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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

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## WAKEN, MOTHER!\*

Waken, Mother, compassionate one!  
Throw open your door.  
I cannot find my way through the dark;  
My heart is afraid.  
How often I have called you aloud,  
Yet, kindly Mother,  
How strangely you are treating your child!

Soundly you are sleeping in your room,  
Leaving me outside;  
I am all skin and bones, from crying  
“Mother, O Mother!”  
Is it because I was drunk with play  
That you shun me now?  
Look on me just this once, dear Mother,  
And I shall never  
Run out to play by myself again.

Who but Mother can lighten the load  
Of this wretched child?

\*Translated from Bengali by Brahmachari  
Yogatma Chaitanya.

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# REMINISCENCES OF SWAMIS BRAHMANANDA AND SHIVANANDA

BY SRI KALISADAYA PASCHIMA

## I

It was at the beginning of the year 1922 that under a strong urge for initiation into spiritual life, I entered into correspondence with His Holiness Swami Brahmananda (Maharaj), the then President of the Rama-krishna Math at Belur. I was staying, as I still continue to do, at a small town of East Bengal on the Assam border. On February 4, 1922, Swami Brahmananda was pleased to write to me from Balaram Mandir, Baghbazar, that he had no objection to my seeing him personally, if I was bent upon it. There was neither any positive direction that I should go, nor any indication that my prayer would be granted if I went to him. It was left entirely to me to decide whether to go or not to go.

It was about noon when I arrived at the Math premises. Seeing that I was a stranger, and apparently unaware of the Math regulations, one kind-hearted sādhu directed me to seek the permission of Swami Shivananda (Mahapurush Maharaj) who was seated in his room.

Swami Shivananda was busy with his correspondence. Feeling rather disturbed by a stranger suddenly entering the room, he asked me, "What do you want?"

"Sir", I replied humbly, "I have come here on receipt of a letter from Maharaj".

"Then you should go to Maharaj, and not come to me."

"Forgive me, Sir", said quietly I, "I now see that I should have gone to Balaram Mandir first, but, Sir, it is nearly noontide, and much too late to go to Baghbazar."

"Oh! I see. You want to have 'prasād'. Very well. Go to the Manager."

The sādhu, who was waiting outside beckoned to me to come away, as the necessary permission had been obtained.

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Though I had permission for the midday meal only, I stayed on for the night too, though not without some pricks of conscience. What would Mahapurushji Maharaj think of me, if he noticed that I was taking undue advantage of his permission? Next morning, I got ready for going to Balaram Mandir. The journey between Belur Math and Baghbazar was usually made in those days by country boat or by steam launches. My friends called a boatman to the ghat in order to pick me up. But lo! as soon as the boat touched the ghat, Mahapurush Maharaj followed by an attendant just shot from within the building, went straight to the boat, and seated himself majestically in the pit intended for passengers. I was taken entirely by surprise and did not know what to do. With some hesitation I got into the same boat, and sat on the deck under the open sky. Mahapurushji's keen eye soon fell upon me and he asked, "Look here, are you not from Sylhet? Did you stay at the Math last night?"

"Yes, Maharaj."

"Are you going to Baghbazar with a view to see Raja Maharaj? He is laid up with fever. You cannot see him. Do you understand?"

Mahapurushji went on repeating this several times. I could not help thinking that I must banish from my mind the hope of

receiving initiation. But even so, I did not feel depressed. "Here you are," said I to myself, "an insignificant person from a remote, almost unknown place, sitting in the august presence of God-intoxicated Mahapurushji on a boat on the holy Gangā, with the Belur Math visible yonder. This should be enough for you."

When the boat reached the other bank we all got on to the shore. Mahapurushji's attendant, seeing that I was also going to Balaram Mandir, made over to me the hand-bag of Mahapurush Maharaj asking me to carry it and to follow Maharaj. The attendant had to make a detour in connection with some other business. Mahapurushji walked briskly on, but not without looking backwards every now and then, and telling me that there was absolutely no chance of my seeing Raja Maharaj. On the way he stopped once to make obeisance to Mother Kāh in a road-side temple, and next at a devotee's house to enquire about his health. Though Mahapurushji spoke to me nothing but words of discouragement, I did not actually feel depressed. Was it not that the All-Merciful in his graciousness had found me such an illustrious guide? On reaching Balaram Mandir, Mahapurushji took over his hand-bag from me, and entering Raja Maharaj's room shut the door behind him without saying even a word to me!

I was determined not to give up the object of my visit. I looked into the big hall on the northern wing of the building and was agreeably surprised to find small knots of people waiting eagerly, apparently in expectation of the arrival of Swami Brahmananda. I too entered the Hall. Soon I noticed the bright figure of Swami Brahmananda walking slowly towards the Hall in an ecstatic mood, his dreamy eyes alternately closing and half-opening as if contemplating all the while on the sole object of his meditation. As soon as he approached sufficiently near I prostrated before him. Without asking me a word, he said in a voice full of compassion, "My dear child, you go to Mahapurush. I am very ill." I was taken aback with surprise, and could not

help thinking that the two of them must have discussed between themselves about me. My joy knew no bounds. I went to Maharaj's room and found Mahapurushji relaxing himself on a reclining chair. I made obeisance and squatted on the floor. Looking surprised, he asked, "What is it you want?" I replied humbly, "Maharaj has passed me on to you. That is why I am at your feet. I am a supplicant for Dikṣā."

"Dikṣā! What is it? I know not your name, nor where you come from. How can I give you Dikṣā?"

At this I told him all about myself, how I earn my livelihood and how I devote all my spare time to the work of the local Sevashram. Having heard me with close attention, he ejaculated: "Well, my Dikṣā would be nothing else than what you have been doing. Give food to the hungry, water to the thirsty in the name of the Lord,—in the name of Thakur (Sri Ramakrishna) and of Swamiji (Swami Vivekananda). This is the only Dikṣā I know of. If you want to be initiated into mysterious words, like Kring, go to the priests, don't come to us."

Previously, I had read very carefully the chapters relating to Dikṣā in the Sāstras,—about the forms and ceremonies to be observed by the would-be disciple. I could clearly perceive that Mahapurushji was deliberately pounding the ideas I had gathered and cherished within myself. Being somewhat perplexed, I sat in silence. . . .

After a little while Swami Brahmananda came back and took his seat on the bed. Mahapurushji told him in a complaining tone, "Maharaj, this boy (pointing towards me) wants Dikṣā." These words seemed to disturb the calmness of the attitude of Swami Brahmananda. He burst out, "Yes, yes, I know, he wants to earn the distinction of having received Dikṣā from the President of the Ramakrishna Mission." Addressing me, Swami Brahmananda continued: "Well, boy, I know only too well the nature of the people of East Bengal. They show so much eagerness and

enthusiasm for Dīkṣā, but after having received it, do not care to practise the mantram. You simply want to add to the number of such disciples. Is it not?"

"Sir, why should you think so?" I protested gently. "There must be some who do follow the right path, and I shall add to the number of this group." This reply seemed to calm him a little and he said, "When one has acquired the fitness for Dīkṣā, one does not have to apply. We ourselves invite such a person to come to us."

"Shall I ever acquire such fitness, Maharaj?" enquired I. He seemed a little agitated and replied in an emphatic tone, "Yes, yes—you shall be. I say, you shall be." At this moment, Mahapurushji intervened. Casting one look at me, and then turning to Swami Brahmananda he said, "Maharaj, this boy has been doing good work at his own place to obtain the grace of Thakur and Swamiji. Please take pity on him and bless him." At this, Swami Brahmananda resumed his usual attitude of calmness and compassion. With a soft voice expressive of kindness, he replied, "My blessings are already upon him." Mahapurushji turning to me said, "At this moment you have received grace. This is the real thing. The rest is nothing but mere formality to strengthen conviction, and that too will come soon." We all sat still for a while. Then breaking the silence in a voice full of sweetness and affection Swami Brahmanandaji said to me: "Is it such an easy thing, my child, to withdraw the mind completely from all the distractions around us, and concentrate it on the Kūṭastham, the Absolute which stands behind the world of phenomena?" With these words, he appeared to switch off all his sense-contacts with the outer world, and became entirely merged in himself. . . .

It was past 9 o'clock in the morning, and Maharaj asked me to arrange somewhere for my midday meal. Seeing that I was unused to the ways of city life, Mahapurushji advised me to go back to Belur Math and gave me

permission to stay there. I returned to the Math at about 11 a.m.

Brahmachari Jnan Maharaj took me to the Sri Ramakrishna Students' Home at Bagh-bazar and arranged for my stay there. The Home was quite near to Balaram Mandir which I could, therefore, visit at any time of the day and have a darśan of Maharaj. His behaviour was exactly like that of a playful child. At one moment he would be cutting jokes with the people around him. The next moment he would perhaps become lost in meditation, his face aglow with divine light. Or he would perhaps become so grave that nobody would dare stay near him.

One day he had just come into his room after taking the daily bath, when I entered it. On seeing me, he posed the fingers of his right hand in a jocular manner, and with a posture of dance, asked, "Well, how do you do? How do you do?" His posture and the manner of his utterance were exactly like those of a child teasing, or playing with, his companion. But in a moment he found out that my mind was pitifully torn by a great struggle going on within myself. At once he changed his attitude and, addressing me, recited these words in a grave yet reassuring tone.

'Āśa hi paramam duḥkham, nairāśyaṃ paramam sukham'—  
Desire is the cause of extreme unhappiness, desirelessness is the cause of supreme happiness.

Sometimes he would put questions on the most homely subjects. For example, he would ask me what time I had taken my meal, how many courses there were, and whether I relished them. On hearing my reply he would express pleasant surprise at the excellence of the dishes served.

One day he thrice sent word to me saying that now that I had met him so many times, I should better go back to my place. But I persisted in my daily visits adding by way of explanation that I simply stood in one corner of the corridor fully satisfied with mere darśan, and there seemed to be no reason why I should

give it up. Thereafter he did not press for my withdrawal.

On one occasion, when I showed great eagerness for the early fulfilment of my heart's desire, he silenced me by saying, "What is that to *me*? And why are you in such a hurry?" On the eve of my departure, I again repeated my earnest request and got the reply, "My child, nothing can be done in this matter until Mahapurush has come back from Dacca."

Though my association with Maharaj was but brief and never very intimate, it taught me many things and was highly inspiring. True, the main purpose of my visit was not fulfilled; yet I went back to the field of my work with a new delight and a new spirit. On my reporting to him my safe arrival at my home town, he immediately wrote back conveying his blessings. Alas! this was to be his last communication to me. Within a few days he shuffled off his mortal frame.

## SCRIPTURAL AIDS TO END 'AFFLICTIONS'

BY THE EDITOR

O Rama! Stop not your inquiry regarding the well verified and lucid doctrines of the successive teachers of mankind till, in your own consciousness, you directly realize the Supreme Self, appearing in myriads of forms and yet absolutely pure,—transcending the imperfections associated with time, space, or materiality.

As is one's knowledge so is his thought and such is the mode of his life. It is by means of ardent practice of concentration and reflection that the mind can be turned to the right direction.

In the light of what I understand, this world is the Abode of the Immortal Self, but in the sense in which you take it now it is non-existent. So the meaning of the words 'Thou' and 'I' refers only to that Supreme Reality while, according to you, it refers to the individual self and its embodied state.<sup>1</sup>

### I

Conscious action has some definite aim. In most cases, where people are immature, it is the craving for sense enjoyment that makes them act. But as a person becomes culturally

advanced, he begins to care less for the mere gratification of his senses. He remains on that level only to the extent that is needed to support his life. He may still not have a balanced view of the object of earthly life itself. He may imagine it to be the performance of various actions entitling him to subtle and lasting joys in a heaven, as popularly understood. It is here that sacred books can give him substantial help. For they tell him that the best way of utilizing our earthly sojourn is to dedicate it for the pursuit of Truth.<sup>2</sup>

<sup>1</sup> Vicārayācārya-paramparāṇām  
Matena satyena sitena tāvat  
Yāvad-viśuddham svayam eva buddhyā  
Hyananta-rūpam param abhyupaiṣi.  
*Yoga Vāsiṣṭha*, Mumukṣu, xix.35.  
Yathā samvit-tathā cittam  
Sā tathāvasthitim-gatā  
Paramēṇa prayatnena  
Niyate'nya-daśām punaḥ.  
Mad-buddhārtho jagat-śabdo  
Vidyate param-āmṛtam  
Tvad-buddhārthas-tu nāstyeva  
Tvam-aham-śabdakād-api.

*Ibid*, Utpatti, xl. 13 & 61.

<sup>2</sup> Kāmasya ne'ndriya-prītir-  
lābho jiveta yāvatā,  
Jīvasya tattva-jijñāsā  
Nā'rtho yaś-ceha karmabhiḥ.

*Bhāgavatam*, I.ii.10.

One fact is clear. Ordinary actions, bodily or mental, being limited, their results too must be limited. How can we expect a gain out of all proportion to the energy spent? If the delights sought are of a gross material type, Nature even in her kindest mood cannot produce situations to confer values of a superior order. Inward aspiration and its outward manifestation, as a playback by Nature, must more or less tally. Thus, if our longing has been for coarse pleasures and it has not been exhausted, it must "evolve" into an appropriate "life-period", to give us just the joys and sorrows that can compel us to recast our aims. Indian philosophical systems have a way of putting our body and the field of its work into a single bundle. They then teach us to look upon this unit as the inevitable expression of creative forces accumulated through repeated yearnings. When not spent up through actual experience or sublimated through proper discipline, these forces behave like an unseen root. In due course it sprouts up and grows into the tree of life. Bodily death cannot destroy this root. In this respect it stays on like a suit pending in a court of law. The legal personnel may be transferred and the annual summer vacation may cause the court itself to be closed for a couple of months. But the suit has to be taken up for disposal by the new officers when the court reopens.

This principle is contained in an oft-quoted Sūtra of Patañjali: "If the root exists, it ripens into life-state, life-period, and life experience". The main idea is that anything short of spiritual illumination constitutes "affliction". The technical term is Kleśa. We get it in its simplest form as the mental resistance put up by past loves and hatreds to any virtuous thought on which we try to fix our attention for a given time. In fact, the "mind-wanderings" supply a clue to the residue of old longings waiting to take concrete shape. It is called Karmāśaya, the vehicle of actions. Here by action is meant all our plans and struggles which, at their

worst, cause pain,—to be taken as a preparatory step to right thinking—and, at their best, culminate in enlightenment. One may ask: What is it that makes this vehicle or group of Saṁskāras move into manifestation? The reply is that it is the presence of Kleśas. General ignorance of spiritual verities stands in the position of their fertile breeding ground, while egoism, love, hatred, and clinging to 'life', as we ordinarily know it, are the harmful weeds growing plentifully on it.

The relation between the Karmāśaya and the Kleśas is illustrated by pointing to the cultivation of paddy. "The rice in the paddy has the power to grow only under two conditions: First, the chaff should be sticking to it; secondly, the seed-power should not be destroyed by frying etc." "So too, the vehicle of actions can grow into ripeness only when afflictions are attached to it and when the sprouting power has not been burnt up by the highest discrimination."<sup>3</sup> But as long as insight has not reached the penetrative sweep of "Dharma-megha", the unspent balance of false notions must fructify into "life" in its three aspects, 'state', representing the level of evolution; 'period', meaning duration, and 'experience', characterized by pleasure and pain. The rationale of control is this: "Pleasure and pain follow in the wake of attachment and aversion. They never exist in separation from them, indeed they cannot. Nor is it possible that if anyone is attached or averse to something, he will not feel pleasure and pain respectively when in contact with that thing. For this reason the mental plane becomes a field for the production of fruits of actions only when it is watered by

<sup>3</sup> Sati mūle, tad-vipāko jāti-āyur-bhogāḥ.

*Yoga Sūtra*, II.13.

Satsu kleśeṣu, karmāśayo vipāka-ārambhī bhavati, na ucchinna-kleśa-mūlaḥ. Yathā tuṣā'vanaddhāḥ śāli-taṇḍulā a-dagdha-bīja-bhāvāḥ praroha-samarthā bhavanti, na apanīta-tuṣā, dagdha-bīja-bhāvā vā, tathā kleśā'vanaddhāḥ karmāśayo vipāka-prarohī bhavati, na apanīta-kleśo, na prasamkhyāna-dagdha-kleśa-bīja-bhāvo vā iti. Sa ca vipākas-trividho, jāti, āyur-bhoga iti. Vyāsa.

the stream of afflictions.'"<sup>4</sup> When afflictions are eliminated, the vehicle of actions and the whole of Nature may be present, but there cannot be the type of "contact", or capacity to produce action or reaction, which we associate with ignorance or 'bondage'.

