrawn if they arouse their parents' disapproval. All this is in the very atmosphere of family relations; it does not have to be expressed. The need to win approval by conforming is so strong that one wonders why children so often seem to act as if it did not exist. The answer lies in the strength of their inner drives—drives so strong that they break through without regard for the consequences.

When a parent recognizes the strength and quality of a child's feelings and is willing to help him control and redirect them, she can more sympathetically enter into the child's struggle and reinforce his already present wish to conform. When a four-year-old hits his mother in a moment of anger—usually because she has had to deny him something—he knows deep down that he is doing something he does not really want to do. If she scolds and punishes, he only feels guiltier; if she lets him go on hitting, he is apt to feel much worse. If, however, she stops him quietly and firmly, saying something like "I know you are angry; I feel that way myself sometimes. But I cannot let you hurt me," he may feel from her tone that she is helping him and not just

getting mad at him in return. He is then more apt to relax, relieved that a limit has been set to what he has been doing. Thus parents can take a stand on the side of the child's own conscience. Without being able to put it into words, he senses that out of their love for him they are keeping him from doing wrong things and this gives him a real feeling of security.

Something that parents find particularly hard to handle is children's hostility which can take many forms. As adults, few of them have directly faced their own angers and resentments. The cultural pattern of much of the civilized world has been built on their repression, so that individuals have tended to deny their existence. Small wonder, then, that since adults have had little experience in handling them consciously for themselves they are confused about the manner of controlling their children's aggressive drives. This applies also to the problems created by powerful urges of the period of adolescence.

The struggle between childhood drives and the need to conform has no final solution. Taking new shapes as children seek the approval first of parents, later, during the school years and adolescence, of their friends, and finally of the larger social group, it continues into adult life. Given help in facing the problem at the early stages, however, boys and girls are more likely to develop the security to meet their later struggles with greater ease and integrity and to be able to choose sensibly

when to conform and when to take a separate stand.

CONCLUSION

All control demands thought. It must be accompanied by a fine sense of balance, so that a child is not asked to do more than he can, but at the same time is helped to achieve just a little more than he thought he could. In this way a child directs his behaviour little by little toward the goal he keeps,—at times as much as his parents do. Toward this end, at every stage of his growth, parents need to know what to expect of their child; they need to recognize the complexity of his feelings in his sincere struggle to grow up.

This outline for discipline represents a sort of ideal. It is rarely possible to carry it out completely. It is the feeling-tone behind it which is most important. If that is constructive, the details will somehow fall into place. Patience and affection cannot be maintained always, under all circumstances. But if parents have a basic regard for their children and are reasonably consistent toward them, boys and girls will accept occasional lapses in behaviour. The children will look upon such lapses as the peculiarities of their parents as they learn that adults are not perfect, that no two are alike, and that one can't expect them always to act in just the same way. Children's feelings of security need not be threatened by this.

You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature—you can only take away obstructions.

—Swami Vivekananda.

ŚRĪ-BHĀṢYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

TOPIC 5

THOUGH BRAHMAN HAS FOR ITS BODY THE ENTIRE UNIVERSE OF SENTIENT AND INSENTIENT BEINGS, YET IT DOES NOT EXPERIENCE PLEASURE AND PAIN LIKE THE INDIVIDUAL SOUL

In Topic 3 it was shown that just as the individual soul is not affected by the qualities of the body, like being stout or lean, so also Brahman is not affected by the suffering or change in the universe, which forms Its body. By this body-relation between Brahman and the world, it was shown that the world is dependent on Brahman and is controlled by It, even as the body is dependent on and controlled by the individual soul. The Sāṅkhyan objection is now answered in this topic from another standpoint, viz. the dependence of the world on Brahman which controls it.

भोक्त्रापत्तेरविभागश्चेत्, स्याल्लोकवत् ॥२१११४॥

14. If it be said that from (Brahman) being an enjoyer (being embodied) there will be non-distinction (between Brahman and the individual soul), (we say, such distinction) may exist (all the same), as is experienced commonly in the world.

Brahman which is the Self of everything and which has for Its body the individual souls is distinguished from the latter because of Its unbroken blissfulness, while the latter is subject to suffering and imperfections. Is this distinction a reality or even possible? The opponent holds that it is not, for the mere fact that Brahman has a body which is made up of the souls and matter will subject It to suffering like the individual souls. Scriptures also declare the same thing. 'Surely there is no cessation of pleasure and pain for one who is

embodied' (Ch. 8.12.1). In what way then can Brahman be superior to the individual soul? There can be no difference between the two. So the Pradhāna is the material cause of the world while Brahman is only the efficient cause.

