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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

HIGHEST FELICITY

O Lord of Kariśaila, if Thou art gracious unto me, if I could stay near Thee, if I could have pure love for Thee, and if Thy devotees mix with me, then O Lord, this world itself would constitute the Highest Heaven!

Sri Vedāntadeśika in Varadarāja-pañcāśat

Tvam cet prasīdasi, tavāsmi samīpataś-cet,

Tvayyasti bhaktir-anaghā, Kariśaila-nātha!

Samsrjyate yadi ca dāsa-janas-tvadīyah,

Samsāra eva Bhagavan-napavarga eva!

AMBROSIA

EGOTISM AND PRIDE

1. 'I am Sir Robert', 'I am a man of position', 'I am a millionaire'—thus is born egotism. And 'there are multi-millionaires much richer than I', 'I am but a common man', 'If I have ever done a good and noble act it is the Lord's grace'—thus is egotism hammered to powder.

2. No-one on earth wants to be a lesser man, everyone wants to be bigger. Thus starts competition leading to confusion. If one be satisfied with a humble position, the chain-action stops and contentment reigns. But that is not to be. He will say, 'In what respect am I weaker than he?' This is pride, the source of most of the ills man suffers from. If you want to enjoy peace and contentment learn to be humble.

3. Master used to say, 'A *sādhu* renounces all; but the idea that he is a *sādhu* dogs him. He gets angry at trifling slights. "Am I inferior to him?". You are too eager for getting respects, which are the worst enemies of *sādhus*. If you care for spirituality, fling away all hankerings after respects.

4. You are undone if the idea that you are great ever creeps into your head. On the contrary, if humility enters your heart you are safe from all troubles.

5. It is egotism that brings all troubles to man. But it is such a thing that without Lord's grace one cannot free oneself from its clutches.

GLORY OF GOD'S NAME

1. What an easy way of reaching out to God has been discovered by Lord Śrī Caitanya! He said, 'Let man take Lord Hari's name. This will lead to the purification of heart. When this happens he will learn of himself what a treasure God is. Side by side the evanescent nature of the world will also be revealed to him.'

2. In this *Kali Yuga* (Iron age) man cannot perform 'sacrifice' and practise austerities. Modern man is not endowed with such strength. For such weak man to take Lord's name is the only way of realizing God. But man is so perverse that even this little he will not do. Hence his miseries. Śrī Caitanya is the great Lord Himself. His words are gospel truths. If you go on calling on the Lord, taking His name, you will surely be freed from all bondages. When a race or a nation does not follow the words of the Divine Incarnations, it comes to grief.

SLAVERY

1. It is better to live on alms than to *serve* others. A beggar is free. If he wishes he goes out for begging, if not he sits quiet. A servant is compelled to go to his work. Independent professions are the best means of livelihood.

2. Man of the world slaves for money. But nobody wants to do that for the Lord's sake, though there are no expenses to incur. Blessed is he who slaves for the Lord.

EXPENDITURE IN GOOD CAUSES

1. There is no greater meritorious act in this age than giving food to the hungry. It is good to give a morsel of rice even to a professional beggar. The giver himself is benefited thereby.

2. It is seen that God has given enough money to some but not the desire to spend it in good causes. Again, to others He has given the desire but not the money. He who is favoured with both is really fortunate, with him is Lord well pleased.

3. Whatever powers you may have been endowed with apply to good purposes, and see that you do not harm anybody.

4. Lord wishes that we protect creatures to the best of our powers. It is sin to harm creatures. If man goes on doing good to

creatures, his heart will understand gradually what God is.

5. Lord Śrī Caitanya taught *jīvas* not to forget the poor. God is well pleased with one who protects the poor. But who is benefited? It is the benefactor.

6. Why do you abuse the beggars? If you have the means to give them something, do give it with all kindness. If you have not the means, plead your inability sweetly. Sweet words do not cost you anything. Even if you give, you will give at the utmost a farthing or a morsel of rice; and for that to ply them with such long lectures! Fortunately you were never driven to begging. So you do not understand how their heart aches. If ever you were to beg and some people used harsh words on you, how would you feel? Just think of that.

7. Famines and other calamities are the Lord's tests for humanity; as if He wants to see how men come out to help. Look at that Marwari merchant. He sent so many bales of cloth and thus removed the shame of so many thousands. Do you not consider this a great piece of good fortune? In times of famine, anyone who has two morsels should give one to another. One who fails to do that is held a sinner before the bar of humanity and God.

8. Nothing is so painful as lack of food. When man cannot take his fill, can he think of religion? Hungry stomach debars good thoughts and noble acts.

9. The Lord is the agent and we are His instruments. Everything is predestined. We are only to take the field; money and everything else shall come. This weeping heart is ours and we ourselves are lifted up. God protects him who protects the poor, there is no doubt about that.

10. One is ready to spend thousands for one's luxuries; but one feels to spend a mite for righteousness. Scriptures enjoin that at a place of pilgrimage one should give something

to the gods, *sādhus*, and the *paṇḍas* (the priest-guides). Master used to teach us that one should carry some gifts and offerings to the gods, kings, and *sādhus* when paying one's respects to them. One should not go empty-handed. The gift to the *sādhus* is the honour you show to the garb.

11. He encouraged feeding the *sādhus*, especially at Vārānasī. When they are well pleased, merits accrue to the donor. Gift of food is glorified in the *Kali Yuga*.

12. The Vidyāsāgara was a really noble soul. He earned money by hard labour and distributed it to the poor and the needy. As his work was noble, so was his fame great. Just mark his renunciation. Blessed was his money earned by honest labour.

13. Who is more blessed than he who has dedicated his life to the service of others, who has obliterated all distinctions between mine and yours, and whose heart bleeds at others' sufferings? So hopelessly selfish have we become that we do not feel for people in difficulty, are busy with finding others' weak points, and spreading rumours, and are envious of others' happiness and prosperity. With such qualifications what else but miseries can we expect to befall us? God is mightily pleased with those who engage themselves in serving others without an ulterior motive. And when the Lord is pleased, dispassion and power of discrimination, love and devotion come as a matter of course.

14. Can husband give you peace? Nay, it is God alone who can. But a 'Vidyā-wife' makes charities and counts beads for the welfare of husband. Don't you notice—women of the rich family make secret charities for the happiness and well-being of their husbands? Rare is a family of Vidyā nowadays where women would secretly serve the distressed and poor, the saints and monks, and worship deities for the good of the whole family. But it was common in those days of yore.

REMINISCENCES OF SWAMI SHIVANANDA

BY SRI KALISADAYA PASCHIMA

(Continued from previous issue)

II

I started correspondence with Mahapurush Maharaj, reminding him off and on regarding the fulfilment of my request. He put me off saying that the demise of Maharaj had virtually robbed him for the time being of the desire to do any work at all. He consoled me by saying that since I had already received the grace of Maharaj, I should never feel depressed but enthusiastically follow the path Maharaj had chalked out for me.