## II

Systems differ in the way they frame their categories. But they all agree that by certain disciplines human awareness can function unaffected by limitations felt to be real now. The Yoga system holds that the Self, Puruṣa, is ever free and perfect. What prevents us from realizing this truth is the entertainment of various false notions. This is called Ignorance. It is removable by its direct opposite, Right Knowledge. A difficulty may arise since one of the afflictions is stated to be egoism. This makes unwary people jump to the conclusion that the final and, therefore, the subtlest exercise must be the questionable one of knocking out the principle of 'individuality' itself. A little patient analysis will show that 'egoism', like 'experience' or 'enjoyment', is a technical term, not to be understood literally. We shall take an example. A teacher, let us say, sees his student, hears his questions, and proceeds to give him detailed answers. The senses and reasoning powers of both participants in the discussion are kept alert and actively working. Now, how does the Yoga system "post" these movements? It says that the Selves of the teacher and the student are distinct, but equally free at the time. They are, in fact, of the essence of Knowledge. Seeing, hearing, and thinking are movements in Nature,—in the elements that have constructed, and now operate, the relevant instruments. Intelligence runs

<sup>4</sup> Sukha-duḥkhe ca rāga-dveṣa-anuṣakte, tad-avinirbhāga-vartinī, tad-abhāve na bhavataḥ. Na ca asti sambhavo na ca tatra yas-tuṣyati vā udvijate vā tat ca tasya sukham vā duḥkham vā iti. Tad-iyam ātma-bhūmiḥ kleśa-salila-avasiktā, karma-phala-prasava-kṣetram iti. . . . prasamkhyāna-dagdha-bīja-bhāvo na phalāya kalpate, iti. *Ibid*, Vācaspati.

parallel, as it were, to even the minutest of these planned and controlled throbbings. It is this that makes consciousness of objects and of actions possible. The teacher's discrimination is perfect. So he 'sees' clearly that 'his act of teaching' and 'the student's process of learning' are slightly varying configurations of Sattva, stirred into 'evolution' by the mere 'presence',—not 'contact'—of the perfect Self behind each 'individual'. The student does not 'see' this, but a little more cleaning and focussing of his inner instrument will help him to do it. That there is, or can be, any 'contact' is a false notion. It disappears when disciplines are completed. When this is over, says this philosophy, let perfection as the 'result of a human effort' be "posted" in the column of Nature in the same way as we did with ignorance, to start with! It is only the 'supposed individuality' that is 'lost', not the real one, the ever-free Self. For this Self, being immutable, stands in a class by itself, neither to be brought in nor given up.<sup>5</sup> When this truth is 'seen', what happens to actions like teaching, or even simple perceptions? The reply is that all those that are consistent with wisdom will continue calmly and efficiently, but the sage will be 'habitually' aware of the fact that it is Nature that contributes the 'moving' part, and the Puruṣa the 'intelligent' presiding part. Words cannot carry us further than these ideas.

Let us now look into another book, the holy *Bhāgavatam*. Here the categories of the Sāṅkhya and the Yoga systems are beautifully subordinated to the Supreme Reality, Impersonal in one sense, but intensely Personal in another. The subtle and gross worlds are described as coming out of Him, getting their sustenance from Him and finally merging in Him. It is also shown that whenever virtue declines among mankind, He

<sup>5</sup> Pradhāna-puruṣayoḥ 'saṁyogo' heya-hetuḥ. Saṁyogasya ātyantikī nivṛtṭiḥ hānam. *Hānopāyah saṁyag-darśanam*. Tatra hātuḥ svarūpam upādeyam vā heyam vā na bhavitum arhati. Vyāsa on Y.S. II. 15.

incarnates in suitable forms and restores the balance, setting a model for human conduct in various ways. The goal of our life is to receive His grace, to love Him, to direct the activities of our senses and mind to serve Him and His children, or to be one with Him. It matters little whichever concept is taken up, provided it is pushed to its farthest limit in actual practice. It is repeatedly stressed that nothing is gained by trying to go up and down to different worlds in search of petty joys. They come unsought,—as pain and misery do—being natural consequences of our past acts, made available by Time of inconceivable speed.<sup>6</sup> The only thing a wise man should seek to obtain is the undying bliss that consists in pure devotion to this Supreme Person. By setting eyes, speech, or thoughts on something apart from Him, we shall be only letting ourselves adrift. Our mind will then never, or nowhere, find a resting place. It will be knocked about like a vessel by boisterous winds.<sup>7</sup> This is the main teaching. This is presented through a number of interesting topics arranged artistically. Primary and secondary creation; duration, maintenance and withdrawal of the created worlds; 'desire for action' and 'history of the Manus' are seven of the ten subjects to be dealt with. The other three are: accounts of the Lord's glories, Liberation, and the nature of the Supreme Abode to which all beings must resort. The principle for this arrangement is thus indicated: "Great men endowed with wisdom explain the first nine topics only to give a clear and true knowledge of the tenth. In doing this they sometimes employ direct expression and

at other times bring out the purport by other means."<sup>8</sup>

### III

In the Supreme Reality there cannot be the distinctions of male, female, or neuter that we make in classifying insentient objects and sentient creatures. But since we have referred to a book that presents Divinity as having male characteristics, it is fitting that we should now turn to some sections of religious literature that depict Creative Power as the Mother of the Universe. Viewed through our mind and intellect, creation appears at bottom to be a change of forms permitting a progressive manifestation of the Perfection which we associate with Reality. Power and Pleasure are facets of that perfection that appeal to most people even without anyone to instruct them. Experience has shown that a bare Power-Pleasure formula is capable of producing unscrupulous aggressors and injurers of humanity. It is no wonder, then, that we find religious books and teachers emphasizing the importance of Knowledge. It acts not only as an inescapable corrective but also as their most welcome harmonizer. To a great extent Names, Forms, and Rituals depend upon the tastes and conveniences of different worshippers. Still we may state in a general way that the three facets, Power, Pleasure, and Knowledge are symbolized pre-eminently by Kālikā, Lakṣmī, and Saraswatī. The two latter are usually represented in their 'mild' forms,—Lakṣmī issuing from a giant lotus and holding smaller lotuses in her hands, and Saraswatī seated near a peacock and having in her hands a stringed musical instrument, a rosary and a book. This is not 'adequate', in a sense, to assure afflicted humanity

<sup>6</sup> Tasyaiva hetoḥ prayateta kovido  
Na labhyate yad-bhramatām uparyadhah,  
Tal-labhyate duḥkhavad-anyataḥ sukham  
Kālena sarvatra gabhīra-ramhasā.

*Bhāgavatam*, I.v.18.

<sup>7</sup> Tato'nyathā kimcana yad-vivakṣataḥ  
prāthag-dṛśas-tat-kṛta-rūpa-nāmabhiḥ  
Na kutracit-kvāpi ca duḥsthitā matir-  
labheta vātāhata-naur-ivāspadam.

*Ibid.*, I.v.14.

<sup>8</sup> Atra sargo, visargaś-ca,  
Sthānam, poṣaṇam, ūtayaḥ,  
Manvantareśānukathā,  
Nirodho, muktir-āśrayaḥ.  
Daśamasya viśuddhyartham  
Navānām iha lakṣaṇam,  
Varṇayanti mahātmānaḥ  
Śrutenārthena cāñjasā. *Ibid.*, II.x-1-2.



that Grace implies also a 'destruction' of the sources and instruments of wickedness. For life is a sort of fight; and without overcoming the dead weight of inertia or the storms of egocentric passions, none ever succeeds in establishing peace or stability, external or internal. To suggest this 'dynamic' side of life, meditations have been prescribed wherein Lakṣmī and Saraswatī are endowed with 'martial' Forms, with multiple arms to wield weapons coexisting with a third eye or some other 'sign' to imply spiritual insight and the promise of Grace.

India being a vast country, we have to make due allowance for variations in local customs and traditions. Yet in some points there is remarkable similarity, as for example in the general outlook on the creative value of mental disciplines and in the acceptance of religious stories and rituals as their surest foundation. Thus, during the period when the sun passes through the sign of the Virgin, it is the custom throughout India for devotees to conduct the worship of Divinity as the Mother of the Universe. In many parts special altars are erected or images made and installed as part of the rituals. These include, wherever possible, reading and exposition of *Devīmāhātmyam*,—seven hundred verses dealing with the glories of the Mother as expressed during three of Her main incarnations. There are excellent hymns introduced in the midst of the narration of thrilling episodes. They provide material for philosophical reflection and loving meditation.

There are contexts where celestials are asked to choose a boon. Since their spheres and our world are closely interdependent, they exclude none from the scope of the boon they ask. They pray that if the Mother is pleased, She may so act that all the worlds derive full benefit and become objects of Her Grace.<sup>9</sup> What a beautiful suggestion that

<sup>9</sup> Cf. Jagato'rthe tathātmanah . . . IV.39; Lokānām varadā bhava, XI.35; varam yam manasacchatha tam prayacchāmi jagatām upakāram, *Ibid*, 37.

<sup>10</sup> Ārādhitā saiva nṛṇām

when we get a suitable opportunity, or even make our plans for action, we should remember not only our personal gains but also the welfare of our fellow beings!

All, however, cannot be stepping on the same rung of the ladder of evolution at the same time. Initial equipment at birth, the problems that crop up, the reactions made, and the lessons learned must vary with different individuals. Hence no two persons are likely to agree as to what their immediate requirements are. Each will secretly wish Grace to come in the shape of the satisfactions uppermost in his mind. This is well brought out by the 'covering' story in *Devīmāhātmyam*. It speaks of a king and a merchant who got into the same plight. Their relatives and dependants usurped their positions and drove them out. The sage whom they approached for comfort became their common teacher. They heard the same stories, went to the same river-side, performed the same devotions, got the same vision of the Divine Mother and got from Her the same question: "What is it that you want?" But then came the vital difference, ignored by all who try to enforce uniformity in spiritual matters. Prompted by his unfulfilled desires the king wanted not only to get his country back but also to enjoy undisputed sovereignty in the life to come! The merchant, on the contrary, who had had enough of the pleasures and pains of 'ownership' and whose eye of discrimination had thereby opened, asked only for the Highest Knowledge.<sup>10</sup> The moral is clear: each gets the blessing he really desires. It may be Enjoyment, it may be Liberation. Grace even gives the devotee the right to 'choose'.

bhoga-svargā'pavargadā. . . .  
Tato vavre nṛpo rājyam  
Avibhraṁśyanya-janmani,  
Atra caiva nijam rājyam  
Hata-śatru-balam balāt.  
So'pi vaiśyas-tato jñānam  
Vavre nirviṇṇa-mānasah  
Mametyaham iti prājñah  
Saṅga-vicyuti-kāram. *Ibid*, XIII.

## IV

We shall end our brief reference to *Devīmāhātmyam* with a glance at some of the meditations prescribed in it. The general principle is that we should not attempt to drive out from our mind the idea of any object whatever on the ground of an imaginary distinction between the secular and the spiritual. For everything is Her creation and has some characteristic property where Her Power can be seen at its purest.<sup>11</sup> In fact it is She Herself. It is, therefore, enough if we turn our attention reverentially to that quality which is unmistakably prominent. For example: In the houses of the virtuous it is She who appears as prosperity. Likewise it is She alone who comes as affliction where people persist in wickedness. In the hearts of sincere seekers She descends as discrimination, while self-controlled sages receive Her as abiding faith. We can find Her even as the natural modesty of those whose good deeds have made them take birth in decent cultured families.<sup>12</sup> This is one approach that is possible.

The question may arise: Can we not discern Her presence as common factors in all creatures on whom our thoughts might alight? One beautiful hymn is devoted to give us the answer. A part of its refrain contains the expression: "In *all* creatures". The simplest noticeable phenomenon is undoubtedly the presence of Life-energy everywhere. We see it as cohesion, attraction, repulsion, or as organization into complicated structures and diverse functions,—as all that we mean by growth and evolution. In man it also

<sup>11</sup> Yac-ca kiñcit-kvacid-vastu  
Sad-asad-vā'khilātmike!  
Tasya sarvasya yā śaktiḥ  
Sā tvam kiñ stūyase mayā?

*Ibid.*, I.82.

<sup>12</sup> Yā śrīḥ svayaṁ sukṛtinām  
bhavaneṣu'alakṣmīḥ  
Pāpātmanām, kṛta-dhiyām  
hṛdayeṣu buddhiḥ,  
Śraddhā satām, kula-jana-  
prabhavasya lajjā, . . .

*Ibid.*, IV.5.

enters into the wonderful phases of rational thinking, spiritual insight, art, compassion and the like. The common principle is Consciousness, latent or patent. Look at the strange state of deep sleep. It is as if the main switch for differentiated behaviour patterns is put off by an unseen hand. That hand is really Hers. The tiger then drops his tigerishness, the sinner his evil propensities, and the sage his successive thoughts of good will. Then, again, look at the compelling force of hunger. It is She who remains in all bodies as the craving for food. It is She who also digests what is eaten and converts it into relevant tissues. What better way is there to give food than to place it as an offering to the Indwelling Spirit? Or there is the expansion of heart born of parenthood, particularly of Motherhood. What is it that a mother will not sacrifice in order to protect and rear up her young ones? Ācārya Śaṅkara has written some remarkable verses pointing out that a son may turn ungrateful sometimes, but a mother loveless never. How can she stop the spontaneous outburst of love within her heart? She will remain an embodiment of patience and forgiveness as well.<sup>13</sup> It will not be difficult for us to find many more common factors with equal value for meditative exercises.

Lastly, all evolution must take place in Time. Units of Time are essential parts of the framework that makes our thoughts follow one another in a series,—the first set for making experimental moves, the next for checking results, others for readjustments, and still more for attaining habitual certainty and calmness. Looked at from this angle, it is wrong to expect Mother's Grace to come *after* our spiritual disciplines. For it is really She who dances as Kalā, Kāṣṭhā and other moments of Time,<sup>14</sup> Is it not our rare privilege to accept Her knowingly in those very forms and then proceed thankfully ever afterwards?

<sup>13</sup> Yā Devī sarvabhūteṣu . . . cetanā . . . nidrā . . .  
kṣudhā . . . mātā . . . kṣānti . . . śantirūpeṇa, &c.  
*Ibid.*, V.

<sup>14</sup> Kalā-kāṣṭhādi-rūpeṇa  
pariṇāma-pradāyini . . . *Ibid.*, XI.9.

## MENTAL INFLUENCING

BY MR. D. G. OBEYESEKERE

The mechanization of modern life tends to render human beings more passive and ready to conform. The modern child is often the passive recipient of the vast benefits of modern knowledge from his infancy. Modern science provides him with motor vehicles, films, radio, television, and similar aids to enjoyment of life in which he is a passive participant. They do not require much creative thinking or physical activity and struggle for survival on his part, which would help to build good character. They make their appeal directly to his senses. Technology draws its addicts into regular routine, overloading their senses with stimuli. The adults flock into the mass-production factories, like sheep into a pen, where for the most part they work mechanically on without having to struggle to make decisions. When work is over, there are films and other similar entertainments. The pattern of life tends to leave them with no need or inclination to spend time in meditation or deep thinking for themselves. They prefer to take the views expressed over the radio or in their newspapers or in the mass rallies by the demagogues of the party in power. The leaders of the modern states are well aware of this, and use public-opinion engineers to manipulate public opinion.

The worship of the totalitarian state, 'the modern Leviathan', is often maintained by fear and terror. In the panic caused by such terror each person tends to become a lonely frightened individual separated from others by distrust and insecurity. The state is on the alert for social sinners or critics by using its system of persons reporting on one another. The secret police create awe and fear throughout the territory with their diverse forms of punishment which receive considerable publi-

city. The individual is kept almost always conscious of being caught up in some form of official planning and of being under some surveillance or spying. Even holidays and leisure time tend to be occupied by some official programme, parade or social. Each citizen is expected to join in shouting of slogans or singing of anthems. Harbours dangerous criminal thoughts is deemed to be a punishable crime. The citizen tends to be a robot man. Mass fanaticism prevails over quiet individual thought. In each individual there is not only the mature self which learns to cope with the restrictions and frustrations of life, but also the primitive child in his unconscious which yearns for complete protection and irresponsibility. In the totalitarian state the average individual escapes from the fearful realities of life into the virtual womb of the leader. The leader takes full responsibility; his followers are freed from responsibility.