Reply: Such a differentiation is possible. For, being subject to pleasure and pain does not depend on possessing a body, but it depends on the good and evil deeds performed by the embodied being. Moreover, your view also will be defective in that case. For you say that the intellect is the agent because of its connection with the body. In that case the Puruṣa also, being connected with the body, will become an agent. But you do not accept it. Not being connected with Karma (work) which is the cause of suffering, Brahman does not experience pleasure and pain. The Śruti text quoted above refers to bodies which result from good and evil works. Brahman is the ruler and the individual soul is controlled by It and rewarded or punished for its good and evil deeds. This dependence of the individual soul on It and Its being independent of everything, makes all the difference between the two. We see even in the world the same difference between the king and his subjects. Though the king and the subjects are both embodied beings, yet the experience of pain due to the punishment meted out for transgressing the king's orders is suffered by the subjects only and not by the king. Similarly here also Brahman, the Lord, is ever blissful while the souls are subject to pleasure and pain due to their good and evil deeds. Hence the difference between Brahman and the individual souls—the former being free from all pain and ever blissful and the latter being

subject to pleasure and pain—is established. Śruti also says: 'Two birds, bound by close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other looks on without eating' (*Mu.* 3.1.1).

Therefore Brahman has for Its body the world of sentient and insentient beings and yet does not experience pleasure and pain like the soul.

TOPIC 6

THE NON-DIFFERENCE OF THE EFFECT, THE WORLD, FROM BRAHMAN, THE CAUSE

In Topic 3 Brahman was shown to be the cause of the world, taking for granted the non-difference of the effect, the world, from Brahman, the cause. Now this Topic is begun to refute the view of the Atomists (*Vaiśeṣikas*) and to establish the non-difference of the cause and the effect.

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥२१११५॥

15. The non-difference (of the world) from that (*viz.* Brahman) is known (from texts) beginning with the word *Ārambhaṇam*.

The opponent, the atomist (*Vaiśeṣika*) raises an objection and says that the cause, the Brahman, and the effect, the world, cannot be non-different, for there are various differences between the two. Firstly there is the difference in time, the cause existing in a previous moment and the effect in a subsequent moment. Then there is the difference in shape, as we see, for example, in a lump of clay and a pot. There is also the difference in number as between the threads and a cloth, or a pot and its two shreds. There is a difference again as regards their utility—a pot serves the purpose of getting water but not a lump of clay. There is also a difference in the idea conveyed by the two. Finally there is the difference in nomenclature, as when we say a lump of clay and a pot. If the two were non-different, then when one says, 'get me a pot', it would be complied with by getting a lump of clay, but it is not. There is, therefore, much differ-

ence between the cause and the effort. Those things which differ in the idea conveyed and in names cannot be non-different. Moreover, if the two are non-different then the activity of the agent would be meaningless. Therefore Brahman and world are different and texts which declare that the two are non-different have to be explained otherwise.

All this the Sūtra refutes and says that the non-difference between Brahman and the world is declared by hundreds of texts which cannot be explained away. 'A lump of clay undergoes changes assuming different names through verbal references, but clay alone is real' (*Ch.* 6.1.4); 'Being alone was this at the beginning, one only without a second; It thought, "May I become many, may I grow forth." It sent forth Fire' (*Ch.* 6.2.2-3); 'All this world has That for the Self, That is the true, That is the Self—That thou art, O Śvetaketu' (*Ch.* 6.8.7); 'Verily all this universe is Brahman. From It do all things originate, into It do they dissolve and by It are they sustained' (*Ch.* 3.14.1); 'All this was unmanifest before creation and became manifest as names and forms' (*Br.* 1.4.7). There is not the least trace or sign in these texts of any difference in substance. The causal substance, the lump of clay, takes a new mode or condition, the pot with a belly-like shape, and hence its representing a different idea and name is also apt. The activity of the agent also becomes meaningful. As the causal substance is recognized in the effected state also as having attained a new mode or condition there is no need to assume a different substance which is not perceived. Therefore the world which is the effect of Brahman is non-different from It.

भावे चोपलब्धेः ॥२१११६॥

16. And because (the cause) is recognized in the effected state.

In the existence of the effect, the pot, one recognizes the cause, the clay, as 'this pot is clay'. Hence the non-difference of the cause and the effect. It is just like Devadatta who

is the same person in both the stages of life, viz. childhood and youth. The effect is nothing but the causal substance which has passed over into a different condition. Since the same substance is perceived in both the cause and the effect, the difference in idea and words is dependent on this difference in state or condition only. The effect, therefore, is non-different from the cause.