Regarding the ceremony of Dīkṣā, he wrote to me in a letter dated 21.6.1922: "The initiation ceremony would be nothing but my enjoining upon you the repetition of the name of Sri Ramakrishna, who is none other than the Supreme Lord manifest to us in flesh and blood. He came in order to destroy the mighty evils being incessantly worked by Kali Yuga, and to re-establish virtue on earth. Undoubtedly, he is the Maker of our epoch,—nothing less. I give you His epithets. You should recite His name along with these epithets—with the utmost sincerity of purpose and with humble devotion."

In a letter dated the 13th July 1922, Mahapurushji intimated to me that the 3rd August following was an auspicious day for Dīkṣā ceremony. It was added that though there was no absolute certainty of his presence at the Belur Math on that day, I would be well advised to keep myself in readiness if the date suited my convenience. I duly presented myself at the Belur Math a little before the appointed day. I took a purifying dip in the Holy Gangā. I went to the temple, and prayed with all earnestness to Sri Ramakrishna not to turn me back this time. The prayer

seemed to have been answered, because almost immediately afterwards I was called into the presence of Mahapurushji. He appeared to be much pleased on seeing me. With a happy countenance, and a dramatic movement of the hands he said, "I know you very well. I have seen you so many times." His pleasant mood removed all my fear and misgivings. So I broke in: "Maharaj! In February last I had the good fortune to meet Swami Brahmanandaji Maharaj and your good self at Balaram Mandir." At once the light seemed to go out of his face. "Oh, how saddening it is to reflect," said he in a melancholy tone, "that Maharaj is no longer amongst us in flesh and blood! Do you think that without him we are fully in possession of our being? We are not. . ." I felt so sorry for having unknowingly touched a very delicate chord in Mahapurushji's heart. However, he soon regained his usual calmness, and to me he said, "It is good that you have come. Stay at the Math and you shall have Dīkṣā on the appointed day." The long awaited moment of my life did at last arrive and I was fortunate to receive the thing I wanted. When the time came for me to take leave, he advised me to keep always in touch with him through correspondence. I scrupulously followed this advice and kept up the correspondence till the last. He was so very kind as to reply regularly to all my letters.

In a letter dated 12.8.26, he wrote:

A person who considers himself lucky and happy because of worldly prosperity is entirely mistaken.. One may think like that for a moment; but one who can entertain such thought for a long time must be devoid of judgment and foresight. Such ideas can never find abode in the heart of a person who, either

through the grace of God or because of his good deeds in the past, has obtained the favour of his Guru. Such a person can never feel satisfied with worldly enjoyments. His mind has been opened towards Truth; he has become restless to tear the veil of Māyā, and seek refuge in the Supreme Lord of the Universe. When I read your letters, I am so delighted; because I can see that your mind has turned away from worldly pleasures and worldly success."

A visit to the Belur Math now became a regular feature of my annual programme. In some years, I visited the Math even twice. On each occasion I used to spend a few weeks at a stretch, and to mix intimately with the Sādhus and Brahmācārins. On one occasion I stayed rather long, about three months. But Mahapurushji was very much against my staying for such a long period. He began to press me repeatedly for going back to my place.

During these visits, continued through many years until Mahapurushji's passing away, I had the opportunity of getting glimpses of his wonderful life. I shall here recount two or three experiences of mine.

During one of my visits to the Belur Math, I had on arrival, deposited my purse as usual, with the Office Manager. At dusk I went to the old temple above the kitchen block to attend Ārati. When I came out of the temple the dusk had melted into the night. After crossing the paved courtyard, I went to the main building when I heard Mahapurushji calling me by name. "Kalisadaya," said he, "you should keep your money in deposit with the Office Manager." "Sir," replied I, "it has been done." "Then you are very clever, indeed!" said he, and continued: "When I receive your letters and read their contents, I am so pleased with you. But one thing you must clearly understand. It is this, that I cannot do everything for you. Religion must come from within. It is not a marketable commodity which remains outside of yourself and can be purchased from somebody else. Have you read the works of Swamiji? You will find it clearly stated therein that religion must come from within and not from without. Do you understand?" I nodded assent. But

he went on, visibly excited: "What? Did you say you have read Swamiji's works? Is it not written there that religion must come from within, not from without? Have you not read it yourself?" "Yes, Sir, I have read it," I put in quietly. But paying absolutely no heed to my reply, he went on repeating the same query. Leaning forward towards me, he asked "Well, have you read indeed? Have you, or have you not?" I then mustered enough courage to break in, "Yes Sir, I *have* read the particular passage. But I have also read in another place of Swamiji's works that a great soul like you can transmit religion to others by a touch or a look." At this he remained quiet for a while, and then straightening his body said with great emphasis, "No, I cannot do that, I cannot do that. Moreover, even if I did so, you won't be able to retain the thing." These forceful utterances went straight into my heart, and convinced me that Mahapurushji undoubtedly had the power to make the gift of supreme knowledge, but mine was too poor a vessel to contain it. For the purpose of receiving the highest truth, it is essential that the disciple should be worthy of the precious possession. Being attracted by the animated talk, quite a few Sādhus had gathered round Mahapurushji, who now turned to less serious topics. I quietly withdrew from the place, revolving all the while in mind the great principle, 'religion must come from within'.

I shall recount an incident which happened when I was residing in the Math on a subsequent occasion. One morning at about 8 O'clock, I went to Mahapurushji's room as usual to make obeisance to him. He was sitting with his eyes half-closed, and fully absorbed in himself. I bent myself and touched his toes with my forehead. As I stood up, he fixed his gaze upon me, and asked, "Kalisadaya, when are you going back to your own place?" He had been ailing for some time, and had become very much reduced. I did not, therefore, have the slightest intention of leaving the Math before seeing

his physical condition materially improved. "Sir," I replied slowly, "I feel no urge to go back immediately. My mind will not be at rest if I leave this place before you are sufficiently restored to health." On hearing these words of mine, he pointed to his body with the forefinger and said, "You are referring to this body of mine. Are you not? This physical structure made of the five elements is sure to collapse. After all, what is there in it? If you care, just look within it, and see." "Forgive me, Sir," replied I, "I am not able to discern anything." "What will you perceive," said he, "with your gross vision? It enables you to see only the material aspect of the world. When you look round, you see trees, stones and the like. But Thakur moulded our lives, he gave us the true vision. So, we see things in a different way. Do not feel sorry. By and by, you will also acquire the true vision." It appeared to me that he was referring to Advaita realization,—of the direct perception of His unbroken presence throughout the Universe in the living as well as the non-living. I felt tempted to question him about the truth in Dualism. So I quietly put in: "Maharaj! the scriptures mention also the 'divya bhāva', and draw a line between the worshipper and the worshipped." "Yes, yes", said he, "those things are there indeed, and true as well." With these words, he assumed silence and became very grave. I did not think it proper to remain there, and cause disturbance by my presence even. So I touched his feet and quietly came out of the room, leaving him to his own world.