In regard to oriental countries Dr. Joost Meerloo states, 'The Oriental psyche looks for a direct aesthetic contact with reality through an indefinable empathy and intuition. Eternal truth is behind reality, behind the veil of *Māyā* . . . The classic Oriental culture pattern can best be described as a pattern of participation. In it the individual is looked upon as an integral part of the group, the family, the caste, the nation . . . An Oriental child may be trained from infancy into a pattern of submission to authority and to the rules of the group. Many primitive cultures also display this pattern . . . The totalitarian world of mass actions and mass thoughts is far more comprehensible to the members of a participation-patterned and less individual-minded culture than it is to Western individualists. What is to us unbearable regimentation and

authoritarianism may be to them comforting order and regularity.'

Popular slogans and simplified interpretations of history incorporating partial truths often have mentally seductive effects. Historians select and arrange demonstrable facts in significant shapes. The old Whig pattern of history in Britain from ancient Saxon times was the growth of liberty and self-government against the pretensions of kings. The Magna Carta was a significant step in such growth. The general people are believed never to forget for long that it was the constitution safeguarding liberty that was correct; and therefore when there were deviations from it, steps were taken sooner or later to restore such written or unwritten constitution. In history as in daily life, right actions often call for no special explanations as do the actions of lunatics and criminals. But this simple Whig model of history, accepted for several centuries, is now given less credit; and the opinion of the judges in the earlier Stuart Period who held that ship money and like impositions by the king were legal is believed to be correct. The purely political interpretations of history have now begun to decline. Economic models of history found great favour among some for a while. But discerning students of history have found it not convincing in application to a state for a long period of about a thousand years. When many individuals in a state decide in their minds what action should be taken, how can one say what were the main motives for the final decision? Political factors may dominate one mind, economic factors another mind, religious factors yet another mind, and so on in arriving at the final decision. Human motives are very complex and difficult to assess. That is why historians like Maitland who were not dogmatic are being looked upon with favour nowadays. Nevertheless it is still true as Alexander Pope stated,

'A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian  
spring;

There shallow draughts intoxicate the  
brain,

And drinking largely sobers us again.

Our present age on earth far surpasses prior periods in human history in regard to available knowledge; but there has been no corresponding increase in wisdom. A wise person has the capacity to take into consideration all the important factors in a problem and to give to each factor its due weight in making a balanced judgement. To have this sense of proper proportion is increasingly difficult nowadays for the modern technician, since the extent and complexity of the specialized knowledge required in his branch of science are so great as to require almost all his intellectual energy to master it and to leave hardly any time or energy to study the effects outside that branch of knowledge. Thus the scientist exploring the structure of the atom in his pursuit of knowledge may make discoveries which render possible the atom bomb and other deadly powers. The wisdom of placing such deadly power to end all life on earth in the hands of a group of foolish children or idiotic adults is not taken into consideration by such specialists. Wisdom implies a certain awareness of the meaning and purpose of human life and a concept of the good life. It requires greater mutual understanding. To love thy neighbour as thyself in the modern 'one world' of science implies being the good Samaritan doing good to a neighbour of a disliked political creed or religion or nation. Can such wisdom be taught and included in the curriculum of modern education? I believe it can be done to some extent if the necessary will to do so exists.

Some mention perhaps should now be made of the different states of consciousness. Just as the acorn has within itself the potentialities of growth into a mighty oak tree by interaction with a suitable environment, even so the new-born baby has his inherited qualities or essence which, interacting with his environment, produces his personality. From

the impressions gathered from his environment his essence forms the crust of the Ego during infancy. By the age of three to five years, from the Ego-crust there has sprung forth the Super-ego or conscience. The basic foundations of the individual's personality have been laid within these first five years. Any weaknesses in this foundation, arising from faulty environment (such as deprivation of the tender loving care of parents, or emotional stresses and sense of insecurity caused by quarrelling parents and broken homes), show up in later life in the superstructure of personality erected thereon. The adult's personality often consists of several egos or emotions which take dominance in turn. They are separated from one another by buffers which enable the individual to avoid sensing their inconsistency and to feel he is doing rightly even when leading a Jekyll and Hyde existence. When the Super-ego has been highly developed and the intellect has greater control over the emotions, an individual may reach the state of higher consciousness, which Maurice Nicoll calls 'The New Man'.

An ancient allegory likened man to horses tied to a carriage with a driver and a master within. The carriage represented man's body, the horses his main emotions, the driver his mind, and the master his Essence or Soul. It is necessary that the driver should be not drunk but awake and alert, know the right way to feed and harness the horses and to drive them correctly as well as how the carriage and equipment should be looked after. He should be alert to hear his master's instructions and capable of carrying them out. Where the driver is incompetent and asleep, the carriage will move about in curves or circles according to the whims of the horses or emotions. Many persons are in this stage of consciousness leading an animal existence, dominated by the emotions and easily subject to panic or mental seduction. The various egos or emotions govern their lives. If the master is asleep or else not in the carriage, the driver or intellect may have control but be

without directions of where to proceed. He is, as it were, all dressed up but with no idea of where to go. Such folk, with no lofty purpose or meaning to life, when tortured in concentration camps often committed suicide. Gurdjieff and his disciple Ouspensky consider that a vast number of human beings live with the master asleep or absent. They flit about from task to task and entertainment to entertainment without having their full consciousness awakened by self-observation and work on the self. Their personalities have clusters of egos arising from worldly success, wealth and especially vanity which hinder the essence or master from awakening. Their 'will' was nothing more than the resultant of their various emotional desires. In the ancient Orient, the Brāhmin trained for the reception of truth just as the Western athlete went into training for an Olympic game. The various aspects of development were provided for in Haṭha Yoga, Bhakti Yoga, Rāja Yoga, and Jñāna Yoga. The Buddhists had the eight-fold path prescribed by the Buddha. For proper progress of the carriage of man along the two rails of 'being' and 'knowledge', there should be a proper balance between the two. If he travelled faster in knowledge than in being, damage could result. If knowledge corresponded to chlorine and being to sodium, sodium chloride or salt was the product of equal balance. If there was no proper balance, say chlorine was much in excess over sodium, then chlorine-poisoning may result. 'Being' implied possible existence in different ways and at different levels. The being of a stone was lower than that of a plant which was lower than that of an animal. Among known animals the human beings with their powers of reasoning and moralizing had the highest state of consciousness. Among human beings the saints and sages had a higher state of consciousness than many others. The New Testament, especially the Gospels, in Christianity showed how Jesus trained ordinary lay men to awaken their higher consciousness. The powers of extra-sensory perception may

be also stimulated by such awakening of the higher consciousness. Excessive ease and comfort, unlike moderate suffering and pain, were not conducive to the higher consciousness being attained. Regular periods of silence alone for meditation or communion with the Divine, when properly practised daily, have been found salutary. Those who had the knowledge and industry to work up to the level of such higher consciousness were less prone to succumb to mental seduction. But many are like fish drawn out of water on to land. If the Divine, like a benign man, comes to lift them back into the water, they wriggle and refuse to keep still for sufficient time to let the Divine lift them to safety and life in the ocean. In ignorance they prefer frenzied activity leading to quicker death.

Another attractive allegory likens an individual to a transparent vessel filled with metallic powders of different colours corresponding to the different emotions of a person. Each knock alters the relative position of the colours and brings a different colour to the top dominating position. This corresponds to different emotions or little egos dominating an individual at different times. By fusion and chemical change the contents can be integrated into a single alloy with certain definite qualities such as specific gravity, electrical conductivity etc. and capable of acquiring by suitable treatment additional properties as of being magnetic. The fire for fusion in man is produced by friction, by the struggle between 'yes' and 'no' tendencies in him. If a man gives way to all his changing thoughts and moods, there will be no inner struggle in him, no friction and so no fire to produce the properly integrated essence. Suffering is more

conducive than indolent opulence to awakening the higher consciousness. By the frequent practice of becoming detached, and watching one's little egos or emotions and intellect coming into dominance in turn, the higher Essence can be awakened and a greater understanding of oneself obtained. Then a greater insight into the meaning and purpose of human existence may be possible along with a better understanding of the higher teaching in the parables and literature of the great sages.

Just as the blind men feeling an elephant were unable to agree on what the elephant was like, even so men with their limited number of senses and faculties were unable to comprehend Absolute Reality fully. Only for brief moments have some of them got behind some of the covering veils of illusion or *Māyā* to gain radiant glimmerings of Reality through the remaining veils. At such moments of experiencing Reality, they rise above the level of ordinary intellectual mental influencing and respond with their whole being on a spiritual level. Jesus at his transfiguration, Buddha at his enlightenment, and the mystics in their higher mystic moments exemplify this truth.\*

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# DEMOCRACY, SOCIALISM AND VEDĀNTA

BY PROF. BIRESHWAR GANGULY

In this age of Sputniks, human civilization is standing at the cross-roads and therefore a time has come for the revaluation of human ideals. The ascendancy of materialism and science has resulted, in the phraseology of Dr. C. E. M. Joad, in the "dropping of the values of life." According to Professor Hayek, the course of history is largely determined by the life and death of ideals. Thus the main source of change and of the great catastrophes in history is to be found in the free acceptance or rejection of ideas (i.e. social theories and moral judgements) by the governing groups of the time. Therefore, destiny can be often predetermined by human ideals or dominant ideas in society also.

The two greatest ideals preached and accepted in the West are those of democracy and socialism and the greatest ideal ever preached and accepted in India is that of Vedānta. The salvation of the world lies in a harmonious synthesis between democracy, socialism and Vedānta. Let us consider, in brief, the essential values in democracy, socialism and Vedānta.

**Democracy:** The shortest definition of democracy has been given by President Abraham Lincoln, who conceived democracy to be "The government of the people, for the people and by the people." According to Garner,

"A democratic government is one which is constituted and administered on the principles that every adult citizen (including both men and women) who is not regarded as unfit by reason of his having been convicted of crime, or in some countries, because of his illiteracy, should have a voice, at least in the choice of those who make the laws by which he is governed, and that his voice should be equal in weight to that of every other elector."

Democracy has been variously conceived as both a political status, an ethical concept and a social condition. Thus Giddings treats

democracy as not only a form of government but also a form of state, a form or condition of society or a combination of all three. Accepting this broader sense of democracy, Maxey defines it as

"a search for a way of life in which the voluntary free intelligence and activity of man can be harmonized and co-ordinated with the least possible coercion, and it is the belief that such a way of life is the best way for all mankind, the way most in keeping with the nature of man and the nature of the universe."

According to Professor Smith the democratic ideal is almost a religious principle. In his words,

"It is a practical manifestation of the enthusiasm for humanity. It is a concrete attempt at the reconciliation of the apparently contradictory principles of liberty, equality and fraternity in order that every individual in the community may be enabled to attain the highest good possible for him."

But according to C. Delisle Burns, democracy as an ideal is not yet achieved.

Historically, political democracy has been associated with the birth of capitalism. By the term capitalism or the capitalist system, or the capitalist civilization, Sideney and Beatrice Webb mean,

"The peculiar stage in the development of industry and legal institutions in which the bulk of the workers find themselves divorced from the ownership of the instruments of production in such a way as to pass into the position of wage-earners, whose subsistence, security and personal freedom seem dependent on the will of a relatively small proportion of the nation, namely, those who own and through their legal ownership, control the organisation of the land, the machinery and the labour force of the community, and do so with the object of making for themselves individual and private gains."

The emphasis originally given by Marx, who sought the essence of capitalism neither in a spirit of enterprise nor in the use of money to finance a series of exchange transactions

with the object of gain, was on a particular mode of production. By mode of production he did not refer merely to the state of technique, but to the way in which the means of production were owned and to the social relations between men which resulted from their connections with the process of production. Thus capitalism was not simply a system of commodity-production but a system under which labour-power of millions of workers had itself become a commodity and was bought and sold in the market like any other object of exchange. Its historical prerequisite was the concentration of ownership of the means of production in the hands of a class and the emergence of a propertyless class, known as the proletariat.

The greatest defects of capitalism are inequality of income, recurrent trade depressions due to unco-ordinated, unplanned nature of production by innumerable capitalist concerns and the consequent problem of unemployment on a mass-scale. The marriage between capitalism and democracy has taken away much of the value of the democratic ideal; and political democracy, in the absence of economic democracy, has degenerated merely into ballot-box democracy. To reap the best harvests of democracy, it is necessary that it should now be married to socialism.

**Socialism:** Karl Marx was the founder of scientific socialism as opposed to Utopian socialism. Engels brought out the distinction between the two. The Utopians were pre-eminently Saint-Simon, Fourier and Owen. In the twentieth century Mahatma Gandhi can be said to be the greatest Utopian socialist. In Marx's Communist Manifesto, the reproach directed against Utopian socialists is the following:—

- (a) They had no knowledge of the Proletariat as such,
- (b) They made their appeal to the whole society, by preference to the ruling classes.
- (c) They dreamed vague and fantastic pictures of a new society,
- (d) They appealed to morality,
- (e) They lacked an objective historical perspec-

tive of Class-War. That is, they did not have a philosophy of history.

The function of scientific socialism was to reveal socialism as a necessary product of historical development. Given a knowledge of the laws according to which human history unrolls itself, the scientific socialist could show that the existing capitalist society could not fail to give birth to a socialist order according to the dialectic process of opposition and dynamic change. But Marxian socialism gradually took two forms, viz. revolutionary and evolutionary, according to the respective means to be adopted for social change. Russian Communists, French Syndicalists and Anarchists are all revolutionary socialists. Russian Communism, as interpreted by Lenin, has come to be the orthodox school of revolutionary socialism, commonly known as Communism, which stands for a bloody revolution to achieve social change, the dictatorship of the proletariat in the transition stage and the final goal of a classless, stateless society. German Revisionists, Guild Socialists and British Fabians are evolutionary socialists, who believe in peaceful and gradual means for achieving social change.

Fabian Socialists have become the most popular school of evolutionary socialists, specially because of the successful formation of the British Labour Party on Fabian theory. It was essentially a middle-class movement at the beginning, rather a movement of the highly intellectual middle-class. It was saved because of the favourable environment in Great Britain for the growth of ideas on democratic socialism and also because in some mysterious way, it attracted to its membership in its early days a number of most remarkable men of their generation, e.g. Sidney Webb, Bernard Shaw, Sydney Olivier and Graham Wallas. As to what the Fabians meant by socialism, it is sufficient to say that there was never any Fabian Orthodoxy about principles and they had as flexible a meaning of socialism as Nehru has for the "Socialistic Pattern of Society" in India today. To the Fabians, socialism was a logical corollary of democracy;



and gradual extension of state activity and nationalization of industries for increasing production and reducing inequalities of income and opportunities became the cornerstone of Fabian policy.

According to Sellars,

"Socialism is a democratic movement whose purpose is the securing of an economic organization of society, which will give the maximum possible at any one time of justice and liberty."

According to the definition given in the *Encyclopædia Britannica* (11th Ed.),

"Socialism is that policy or theory which aims at securing by the action of the Central democratic authority a better distribution and, in due subordination thereto, a better production of wealth than now prevails."

Thus socialism, nowadays, generally means Parliamentary Socialism, which is the accepted goal of India also. It should not be confused with Communism. Communism stands for a classless stateless society, no doubt, but Russian Communism today is passing through the so-called transitory phase of the dictatorship of the proletariat in a totalitarian, authoritarian, collectivist state, which enforces an all-embracing plan through arbitrary administrative decisions. In the attempt to raise production and remove inequalities of income, human freedom is surrendered. But man does not live by bread alone. Man will ever cling to the spiritual values of life. It is true that bread is necessary for the masses. But bread can be assured to the masses through democratic planning also, provided that modern science and technology are properly utilized in the service of man, instead of for destructive purposes.