सर्वान्नापरस्य ॥२११७॥

17. And on account of the existence of the other (viz. the effect, as the cause).

As the other, viz. the effect, exists in the cause, the two are non-different. The effect is spoken of in terms of the cause both in common parlance and in the scriptures. All these effects, viz. the pots, plates, etc. were mere clay in the morning. Thus the effect is recognized in the cause. The clay which is found in the pots, plates etc. was formerly perceived as a lump. 'Being alone was this at the beginning' (*Ch. 6.2.1*).

असद्ग्रहणदेशान्नेति चेत्, न, धर्मान्तरेण वाक्यशेषात् युक्तैः शब्दान्तराच्च ॥२११८॥

18. If it be said that on account of (the effect) being described as non-existent (before creation) (the conclusion of the previous Sūtra is) not (true); (we say) not so, (such designation being due to) another attribute (as is seen) from the latter part of the text, reasoning, and another Śruti text.

An objection is raised: 'In the beginning there was non-existence' (*Ch. 6.2.1*); 'Non-existence indeed was this in the beginning' (*Taitt. 2.6.1*); 'In the beginning there was nothing whatsoever' (*Taitt. Br. 2.2.8*)—texts like these declare the non-existence of the effect. In common parlance also we say, 'These pots, plates etc. were not in the morning.' So it is not correct to say that the effect exists in the cause.

To all this we reply: It is not so. It is called non-existence as the effect had earlier a different quality, not because of

its being absolutely non-existent. The quality different from the quality of existence is non-existence. Non-existence here means the subtle state before creation, as opposed to the gross manifested state having names and forms. In common parlance, gross manifested state with names and forms is said to be existence. As opposed to this, the subtle state without names and forms is called non-existence. Before creation the world was not manifested as names and forms but was in a subtle condition. Hence it is said to be non-existent. How is this known? 'From the latter part of the text, reasoning, and another Śruti text.' The latter part of the text referred to is this: 'That non-existent one formed the resolve, "May I be"' (*Taitt. Br. 2.2.8*). Such a resolve can be made only by that which exists. Therefore, in the other texts also quoted above, we have to conclude that non-existence means existence in a subtle form as opposed to the gross manifested state with names and forms. Reasoning spoken of is thus: Ordinarily people call things which are gross and serving some purpose as 'existing' and subtle things which are not usable, though existing, are said to be 'non-existing'. When the clay possesses a certain shape we say 'the pot exists'; but when the clay exists in a different condition as opposed to that of a pot, as when the pot is broken, we say the pot does not exist. Thus we do not perceive any non-existence apart from this which explains all ordinary ideas and expressions. There is therefore no need to imagine a non-existence apart from this. The text referred to in the Sūtra is, 'All this was unmanifest before creation, and became manifest as names and forms' (*Br. 1.4.7*).

पटवच्च ॥२११९॥

19. And like a piece of cloth.

Threads when arranged in a particular way are called 'a cloth', thus acquiring a new nomenclature and utility. The same is the case with Brahman also.

यथा च प्राणादिः ॥२१२०॥

20. And as in the case of the different Prāṇas.

The same Prāṇa undergoes different modifications in the body and assumes different names like Prāṇa, Apāna, etc., new characteristics and functions. So also the one

Brahman becomes the world of sentient and insentient beings.

Therefore it is established that this world is non-different from Brahman, the Cause.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

Swami Nikhilananda, Head of the Rama-krishna-Vivekananda Center, New York, has, this time, sent us a poem for publication. . . . Readers will find that its lines have something unique and beautiful in the way their syllables are arranged. The previous issue contained a poem composed on the same model by Brahma-chari Yogatma Chaitanya of New York. . .

The Gītā III by Swami Vivekananda is the last section of a previously unpublished three-part series on the Bhagavad-Gītā. Swamiji stresses a favorite theme: Be strong. This lecture was given on May 29, 1900, at 770 Oak Street, San Francisco. . . .

Sri S. N. Rao, Retired Deputy Collector, is a clear thinker whose style is lucid and characterized by the use of chiselled expressions which come to him effortlessly. 'One and Many' is a well reasoned article, brief, as his writings always are, and devoted, this time, to an exposition of 'the rational basis' of Advaita Vedānta. Among the many thought-provoking statements, who can miss the aptness of the reference to the evolution of a 'single cell' into a 'multicellular organism', or the mention that 'variety and difference arise only at the mass level'? Indeed, if at every point of the Many, One is always present,—we have to admit that 'There is really no addition.' It is *Pūrṇam* even when we register imperfection through our senses. . . .