It has been laid down in the Śāstras that the disciple should make it a point to render personal service to the Guru. Once while staying at the Math, I felt a keen desire to fulfil this obligation and made it known to Mahapurushji in a suitable way. He said, "What is this new turn of your mind? I say unto you, no outward thing has any value. The important thing is to repeat the name of the Lord with all earnestness, and to meditate upon Him." I dared not renew the request.

But, perhaps, he noticed my disappointment and himself said after a little while: "Well, if you are so keen about it, you may come to my room after the evening prayer is over." I went at the appointed hour and found him lying on the bed, with one of the inmates of the Math (a Sannyāsi whose allotted duty it was to attend on Mahapurushji) massaging his left leg, and the late Babu Bhagawan Chandra Sen (the famous player on Mridanga) massaging the right. On my announcing myself, Mahapurushji asked the Sannyāsi attendant to leave off his job and pass it on to me. I was so enthusiastic about rendering personal service; but now that I was called upon to do so, I felt extremely nervous. I felt hesitant lest by my unpractised hand I should even cause hurt or discomfort to Mahapurushji. Seeing my hesitation Bhagawan Babu came to my rescue and showed to me how to do it.

I then mustered enough courage to start the work. After I had done the massage for some time Mahapurushji put me the question, "Kalisadaya, how much longer are you going to stay here?" "Sir, I would like to stay for one month more."

"Counting from today?"

"Yes, Sir."

"But this is not my wish. Do you understand? It is not my wish that you should continue to stay here. It is high time, you go back to your own place."

I felt very much upset at this sudden behest to depart. But regaining the composure of my mind with some effort, I gently put in, "Sir, if there is any objection to my staying in the Math, may I have your permission to stay in Calcutta for a short period?" He vehemently protested, saying that I must return forthwith to my place and not remain in Calcutta even. I continued my importunities. From his silence, I inferred that he had mollified and virtually agreed to my staying in the Math for a further period.

On the following evening when I entered Mahapurushji's room to perform my coveted task of massaging his feet, I found him lying

very quietly with his eyes closed. I began massaging with a very light touch of the hand. I had a mortal fear of his turning to the previous evening's topic. Just after a few minutes, he broke in, "Kalisadaya, why don't you obey my order?" "Sir," replied I, "certainly, I have no desire to disobey it."

"How do you say so? You have not carried it out. Again I say—you go back to your own place."

"Sir, may I tell you that I have some eye trouble, and would like to stay on for just a few days more to consult a doctor."

"Then say that you have come here to obtain treatment for your eyes."

"Sir, this is also a purpose, but a subsidiary one. The main purpose is to stay a while at the Math in ennobling company."

"Do you know your future?"

"No, Sir, how can I?"

"Then why don't you obey my word? If I ask you to leave the Math, it is solely for your own good,—for your own good."

With these he sat up on the bed, and became absorbed in meditation with his eyes closed. I felt almost guilty and very sad at

heart. After a short interval, his mind came down to the ordinary plane. Without any reference to the previous topic, he said to me in the most ordinary and casual manner,— "Well, don't you like music? Why don't you go downstairs and listen to the fine devotional songs that are being sung in the audience hall?" With a subdued and sorrowful heart, I did as I was bidden to do. But my mind was so upset, that I could hardly enjoy the music.

Next morning, I went to Baghbazar and arranged for my stay there. During the period that I remained at Baghbazar, I used to come to the Math almost every day to see Mahapurushji and to listen to his conversation. It is needless to say that I derived immense benefit and great inspiration out of the visits.

After these long years, only now do I realize how prophetic his vision was, and how he had clearly perceived, much better than I could ever have done, wherein my true good did lie. I have now firm faith in complete self-surrender. Whenever I contemplate on these recollections, my heart is filled with infinite bliss.

PICTURESQUE REMINDERS

BY THE EDITOR

It is the similarity of some particular property that is the essence of a comparison. A complete similarity between the two things compared destroys their difference and makes them one and the same thing.

When comparisons are properly understood, there arises the cognition of the One soul treated of in the scriptures. Supreme Peace comes from the realization of the significance of the great scriptural statements like "That thou art". It is this Peace that is called Nirvāṇa.

By proper and continuous practice a person arrives at the point where the statements of scripture, the teacher's instructions and his own experience perfectly harmonize. By virtue of unbroken efforts to make this certainty abiding, he becomes established in the realization of the Supreme Self.¹

We experience thoughts within ourselves and objects outside. It is the principle of consciousness that makes us aware of these.

Consciousness is therefore often compared to a

¹ Viśiṣṭānśa-samarthatvam
Upamāneṣu grhyate;

lamp. It helps us to get a clear view just as a lamp does in the matter of locating articles at night. It is understood that the comparison should not be stretched too far. For a lamp must have a stand or a handle; it also requires a wick and some oil. And these are not included in the comparison, unless indeed we suggest that the physical body corresponds to the stand, and the tissues that supply energy to the materials for combustion. There is, however, a limit to the addition of such details. For the things compared are after all unlike each other in many respects. Ordinarily there ought to be no need to draw pointed attention to this restricted applicability of similes and parables. Why is it, then, that certain texts and teachers make special mention of it?² It is because the topics discussed by them fall outside the province of the physical senses. Unless cautioned, beginners are likely to miss true relationships and assume connections where none actually exists.

Take, for example, the concepts we try to

Ko bhedaḥ sarva-sādrśye
Tūpamānopameyayoḥ?
Dr̥ṣṭānta-buddhāv-Ekātma-
jñāna-śāstrārtha-vedanāt
Mahā-vākyārtha-samśuddhā
Śāntir-nirvāṇam ucyate.
Yoga Vāsiṣṭha, Mumukṣu Khaṇḍa, xix. 1-2.
Svānubhūtes-ca śāstrasya
Guroś-caivaika-vākyatā
Yasyābhyāsenā tenātmā
Santatenā'valokyate.

Ibid, xiii. 11.

² Cf. Arthā'valokane dīpād-
ābhā-mātrād-ṛte kila
Na sthāna-taila-vartyādi
Kiñcid-apyupayujyate.

The light of the sense (of something) is compared with a lamp in its brightness only, not in respect of its stand, oil or wick. *Ibid*, xix. 65.

Akāraṇe kāraṇatā
Yad-bodhāyopamīyate
Na tatra sarva-sādharmyam
Sambhavaty'upamā-śramaiḥ.