Socialism reconciles the values of democracy as well as economic planning. It can achieve social and economic equality without bidding good-bye to civil liberties and spiritual values. Socialism utilizes the machinery of the state and through the parliamentary process gradually attempts to nationalize land and capital. "From each according to his capacity, to each according to his contribution," is the formula of distribution under socialism. Hence in spite of equal opportuni-

ties to all, it guarantees incentives to production in developing economies. Socialism is based on the concept of a functional society, where not birth but merit determines one's place in a society, where though there is some inequality of income, yet great inequalities have been abolished and there are maximum and minimum limits of income. Economic life in a socialist country is essentially planned, but the whole plan is not carried through authoritarian direction. There is rather a harmonious blending of planning through direction and planning through inducement, maintaining a monetary market economy and consumers' freedoms. Socialism subordinates private profit to human welfare. In the transitory period between capitalism and full socialism, the economy assumes the character of a mixed-economy, in which both the private as well as public sectors of industry have their relative and properly assigned and co-ordinated roles to play. In a mixed economy like U.K. or France, monopoly industries, as found in banking, transport, foreign trade, basic industries etc. are nationalized first and thus concentration of economic power is broken. Even in the mixed-economy-phase, the State endeavours to work out a policy of full employment and an over-all social security policy. Democratic socialism is not only possible and desirable from all points of view, but the dialectic perspective of contemporary world history inevitably points towards this synthesis of democracy and socialism.

Vedānta: The analysis so far has made it clear that normatively democracy and socialism can solve the problem of our present civilization, if we could form a world government. But therein lies the hitch. For who is to bring about this world-unity? Democracy and socialism as yet lack the cementing force for binding humanity together, as the former is essentially based on individualism and the latter on materialism, which does not recognize the soul of man. World unity and stable peace would be distant ideals without some moorings of a humanistic monistic philosophy of life. The successor of the U. N. O. must

be based on ideological unity. This ideological unity can be offered only by Vedānta, the cream of Vedic civilization. Vedānta is the monistic philosophy of India which vindicates the oneness and immortality of life, for all life is Brahman itself from the metaphysical point of view.

Of all the systems of Indian Philosophy, the Vedānta as interpreted in the Upaniṣads and the *Bhagavat Gītā* and by Śaṅkarācārya has exerted the greatest influence on Indian life. Vivekananda, Tilak, Gandhi, Sri Aurobindo and Radhakrishnan have tried in our age to interpret the Vedāntic view of life in thought and action, with minor variations only in their approach.

According to the Vedānta philosophy, there is one supreme person (Puruṣa, Puruṣottama, Paramātmā, Parabrahma), who pervades the whole universe and yet remains beyond it. Apparent multiplicity of the phenomenal world is only of pragmatic significance. Metaphysically all existence is one, all souls are but the one immortal blissful soul, Ātman, or Brahman. The world originates from the only one Reality (Brahman), rests in it and returns into it when dissolved. From the point of view of ultimate analysis, the reality of the many particular objects perceived in the universe is denied and their unity in the one Reality is asserted ever and again. Vedānta is an attempt to follow out the Upaniṣadic idea of the unity of all existence to its logical conclusion. It stands in the history of human thought as the most consistent system of monism. As William James puts it, "The paragon of all monistic systems is the Vedānta Philosophy of Hindustan."

Such a system, of course, would fail to appeal to those who would turn to philosophy for the justification of their imperfect ideas of worldly distinctions and worldly values. Vedānta is meant only for the strong-hearted rational human beings who want to achieve an ideal life individually and collectively. For those who value truth, Vedānta has also an emotional appeal. As James puts it, "Surely we have here a religion which emotionally

considered, has a high pragmatic value; it imparts a perfect sumptuousness of security." "We all have some ear for this monistic music: it elevates and reassures!"

Now it may be objected that Vedānta being the philosophy of Hindu India would not appeal to Christians, Muslims or Buddhists. The reply has been given by Aldous Huxley, according to whom Vedānta offers the rational explanation of the perennial philosophy underlying all religions of the world. According to him the following four fundamental doctrines are found at the core of Perennial Philosophy, underlying all religions:

(a) The phenomenal world of matter and of individualized consciousness—the world of things, animals, men and even gods—is the manifestation of a Divine Ground within which all partial realities have their being and apart from which they would be non-existent.

(b) Human beings are capable not merely of knowing about the Divine Ground by inference; they can also realize its existence by a direct intuition, superior to discursive reasoning. This immediate knowledge unites the knower with that which is known.

(c) Man possesses a double nature, a phenomenal ego and an eternal self, which is the inner man, the spirit, the spark of divinity within the soul. It is possible for a man, if he so desires, to identify himself with the spirit and therefore with the Divine Ground, which is of the same or like nature with the spirit.

(d) Man's life on earth has only one end and purpose: to identify himself with his eternal self and so to come to unitive knowledge of the Divine Ground.

These four doctrines constitute the Perennial Philosophy in its minimal and basic form. Vedāntic Jñāna Yoga (the metaphysical discipline of discrimination between the real and the apparent) lays emphasis on these four doctrines and logically explains them.

In the *Gītā* we find the explanation of the means to achieve the Vedāntic ideal of the liberated soul, who has realized the unity of Brahman. To be a "Sthita-prajña" or a liberated soul, one need not give up work and

life, but one should give up attachment to life and work. Explaining the fundamental tenet of Karma Yoga, as found in the *Gītā*, Swami Vivekananda speaks,

"The only true duty is to be unattached and to work as free beings, to give up all work unto God. There are two ways of giving up all attachment. The one is for those who do not believe in God, or in any outside help. They are left to their own devices; they have simply to work with their own will, with the powers of their mind and discrimination, saying, 'I must be non-attached.' For those who believe in God, there is another way, which is much less difficult. They give up the fruits of work unto the Lord."

Though the liberated soul, being perfect, has no end to achieve, it can work still without any fear of further bondage. Saṅkarācārya, following the *Gītā*, holds that work fetters a man only when it is performed with attachment. But one who has obtained perfect knowledge and perfect satisfaction, is free from attachment. The liberated man is the ideal of society and his life should be worthy of imitation by the people at large. Liberated men alone should be leaders of mankind and government should be entrusted to them, in order that they might work for common good alone. Plato's Philosopher King resembles this kind of liberated statesman, found personified in Rāma, Kṛṣṇa, Janaka, Gandhi etc.

For the common man also the Vedānta is a great source of inspiration and unity. In the words of Swami Vivekananda,

"The Upaniṣads are the great mine of strength. Therein lies strength enough to invigorate the whole world; the whole world can be vivified, made strong, energized through them. They will call with trumpet voice upon the weak, the miserable, and the downtrodden of all races, all creeds, and all sects, to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upaniṣads. Aye, this is the one scripture in the world, of all others, that does not talk of salvation, but of freedom."

Speaking again about the necessity of a new religion for mankind that can give strength to the common man, Swami Vivekananda asserts,

"It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth,—anything that makes you weak physically, intellectually and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all-knowledge; truth must be strengthening, must be enlightening, must be invigorating."

Thus, Vedānta is not an "Opiate" to life, as Marx dubbed religion to be. The socialist may find traditional Christianity, Hinduism, Buddhism or Islam to be a hindrance to social progress but not Vedānta as explained above. The following view of Swami Vivekananda again will dispel the common misconception about Vedānta that it has a negative approach to life, that it does not encourage social work and social reform. Thus speaks Vivekananda about patriotism for a Vedāntist,

"I believe in patriotism, and I also have my own ideal of patriotism. Three things are necessary for great achievements. First, feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates; love is the gate to all the secrets of the universe. Feel, therefore, my would-be reformers, my would-be patriots. Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step."

This shows how ennobling and inspiring the Vedāntic ideal is for building up a new civilization.

Conclusion: Our analysis so far has proved that if human civilization is to survive and if mankind is to evolve towards a better ideal, we have got to build up a world-federation on the economic and political ideals of democratic

socialism and on the philosophical ideals of Vedānta. Sri Aurobindo writes in "The Ideal of Human Unity",—"We conclude then that in the conditions of the world at present, even taking into consideration its most disparaging features and dangerous possibilities, there is nothing that need alter the view we have taken

of the necessity and inevitability of some kind of world-union; the drive of Nature, the compulsion of circumstances and the present and future need of mankind makes it inevitable."

But this world union must support a spiritual attitude to life, a divine approach to life, in order that life may find its ultimate goal.

## THE PHILOSOPHY OF SOUND AND THE POWER OF MUSIC

BY SWAMI MAITHILYANANDA

The Hindus developed a philosophy of sound long, long ago. The Sāma Veda is based on it and the source of Hindu Music can be traced to the Sāma Veda. Most of the hymns in the Sāma Veda are found in the Ṛgveda. The Sāma Veda is distinguished from the Ṛgveda only in the fact that it is applied to music. Of all the Vedas the Sāma Veda has been held in greatest esteem only because of its music. Lord Kṛṣṇa says in the *Gītā*: "Vedānām Sama Vedo'smi"—"Of all the Vedas I am the Sāma Veda."

In Vedic times the Ṛṣis realized the power of sound and also that of music. According to them, the universe has been projected out of God's thought. The Vedas say: "Yathā pūrvamakalpayat". It means that God projected the universe out of His thought as He did in previous ages. Thought is the outcome of mind. "Samkalpaḥ karma mānasam"—"Thought is a mental action." Whatever is thought in mind is an aggregate of some words. No thought is possible without corresponding words. What are words? They are but sounds. Had there been no sounds, there would have been no words. Therefore the universe is full of words with corresponding sounds. 'Vācā-rambhaṇam vikārah nāmadheyam'—"Whatever appears as substance is nothing but a

word." Therefore all that appears before us is but an aggregate of words. An aggregate of words is only the aggregate of sounds.

According to the Tantras, there are four kinds of sound. The sound that we make through the organ of our mouth is known as *Vaikharī*. When we think by the help of words not articulated, there occurs the fine sound which is called *Madhyamā*. Behind this is the finer sound which is known as *Paśyantī*. This can be perceived only through a high degree of the concentration of mind. The Yogis have discovered this by means of their highly concentrated minds on the way to their realization of the ultimate source of sound. At the back of *Paśyantī* lies the inexpressible (*anirvacanīya*) finest sound which is given the name of *Parā*. The conch-shell in the hand of the Viṣṇu image (Viṣṇu—God who pervades everywhere) is the symbol of the sound which is primeval and primordial. It stands to signify God's power of the eternal sound which pervades the universe, and which the Yogis hear at the inmost recess of their hearts,—popularly known as unstruck sound (*anāhata-dhvaniḥ*) arising out of the heart plexus (*anāhata-cakram*).

Sounds are divided again into two kinds, namely, one (*dhvanyātmakam*) arising out of

conch-shells, drums etc. and the other (Sabdātmakam) arising out of words only. In the Kurukṣetra War we find that as soon as conch-shells were blown from the side of the Pāṇḍavas, the sounds rent the hearts of Dhṛtarāṣṭra's sons (Sa ghoṣo Dhartarāṣṭrāṇām hṛdayāni vyadārayat—*Gītā* I.19).

Every atom has a natural sound. Atomic vibration occurs from this natural sound. On account of various sounds in the atoms this wonderful and mysterious universe has come into existence as a result of their vibrations. If we make a continuous sound of the first alphabet 'A', the original sound of the universe can be imagined. Lord Kṛṣṇa says in the *Gītā*: "Of syllables I am the (vowel) A." When God thinks of projecting the universe, the vowel A vibrates much until it sounds like the vowel U in a long and continuous flow. The vowel U ends in the sound of the consonant M. Then the projection of the universe becomes complete. The vowel A, the vowel U, and the consonant M form the single sound *Aum*, the primeval Word. In the gospel of St. John we find: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Thus say the holy men of India that all this universe is pervaded by the sacred word *Aum*. It is contained in every word and its sound is contained in every sound. Without *Aum* no word can be uttered and no sound can be made. The *Gopātha-Brahmaṇa* says: "Now we shall enquire about Aumkāra. What is its root? What is its noun-basis (prātipadikam)? By what name is it denoted? What is its gender? What is its case? And what is its intonation (svaram)?" These and many other things have been discussed in the first chapter of the book.

There is a story in the *Jaiminīya Brāhmaṇa*: Gods entered into Ṛcs or hymns devoid of sound (svaram) in order to save themselves from the clutches of Death. Death thought that the gods hid themselves in the Ṛcs, as it were, in the thread of gems. Seeing the attitude of Death the gods came out of the Ṛcs

and entered into sounds (svaram). Death could not find out the gods hidden in the sounds. So he made similar sounds to catch hold of the gods. The gods then took shelter in the syllable *Aum*. Death could no longer do any harm to the gods.

The story suggests that one wishing to save oneself from the hand of Death must enter into word, then sound, and finally into the substratum of the sound, namely, the deathless *Aum*. *Aum* is the basis of the Vedic hymns which are sung to achieve physical, mental, and spiritual ends of our life. In the *Gautamīya Tantra* it is said: "Vyāpinī Vyomarūpāḥ Syuranantāḥ Svaraśaktayaḥ"—"The power of musical sound is endless and all-pervasive like ether." The Vedic seers recognized the power of music over that of any other sound. So they introduced music in the Sāma Veda. The result of such music was calculated to remove human sufferings and diseases, and to rouse the divine qualities in men, ultimately to awaken the divinity latent in man. They say that man yields to diseases and various sufferings on account of the lost balance in the three elements of the human constitution, namely, *Vāyu*, *Pitta*, and *Kapha*. The origin of the lost balance has been traced to agitations of the human mind. If the mind be calm and pure, there cannot arise the loss of balance among the three elements of the human body. Mind can easily be pacified and purified by the culture of musical harmony, melody, and rhythm as prescribed in the songs of the Sāma Veda. The songs of the Sāma Veda were intended as an example to show the power of music over the human mind and body. The Vedic seers were particular about the practice of musical sound in its aspect of spiritual and divine vibrations. So the proper intonations and musical sounds in the songs of the Sāma Veda can ward off diseases, mental disturbances, and disharmony in the elements of the human system. To practise concentration of mind, one may practise music in its pure form. The *Tripuratāpinī Upaniṣad* says: "Svareṇa sam-

layet yogī"—“A Yogi should concentrate his mind by means of musical sound.” The *Brahmabindu Upaniṣad* observes: “Svareṇa sandhayeṭ Yogī”—“One should practise concentration of mind with the help of musical sound.” The *Satapatha Brāhmaṇa* says: “Prāṇo vai svarah.”—“The Rcs are animated or filled with life-force, when they are put into music.” Even to control passions and desires, music is of great help. The *Yogopaniṣad* says: “Sadā nādā'nusandhānāt saṅkṣīṇā vāsanā bhavet”—“Evil desires can be totally overcome by the constant practice of musical rhythm.” The word nāda signifies more than what meets our ears. It refers to sound which is deep, spiritual and uplifting with its wings of pure joy and enlightenment.

The Vedic Ṛṣis have referred to various hymns of the Sāma Veda as means to get rid of various diseases. Today also we find in hospitals, both in India and abroad, arrangements of music for the recovery of patients. The songs of the Sāma Veda are intended also

for the control of passions, the awakening of the soul, and also for the deliverance of self from the bondage of worldliness. They are meant for the propitiation of gods in times of drought, flood, famine, and various other calamities, not only for the welfare of one's own country but also for the good of humanity as a whole. Music, viewed and practised as such, is the mediator between the spiritual and the sensual life. It washes away the dust of daily life, and soothes the breaking heart. In the language of Addison, it wakes the soul, lifts it up high, and wings it with sublime desires, and fits it to bespeak the Deity. The modern seer Beethoven was emphatic about the spiritual element in higher music. The immortal lines of Shakespeare are worth quoting in this connection:

“When griping grief the heart doth wound,  
And doleful dumps the mind oppress,  
Then music with her silver sound,  
With speedy help doth lend redress.”

## LOGIC OF CHANGE IN ADVAITA

BY DR. P. S. SASTRI

### CAUSALITY

1. Can the world of experience be intelligible when we adopt a causal explanation? An existent does not of its own accord become an effect. It does not become anything by itself; nor is it capable of becoming something under the influence of the totally non-existent. Considered from any point of view, the causal relation would be found to involve many impossibilities and difficulties. It is a relation having the character of an appearance which is self-contradictory.<sup>1</sup> The effect must be an origination of something

new, and yet it cannot be an origination. This is the paradox of causation. The causal agencies require some positive material on which they can operate; and this material must be the effect in essence. This material cannot be the inherent cause like clay, since the causal agencies cannot operate on one thing and effectuate another thing. This would need the existence of the effect prior to its alleged origination.<sup>2</sup> If it does not have such an existence, it cannot originate.<sup>3</sup>

<sup>1</sup> *Bhāmatī* 423.3-4. cf. *Lokātīta Stava* 13.