This time, Dr. Hasurkar has given us Maṇḍana Miśra's replies to the criticisms

levelled against the Advaitin by the philosophers of the Buddhist and Nyāya-Vaiśeṣika schools . . .

This winter, when Prof. J. N. Dey, M.Sc., L.T., visited our Kankhal Sevashram, he was requested to give a talk on the Message of Swami Vivekananda in the presence of Revered Swami Atulanandaji Maharaj. As the gathering consisted of many students, the Professor selected three points out of Swamiji's teachings, suited to all aspirants in general and to the student population in particular. We are thankful to him for giving us the text of his speech. . .

Mr. Culbreth Sudler is the Vice-President of the Vedanta Society of Southern California. "Faith" is the record of one of the 'talks' forming part of the weekly reading-class held at the Hollywood Centre. It gives us a glimpse of the atmosphere in which the teacher and the students meet and carry on their quiet discussions. The emphasis on 'practice' is clear. 'Discipline is needed. Struggle. Practise. If you have faith and don't practise, it will do you no good.' Also 'pray for faith'

We are living at a time when nationalism, politics and unprecedented military preparations have become dominant features of 'public' life. We know how, as a natural reaction to these, sincere men and women are struggling hard to secure 'freedom from want and fear' for all. As often as there is danger, there is bound to be a movement, no doubt slow in the beginning, to meet it and restore

the balance. This was the condition in medieval India too. She was "unable to resist external invasion and internal degeneration in the field of administration and social relations." Among the forces that prevented her from falling "into pieces", one was the "powerful current of devotion and guileless love" set in motion by a succession of eminent saints and sages. Many of them "came from the so-called lower classes." They were "unlettered", forced to resort to "manual labour to make

both ends meet." And some were badly "persecuted by persons in power." We are grateful to Prof. Mihir Kumar Mukerjee, M.A., D.Phil., Sahitya Saraswati, for sending us a beautiful account of some of these "Medieval Savants" . . .

'Discipline for Children' is the second part of Sri S. B. Pal Choudhury's article 'Emotional Security' published in the June issue. This could not be included in July or August owing to want of space.

REVIEWS AND NOTICES

WOMEN OF INDIA: *Published by the Publications Division, Ministry of Information and Broadcasting, Govt. of India, Delhi. Pp. 276. Price Rs. 6.50.*

In its eighteen chapters, this book compresses much valuable information. Each chapter is written by a specialist in the field, e.g. Mrs. Durgabai Deshmukh on "Women in Planning", or Mrs. Lakshmi Menon on "Women in India and Abroad". Eminent men too are contributors, e.g. Radha Kumud Mookerji who writes on "Women in Ancient India", or Mr. K. M. Panikkar who writes about "The Middle Period". There are interesting sections like "Law as it affects Women", contributed by Renu Chakravarty or "Tribal Women", written by Verrier Elwin. In the Foreword, Sri Jawaharlal Nehru writes: "I do not know what the final outcome will be of 'the full impact of modern life' on 'our womenfolk', 'except that it will be different from the past, though perhaps not so different as to affect the essential characteristics of India's women'. 'They have many hurdles yet to overcome.' 'I have no doubt that many of them will take advantage of these new opportunities and thus demonstrate afresh their inner worth.' The book is nicely illustrated.

MORAL PRINCIPLES IN THE BIBLE, A Study of the Contribution of the Bible to a Moral Philosophy. BY BEN KIMPEL of Drew University. *Published by Philosophical Library Inc., 15 East 40th Street, New York, 10 N. Y. pp. 172, Price 4-50 Dollars.*

Just as the Vedas, the Upanishads and the Purānas together with the *Bhagavadgītā* are the

Scriptures for the Hindu, so is the Bible for the Christians. For evolving Christian ethics the learned professor confines himself mostly to the Proverbs, Leviticus, Ecclesiastes and the statements of Prophets like Jeremiah, Ezekiel, Hosea, Amos, Micah, Zephaniah, etc. In the overall picture of the Moral Philosophy he presents from out of these, thoughts and intentions are excluded and only the physical acts, positive and negative, are taken account of. Sin has been defined as an impairment of life while virtue as that which replenishes life; and a moral principle "as an invariant relation between a type of acting and a quality of life." Moral judgement which is an evidence of the existence of the godhead is based upon this moral principle. An individual's acceptance of a moral directive consists in his acting up to it, with the faith that it is an emanation from the Lord who is ever good, righteous and just.