In teaching about Brahman which is beyond change, illustrations like that of gold and ornaments, or of clay and pots, have been usually employed. However much we try, these illustrations can never have total applicability to Brahman. *Ibid*, xix. 63.

form about the Reality behind man and Nature. Religions have described It as God the creator and the saviour. The very word 'creator' calls up familiar associations from the world of the senses. When paintings or houses are 'created', their 'creators' have to depend upon an adequate supply of materials like colours or bricks. Does God too stand in need of a fund of materials outside of Himself? What could that fund be, and who could have created it? Besides, if everything is subject to the law of causation, what must have been the condition that prevailed before the emergence of the creator himself? These are some of the questions that crop up in the course of any serious inquiry.

I

What scripture does is to give us new concepts and suggestions. We are told that "the intellect in all men is by nature competent to know the Self aright. At present, however, it is polluted by such faults as love for external objects. This has made it dull and impure, like a stained mirror or muddy water. It is unable, as it stands, to grasp the essence of the Self, though it is always near."³ What is required is to clarify this intellect by replacing false or sectional views by more valid ones and organizing them into a unity. One text puts aspirants into three groups, high, average, and low. Those belonging to the first have already purified their minds to such an extent that a bare word from a teacher is enough to make them open their inner eyes and see the light. The other two are not so advanced. To them mental purity can come only as a result of graded disciplines. And scripture, out of compassion, has pointed out various exercises so that they too can, by carrying them out faithfully, attain the vision

³ Ātmā'vabodhana-samartham api svabhāvena sarva-prāṇinām jñānam bāhya-viśaya-rāga-ādi-doṣa-kaluṣitam . . . na avabodhayati nityam san-nihitam api ātma-tattvam, malā'vanaddham iva ādarśam vilulitam iva salilam. Śaṅkara Bhāṣya, *Mundaka*, III. 1.8.4.

of the highest Spiritual Unity.⁴ Very few will have the presumption to place themselves in the first group. It is safer for most of us to join the ranks of the 'low' and climb up steadily, mastering the reactions according to the directions the sacred books have laid down.

There are people who neglect reformation of their character and give undue importance to the limited period of time that they devote for fixing their attention on holy subjects. This will not help much. For they are pulling the oars while their boat is still tied up to posts with strong ropes. The temporarily excluded or ignored fancies will not only pester them during those moments but also lead them to crude selfish activities at other periods. These, in their turn, will sink into the sub-conscious and come back to the surface mind with added force later. The first duty, therefore, is to keep a strict eye on the character itself. Every opportunity must be taken to neutralize known defects by sedulously cultivating their direct opposites. Even this is not enough. For mental restlessness is at bottom due to an anxiety for results. In this respect the modern man stands in a bad plight. Living in an age of mass production of consumer goods, he is always driven by the desire for quick and enormous gains. He is likely to treat philosophic discipline as a sort of short cut for manipulating subtle forces as he likes. So scripture sounds a clear warning. The motive of producing effects on the material or subtler levels must go. This does not mean that effects would not follow, or that those levels would dry up for want of focussing attention directly on them. Thought itself is creative energy in its finest form, and the

⁴ Āśramāḥ trividāḥ. . . Hinā nīkṛṣṭā, madhyamā, utkrṣṭā ca drṣṭiḥ darśana-sāmarthyam yeṣam te, manda-madhyama-uttama-buddhi-sāmarthy opetāḥ-upāsana upadiṣṭā iyam tad-artham, manda madhyama-drṣṭy'āśrama-ādi-artham, karmāṇi ca. Na ca ātmā eka eva advitīya iti niścita-uttam-drṣṭy'-artham. Dayālunā Vedena anukampayā, samārgagāḥ santāḥ katham imām uttamām ekatva-drṣṭim prāpnuyur-iti. *Māṇḍūkya Kārikā*, III. 16. Śaṅkara Bhāṣya.

intention to realize Perfection acts as a mould into which that energy flows. If we do not prepare rival moulds through false values,—through doubts, hatred, malice and the like—there is no reason why Nature should not manifest healthy thoughts in appropriate 'condensed' forms, according to her own law of cause and effect. If Nature is insentient, she cannot oppose us through passion or prejudice in spite of her being independent. If, on the other hand, she is subordinate to God, thoughts centred on God cannot fail to make her forces fully co-operate. Whichever way we look at it, anxiety must give way to complete trust. Technically speaking, the desire for rewards must be "rooted out".⁵

II

For what do we expect to get rewards? Surely, for our prayers in the religious field and for all our plans, talks and deeds in the physical, mental and other fields. It is remarkable how ancient sages used certain brief formulas to include in one sweep the entire range of causes and results. Brahmādi-stamba-paryantam: 'From Brahmā down to a clump of grass' is one such well known formula. We can look at its implications from two standpoints. First, from that of 'evolution' as ordinarily understood. Here we pass from the less to the more developed and refined. Grass stands for plant and vegetable life which is capable of assimilating food and organizing 'bodies' that have growth, maturity, seed-scattering arrangements and, finally, death. This group is mentioned in the formula as it marks a stage higher than earth and other elements which do not manifest such structural peculiarities. They are, nevertheless, implied, as without them, forming the basic agency to supply 'matter' or 'energy', not even a blade of grass can ever thrive. Next comes a big jump. It goes right over all reptiles, birds and animals,—of which man is

⁵ Cf. the significance of *Kātha*, II. 24. samāhitacittaḥ samādhāna-phalād-api upasānta-mānasaḥ. Śaṅkara Bhāṣya.

the one with considerably expanded powers—to the most evolved Being we can conceive of, viz. the creator, Brahmā. Gods, deities, angels and other 'celestials' are superior to men, having got their status as a result of their aspirations and struggles as men. The idea is that if their inner essence is sufficiently purified, they will go higher in rank, function as cosmic controllers, and ultimately realize their oneness with the Supreme Reality that is beyond time and, therefore, Perfect and Un-evolving. But if their purity is below a certain mark, they will,—after enjoying the subtle pleasures which they desired as a reward of their efforts (which they meant to be causes initiated by themselves)—revert to the human condition to acquire further discrimination and detachment. This type of oscillation will be compelled upon them till their mental purification is complete. This is Samsāra,—helpless, inevitable rotation in the area of causes and results, brought on through sensual cravings and false identification. It is from these weaknesses and lower values that freedom is sought. Within this sphere of evolution the highest result that can be obtained is shown to be the position of Brahmā. In him there is the harmony of power and wisdom needed to create the bodies, physical and mental, as well as the environments whose interaction is the basis for evolution. And his own discrimination being unwavering and 'all-faced', he remains vigilant, impartial, and totally unaffected by the beauties and terrors that are found in the created fields and that tempt or frighten individuals yet on the march.