<sup>2</sup> *Vedānta Sūtra Bhāṣya* of Śaṅkara, 470.14-17

<sup>3</sup> *Iṣṭa Siddhi*, 23.20-24

When in normal life we hold that an entity can be a cause even though it has not given rise to any effect,<sup>4</sup> we are ignoring the transitive nature of the relation called cause. An *x* is a cause only in relation to a *y* it has brought forth. But before the *y* is there, we cannot speak of the *x* as the cause, since it is the *y* that makes the *x* the cause. Maṇḍana observed correctly that the existence of the cause prior to the emergence of the effect is actually inferred by us from the effect.<sup>5</sup> Likewise a difference between two effects makes us assign them to two causes that differ from one another. The difference between curd and a plant is generally accounted for on the basis of the difference between their causes, milk and seed.<sup>6</sup> It is in this way that in normal life we arrive at an understanding of the causes from the effects. Certain entities are treated as the conditions and causes of an effect. They acquire this character only when the effect has emerged. Prior to the appearance of the effect, they are neither causes nor conditions.<sup>7</sup> If the effect is non-existent, it can have no causal factors; and if it is already existing, these factors are useless since there is nothing which they can do regarding the existence of the effect. Thus whether the effect is an existent or a non-existent, its cause is an inactive and redundant entity.<sup>8</sup>

2. The knowledge of the causal law takes us to a full understanding of the nature of the cause or of the ground of change.<sup>9</sup> When we know that the various entities derived from clay have essentially the character of clay, we are enabled to interpret these different entities in the light of the character present in them all. This is a character recognized by us as recurring in all the observed objects; and this recognition is facilitated by a certain similarity which is what we mean by recurrence. This recurring similitude is also observed in that of

which these are the modifications. It is a character excluding difference, though it may not amount to an exact identity.<sup>10</sup> Thus taking the relation of the clay to the pot that arises out of it, we can assert that these two have a relation of non-difference. They do not basically differ, though we call them by different names.<sup>11</sup> The clay is the ground which facilitates our understanding of the nature of its modifications. Even in the apprehension of a rope as a snake, the cognized snake is a modification of the ground, viz. rope. The apprehension of the ground here determines the character of what is cognized. In other words, the terms 'true' and 'false' can refer only to the modifications and not to their ground since the latter is always the given existent.<sup>12</sup>

Such modifications of an entity are always in a process of change. They tend to disappear. Sometimes they are negated by subsequent perceptual experiences. And whatever changes, or disappears, or gets negated cannot be the character of the real. If the modification is real, it should not be subject to negation or contradiction. But we have modifications like a snake and a mirage, and these are not 'real'.<sup>13</sup> If it is unreal in certain situations, we are not justified in treating it as real in other situations.<sup>14</sup> A modification which can be both real and unreal, real during the experience and unreal after the experience, is an inexplicable fact of experience. It both is, and is not.<sup>15</sup> The laws of non-contradiction, in other words, is consistently rejected in our empirical experience. Does this mean that the real can be conceived as accepting a contradiction?

A contradiction may be said to arise when mutually exclusive predicates are referred to the same entity. The different modifications are mutually distinct, and yet are taken to be

<sup>4</sup> *Vaiśeṣika Upaskāra* on 1.2.2

<sup>5</sup> *Bhāvanā Viveka* 33; cf. *BBV* 1.2.80

<sup>6</sup> *B* 473.5-6

<sup>7</sup> *MMK* 1.5 and *Buddhapālita's Vṛtti* on this

<sup>8</sup> *MMK* 1.6-7

<sup>9</sup> *B* 401.1

<sup>10</sup> *B* 454-5

<sup>11</sup> *VSB* 454.2-10. cf. *Johnson*, III.80 ff.

<sup>12</sup> *B* 454.7-8

<sup>13</sup> cf. *Asanga: Abhidharma Samuccaya*, 20

<sup>14</sup> *B* 455.6-9

<sup>15</sup> *B* 456.3

the modifications of the same. In other words, we are faced with the problem of the plurality of effects: A single seed gives rise to a plant. The leaves, branches, flowers and fruits of the tree are the modifications of a single seed under certain conditions. Their relation to the seed may make them cohere in a single unity or system, but in themselves they are the many. The cause may then be taken to constitute a many-in-one relation. But are the many different from the one? Or are they non-different from it? Or are they both different and non-different?<sup>16</sup> If we emphasize difference, the different modifications must have a basic character which excludes the character of the cause, and *vice versa*. The character of clay should not be recognizable in its modifications. If we emphasize the non-difference, there can be no reality ascribed to the modifications. And if we argue that the pot has the character of clay and also its own exclusive character,<sup>17</sup> we should on the one hand postulate a specific relation between these two characters, and explain on the other that which alone constitutes the real nature of the pot. If we treat clayness and potness as the two characters, how can we relate these two abstract universals? A relation can hold between similar or dissimilar entities. If these two universals are similar to one another, how do we establish this fact? To say that this similarity is perceived is to admit that an abstract universal is in reality a concrete particular; and to say that it is intuited is to take recourse to mysticism. The same argument would apply even if we argue that the two characters are dissimilar. The relation of causality cannot therefore be a relation between qualities or relational predicates.

3. It can be a relation between substances (cf. VSK 10.2.1). Each substance, we are told, is a whole.<sup>18</sup> When we speak of a causal relation, we have to explain how two wholes can be related to one another. And if we

<sup>16</sup> B 457.1-3

<sup>17</sup> See McTaggart: *Nature of Existence*, I.220-1, 227

<sup>18</sup> See Johnson, III.92

speak of the effect as being a modification of the cause, we should explain how one whole exists in a part or parts of the other whole. Does the whole called effect exist in all the parts of the cause, or in each separate part? If it exists in all the parts, we have only a collection of the parts. We can never cognize the whole, since it is not possible to have a perceptual contact with all the parts at any given moment. When it is spread in all the parts, the perception of a few parts alone cannot give us the cognition of the whole. If it exists in each separate part, then we have a causal part giving rise to a part of the effect. That is, a part of the whole would have to beget the part of another whole.<sup>19</sup>

The effect as a whole cannot possibly exist in the cause considered as a whole. The effect may then be said to exist in each separate part. It is rather distributed in the parts of the whole called the cause. This can be a partial distribution as in the garland where the parts of the string do not require the totality of the flowers. Even then the analogy is faulty since in the manifestation of the effect we do not have a mere external conjunction of the cause and the effect. And then we will have to postulate the emergence of a part of an effect from a part of the cause.<sup>20</sup> Any formal analogy on this question can only account for the distinct existence of the parts of the cause. Moreover when a part of x is giving rise to a part of y, the other parts of x must be in a state of inaction, if we assume that each part of x is modified into each part of y. When a of x become the p of y, we do not have the whole called x, nor the whole called y, but something else. If the various parts of x are giving rise to the different parts of y at the same time, then we have neither a single x nor a single y, but many xs and ys.<sup>21</sup>

One may, however, argue that an element called cowness is perceived in each cow, and that in the same way the whole resides wholly

<sup>19</sup> VSB 468.6-9

<sup>20</sup> B 468.15-17

<sup>21</sup> VSB 468.10-14; PPV 213.6ff; VPS 204-5



and completely in each of the constituent parts of the effect. But this explanation would ignore the fact that we do not perceive the whole cause in each part of the effect.<sup>22</sup> Still such an argument emphasizes the truth that only a unity behind the temporal relation can bring the cause and its effect together.<sup>23</sup>

4. A more careful consideration of the modification theory will throw new light here. The Yoga Sūtra<sup>24</sup> speaks of three kinds of modifications affecting respectively the nature, form and state of an entity. All these are in essence forms of origination. When gold ceases to be a lump and is transformed into a bracelet, Dharmatrāta observes that there is a modification of the nature of the original. Ghosha thought that when the non-existent bracelet comes to acquire an existent form, we have the modification of the form. Vasumitra held that at each moment the bracelet acquires different states like new and old, and this is the modification of the state.<sup>25</sup> The Sarvāstivādin too argued that the cause never perishes but only changes its designation when it becomes an effect by changing its state.<sup>26</sup> But actually when we speak of something as being an effect, we do refer to its gross form which prior to its emergence was non-existent. It is born afterwards. This would at least show that the gross form of the effect did not exist in the cause.<sup>27</sup>

That in the absence of which something else becomes inexplicable is the cause of the latter. That is, to apprehend x correctly we must apprehend its cause y; and in the absence of y there can be no x.<sup>28</sup> We recognize that there is a character common to both x and y, because of which we relate them as cause and effect. If the oil does not reveal the character of the seeds from which it is derived, it becomes

unintelligible (S T K, Page 64). And we do get the oil from the seeds alone and not from the sands.<sup>29</sup> Such a cause has a nature of its own, just as its effect x has its own specific character. When x is brought forth by y, then alone it retains its character. If it can be the effect of any other, it loses its identity; and the same holds good of the cause.<sup>30</sup> The pot derived from the clay is apprehended as a clay pot, as having the character of the clay. But the oil can be apprehended as oil even without any reference to the seeds that were pressed. The oil is produced from the seeds, but we do not normally recognize the character of the seeds in the oil.<sup>31</sup> Still this character is present in the oil in so far as we relate it to the seeds. In other words, we take the being of the cause as something entering into its becoming. This phase of becoming is called the effect, while the becoming is not very essential to the existence of the cause. If the effect were to be that whose nature has an identity with the nature of the cause, then the effect is said to be an evolute of the cause. Such a cause cannot be a multiplicity, but one; and this position would render futile the part played by the co-operating factors.<sup>32</sup> If the co-operating factors are necessary, the resulting effect must continue to have the characters of these factors which cannot cease to be.

The effect, as a modification, is only an aspect or a phase of the cause. It has the character or being of the cause. If it does not require the character of the cause for its own being, it cannot come to be. In a sense, then, the cause and the effect are non-different.<sup>33</sup> An effect which is not different from its cause must have the being of its cause. Such an entity can never become an effect since becoming requires a change in its being; and the change would bring about a difference

<sup>22</sup> VSB 469.1-3

<sup>23</sup> B BV I.2.50

<sup>24</sup> YS 3.13. cf. *Abhidharma Kośa*, 5.25

<sup>25</sup> YSB 3.13; 2.19; VVN 31; B 87.2-4; TS 1787 ff; LS 158-9; NBV 3.1.15

<sup>26</sup> cf. MMK 20.9

<sup>27</sup> *Sata Śāstra*, 63

<sup>28</sup> PVV 100.1-2; HBTA 360.19-22

<sup>29</sup> VSB 464.9

<sup>30</sup> *Pramāṇa Vārtika*, III.38-39

<sup>31</sup> B 464.8-10

<sup>32</sup> PV III.167

<sup>33</sup> VSB 470.4-5. cf. Hegel: *Logic* (Wallace), Sections 153-4

between the cause and its effect. The effect, as understood normally, is the emergence into being of that which does not exist earlier. But the effect which is not different from its cause does necessarily exist prior to its alleged emergence. This latent effect according to the Sāṅkhya and Vaiśhāṅika system is manifested when the effect actually comes into being as an effect (S T K 65-66). Still that which is manifested must have an existence prior to this manifestation. The being of the unmanifested effect cannot be the same as the being of the manifested one, since the act of manifestation brings about a difference between the two stages. And an effect which is said to be existing prior to its emergence cannot have a beginning at a subsequent moment. When the effect is already present, why should it need the operation of any factor or factors for its so-called manifestation?<sup>34</sup> When the two are in essence identical, the jar should not be capable of being distinguished from the clod of earth.<sup>35</sup> If the existence of the cause is not lost, then we have lost the effect.<sup>36</sup> The conception of cause always implies that of the effect; and the effect likewise implies the cause.<sup>37</sup> If the cause is present in the effect or the effect in the cause, in either way we have to admit the non-existence of the cause.<sup>38</sup>

We can speak of a partial identity of character as the relation between a cause and its effect<sup>39</sup> probably because we do not find the cause and the effect differing from one another in the way in which a horse and a goat do.<sup>40</sup> But if the cause and the effect are one, there is no future and no past.<sup>41</sup> We call a certain expanse of water by the term sea. The waves, foam, bubbles and the like appearing in the sea are the modifications of the water in the sea. These modifications cannot

possibly exist without having the character of that which is thus modified. These modifications are not only different from one another, but are related to one another. The character of the water being present in all these modifications, they cannot exclude one another. Even if they cannot exclude one another, we do treat them as the different modifications of one and the same entity.<sup>42</sup> Still we assume that one is the cause and the other is its effect. This kind of description is as much metaphorically misleading as the expression "the consciousness of an individual". There is no individual who is devoid of consciousness, since the fact that x is an individual entails the fact that he is a conscious being. That is, we cannot treat consciousness as a property owned by an individual who by himself is then taken to be non-conscious.<sup>43</sup>

So far our argument leads us to hold that the causal relation is a pure assumption. The effect as a modification of the supposed cause does not reveal a basic character differing fundamentally from the basic character of the latter. And in such a situation we cannot treat the effect as the emergence of a new entity.<sup>44</sup> The character of the essence is in no way different from that of the cause. This is powerfully illustrated by the character of the snake apprehended; it is non-different from the character of the given, namely the rope.<sup>45</sup>

If the effect cannot be different from the cause,<sup>46</sup> they are not two distinct or exclusive entities.<sup>47</sup> A difference between the two would render them unrelated. The cause and the effect cannot both be conscious entities; for a conscious entity is that which does not stand in need of any other. The cause as conscious cannot give rise to any physical effect. As such the cause and the effect should both be non-conscious.<sup>48</sup> As non-conscious, they would have a certain similarity regarding their essen-

<sup>34</sup> B 450.1-4

<sup>35</sup> *Sata Śāstra*, 60

<sup>36</sup> *Ibid.*, 61

<sup>37</sup> BBV, 1.4.363

<sup>38</sup> KKK 30.1-2. cf. CS 11.9-10

<sup>39</sup> B 450.10

<sup>40</sup> VSB 468.1-2

<sup>41</sup> *Sata Śāstra*, 62

<sup>42</sup> VSB 453.-11-14

<sup>43</sup> B 455.1-2

<sup>44</sup> B 455.3

<sup>45</sup> B 470.3-4

<sup>46</sup> B 195.6

<sup>47</sup> VSB 418.3

<sup>48</sup> VSB 441.6-18

tial characteristics. But we do not, inspite of the greatest possible similarity, treat the light of a candle as the cause of another light of another candle.<sup>49</sup> If there is similarity in the nature of the entities, we cannot relate them even as the principal to the auxiliary.

Is similarity basic to the causal relation? There are instances of effects which reveal a character that is at variance with the nature of their causes. From the conscious being there emerge non-conscious products like hair and nails; and out of decomposed matter we find the rise of insects.<sup>50</sup> Such instances point to the non-existence of the effect prior to its emergence. When we speak of the effect coming into existence, we are positing a difference between the being of the cause and the being of the effect as fundamental. To establish a causal relation between two entities there must be at least one characteristic common to both because the effect follows the nature of the cause.<sup>51</sup> A complete similarity between the cause and the effect would render the causal process unnecessary and self-contradictory.<sup>52</sup> Consequently the cause and the effect must appear as if they are different, and at the same time they must be non-different. It is this that obliges us to characterize the causal relation as an appearance.<sup>53</sup> In other words, we cannot have an effect from a cause.<sup>54</sup>

5. But if we are to admit that the entire collection of the characteristics is absent in the effect, we will be faced with the annihilation of the relation of cause and effect. It is only in terms of a specific difference that we can describe the one as the cause and the other as the effect. If the cause and the effect are totally different and exclusive entities, nothing would come out of anything. The causal process actually presupposes some similarity or other between the two. This similarity is

in effect some sort of identity; and an identity would preclude even the very possibility of the process.<sup>55</sup> But since we have effects, since every effect is traceable to a specific cause, and since a cause is that which gives rise to an effect by undergoing some change, we may assume a certain power or potency in the cause. This power constitutes the essential character of the cause in determining the process that brings forth an effect.<sup>56</sup> It is a certain predisposition to give rise to a specific effect which no other entity can bring forth. Even then the effect as an effect can neither be identical with nor be different from its cause. But with reference to its cause, we can say that the effect is that which reveals the being of its cause. The being or the reality of the effect is no other than the being or reality of its cause. Then even before the emergence of the effect, there is the effect present as the cause. The effect which is only a manifestation of its causes and conditions<sup>57</sup> is not a non-existent entity during the causal stage.<sup>58</sup> This is not a reciprocal relation. The effect has the nature or character of its cause; but the cause does not have the character of its effect.<sup>59</sup> And every effect becomes the cause of another effect. Such a dependent origination is a denial of plurality, of differentiation, of beginning and end, of motion, of hither and thither.