It is curious to note that the Prophets who are regarded as the perfect vehicles for transmission of God's messages are in the eyes of the professor more human still than divine ingrained, as they are said to be with the quality of error like the common humanity. The qualifications for an individual to be entitled to become a perfect vehicle for God's messages or why God should prefer some only to be the prophets is not even suggested. It is common knowledge that the prophets and seers are the perfect humans what with their having walked in the ways of the Lord and possessed with a true knowledge of Him. If they were so, there is no likelihood for them to err in the manner the author would have us to understand. The judgements of these prophets, therefore, cannot be deemed to err. The best that could be said for the author in this

context is that the prophets have not transmitted Lord's messages correctly.

The learned professor, basing his thesis upon the essential goodness, righteousness and justness of the Godhead, eschews all punishment from Him for man's sins, and regards suffering as a scientific reaction merely for the erring human action. Besides, the author fails to explain why man should commit a sin especially when sin is man's own doing and God did create only goodness and not badness. The author excludes all vicarious liability and suffering for sin, but does not suggest why man who is said to have been created in His own image should err at all. His final analysis of human conduct in life is purely scientific and pragmatic and empirical, based on logic which cannot solve everything and always. The Principles of morality evolved by the learned author from the Bible are too circumscribed and conditioned. They do not rise above the empirical level. It is doubtful if the Professor has done full justice to the spiritual implications that embrace a higher morality of this Holy Scripture.

The only idealistic stand we could see in him is in respect of the statements of the prophets referring to punishments for sin which he has condemned in the light of the Lord's absolute goodness and justness. It is however too sophistic to suggest that further sinning and suffering by sinful are by themselves the due punishment to them. Without being a sophist himself the learned professor has drifted into sophistry quite inadvertently. This work as well as his *Faith And Moral Authority* can safely be said to be on "the borderland of objective Idealism."

The format is superb, but the price is too high for the Indian purse.

P. Sama Rao

THE CHANCE CHARACTER OF HUMAN EXISTENCE. BY JOHN BRILL. *Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y. pp. 150. Price \$ 3.75.*

Herein is a fresh attempt—we are afraid quite an unsuccessful one—to re-enthroned one of the 'gods' of pseudo-rationalism and pseudo-science that arose in the wake of Darwin's Theory of Evolution, but have since been discarded by many eminent thinkers in the field. According to the author, a fully 'scientific conception' of the universe and its phenomena requires 'the reduction of all things to matter and its motion.' All events in this world are due 'entirely to chance circumstances' 'over which we have no control'. 'Nowhere in the vast extent of the universe is there the slightest trace of purpose to be found.' Men are only 'like electrons that move in the direction in which they are propelled.' The 'so-called mind' is 'but the adapta-

tional and physical functioning of the neuromuscular mechanisms.' 'After the body and brain is dead the mind of man is nothing.' And 'as for the soul', 'the non-physical is non-existent', and the challenge is thrown out: 'Let the religious pundits figure that out.' 'Religious fervor' and 'inspiration' are identified with 'misconceptions, myths and false doctrines', and are summarily dismissed as being due to 'ignorance'. 'Man has had many illusions... but by far his greatest illusion has been, and still is, that a special Providence guides and controls his destiny and the destiny of all things.' The so-called freedom consists only in this: 'If one can press a button and have light and power—that is freedom. If the housewife can use a dish-washer or a washing machine—that is freedom.' The solution of the problems of the world 'can be found only in the reality of physical processes.'

Vehement assertions of views such as these are made in the very 'dogmatic' way which the author himself, strangely, condemns in severe terms. The arguments advanced, though made with a great flourish of reasoning supported by scientific data, are, to say the least, unconvincing. As the author himself confesses: 'Many of the scientists themselves who are the most versed in the intricacies of the recent developments in the field of physics will recoil from the interpretations presented here.'

We can only say with the author: " 'Ignorance' or 'false knowledge' is man's greatest obstacle... (And) the transition from ignorance to knowledge is not a rapid occurrence but often slow, tedious, and painful." These remarks are applicable to his own dogmatic approach.