From the second standpoint we see movements from the opposite side,—from the bigger end as it were. Since it is impossible to observe all aspects of existence together, we have to assume at least one of them to be precisely as we experience it in our waking state. In this instance we shall take Time to be as it appears to us,—a succession of moments, each associated with a state of Existence. First, then, is Perfection itself, non-moving, i.e. neither increasing nor de-

creasing, and impossible to describe adequately in words. That must be the antecedent condition to *any* motion. Next is motion, or creation. Of what kind? One scripture very suggestively says that the Source of all created things 'increased' or became distended, being desirous to create the world. Things beyond the senses can be conveyed only through comparisons taken from objects or events of the sense world. So the commentator gives illustrations by saying: 'As a seed when sending out the sprout, or as a father gets an expansive thrill with the prospect of having a son, so the Reality, Brahman, became extended by Its omniscience, by Its never-failing knowledge and Its power of creation, preservation and withdrawal of the universe.'⁶ The product of this first movement was Annam, food,—what is eaten or enjoyed. This is a technical term of the ancients, meaning the Unmanifested (Avyākṛtam), common to everything that is to evolve. It is not yet evolved, but is just ready to take shape. That shape, the next in order, is Prāna, i.e. Hiranyagarbha, the common Cosmic Entity, endowed with the power of knowledge and activity of Reality. It is the sprouting seed, as it were, of the totality of assumptions, desires, actions, and of creatures. It is the Soul of the universe. In painting and sculpture, it is represented as a Deity seated on an open lotus and having faces turned in all the four directions. From it, or him, evolved that which is called 'mind', the principle whose characteristic is volition, deliberation, doubt, determination and the like. From mind were manifested, in succession, the subtle elements like Akāśa (with sound as its property) and the different worlds like our earth. In these last became manifested 'actions'. This term implies actors,

⁶ Cf. *Mundaka*, I. i.8. Tapasā jñānena, utpatti-vidhi-jñātayā . . . Brahma cīyate, upacīyate utpādayiṣad-idam jagat, aṅkuram iva bījam ucchūnātām gacchati, putram iva pitā harṣeṇa . . . annam . . . avyākṛtam . . . utpadyate . . . Hiranyagarbho Brahmano jñāna-kriyā-śakti-adhiṣṭhito jagat-sādhāraṇo avidyā-kāma-bhūta-samudāya-bījānkuro jagadātmā . . . Śaṅkara Bhāṣya.

programmes, causes and their corresponding, inescapable results. It is clear that, in this view, the more comprehensive and powerful entities are the earlier ones and the grosser, weaker, lesser entities the later ones. If by evolution we mean progress, refinement, harmony and stability, we do not find it in the movement from Cosmic Mind to the field of physical causes and results. We find it only in a greater approximation to the Perfection that lies beyond the field of causality, —beyond the influence of Time as we now view it.

III

Scripture helps us in our progress by contrasting the whole field of evolution with the Perfection that is its invariable Background. The contrast is expected to serve a twofold purpose. First, our attachment will be removed, for we shall be made to see the pettiness and perishableness of the results we get from our labours. Secondly, we shall be impressed with the glory of the Conscious Principle that abides equally in all that we see and touch, but which we sadly miss by indulging in sense-bound fancies and trying to actualize them on the physical plane.

Often this contrast is brought home to us by representing the world of modifications as an unusually vast tree with its root above and branches spreading downwards.⁷ Can we not by examining the panicle of a flower succeed in ascertaining the root of the tree on which

⁷ Cf. *Ūrdha-mūlam avāk-śākhām*

Vṛkṣam yo veda samprati

Na sa jātu janaḥ śraddadhyāt

Mṛtyur-mā mārayād-iti.

Taittirīya Āraṇyaka. Pra. I.

Anu. xi.

Ūrdhvam sarvotkrṣtam Brahma mūlam . . . adhamā Brahmādi-stambāntā dehāḥ śākhāḥ; ayam ca saṁsāro vraścana-yogyatvāt Vṛkṣaḥ . . . He who knows this Tree, with the aid of his preceptor, will not entertain the notion he had, in common with other ignorant people, that death will one day knock him down. Because he will clearly see that he is in reality Brahman ever free from birth and death. *Sāyaṇa Bhāṣya.*

it grows? In a similar way, we are told, we can examine select areas of this tree of the universe and find our path to its life-giving Source. The comparison to a tree is fitting also because the Sanskrit word for it, *Vṛkṣa*, means something that can be felled. We can fill up details using our own imagination, along the lines indicated by scriptural texts themselves or by the commentator of olden days. For example, we can picture the subtle bodies of all creatures as the trunk of this tree. We can trace 'the pride of its stature' to the sprinkling of the waters of desire. The numerous objects grasped by the sense organs and the intellect can be looked upon as its tender buds, holy texts as its protecting leaves, and virtues like the making of gifts and penance as its lovely flowers. We may equate living beings, from Brahmā the creator downwards, to birds that have built nests on it,—from which they can have access to its fruits, some of which are no doubt sweet, but the majority bitter. Naturally it always echoes with 'the tumultuous noise arising from dancing, singing, instrumental music, joking, patting on the shoulder, laughing, pulling, crying and exclamations like "Leave me!", "Leave me!", caused by mirth or grief', as different situations crop up.⁸

This description is promptly followed by the instruction that we should turn away from this sapless field of modifications. We should then by a steady search gain access to the Root of this tree which is ever pure and bright, i.e., resplendent, being the intelligence of the Self. That, indeed, is Brahman,—'greater than all.' That is immortal, being true. No modifications can equal It, or go beyond It, just as a pot cannot go beyond the clay out of which it is fashioned.

The main difficulty in gaining access to this Root is that It has no definite characteristics by which our senses or our concept-making faculty may grasp It as It is. One passage speaks of It, using two series of

⁸ Free reading of *Śaṅkara Bhāṣya, Kāṭha, VI. 1.*

epithets. It is said to be "That which cannot be perceived, or seized; which has no origin, no properties, no ear or eye, no hands or feet; and yet is eternal, diversely manifested, all-pervading, extremely subtle and undecaying; which the intelligent can cognize as the Source of every element and creature."⁹ "It is from fear of Him," says another passage, "that fire burns, the sun shines", and dreaded death runs about snatching even the mightiest creatures away from the field of their work. Like one with the thunderbolt uplifted in his hand, this Supreme Reality stands as the firm controller of the competent protectors of the world. Their activities thereby become well regulated, like those of servants trembling from fear of their master. The text hastens to add that it is our duty to realize Him before the fall of our physical frames.¹⁰ This Great Treasure must be got in this very life, with this very body and this very mind, with energies purified and properly focussed.