The effect exists in the cause as the cause, and the non-existence of the effect would make out a cause without an effect.<sup>60</sup> The effect as such does not exist as an effect prior to its emergence or manifestation.<sup>61</sup> If it exists as a non-effect, is it similar in nature to the cause, or dissimilar? A total similarity would lead us to equate it with the cause; and the cause which has such a relation cannot give rise to something that can be differentiated from it. It is meaningless to predicate change to such an entity which is potentially one with the

<sup>49</sup> VSB 441.13-14

<sup>50</sup> VSB 443.13-15

<sup>51</sup> VSB 663.9-10

<sup>52</sup> VSB 443.19-20

<sup>53</sup> B 470.4-5; KKK 31.6-9

<sup>54</sup> *Pramāṇa Samuccaya*, 2.30

<sup>55</sup> B 443.9-444.1; 445.8-9

<sup>56</sup> VSB 468.1

<sup>57</sup> *Karatala Ratna*, 38

<sup>58</sup> B 446.1-2

<sup>59</sup> VSB 446.20-22; VVN 32; B 492.6

<sup>60</sup> *Sata Śāstra*, 61

<sup>61</sup> VSB 445.15

effect.<sup>62</sup> The other alternative too is of no avail. If the effect did not exist prior to its origination, what is this origination? Origination is definitely an action, and an action requires a subject that acts. There can be no pure action which is not the action of some entity or other. When the jar is originating we may not take the jar as the subject of this act, but we will have to take at least the potsherds as the subject; and the origination of the potsherds will need some other subject of the act. If we are to argue that the origination and the acquiring of a concrete individuality by an effect is only the effect coming into an inherent relation with its cause and with the universal existence respectively, we will have to explain how something, that has not yet acquired a substantiality, can have any relation to anything. A relation can hold only between two existing entities, and never between an existing and a non-existing entity or between two non-existing entities.<sup>63</sup> And if the effect does not exist prior to its origination, we cannot speak of the effect as having a state of existence prior to its emergence; nor can we speak of something as being a cause. A non-existent effect is similar to the son of a barren woman; neither can originate in spite of the operation of the causal agencies.<sup>64</sup>

6. The cause is that which necessarily precedes its effect and the effect is that which succeeds the cause;<sup>65</sup> and we arrive at the idea of a cause only after apprehending the effect.<sup>66</sup> Yet if the cause did not exist, we cannot have the effect.<sup>67</sup> If the clay as such did not exist, we could never arrive at the pot. There is some necessary connection between the two. Prior to the emergence of the effect we may not have a positive knowledge of the factors involved in the causal process. Still the knowledge of such factors is implicit in our

understanding of the causal relation, and it proceeds through the impressions left in the mind by our prior experiences.<sup>68</sup> But can we treat the row of ants that precede a rainfall as the cause of the rain<sup>69</sup> even if such a succession had been experienced previously? When we argue that the effect is non-different from its cause, we are assuming all through that the idea of the effect is invariably coloured and interpenetrated by the essence of the cause.<sup>70</sup> This, however, is not similar to the necessary connection which a middle term has with the major in an inference.<sup>71</sup> The necessity binding the cause and the effect is a relation that admits only a change of form.<sup>72</sup> An effect like a piece of cloth is non-manifest when it subsists in the form of its causes like the threads, and it becomes manifest when there is the operation of the causal agencies like the shuttle, the loom, and the weaver.<sup>73</sup> But if a cause is that which has the power of bringing forth the latent effect, why should it need a manifesting medium to reveal itself as the effect?<sup>74</sup>

7. There is another difficulty involved in the process. Is the milk by itself the cause of the curd, or is it the cause as participating in the character of existence? If the milk does not have existence, then an effect can as well emerge from the non-existent. But if the milk exists, we have no right to treat the milk as the cause, for the real cause ought to be the existence of the milk. Then it is existence that must be the cause. Further, the mere curd is not the effect, for it is the curd as existing. This argument leads to profound conclusions. A non-existent food can, for instance, satisfy a non-existent hunger. If the cause as existent is the cause, it is no cause because the real cause is existence. If it is non-existent, it is no cause at all. The same applies to the effect also. Then existence

<sup>62</sup> B 450.1. cf. *Vāda Nyāya* 48-50; VVN 32

<sup>63</sup> *Sankṣepa Śāriraka*, III.205

<sup>64</sup> VSB 469.5-17. cf. MMK 20.20; 21.22; PDS 64; NK 4.15; VVN 30

<sup>65</sup> Kh 13-24; Kir II. 299.19-20

<sup>66</sup> PVK 98.1, 5-6

<sup>67</sup> VSB 463.2

<sup>68</sup> B 423.1-3

<sup>69</sup> KKK 656.7-8

<sup>70</sup> *Vāda Nyāya* 56-58

<sup>71</sup> VSB 463.8

<sup>72</sup> VSB 470.18-19

<sup>73</sup> VSB 471.5-6

<sup>74</sup> cf. *Nyāya Kaṇikā*, 32

would be the cause or effect of existence. This is as much as to say that non-existence is the cause or effect of 'non-existence'.<sup>75</sup>

8. The causal relation cannot be resolved into a union of being with not-being.<sup>76</sup> The effect can emerge after the causes has ceased to be. The presence of the effect implies the negation or absence of the cause. Between the absence of the cause and the emergence of the effect there cannot be an interval, since any such interval would make the effect an un-caused one.<sup>77</sup> If there is no interval, how can we relate the last moment of the cause with the first moment of the effect? The effect as that which is to emerge needs a ground from which it can arise; and a non-existent ground cannot enable any effect to originate.<sup>78</sup> And yet the effect cannot exist prior to its emergence. That is, the effect cannot be before or after the cause. We cannot also treat the cause and the effect as two co-existing entities,<sup>79</sup> since such a co-existence would compel us to seek a causal relation between the two horns of a cow.<sup>80</sup> The causal relation may be said to depend on succession<sup>81</sup> and therefore on difference.<sup>82</sup> But does space enter

into the causal act? If it does, there is space prior to and also subsequent to the emergence of the effect.<sup>83</sup> The idea of succession can be applied only when the positive factors involved in the causal process are liable to be destroyed;<sup>84</sup> and then the relation will be mutable. But when an entity has given rise to an effect and ceased to be, we cannot relate it to a cause which is no longer present. Since the cause and the effect belong to two different moments or periods of time, we cannot relate them. Any relation requires that the related entities must exist at the same time, and this co-existence is never possible with regard to cause and effect (Cf. S T K, Page 65-66). To say that one was the cause and the other is the effect, is a mental construction,<sup>85</sup> since a mental construction is that which has no transitive reference and yet has a name attached to it.<sup>86</sup> In reality we can have neither the cause nor the effect.<sup>87</sup> As Nāgārjuna said: "Having regard to causes and conditions to which all phenomena are subjected, we call this world phenomenal; this same world, when causes and conditions are disregarded, is called the Absolute."<sup>88</sup> Any logical theory must, therefore, have these two possible directions.

(To be continued)

<sup>75</sup> See KKK 30-38

<sup>76</sup> cf. Lotze: *Metaphysic* I.119ff

<sup>77</sup> *Catuh Sataka*, 15.17-18

<sup>78</sup> B 469.7-10

<sup>79</sup> CS 15.7

<sup>80</sup> NVT 543.18-20; B 525.16

<sup>81</sup> HBT 90.19

<sup>82</sup> KI Page 15. cf. KKK 27.1-2

<sup>83</sup> KKK 653.8-9

<sup>84</sup> KKK 654.6-7

<sup>85</sup> PVK 97.25-28

<sup>86</sup> B 455.2-3

<sup>87</sup> B 154.6-7

<sup>88</sup> MMK 24.16-19

## THE CONCEPT OF TRANSCENDENTAL REALITY

(AS EVOLVED BY MAṄḌANA MIŚRA)

BY DR. S. S. HASURKAR

(Continued from previous issue)

Developing another facet of the controversial concept of Ultimate Reality, MaṅḌana Miśra says: As It is of the nature of Bliss, One without second, without beginning or end, and of the nature of knowledge,—so It is 'Akṣara'. He then proceeds to deal

with the term in both conventional and unconventional senses. Adopting the conventional interpretation of the term, he explains it as one which is beyond transformation. He then states that some people, straining the Upaniṣadic simile too far, hold that the

Ultimate Reality is 'parināmi', i.e. subject to transformation.<sup>35</sup> But their interpretation is directly contradicted by other texts. That a thing which is subject to change and which is, at the same time, with its innermost core intact throughout, is considered to be 'nitya'; and it is quite possible that the Upaniṣads might have employed such a term in this sense, not in the extreme sense of being changeless,—to argue thus is to show complete lack of the power of logical reasoning. If the Ultimate Reality would ever get transformed into the universe, it would do so either in totality or in parts. In the first instance, it would be less than eternal. In the second, it would have to be accepted as endowed with parts. And being endowed with parts, again, it would be non-eternal. The spectre of duality will also be always there in the second alternative.<sup>36</sup> Therefore, says the author of *Brahma-Siddhi*,<sup>37</sup> the Ultimate Reality is like Space, Ākāśa. It is transformationless, pure, One without second, eternal. Portions are superimposed on Space, and such expressions get currency, as space within the hall or within the flower-pot. Such expressions, however, for ever remain incapable of effecting any real, material change in Space itself. So also positions of various dimensions, attributes and capacities are merely superimposed on the Ultimate Reality. Such superimpositions nevertheless always remain mere expressions, and never come to possess the power of affecting the Reality-That-Is. If the learned disputant, however, wants to satisfy his whim by maintaining that it is in the parts, thus superimposed on the Ultimate Reality, that the latter becomes subject to change, to transformation,—well, he is welcome to it. Simply because, in such a state of affairs that transformation would itself be a piece of imagination and hence fundamentally incapable of affecting the Advaitic stand,—concludes the philosopher.

He also takes up the rather unconventional

<sup>35</sup> B.S. 19/13 and 14.

<sup>36</sup> B.S. 19/15 to 19.

<sup>37</sup> B.S. 19/19 to 19/21.

and controversial interpretation of the term 'Akṣaram', and reads into it the doctrine of Śabdādvaita, attributed to Bhartṛhari. As a matter of fact, out of the conventional and the unconventional interpretations of the key-term, the author seems more in favour of adopting the latter for his own view. Elaborating the doctrine of Śabdādvaita, the author says thus: The Ultimate Reality of Being is of the nature of Śabda.<sup>38</sup> Because, the sacred texts like *Praśna-Upaniṣad* have very clearly established an unconditional identity between the Om and the Ultimate Reality. The suffix of 'Kāra,' used in conjunction with Om there, clearly indicates that it is Om, the word, in its transcendental sense, that is meant there. It is wrong to say that the Om there is the symbolic representation of the Ultimate Reality, recommended for contemplation. Because, while such an explanation may be permissible where some sort of Yogic exercise is being prescribed, it is totally out of place where a mere statement of fact, as above, is meant. For example, take the declaration of *Chāndogya Upaniṣad*, 'Omkāra eva idaṁ sarvaṁ.' Taken up with reference to the context, this sentence clearly means that "of all the objects in the universe, Speech (i.e. Vāk) is the essence (i.e. tattva); of all Speech, the word Om, in its transcendental aspect, is the essence. Thus everything in the Universe is Om. Hence Om is the Ultimate Reality." Even where there is a Yogic contemplation recommended with reference to Om as Brahman, it is logically sound to hold that it has been done so because Om is Brahman. It is futile to argue here that had Om been unconditionally identical with the Ultimate Reality, and thus the essence of all that is given in perception, it would have been realized as such. Because this fact of Om, in its transcendental aspect, being identical with Ultimate Reality, does not fall within the purview of lesser pramāṇas like Pratyakṣa. It can be known only on the authority of the Vedas,—declares Maṇḍana Miśra. He then proceeds to establish, on logical grounds, how all the multifarious aspects of the universe

<sup>38</sup> B.S. 16/23 and 17/1 to 17/20.

have Vāk as their essential truth,—Vāk, as the essential truth whereof Om, in its transcendental aspect, can be legitimately held as identical with Ultimate Reality of being.<sup>39</sup>

There are some philosophers,—proceeds the author of *Brahma-Siddhi*—who lay an exclusive emphasis on the texts, such as *Chāndogya Upaniṣad*, preaching the cosmic view of Ultimate Reality and say that the Brahma is of an all-inclusive type. Had the Ātman been of all-exclusive character, experience of the objective universe would not have been there. Because, in what manner would their manifestation by the eternal effulgence of the Ātman, have been ever possible, they ask.<sup>40</sup> But the advocates of this cosmic view forget that their textual support is overwhelmingly counterbalanced by other texts, declaring exactly the opposite of what they hold. They also do not realize that by holding to the cosmic theory they are actually denying the ultimate salvation. If all-inclusiveness is there in the Ultimate Reality, by law of nature, nothing can ever uproot it. And if all-inclusiveness is there in the Ultimate Reality, undestroyable, because of forming its very nature, the universe with all its pains and sorrows turns out to be likewise. Hence the only logical explanation of the phenomena of finite being would be that it is the creation of Avidyā,—declares Maṇḍana Miśra.<sup>41</sup>

This emphasis on the universe being of the character of Avidyā should not be interpreted to show that for the Advaitin the 'void-character' of the universe (*prapañca-sūnyatā*) is the Ultimate Reality,—however Maṇḍana warns.<sup>42</sup> Because, from the view-point of the Advaitin, though Brahma, the Ultimate Reality, is not all-inclusive by nature, everything in this universe owes its existence to the eternal existence of It alone. Had everything in the universe been of the character of Void, there would have been no bondage as such, and there would never have arisen the neces-

sity of laying down ways and means of attaining liberation therefrom. It is no use pointing to Avidyā as the cause of bondage. Because this Avidyā which, according to the nihilists, is of the nature of absence of realization, turns out to be constitutionally incapable of such a feat. The nihilists cannot conceive of Avidyā, as the Advaitins do, as imperfect or faulty realization of something which is there as a matter of fact. Because that would run directly against the nihilistic stand, they have adopted so far. This conception of Ultimate Reality, Maṇḍana Miśra again and again tells us, is not only upheld by a majority of the revealed texts, it is also supported by logical reasoning. It is possible for a positive thing to present its own self, under some faulty circumstances, as something else, as something superimposed thereon. But it is surely not possible for Void to present itself as something else. Therefore it is logically sound and authoritatively valid to hold Brahma as transcending all-inclusive character and forming, at the same time, the innermost core of truth in each and every aspect of the universe,—he concludes.

Some thinkers hold: On the empirical plane of existence, no joy unmixed with sorrow as such is ever found to be possible. On the other hand, the 'joyness' of a particular joy is determined only in its relation to a particular pain. A piece of ice-candy thus can give a joy-ful sensation only to a person troubled by the excessive heat of a mid-summer day. Such being the state of affairs on the empirical level of existence, it would be logically correct to infer that on the transcendental one too, no joy entirely free from sorrow prevails.<sup>43</sup>

But this inference of these pessimistic souls is vehemently contradicted by the texts. Moreover sorrow would ever be possible in the transcendental state of being if only it were either identical with the Ultimate Reality, or generated by something else. The first contingency is ruthlessly dismissed by the texts, describing the Ultimate Reality as of the nature of Bliss. The second one also stands self-

<sup>39</sup> B.S. 17/20 to 19/13.

<sup>40</sup> B.S. 19/23 to 19/25.