S. K.

SATYAGRAHA IN SOUTH AFRICA. (By M. K. GANDHI). TRANSLATED BY V. GOVINDJI DESAI FROM GUJARATI. 2nd edition. *Published by Navajivan Publishing House, Ahmedabad. pp. 351. Price Rs. 4/-.*

This book recording the epic struggles of the greatest Satyāgrahi will surely provide a new dimension in right thinking. The valuable Foreword written by Mahātmā Gandhi himself helps the reader in following 'in all its detail the working out of the search after Truth'. The book contains a brilliant exposition of South Africa's socio-economic and political problems, and of its history and geography. Three chapters (xxxiii-xxxv) dealing with 'Tolstoy Farm' throw a flood of light regarding the private lives, activities and the rigorous training of the members of the 'Co-operative Commonwealth' where 'everything from cooking to scavenging was done with our own hands' (p. 236). There is reference to the series of obnoxious legislations like the judgement of Cape

Supreme Court (14th March 1913, Ch. xxxix) that nullified, 'at a stroke of the pen, all marriages celebrated according to the Hindu, Mussalman and Zoroastrian rites' (p. 276). This was successfully resisted by the women Satyāgrahis including Mrs. Kasturbai Gāndhi of hallowed memory. The Chapter xiii explodes the popular misconception of the tenets of Satyāgraha and 'passive resistance'. 'While the passive resistance is a milder step and does not necessarily 'eschew the use of physical force', 'Satyāgraha is a soul-force pure and simple.' In conclusion (p. 339) the author says that 'Satyāgraha is a priceless and matchless weapon and those who wield it are strangers to disappointment or defeat.' Satyāgraha can be an effective weapon against the prevailing international climate in which principles, objectives, and ideals are thrown overboard when it comes to concrete clashes of self-interest. Mahātmā Gāndhi's philosophy is sure to provide a psychological lever with which to dispel this atmosphere of concealed hostility, suspicion, and distrust.

Br. Lakshminarayan

A CULTURAL STUDY OF THE BURMESE ERA. BY DR. R. L. SONI. *Published by the World Institute of Buddhist Culture, The Soni Building, 'C' Road, Mandalay (Burma). Pp. v+200. Price Rs. 26/- (post free).*

The story of the circumstances in which the births of the three important Burmese Eras, viz., The Thathana Era, the Prome, and the Pagan (the current Burmese Era), took place and the peculiar process of elimination by which the change from the one to the other was effected without affecting the continuity, makes quite an interesting reading. The first part of the book gives us this story by tracing backwards the origin of the current Era. The author is of the view that, though intimately bound up and deeply influenced at every phase by Indian history, culture, religion, and astrology, yet in its final form the Burmese Era is the 'result of indigenous developments' and is unique in its characteristic features. The second part is a 'commentary' by the author on these special features and deals with the nature and extent of the Indian influence. The author makes out a case at the end for the Burmese Era 'to be assigned the status of a symbol in the cultural unity of East Asia', rooted as it is in the religion of the Buddha. Many would agree with the author that behind the national folklores and traditions is a great body of historical truth hidden, and when approached 'scientifically' and in a 'sympathetic spirit' they would 'prove of great value to understand the past'. Even so, we may add, that the so-called superstitious beliefs,—mythological, astrological, or otherwise—are all psychological in their origin and are

not in any way exclusive to 'Brahminism' or any particular religion, race or community.

S. K.

INTRODUCTION TO THE VEDĀRTHA-SANGRAHA OF SRI RAMANUJACHARYA. BY S. S. RAGHAVACHAR, M. A. *Published by the Mangalore Trading Assn. (Private) Ltd., Car Street, Mangalore-1. Pp. vi+168. Rs. 3/-*

This is a supplementary companion volume to the author's translation of *Vedārthasaṅgraha*, reviewed earlier in these columns. The 'preliminary' section of the book contains an instructive account regarding the authorship of the text, its chronological position, its plan and style, its importance as a 'synoptic survey of the Upaniṣads'. It provides a general background to the study of *Rāmānuja*. The 'expository' section is devoted to a critical comparative study of the three fundamentals 'enshrined according to Rāmānuja, in the Upaniṣads' and expounded and elaborated by him in *Vedārthasaṅgraha*. 'The Philosophy of Reality' is a detailed examination of the nature of the three tattvas—the physical world, the individual soul, the Absolute Brahman—and their mutual relation as revealed in the synthetic texts of the Upaniṣads. It also deals with the theory of Avidyā, the problem of evil under an absolutely good and perfect God, the theory of Karma, the concept of Nārāyaṇa etc. 'The Philosophy of the End' describes Mokṣa, the supreme end of life, as 'an immediate and full apprehension of the Infinite' in 'this present life, here and now,' and as being of 'the nature of joy and love—intense and complete, pure and absolute'. It gives a spiritual interpretation of Vaikuṇṭha as a 'situation in which there are no hindrances to the apprehension of God', though the regional notion of salvation may not be 'radically untenable'. The Philosophy of the Way' emphasizes how the 'vision of God is not an achievement attained by human effort independent of God.' 'It is a gift of God' revealed to those who love Him' 'longing for His self-revelation' and 'whose minds have been purified by devotion to holy scriptures and holy preceptors, practice of Karma Yoga, and more than all, Prapatti.'