Some may be curious to know how this single Entity could manage to bring forth this varied creation without the aid of materials external to Himself. One text gives a few illustrations.¹¹ Look at the common spider, it says; does not this creature spin out its thread, and later 'withdraw' it, without depending upon an outside fund? An objection may be raised that the spider does so with the motive of catching its prey; does the Supreme Soul have any such felt need? To answer these and other doubts, two more examples are given: that of medicinal and other plants that grow from the earth which does not gain anything through their agency, and that of hairs growing upon the bodies of living men who do not suffer serious loss even if many of them fall off! The succession of illustrations is meant to facilitate easy understanding of the import and to see that we do not stray far from the right track in detecting the point of comparison.

⁹ *Muṇḍaka*, I. i. 6

¹⁰ *Kaṭha*, VI. 2-4.

¹¹ *Muṇḍaka*, I. i. 7.

IV

Scriptures prescribe various meditations. They are based on the principle: As we think so we become. "Whoever meditates on Brahman as possessed of certain attributes, himself becomes the possessor of such attributes."¹² The essence of meditation is the guided repetition of a desired mental wave. It is well known that a repeated idea gradually enters the habit level and exerts its pulling power from there even when there is no further attempt to repeat it as part of a daily exercise. Nay, it operates without a break even during sleep,—and after death, unless suitably neutralized earlier.

We usually proceed by making a distinction between ourselves and 'others'. In the latter term we include not only other creatures but also the store of elements and forces out of which all bodies, physical and mental, are produced and sustained. In the language of the sages, we draw a line between the 'Self' and the 'Not-Self'. Without this demarcation our talk will become unintelligible and daily activities almost impossible. But unless we take steps to cross this as well as other conceptual barriers, the creative powers inherent in our thinking cannot flow freely and evenly everywhere. Meditation, wisely performed, can help us to skip over assumed divisions, for the personality, with its Conscious Principle and its obediently turning instruments, is the happy meeting ground of the Self and the 'apparent' Not-Self.

Thus, if an aspirant finds himself struggling on the physical level, he is advised to put his own body and all other bodies into one big mental bundle and improvise a formula for cultivating an equal attitude towards it in its entirety. In an 'identifying' way, he can train his emotions to feel: "I am all this", or "This is all mine". Alternatively, in a

¹² Cf. *Yo yad-guṇakam Brahma upāste sa tad-guṇabhāg-bhavati . . . Manaso hi sthāna-prayatnānāda-svara-varṇa-pada-vākya-viśayā . . . vṛttih. . . . Yajuh &c. Taitt. Up II. 3. Śaṅkara Bhāṣya.*

'detaching' way, he can develop the idea: "I am none of these; I am the Pure Self." A devotee can enrich the feeling by introducing the note of self-surrender to the Lord, and say to himself: 'I am His child, dependent upon His grace, not upon this bundle of matter.' This same principle is to be adopted when the aspirant is no more obsessed with the compelling force of 'matter', but is yet caught up in the whirlpool of vital energies. He will, then, identify himself with, or detach himself from, the whole fund of energy of which his personality is an infinitesimal part.

Next, in accordance with his competency and the instruction of his teacher, he will take up an appropriate meditation starting with his own mental field, till the related barrier of individuality is transcended. One text suggests that he should picture the head, arms and trunk of this extended mental body to be composed of different sections of scripture itself. What does scripture mean in this context? The commentator says, in effect: Any section of scripture, say, Yajus, is the name for that product of mind arrived at

through the senses, ear etc., and through thinking on the organ of utterance, on sounds, letters, words and sentences. All hymns represent knowledge of the Self; and Mantra or the formula to be chanted and whose meaning is to be thought of "is a name for a function of the mind" and, therefore, capable of being repeated. If this meditation is properly done, our basic idea of any living being must be radically altered. We must become fully aware of Reality as an Ocean of Self-knowledge, spreading its waves in all directions in the forms of scriptural texts, examples, ideas and values. All creatures on whom our eyes or thoughts alight must appear to be floating on these brilliant waves,—the wise ones consciously identified with them and drawing inspiration from them, and the rest woefully unaware of their glory, nay, often indulging in totally false notions and suffering in consequence, like persons under the influence of a terrible nightmare.

No wonder one text exhorts: "Awake, Arise!"

ROLE OF LOVE IN EDUCATION

BY PRINCIPAL B. S. MATHUR

"O Brother, my heart yearns for that true Guru, who fills the cup of true love, and drinks of it himself, and offers it then to me."—*Kabir*.

In life love matters and a great revolution is a certainty if love is allowed to play a prominent part in the world. Here, there is enough of sorrow, enough of mischief, almost unending, but it can go if we work for its removal. Love alone can bring about this transformation.

Kabir thinks of a teacher, filled with love for his pupil. He is right. Education is the aim of a teacher and that can be accomplished through love and understanding. Love leads

to understanding. Enough of education depends upon understanding. A teacher must love his pupils to understand them. He is there to project himself into the minds of his pupils. He can do so, he can understand the inner story of the mind of his pupils through love and imagination. The inner story is to be out: there has to be right emergence of the personality of the pupil after real education.

A lot depends on this emergence; the world has to advance. People of the world must be

given an atmosphere to develop their personality. That atmosphere must be permitted in our schools and colleges. Teachers alone can help in the development of the right atmosphere.

They must have understanding, sympathy and love as their inspiration. Then alone can they pass on love, understanding and sympathy to their pupils. That way we build up the world for joy and comfort. In this adventure of love and sweetness, teachers are to play an important part. This is the revolution needed immediately.

There is Infinity inside. We are to see it and reveal it to our pupils. Indeed, teachers are to do big things; they are expected to be noble to ennoble others. There is divinity inside. God resides in us. We are to reveal Him through our dreams, thoughts and deeds. Our venture is definitely sacred and sweet. God has a lot of variety about Him. There are, indeed, worlds in Him. These worlds have to be fully realized to be communicated to our pupils. What a great burden on the shoulders of teachers!

After this revelation, manifestation of God in our dreams, deeds and thoughts, all around us will develop the "unstruck music." Music denotes harmony. Chaos that we find in plenty today will disappear and in its place there will be really that great Kingdom of happiness and peace promised to us in our scriptures.

We have to work hard and ceaselessly for this end,—the highest end of life, when joy and sorrow are one. Mark the expectation. Joy and sorrow are to be one. Definitely clear and mature minds are envisaged here. This is the burden of education. Minds must develop; they must think and think. Grace and beauty will come to our thoughts if we think rightly and with intense sublimity. That is why we have to work hard and incessantly.

It is only in a purely intellectual and cultural atmosphere that you can develop sorrow into joy, and joy into sorrow. We need this atmosphere in the world. Let us have it in our schools and colleges first.

Then the story completes itself. We can have this atmosphere in the world. We are to create the world in our schools and colleges.

Pure and unlimited love has no fear; we are assured safety and security. Clearly Kabir tells this:

"He shows joy and sorrow to be one: He fills all utterance with love. Kabir says: Verily he has no fear, who has such a Guru to lead him to the shelter of safety!"