<sup>41</sup> B.S. 20/1 to 20/7.

<sup>42</sup> B.S. 20/8 to 20/21.

<sup>43</sup> 20/22 to 21/2.

condemned. Because in the transcendental state of being there exists nothing as other than the Ultimate Reality,—nothing which would be ever capable of acting as the cause of the sorrow. Therefore those who have implicit faith in the revealed texts and who at the same time have the courage to follow lines of logical reasoning, can hold only that the Ultimate Reality is beyond and above sorrow.<sup>44</sup>

The detailed study of the doctrine of the Ultimate Reality, as enunciated by Maṇḍana Miśra in his *Brahma-Siddhi*, substantially bears out the truth of the remark made in the beginning of the present article. Excepting his unconventional and controversial preference for the doctrine of Śabdādvaita, almost all the

<sup>44</sup> B.S. 21/2 to 21/7.

facets of the Ultimate Reality he has dwelt upon have deep foundations in the time-honoured opinions of the great Advaitins of earlier age. His systematic and detailed treatment of those facets, however, marks a distinct improvement upon that of his predecessors. Remarkable in the same way is his employment of various examples, drawn from the realm of empirical universe, with a view to impressing upon the opponents the irrepressible feasibility of Advaitic tenets. As regards his employment of dialectical skill in the refutation of his adversaries, it registers a new all-time high mark in the history of Advaita Vedānta metaphysics.

(Concluded)

## ŚRĪ-BHĀṢYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

### TOPIC 7

REFUTATION OF THE OBJECTION THAT IF BRAHMAN WERE THE CAUSE OF THE WORLD, THEN IT AND THE JIVA BEING NON-DIFFERENT, BRAHMAN WOULD BE RESPONSIBLE FOR CREATING EVIL

Till now the objections of the Sāṅkhyas and the Vaiśeṣikas to Brahman being the material cause of the world have been answered through reasoning. Now an objection to Brahman's being the efficient cause is taken up for refutation.

इतरव्यपदेशाद्विताकरणादिदोषप्रसक्तिः ॥२११२१॥

21. On account of the other (the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the

defects of not doing what is beneficial and the like.

A fresh objection is raised to Brahman's being the cause of the world. Since Brahman and the world are non-different, the individual souls which form the sentient part of the world are also non-different from Brahman. Śruti texts also declare thus: 'That thou art' (*Ch.* 6.8.7); 'This self is Brahman' (*Mān.* 2). But the world is full of suffering for the soul; and if Brahman is non-different from the soul, then Brahman who is omniscient etc. would be held responsible for creating a world which is full of suffering for Itself. No reasonable person does harm to himself. Therefore Brahman cannot be the cause of the world. Texts which differentiate between Brahman and the individual soul have been rejected by the Vedāntin. On the other hand if they are



accepted, then the principle of non-difference cannot stand. It may be said that the difference declared by the texts is due to limiting adjuncts. In that case, does Brahman which is unconditioned and all-knowing know the soul which is non-different from It? If it does not know it, then Brahman cannot be all-knowing. If it does know the soul which is non-different from It, then Brahman is conscious of the pain of the soul as Its own, and so Brahman cannot escape the defect of creating a world which is non-beneficial to Itself. It may, however, be said that the difference between the two, the soul and Brahman, is due to Nescience. In that case also, if the soul is subject to Nescience, then we have the same defect as stated above. If Brahman is subject to Nescience, then Brahman which is self-luminous cannot possibly be conscious of Nescience and the creation of the world by it. If it be said that the self-luminous nature of Brahman is obscured by Nescience, it would be the destruction of Brahman's very nature or in other words of Brahman Itself.

The view that Brahman is the cause of the world is thus untenable.

अधिकं तु भेदनिर्देशात् ॥२११२२॥

22. But on account of the statement (in the Śruti) of difference (between the individual soul and Brahman) (Brahman the creator is) something more (than the individual soul).

'But' refutes the objection of the last Sūtra. Brahman is something different from, and superior to, the individual soul. Scriptures declare difference between the two. 'He is the cause of all, and the ruler of the individual soul. He has no parent, nor is there anyone who is His lord' ((Śvet. 6.9); 'He is the repository of all good qualities, and the master of all sciences. He is the controller of matter and spirit, and the Lord of the guṇas' (Śvet. 6.16); 'He who dwells in the self but is within it, whom the self does not know, whose body is the self and who controls the self from within' etc. (Bṛ. Mādḥ. 3.7.22).

अश्मादिवच्च तदनुपपत्तिः ॥२११२३॥

23. And as in the case of stones etc. it is an impossibility.

Just as it is impossible for stones, wood, herbs, etc. to be of the same nature as Brahman, so also it is impossible for the individual soul which is subject to imperfections to be one with Brahman. This has been explained in 1.4.22. The texts which declare non-difference between them only declare the fact that Brahman has the individual soul for Its mode in so far as It has the individual soul for Its body and It is its inner self. Vide. Bṛ. Mādḥ. 3.7.22. Brahman having for Its body the sentient and insentient world in its subtle condition is the causal state and Brahman having for Its body the same world in its gross form is the effected state; the cause and effect are non-different. The imperfections of Its body do not affect It and It is always, as the scriptures declare, the repository of all good qualities.

Therefore it is established that Brahman's being the cause of the world is not untenable.

#### TOPIC 8

### BRAHMAN THOUGH DESTITUTE OF MATERIALS AND INSTRUMENTS IS YET THE CAUSE OF THE WORLD

This topic is begun to refute the objection that without extraneous aids Brahman cannot be the cause through mere volition.

उपसंहारदर्शनान्नेति चेत्, न क्षीरवद्धि ॥२११२४॥

24. If it be said (that Brahman without extraneous aids) cannot (be the cause of the world) because (an agent) is seen to collect materials (for any construction), (we say) no, since (it is) like milk (turning into curd).

A fresh objection is raised against Brahman being the cause of the world. Śruti texts declare, 'Being alone was this before creation, one only without a second' (Ch. 6.2.1). So besides Brahman there was nothing extraneous. It is ordinarily seen that even agents who are capable of creating something have to take the help of extraneous materials, instruments, etc.,

as for example, the potter who has to take the help of the clay and the wheel to create a pot. So Brahman, being one without a second, has not the accessories and so cannot be the creator of this variegated world.

The Sūtra refutes this objection by showing that such a thing is possible, even as milk turns into curd without the help of extraneous things. So it is not always necessary to have the aid of accessories in creating a thing. Therefore Brahman also without accessories can be the cause of the world.

देवादिवदपि लोके ॥२११२५॥

25. (The case of Brahman creating the

world is) even like the gods and others (creating) in their own worlds.

Even as gods are seen to create things in their own spheres without accessories but by mere volition, so also the Lord creates the entire world through mere volition. The objection given by the opponent might have had some justification if Brahman, like the potter, was merely the efficient cause. But It is also the material cause of the world, as the example of milk given shows.

Therefore Brahman's being the cause of the world is tenable.

(To be continued)

## NOTES AND COMMENTS

### TO OUR READERS

"Reminiscences" carry a personal touch. The writer has been for long connected with the Elders of the Order and is to this day actively engaged in helping the work of the Ashrama in his own town. His narrative gives interesting glimpses about many matters,—rules regarding accommodation of strangers, the strenuous work done by Seniors like Mahapurushji Maharaj, the startling responses, sometimes favourable at other times apparently unfavourable that aspirants get, the undercurrent of love and compassion in all dealings with devotees, the insistence on diligent practice of instructions given, the spiritual value of sincere service in its various forms such as giving "food to the hungry, water to the thirsty," "in the name of the Lord", and so on. Owing to limitations of space, we had to omit a number of minor details mentioned by the writer. We hope to publish the remaining portions in the next issue . . .

In 'Mental Influencing', Mr. D. G. Obeyesekere, M.A., Bar-at-Law, draws pointed

attention to one of the most baneful and dangerous cases of the misuse of the discoveries of modern science, viz. the manipulation of 'public opinion' by the power-mad 'leaders of the modern states' to keep themselves in power. He questions the 'wisdom of placing' these discoveries,—meant to confer great benefits upon mankind—in the 'hands of a group of foolish children or idiotic adults', and most significantly says: 'Wisdom implies a certain awareness of the meaning and purpose of human life and a concept of the good life. It requires mutual understanding.' He gives a very sound advice, which if acted up to would surely help to set right this unfortunate state of affairs: 'To love thy neighbour as thyself in the modern "one world" of science implies being the good Samaritan doing good to a neighbour of a disliked political creed or religion or nation.' The great need of the hour is the 'training' of the individual for the 'reception of truth' by which he may 'reach the state of higher consciousness.' 'Regular periods of silence alone for meditation or communion with the

Divine, when properly practised daily, have been found salutary.' . . .

It is often forgotten that every nation, whether democratic or socialistic, has at heart only one end in view, viz. to build up a 'Welfare State' which would assure its citizens of a better standard of living, with less of 'inequalities' and more of 'opportunities' for their physical and mental development. The failure to remember this fundamental fact is one of the main causes of the ideological conflicts that have grown round these two systems. But is the recognition of this fact alone sufficient to bring about the human welfare that all are striving for? Prof. Bireswar Ganguly, M.A., B.E.S., of Ranchi College, with his intimate and thorough knowledge of history, points out how 'Democracy and Socialism as yet lack the cementing force for binding humanity together,' based as one is on 'individualism' and the other on 'materialism'. The professor proceeds to show us convincingly that 'this ideological unity' can be achieved only by Vedānta, 'the monistic philosophy of India' which, with its grand conception of Brahman, the One Reality behind the 'apparent multiplicity of the phenomenal world', 'vindicates the oneness and immortality of life'. 'Vedānta offers the rational explanation of the perennial philosophy underlying all religions of the world.' Its 'approach to life' is not, as is often mistaken, 'negative'.

It is 'not an opiate to life' but 'a great source of inspiration and unity.' We are sorry that owing to difficulty of space we had to reduce the size of this article a little. . . .

Swami Maithiyanandaji was previously Editor of *Prabuddha Bhārata*. He has delineated for us the various ways in which ancient seers of India approached the realm of music, and of sound itself as basic 'creative' vibration. The Swami who is well versed in the Upaniṣads and Tantras shows sound to be a vast storehouse of hidden power whose possibilities in transforming and uplifting mankind are truly immeasurable. When properly utilized, it is not only capable of removing our physical and mental maladies but can verily 'awaken the divinity latent in man'. . . .

Dr. P. S. Sastry, M.A., M.Litt., Ph.D., of Saugor University has chosen "Logic of Change in Advaita" as the topic for his 'serial' this year. As on previous occasions, we have divided the article into three fairly long sections. The amount of serious study and reflection that have gone into its writing can be seen even from the simple fact that the present instalment itself has eighty-eight references,—representing a range of writings which cannot quite easily be mastered and co-ordinated, much less presented in such a concise and lucid form as Dr. Sastry has done.

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## REVIEWS AND NOTICES

RELIGION, PHILOSOPHY AND SCIENCE.  
By B. P. BECKWITH. *Published by Philosophical Library, New York. pp. 241. Price \$ 3.75.*

This is a book written chiefly to popularize orthodox logical positivism. The author is uncompromisingly an empiricist believing in the sense-verificatory theory of meaning and so rejecting as utter nonsense all questions of religion and philosophy. He has criticized in detail the traditional ideas of religion and philosophy and has sought to expose their emptiness as cognitive terms.

There are some verifiable or factually significant statements in these two disciplines but they are mostly false, and if true, they are superfluous, for scientific enquiry regarding their truth or falsity is reliable, not any revelation or rational insight. The statements that are unverifiable, such as those about God, soul, finitude or infinitude of the world, purposiveness and reason behind the universe, idealism and realism, noumena and phenomena, are meaningless. The author has further enumerated the harmful effects of religion and philosophy,

the chief of which is that they make men narrow, arrogant, and dogmatic and lead to social discord. Scientific enquiry is the only way to truth and social harmony, for a scientist always respects facts rather than any authority or prejudice and he is ready to revise his theories which he holds as tentative. Ethics should be freed from religion and philosophy and studied as social science and ethical relativity should be recognized against any theory of immutable moral laws.

Thus the author has applied the basic principle, that only ostensibly definable words are meaningful to the major disciplines of man and has condemned our religion, philosophy, and ethics. He has championed science and believes that mankind is heading towards a scientific culture where religion and philosophy will figure as ancient superstitions to be studied scientifically for their anthropological interest. He has supplied some statistical tables showing that a person becomes more and more scientific in mind and less and less religio-philosophical as he gets education. Now we are really impressed by the author's systematic and lucid presentation of the positivistic standpoint. But we wish to point out that it is a narrow outlook after all. We admit that the sense-verificatory theory of meaning leads to greater inter-personal agreement on matters of fact and so is eminently suitable for science. But is it not dogmatic to deny any subject-matter other than the scientific? Religious and philosophical questions have not been uniformly and universally agreed upon and have led to much clash of opinions but does this mean that the questions themselves are meaningless and not worth pursuing? We believe with many others that man has a religious and philosophical nature just as he has a scientific one. That is to say, he has intuitions of entities other than the sensible ones and it is a bad argument that because these intuitions are less clear and inter-personally agreeing than the scientific ones therefore they ought to be rejected. Why not resolve to pursue them with greater care? In India we believe that certain methods of self-control are needed to clear and still the mind so that one may better 'see' those truths that cannot be arrived at inductively through sensible perception. To reject *a priori* such possibilities of broadening the cognitive powers of man is not worthy of a scientist. So that though the positivist theory of meaning may be admitted as a mandatory principle for science, it must not be given a metaphysical status and used to denounce philosophy and religion that employ other methods of knowledge than observation. A positivist, therefore, cannot deny the scope of other disciplines if he is self-consistent. He must not sacrifice the breadth of knowledge at the altar of certitude, sell wisdom to buy cleverness. We recognize the good

aspects of a scientific culture and some dark sides of the present religio-philosophical discipline. But has the author seriously studied Vedānta and caught a glimpse of the spirit of reconciliation and synthesis that informs it? Can it not be justly hoped that man, instead of abandoning his pursuit of religio-philosophical questions, will so conceive them that there will be an all-encompassing reconciliation and all the various doctrines that conflicted with one another will be shown to be but relative standpoints and so true under some conditions. Such has been the ideal of Hegel in the West and of Śaṅkara in the East. So that while we are sure that the present book, by virtue of its clear and forcible presentation of a thesis, will be widely popular, we hope that its readers will also recognize the limitation of the thesis or the relativity of its truth.

COMMUNICATION, ORGANIZATION AND SCIENCE. BY JEROME ROTHSTEIN. *Published by The Falcon's Wing Press, Indian Hills, Colorado. pp. xcvi + 110. Price \$ 3.50.*

This is a remarkable work by a very competent scientist. Mr. Rothstein has boldly worked out certain conceptual tools of modern physics and scientific methodology and applied them to the philosophical problems of the mind, free will, social organization and a unified world-view. The ideas of communication and measurement are shown to have the same logical structure and they are linked with the ideas of entropy and order and also with a scientific machine-like concept of the mind. Free or intelligent behaviour of the mind is not denied but scientifically explained in terms of the concepts of negative entropy and organization so useful in thermodynamics. The result of this is fascinating. However, only those trained in modern physics will be able to appreciate the full value and significance of the brilliant work. Mr. C. A. Muses, another original worker in this field, has written an illuminating foreword to this book and has brought out some new aspects of the work. The readers of *Prabuddha Bharata* will certainly appreciate the author's firm faith in man and his noble future and particularly these concluding remarks: 'Each synthesis seems to open the door to a higher kind of experience, which in turn permits higher syntheses. In spite of the solid "material" or "mechanical" basis of the discussion, there was always something eluding mechanical description. It is in this something that we can find an *elan vital*, the spiritual, the Divine, if we are so inclined. The act of creation, which is the heart of a new synthesis, partakes of this nature if anything does' (p. 110). Thus this book indirectly disproves the general opinion that a scientific view of things is bound to be materia-

listic or agnostic. It is really comforting to find increasing numbers of scientists of the West coming to recognize through their independent studies and thinking the truths of the Perennial Philosophy.