S. K.

THE CALL OF THE JAGADGURU. BY R. KRISHNASWAMI AIYAR, M.A., B.L. *Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. Pp. xv+188. Price Rs. 4/-*

Those who had occasion to go through the *Dialogues of the Guru* by the same author and benefit therefrom would greatly welcome this volume. It contains the substance of the 'longer talks' His Holiness Śri Jagadguru Śri Chandra-sekhara Bhārati Swāmigal of Śringeri had with the

lay devotees and disciples on various spiritual topics such as the need for a guru, the duty of man, the nature of the Self, etc. By means of simple reasoning, made homely by pleasing and at times humorous examples drawn from ordinary walks of life, the Swāmi leads us step by step to the point he wants to bring home to us. The talks forcibly impress upon us the precious nature of the human birth and exhort us not to 'waste away the opportunity' afforded by it but to strive our utmost to realize the Self, wherein is found true happiness.

S. K.

MODERN LEADERS ON RELIGION. BY SRIMATI PURAGRA PARAMPANTHI. *'Viraj', Dibrugarh, Assam. Pp. 360. Price Rs. 4/50.*

The 'Modern Leaders' selected by the author for the presentation of their views include, in order, John Caird, Friedrich Paulsen, Swami Vivekananda, William James, Leo Tolstoy, Rabindranath Tagore, Henry Bergson, A. N. Whitehead, Mahatma Gandhi, Albert Einstein, Aldous Huxley, and S. Radhakrishnan. There is an article by the author himself in which he emphasizes the need for a scientific approach to religion and its problems. The large number of references and quotations attest to the author's wide reading, and the book sets a model as it brings within one sweep the views of a number of authors both of East and West, belonging to various fields. The presentation, however, suffers a little,—probably owing to the large number of printing mistakes.

S. K.

PILGRIM'S TRAVEL GUIDE. PART I. BY V. R. RAGAM. *Published by Sree Sitha Rama Nama Sankirthanam Sangham (Regd.), Agraharam, Guntur. Pp. 344. Price Rs. 5.*

The author and the publishers have, by bringing out this guide, laid all pilgrims and travellers under a deep debt of gratitude. The book gives detailed information about a hundred places in South India,—information such as the location of the place, its importance, the things of interest there, the boarding and lodging facilities, the route and the means of travel etc. Even foreign visitors will find it very useful as facts and figures about the Tourist Information Offices here and abroad, passports and visas, climatic conditions, clothing required etc. are all included in the book. The introduction in which the author explains the value of pilgrimages will be found interesting by all.

S. K.

JOURNALS

ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE. VOLUME xxxviii. 1957, Poona.

Of the many important research articles found

in the magazine particular mention is to be made of the lengthy and scholarly article on 'The Rgvedic Poetic Spirit' by Dr. P. S. Sastri, and the one on 'Indianism and Sanskrit' by Dr. Suniti Kumar Chatterji. The latter, an address delivered on the occasion of the 32nd Anniversary of Shri Ramakrishna Gopal Bhandarkar, is of special interest in view of the fact that 'politically-minded people have been pushing forward the claims of Hindi to the exclusion of English and Sanskrit.' It would be a day of great blessing indeed to the country when they fully realize and 'give serious thought to the implications and the inevitable reaction to this linguistic policy.' 'Our educationists' in particular should, as he says, 'give attention to one thing. We should, when we are teaching our children, only teach them such subjects as would have some real value in life. From this point of view, it would be admitted that Sanskrit has a perennial cultural and intellectual value and this value is something in which Sanskrit cannot be approached by Hindi or any other modern Indian language.'

BENGALI

ADBHUTĀNANDA PRASANGA. BY SWAMI SIDDHANANDA. *Published by Swami Gouriswarananda, Sri Ramakrishna Sevashrama, Aminabad, Lucknow, U.P. Pp. 120. Price Rs. 1/8/-.*

This is an admirable and useful contribution to the literature that sprang round one of the direct disciples, nay, the 'miracle-product' (Yogavibhūti) of Sri Ramakrishna. An orphan shepherd-boy of five, then a domestic servant of Mahatma Ram Datta, absolutely unlettered and unsophisticated; turned out to be a spiritual spring—a perennial source of solace for the care-worn and trouble-torn worldly people and a beacon light to the groping spiritual aspirants.