There is deep thinking behind; also considerable experience is behind. Life of love, life of understanding, assures us peace and safety. We must have our mind to cross streams of fear about us into a land of peace and security. True Gurus are urgently needed. Let us try to fill in the role expected of us.

The idea is simple and quite practicable. We have to begin in love to end in peace and safety.

"The tragedy of education appears to be that the initial sense of wonder and the urge to explore, so characteristic in the young child, are lost in his secondary schooling and are never rediscovered during his years in higher education. Somewhere along the line a stultifying process takes place. What starts out in the very young as education degenerates into mere schooling (or training, if you prefer the term). The whole process becomes one of enabling rather than ennobling".

This is what President Samuel B. Gould of Antioch College, U.S.A., writes in the course of an article on "Thought Barrier," in a magazine *Think*. Here are really words of real experience and penetration by one who has seen enough of education in an advancing country.

The initial sense of wonder and the urge to explore must continue if proper education is the aim. That is why love is so essential for a teacher. Love and understanding alone enable a teacher to ennoble a pupil. In life there are so many things to learn. One cannot learn all things as one must if one wants to be successful in the world. Real education that carries the sense of wonder perennially with the pupil, that eternally asks him to explore

new things, that education is needed, and that can be accomplished if our teachers have a sufficient measure of love, sympathy and understanding. The tragedy of education has to be avoided. Education must be a happy experience that enables a child to face the world in a noble fashion. The inner nobility, quite in a measure in all of us, must be allowed to shape our dreams, thoughts and deeds. In the hands of good teachers, education remains a pleasing experience, something that gives us sweetness of culture and sacredness of knowledge.

Thought is to be free and fully imaginative. This thought education must give us. It must elevate us and make us human.

We have to visualize what we are keen on in the world. We certainly need a pleasant atmosphere in the world in which human mind can soar above present ills. Mind must be free; then only, when it is in a position to think

and dream independently, it can be human and it can give us what we need,—a ground to be free and flourishing.

This is the burden of education and of educators. Love is an instrument that can enable educators to be instruments of real education. Present emphasis is upon mind. That is not bad; in fact, that is useful but that emphasis *alone* won't do. Along with mind and hand, heart must progress. It must be real heart—human and comprehensive. Swami Vivekananda, that great saintly reformer and thinker, who had enough to do with the making of modern India, of power and progress, wanted our hearts to be immensely liberal so as to cover the entire universe. Then alone, when emphasis is upon ennobling of heart, we can have what we need—a pleasant and an encouraging world to live in.

Let us fasten, then, upon real education, sweet and encouraging. Love and understanding must be our chief instruments.

THE HISTORY OF RELIGIONS

AS A WAY TO

UNITY OF RELIGIONS*

BY PROF. FRIEDRICH HEILER

I

“Have we not all one Father? Has not one God created us? Why then are we faithless to one another?” These words of the prophet Malachi (2, 10) were repeated several decades ago by a Jewish rabbi as he extended his congratulations to a Catholic bishop on the occasion of his consecration. The belief in *one* divine reality should indeed awaken in the faithful among all the high religions the consciousness of belonging together in one

family and their obligation to stand together fraternally. But thus it has not been in the history of religions. The faithful among the higher religions have opposed one another again and again, indeed if not engaging in bloody persecution, then despising the followers of other religions as deplorably ignorant who must be led with all possible speed to the true church and religion. How many human

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beings have become the victims of religious wars, how frequent was the oppression of other religious consciences, how numerous were the martyrdoms suffered in courageous confession of individual faith!

Although in more modern times religious persecution has passed from the hands of religious to totalitarian political powers, the deeply irrational contempt for other religions is still widespread. Indeed in Western Christianity today it has in certain respects become more widespread than in the era of Enlightenment, Classicism, and Romanticism. If we ask why the sense of unity should be most hindered from that quarter where it ought to be most vitally fostered, we will find the reason for this paradox in the sense of absoluteness characteristic of one segment of the higher religions. In *An Historian's Approach To Religion* (the best theological book of the last ten years, though not written by a theologian), Arnold Toynbee suggests that those three religions of revelation which spring from a common historical root, Judaism, Islam, and Christianity, have a tendency toward exclusivism and intolerance. They ascribe to themselves an ultimate validity. While the faithful among the Indian and Far Eastern religions recognize the other religions in so far as they discern in them another manifestation of the essentials of their own religion, the three religions mentioned above are so exclusive that their followers often enough look upon other religions as the outgrowth of error and sin. Thereby they transfer the absoluteness which is an attribute alone of the divine and eternal reality to their own system of faith without seeing that this divine absolute reality can also be comprehended in entirely different forms of thought and devotion.

There is indeed something essentially true in Toynbee's objection. The Indian religions are a bulwark of tolerance of more than two thousand years. Two hundred fifty years before Christ, King Aśoka, one of the noblest figures in world history and the great promul-

gator of Buddhism, proclaimed to his subjects not only tolerance but also love for other religions. He states in one of his famous edicts carved in rock:

The divinely favoured King Piyadasi honours all sects, both the wandering ascetic as well as the local. He honours them with gifts and tributes of all kinds. But the divinely favoured one does not lay so much weight upon gifts and tributes, but rather that in all religions there might be a growth in essence. The reason for this is that no praise for one's own religion or reproach of other religions should take place on unsuitable occasions. On the contrary, every opportunity ought to be taken to honour other religions. If one proceeds in this way, he furthers his own religion and renders good to other religions. Otherwise he does harm to his own religion and reproaches other religions, and all of this out of admiration for his own religion. When he would magnify his own cause, he rather does all the more harm to his own religion. Unity alone profits, so that everyone will listen and gladly listen to the other religion.

Even among the Christian theologians of all periods there have also been those who have noted the revelation of God in the non-Christian world. Thus Justin, the martyr-philosopher of the second century, stated: "All those who have lived with the Logos, i.e. with the eternal, divine World-Reason, are Christians, even if they have been taken as atheists, as Socrates and Heraclitus."

Thus Origen, who only held the view that God has sent prophets to all peoples in all times, but who also admonished his fellow Christians to respect heathen forms of worship and sacred images. Thus St. Augustine, the greatest Father of the Western Church, who in a rather paradoxical way said that Christian religion existed from the beginning of the world and only when Christ came into the flesh, the true religion began to be called

Christian. Thus Nicolaus of Cues, a cardinal of the Roman Church, who regarded all religions as different expressions of the Word of God. Thus the Swiss reformer Huldreich Zwingli, who believed all great heathen to be found in heaven—to Luther's consternation. Thus the spiritualists of the sixteenth century, above all Sebastian Franck, who confessed that God had spoken more clearly in such heathen personalities as Plato and Plotinus than through Moses. Thus Friedrich Schleiermacher, who glorified the great unity of all religions in his *Reden* and affirmed that true Christianity is free of that drive toward exclusive rule and "despotism". Thus the Swedish Lutheran Archbishop Nathan Soderblom, who declared on his deathbed, "God lives, I can prove it by the history of Religions". And as there are such examples in Christianity, so also in Judaism and Islam there are pious men of thought who are free of exclusivism and who succeed in understanding the revelation of God in other religions. We may find examples among the Jewish Chassidim and the representatives of Reform Judaism, and also among the Muslim Sufi of Arabia, Persia, and Turkey.