ROBINSON FROM MARS PAPERS, Vol. I. BY EDWARD LE ROY MOORE. *Published by Exposition Press, 386, 4th Avenue, New York. pp. 128. Price \$ 3.50.*

It is a book of philosophy written in the form of debates and discourses. All sorts of ideas jostle together in this little work and at times the reader is more exasperated than interested by them. The central thesis is a kind of personalistic absolutism with a dash of religious feeling and pseudo-scientific reasoning. The author frankly abandons the academically respectable way in philosophy and adopts a colourful and exciting method of discourse and persuasion. This will naturally repel the systematically trained student of philosophy who will perhaps give up reading the book as soon as he meets with such passages as, for instance: 'In my dreams I saw my father and mother. Her name was always Nature; his was Creator or Father Aspirer' (p. 21). 'It is as if they two united to beget a son, Man, in his image. In that union, Father and Mother and Son are One; in fact all existence is *One with* the Father, and with the Mother; all are brothers, all the children of our one family' (p. 22).

'The Aspirer is our Father  
Nature is our Mother  
They two spin together  
Like in a dance holding hands.  
Each is all that the other is  
They Two ARE One.'

But the patient student and intelligent layman will be rewarded by his reading of this book. For many philosophical ideas are presented here in a simple and provocative manner. The student of Indian philosophy will be interested to find here an intelligent defence of the principle of non-violence and also the fundamentals of personalism. The author puts in the mouth of his hero, Robinson, such words as one finds in the Upaniṣads and in the writings of medieval mystics of India. For instance, 'You—the Person, the observer-thinker—are the centre of all things, the focus of the universe, the foundation of all existence, the final substance of all reality' (p. 77). The author preaches a spiritualistic evolutionism somewhat after Sri Aurobindo and believes that man is advancing towards an era of 'Triumphant Life Complete' where there will be love and bliss and no competition and killing. In spite of much naivety and academically irritating style and reasoning of this book, it is a healthy and significant

piece of writing on the whole. The West needs such a book with a vital spiritualistic message.

Dr. P. J. Chaudhury

PROGRESS OF A PILGRIMAGE. BY SURESH RAMABHAI. *Published by Akhil Bharat Sarva Seva Sangh, Rajghat, Benares. pp. 291. Price Rs. 3/-.*

The Bhoodan movement inaugurated by Vinoba Bhave and his famous Pad-Yātras in its cause have by now become household news in the country. But the real significance of the movement in all its bearings has perhaps been grasped by very few. Many, even those who are in it or sympathetically interested in it, take it vaguely to be a movement intended only to bring about a revolution in the social and economic fields through peaceful means. But the deeper moral, religious, and spiritual implications behind it are very little understood and much less appreciated in those circles. From that standpoint this account of Vinobaji's 'pilgrimage' on foot through the districts of Bihar is of special interest to us. We find Vinobaji stressing at every suitable occasion how the 'religious aspect played the largest part, far outstanding the legal and economic parts, in our daily functionings.' 'The spiritual aspect is at the root of all human endeavour.' 'The land problem is bound to be solved in one way or the other all over the world . . . My only concern is that right thought strikes a deep root in the heart of the people.' 'I hold that only when women endowed with a religious spirit and un-selfishness are reared in this land, they would bring about a social revolution.' In his address to the conveners of the District Bhoodan Committees of Bihar, he impresses on them the 'necessity of study and meditation' and says that 'their meetings should be like *Satsang* in which should be revealed *Saraswati* of *Brahma Vichār*.' In these days when politics and 'party politics' and economics seem to be dominating people's lives, this message of Vinobaji comes as a welcome and much needed corrective,—from one whose life is an exact expression of what he thinks, feels, and says.

S. K.

TALKS ON THE GĪTĀ. BY ACHARYA VINOBA BHAVE. *Published by Akhil Bharat Sarva Seva Sangh, Kashi. pp. 283. Price Rs. 2/-.*

These 'talks' were originally given by Vinobaji in Marathi to the fellow-prisoners in Dhulia Jail, West Khandesh, Bombay State, on eighteen successive Sundays, from February 21, 1932 to June 19, 1932. This is the first English translation of the same. In these, Vinobaji goes straight into the very heart of the Gītā, 'leaving logic behind' and 'beating the twin wings of faith and

practice' (to use his own inimitable expressions). This is what makes the book most valuable. The approach from beginning to end is made keeping in view the practicability of every teaching of the Gītā in our daily life. The 'real merit' of the Gītā, as he says, 'is that it tells us how to bring these truths into practice.' The message is placed before us in the simplest and most direct way possible. It is made easily understandable with interesting and instructive examples from the Vedas, Purāṇas, Mahābhārata, Rāmāyaṇa, and ordinary life. But the simplicity and directness bear in every sentence the stamp of scholarship and erudition. The manner of presentation leaves the reader with a telling effect on his heart and mind. There is a striking originality noticeable in all the explanations. It is difficult to pick and choose any portion as of more importance than others, when every page contains valuable material, all connected. We heartily recommend the book to all lovers of the Gītā and leave it to them to benefit therefrom to the best of their own light.

S. K.

**NATHA YOGA:** BY PROF. AKSHAYA KUMAR BANERJEE. *Published by Digvijayanath Trust, Gorakhnath Temple, Gorakhpur, pp. 112. Price Rs. 2.*

This interesting book is divided into two Parts. The first, with its xxi sections, gives a detailed description of the 'Yogi Sect of Gorakhnath' and its 'Shadanga Discipline'. To mention one of the many useful hints scattered throughout the book: Regarding the 'Chakras' of Kuṇḍalinī Yoga, it is pointed out that they are 'incapable of being described in terms of gross material realities',—whatever descriptions we met with being given only for the purpose of 'somehow' bringing them 'to the plane of unenlightened intelligence of ordinary truth-seekers.' One has to 'penetrate through these materialistic descriptions and enter into their spiritual significance.' This Part ends with a good account of the Gorakhpur Temple, its monastery and its Heads, including the present Mahant, an 'English-educated' personage with 'modern outlook and great organizing ability.' The second Part contains a lucid and elaborate explanation of the Ideal represented by Śiva, 'the most Cosmopolitan Deity', standing for 'Jñāna, Vairāgya and Samādhi.'

**HINDU PHILOSOPHY AND RENAISSANCE:** BY SRI SADANANDA PRABHU, B.COM., *Cochin-2. pp. 111. Price Re. 1.*

'To say that the secular state has nothing to do with religion, or religious matters, or religious education is only to take a negative view of secularity.' 'Unfortunately the Government of India has adopted this negative conception

of secularity as its policy', thus in a way 'robbing the child' of its opportunities for 'full development'. The author has written this book as a means of remedying this state of affairs. He hopes this book can cover 'the syllabus of religious education in the High school classes and Colleges', so far as Hinduism is concerned. Part I gives a simple explanation of the 'four Yogas'. Part II deals with Hindu Renaissance, Temples and Religious Institutions, and Religious Education. In true 'teaching style', a 'summary' is given at the end of each chapter. The price is kept low probably to enable a wider circulation of the book and its way of presentation.

**GEETA (In Rhyme):** BY SRI PRAFULLA KUMAR LAHIRI, 57, *Manohar Pukur Road, Calcutta-29. pp. 148. Price Re. 1.*

To put the philosophical ideas of the Lord's Song into rhyming English verse is a difficult task. The author has faced it boldly. Here is a rendering of the well known stanza, IV.18;

Who action finds inaction in  
And in inaction action then  
That all-doing, unisoned being  
Is wise a man amidst the men.

**RAMAṆA-ARUṆĀCHALA.** BY ARTHUR OSBORNE. *Published by Manager-President, Sri Ramanasramam, Tiruvannamalai, S. India, pp. 66. Price Re. 1.25.*

This contains articles originally contributed to various newspapers by the author during the months following the passing away of the Maharshi. The author had the blessed privilege of coming into direct personal contact with the Maharshi and gives here a glimpse of the diverse aspects of the Maharshi's personality and the unassuming yet most effective way in which the Maharshi inspired and guided the devotees in their search after the Highest—each one according to his own line of development.

S. K.

**GEM THERAPY:** BY DR. BENOYTOSH BHATTACHARYA, M.A., PH.D., RAJYARATNA, JNANAJYOTI. *Published by K. L. Mukhopadhyay, 6/1A, Banchharam Akkur Lane, Calcutta-12. pp. 75. Price Rs. 5; sh. 9. d. 6; \$ 1.50.*

The author is Ex-Director, Oriental Institute, Baroda. He has written on the basis of experience gained by treating 'at least three lakhs of patients during the last forty years.' The main theory is that 'cosmic colour hunger produces diseases; gems suitably immersed in alcohol and 'potentized', can be employed for cures, as with well-known homœopathic sugar pills. 'In this therapy it is not necessary to depend on foreign pills and

potions, often ineffective but always costly.' Over 175 diseases and prescriptions are listed for ready reference.

GURU NANAK. BY HAR KISHAN SINGH, "Aurobindo Ashram", Pondicherry. Published by "Sri Aurobindo Yog Mandir, Una, Punjab, pp. 20. Price 40 n.P.

This pamphlet is brought out in commemoration of the 489th Anniversary of the birth of Guru Nanak, the 'Ambassador of Light and Love'. Its distinctive feature is the large number of quotations in English verse.

PRACTICAL METAPHYSICS OF ZOROASTRIANISM. BY MINOCHEHER HORMASJI TOOT. Published by Mr. R. Dhondy, 4, Sleater Road, Bombay 7. Pp. 49. Price Rs. 2.

'Small though its literature and few the followers may be,' Zoroastrianism and 'its Noble Principles possess universal and elevating features',—briefly explained in this small collection of seven chapters. 'The religious life' 'means the art of character building.' 'On good character depends' 'righteousness in thoughts, words and deeds by which the soul's emancipation from physical shackles is attained.' In the Foreword Dr. Radhakrishnan praises this 'emphasis on right action' 'at a time' like the present 'when there is a steady decline in values, decencies and proprieties of life and increase in fear and fury, hatred and ill-will.'

SOUVENIR OF SRI RAMAKRISHNA MISSION  
EDUCATIONAL INSTITUTIONS IN CEYLON  
1927-1957

We are glad to go through this Souvenir issued on the happy occasion of the completion of three

decades of useful service by the Ramakrishna Mission in Ceylon. The Souvenir gives us a comprehensive history of the origin, growth and development of the various institutions run under the management of the Mission. It abounds in apt illustrations of the institutions and the persons connected with them from their inception, interspersed in between the articles. The story of the trying circumstances and difficulties under which each institution was started and brought into its present form is a standing witness to the unselfish effort, strong determination and courage of the persons who dedicated themselves to its cause. Outstanding among them, and one whose memory stands uppermost in the minds of all, is the late Swami Vipulananda, who 'planted the tiny seed of the organization' under conditions most 'discouraging' and 'built up and nursed the educational work slowly, steadily,'—often single-handed—'with pioneering zeal, laying one brick over the other of the big edifice, without any foreign financial aid.' At present the Mission runs 25 schools of different grades for boys and girls with a total strength of 8000 students and 250 teachers, 3 Orphanages, and 2 Hostels. The articles are both in English and Tamil according as the schools are English or vernacular. Appropriate messages wishing the institutions success have been received from the Governor-General and Prime Minister of Ceylon, from Srimat Swami Sankaranandaji Maharaj, President of the Ramakrishna Math and Mission, and many others who were intimately connected with the institution. We offer our own humble prayers for the progress of the institutions.

## NEWS AND REPORTS

### R. K. MATH CHARITABLE DISPENSARY MADRAS Report for 1957

On December 29, 1956, His Holiness Srimat Swami Vishuddhanandaji Maharaj, Vice-President, Sri R. K. Math and Mission, had opened the Holy Mother Centenary Extension of the Dispensary, in which are now housed, in addition to already existing departments, well-equipped Eye, E.N.T., and Surgical Sections, looked after by respective specialists.

The most noteworthy item of progress made in 1957 was the installation of the X-Ray plant costing Rs. 30,000 donated by the Central Health Ministry. Sri K. Kamaraj, Chief Minister of Madras, declared the X-Ray plant open on Sunday, August 4, 1957.

100 patients were X-Rayed and 18 patients were screened from August to December.

*Eye Department:* This began functioning on January 1, 1957. Out-patients are treated daily between 9-15 a.m. to 10-30 a.m. Refractions are done on Tuesdays and extra-ocular operations on Thursdays.

No. treated: New—10,596; Old—2,650.

No. of operations done: 71.

No. of refractions done: 93.

*E.N.T. Department:* In 1957 it was provided with necessary modern equipments.

No. of patients treated: Old—6,580; New—2,638.

*Children's Special Treatment:* One of the main objectives of the Holy Mother Centenary Extension

was to provide some special treatment to suffering children. From the beginning of 1957 "fundamental treatment" has been started. There is now regular distribution of medicated milk.

*Milk Distribution:* Milk was also distributed regularly throughout the year among under-nourished women and children, the number being 63,369.

*Dental Section:* This is a fully equipped department. Extractions—1,896; Caries—1,980; Pyorrhoea—999.

*Laboratory:* The Laboratory, opened in 1953, has now become an indispensable section of the Dispensary. 1,676 different kinds of specimens were examined in 1957.

Through its Allopathic and Homœopathic Departments the Dispensary treated a total of 1,33,351 cases in 1957, as against 1,21,291 in 1956. New cases were: Allopathic—33,096; Homœopathic—8,242.

Eight new Doctors, some of them specialists in their lines, have joined the existing team of Doctors.

The Management thanks ECAFE, Central Social Welfare Board, the Indian Red Cross Society, New Delhi, the team of doctors and all donors and well-wishers.

*Present Need:* A permanent endowment fund procuring a monthly income of at least Rs. 1,000 for the maintenance of the Dispensary. (*This amount is required for the purchase of medicines, bandage materials etc.*)

*Income-tax Exemption:* The Management is glad to announce that the Central Board of Revenue, New Delhi, have kindly exempted all donations of Rs. 250 and above to this Dispensary from Income-Tax (*vide* Section 15-B of Indian Income-tax Act).

#### R. K. MISSION ASHRAMA, PATNA

##### Report for 1957

The normal activities, as usual, were primarily threefold: medical, educational and religious and cultural.

1. Medical Activities: (a) Homeopathic Department: 77847 patients were treated of which 8234 were new and 69613 were repeated cases.

(b) Allopathic Department: This section served 6456 new and 37957 old cases. This department is a great boon to the poor people of the city and its suburbs.

2. Educational Activities: (a) The Adbhuta-

nanda Upper Primary School: This school was started more than twenty years ago in memory of Srimat Swami Adbhutanandaji Maharaj, who was born in the Chapra district of this State. There were 168 boys on the roll as against 163 of the preceding year.

(b) The Turiyananda Library and Reading Room and Lecture Hall:

The lecture hall on the first floor was completed and opened by Swami Madhavanandaji Maharaj on the 25th March, 1957. (The entire library building cost Rs. one lakh and nine thousand, Rs. 60,000/- was contributed by the Central Government, Rs. 10,000 by the State Government. The balance was raised from donations.) This hall serves as a forum for popular lectures and discourses. The total number of books in the library was 3286. The collection is a representative one. 2743 books were issued. There were 6 dailies, 6 weeklies and 39 monthlies.

(c) The Students' Home: This section was started in February, 1957. It began with 8 students and had 13 students on the roll at the end of the year. They were given free board and lodging.

The present housing arrangement is far from satisfactory. A separate building is needed. The Government of India has sanctioned a grant of Rs. 45,000/- which represents 50% of the total estimated cost of the proposed building. Sri Lawly Sen through whose munificence the Section was started has made a further contribution of Rs. 10000/- towards purchasing a suitable plot of land.

3. Religious and Cultural Activities: Scriptural classes were held during the year in Hindi and Bengali in and outside the Ashrama premises.

The Buddha Jayanti, Christmas Eve, Durga Puja and other festivals were celebrated in a befitting manner.

##### *Immediate Needs:*

- |   |     |             |
|---|-----|-------------|
| (a) Construction of a hostel building for 30 students   | ... | Rs. 1 lakh  |
| (b) Upgrading the U. P. School into a Higher Secondary School   | ... | Rs. 4 lakhs |
| (c) Acquisition of a plot of land and construction of buildings for the homeopathic and allopathic dispensaries | ... | Rs. 1 lakh  |
| (d) Endowment for Reserve Fund  | ... | Rs. 1 lakh  |