Swami Adbhutananda (better known as Lato Maharaj and endearingly addressed as Lato by Sri Ramakrishna) has been very succinctly and poignantly depicted as a soul-stirring spiritual personality by Swami Siddhananda. His apt and adroit analysis of the conversations and teachings of Lato Maharaj will undoubtedly serve as a practical course for seekers in all stations in life.

'Miscellaneous discourses'—an addendum, so to say, by Sri Kumud Bandhu Sen—has further brought out his shining and stirring talks in their pristine and profound shade and light.

It needs hardly be added that a hand-book of this size will be immensely useful to all—a haven for the storm-stricken Gṛhis and a lighthouse for the Sannyāsins.

Prof. Sambhunath Basak

NEWS AND REPORTS

SRI R. K. MISSION AŞHRAM, KANPUR

Report for 1954, 1955 & 1956

Started in 1920 with humble beginnings, the Kanpur Ashram has now developed into one of the premier philanthropic institutions of the city. The Ashrama runs the following institutions:

(a) *Hospital*: This is housed in a building of its own, namely, 'Lala Kamalpat Memorial Ward', donated by Sir Padampat Singhania in 1939. It has fairly well-equipped Allopathic, Homœopathic, and Surgical sections. Besides a medically experienced monk of the order, the dispensary has been attended by highly qualified Doctors. It has a special Eye Department, where surgical cases are taken and temporarily accommodated as indoor patients. The following are the numbers of patients including a large number of refugees, treated in 1956:

General		G. Total
New Cases	23,304	107,783
Repeated Cases	84,479	
<i>Surgical</i>		
New Cases	2,833	
Repeated Cases	7,280	10,113
Operations	...	1,145
Injec. Therapy	...	1,823
Daily average—390.	Total	120,864

(b) *Higher Secondary School*: Working in its own building, still under construction, this school

was recognized by the Department as a H. S. School in 1949. Special stress is laid on physical, moral and religious development of the students.

(c) *Library and Reading Room*: The Library contains 5,900 books mostly religious, and the reading-room receives 20 newspapers and magazines. Efforts are being made to reorganize the library work so that it may be of wider benefit to the general public.

(d) *Vivekananda Institute and Vivekananda Vyāyāmsālā*: These are two athletic clubs for the benefit of the young men of the town. The Institute has a gymnasium attached to the Ashram and open to all. The Vyāyāmsālā is situated in the city side and is mainly for the Harijans.

(e) *Preaching Work*: Daily worship and prayers are offered in the shrine while Sunday evenings are devoted for public religious classes. The monks delivered lectures, etc., in a number of cultural functions held in different places in and outside the state.

Some Urgent Needs:

<i>Hospital</i> : A spacious Operation Theatre	... Rs. 30,000
Equipments 15,000
<i>School</i> : A Permanent Fund 20,000
For six rooms at Rs. 2,500 each 15,000
For Hall 35,000

OBITUARY

We announce with deep sorrow the passing away of Swami Devatmananda at the age of 58, at 10-45 p.m. on the 8th August, 1958, at the Belur Math. Though he had long suffered in the U.S.A. from malignant (not cancerous) hypertension since about five years ago, his condition latterly had much improved, and no one expected that the end would come within two hours through cerebral haemorrhage.

In his pre-monastic life, the Swami was known as Sri Indu Kumar Datta, and was an inmate of the Ramakrishna Mission Calcutta Students' Home, where he imbibed the teachings of Swami Vivekananda. After graduation from the Calcutta University, he entered the monastic life in 1922 at the Ramakrishna Mission Vidyapith, then at Mihijam, and got his Sannyasa from Swami Shivananda in 1924. He worked for some years at the Vidyapith, since removed to Deoghar, and was later at the Mission Students' Home at Madras. He was sent to the U.S.A. in 1930 to assist Swami Bodhananda in New York.

In 1932 Swami Devatmananda went to Portland, Oregon, where he succeeded in reorganising the suspended Vedanta work and placing it on a secure foundation. Through his efforts the Vedanta Society had its own home at Portland in 1943, and later a beautiful annexe 20 miles from the city. Here he erected in 1954 a Hindu temple and installed a bronze head of Sri Ramakrishna by Malvina Hoffman.

The Swami was compelled to leave the U.S.A. by air in December, 1954, on account of failing health. Since then, except for eight months beginning with June, 1955, when he underwent treatment at the Presidency General Hospital in Calcutta, he was living at the Belur Math.

During his twenty-four years' stay in America, he visited India only once for about six months commencing from September, 1949. Fair and of handsome physique, the Swami was much loved for the qualities of his head and heart. The Mission has lost in him a valuable worker and a monk of great faith. May his soul rest in peace!