But Toynbee's reproach remains correct, that the majority of the representatives of the Church and Christian theology are exclusivists, and that many indeed look upon intolerance as a necessity and glory of Christian doctrine. The reigning tendency of current Protestantism, the so-called dialectical theology of Karl Barth, Emil Brunner, Henric Kraemer, denies every revelation of God outside the Christian Bible and looks upon the non-Christian religions as merely the attempts of self-apotheosis, which are under the judgement of God. They say there is no unity of Gospel and religions, and a unity of religions is conceivable only in the sense of a perversion of true faith in all the forms of piety, whether Christian or non-Christian.

This gloomy picture of religions, however, does not correspond to the truth. Modern

science of religion, analysing the totality of the religions out of their immediate living expressions in word, text, and art, shows us an entirely different perspective. Through the corporate efforts of various modern scientific disciplines such as philology, ethnology, pre-history and history, archaeology, psychology, sociology, and philosophy, the methods of the science of religion have become increasingly broadened and refined. In this manner we are brought to a more comprehensive and profound view of religion and the religions than was possible in past generations, particularly those of the Enlightenment and Romanticism which advanced so far in the science of religion. This study, in which scholars of greatest stature participated, men like Friedrich Max Muller, Nathan Soderblom, Rudolf Otto, Tor Andrae, Alfred Loisy, Gerardus van der Leeuw, Raffaele Pettazzoni, has given us a host of insights by which century-old prejudices have been removed.

The first impression conveyed by the study of the history of religion is that of the wondrous wealth of religions. That ancient saying, that awe is the beginning of philosophy, applies also to the science of religion. This sense of awe in the presence of the vast many-sidedness of religious phenomena permeates Schleiermacher's immortal *Reden uber die Religion*. This sense of awe, however, is related not only to the fullness of religious forms, ideas, and experiences, which Schleiermacher described as "having developed out of the eternally present bosom of the universe". It is also related to the individual phenomena of the high religions now open to our spiritual world.

Think of the enthusiasm with which Leibniz praised religion and philosophy, the boundless accolade Schopenhauer heaped upon the mysticism of the Vedic Upanisads, and the soaring hymn which August Wilhelm Schlegel and Wilhelm von Humboldt sang of that great mystic poem of Indian teaching, the *Bhagavadgītā*! With what devotion did

Max Muller reveal to the West the beauties of the oldest bible of man, the *Rgveda*, and with what wonderment did Richard Wagner and Anatole France speak of Gotama Buddha!

And with what enthusiasm has Walther Eidlitz lately disclosed the miraculous world of Hindu Bhakti, i.e. Kṛṣṇa mysticism, to the Western world! The second fruit of the religious quest is esteem for other religions. Hindus and Buddhists, Muslims and Mazdayasna, Jews and Christians are filled with the same earnestness, sincerity, ardent love, obedience, and readiness to sacrifice. Often enough Christians have been put to shame by the deep piety, courageous confession, and active love for the brother demonstrated in other religions. Thus did the fiery Florentine prophet Savonarola declare to his countrymen: "Jews and Turks observe their religion much better than Christians, who ought to take a lesson from the way the Turks bear witness to the name of God." And in Lessing's "Nathan the Jewish Wise", we read the exclamation, "Nathan, Nathan, you are a Christian; by God, a better Christian there never was"!

More important than these initially direct and rather emotional impressions of other religions is the insight into the falsity of numerous polemic judgements of past times. Throughout many centuries, the Christian polemic made Mohammed out to be a deceiver and paragon of baseness, until philological and historical inquiry moved him back into proper perspective and did justice to his religious genius. The climax of several centuries of Islamic study is the work of a Swedish Lutheran bishop, Tor Andrae, who clarifies with profound and devoted understanding even those features of the Prophet which time and again had been the occasion of harsh judgement upon him. Hinduism had long been regarded as a confused and bizarre polytheism until study of the texts has clarified the energy with which Indian theology comprehended this significant Advaita, non-duality and unity of the divine beings, and the in-

wardness with which Indian Bhakti mysticism embraced the redeeming favour of the one Saviour God. For decades, Western theology was represented by the opinion that ancient Buddhism was nothing more than an atheistic philosophy and ethic which led to the nothingness of Nirvāṇa, until penetrating studies established that Gotama Buddha taught a mystic way of salvation leading up to the Supreme Reality which is the goal of all mysticism.

II

In displacing deep rooted prejudices, scientific inquiry into religion has discovered more and more of the close relationship existing among outwardly differing religions. Innumerable parallels between Christianity and other religions have been discovered in recent decades by the so-called religions-geschichtliche Schule. One really must say that there is no religious concept, no dogmatic teaching, no ethical demand, no churchly institution, no cultic form and practice of piety in Christianity which does not have many parallels in the non-Christian religions. Examples are the belief in the Trinity, in creation, in incarnation, the concepts of a Virgin birth, vicarious suffering, the death and resurrection of the redeemer God, the inspiration of sacred scripture, the sole efficacy of grace, forgiveness of sin, infused prayer, imitation of God, the glory of paradise, the fulfilled kingdom of God, the priesthood and monasticism, sacraments and liturgical ceremonies including the rosary. All these are not only Christian but are universally religious and universally human. One needs only to consider the picture of the Divine Mother with her child as it appears to us from the dawn of time throughout the entire history of religions to the Madonna of the Far East—Kwannon, the Buddhist incarnation of mercy—and compare these with the Christian pictures of the Mother Mary and her child to realize that Christian and non-Christian humanity alike have knelt before one and the same image.

Non Christian religions provide the student of religion with countless analogies to the central concepts of the Christian faith and ethics. Furthermore, the pre-Christian world of religion reveals itself to the student as the source and origin of definite Christian ideas, forms of doctrine, cultus, and organization. It is beyond dispute that post-biblical Christianity took over many elements from ancient metaphysics and ethics, the Oriental-Hellenistic mystery-religions, and the hermetic and neo-platonic mysticism, and even from popular pagan piety and legal wisdom. This is precisely the great objection which Protestant theology has always made against Catholicism, that it has taken over so many pagan elements into Christianity. But modern studies have shown that it is impossible, in view of the relationship of Christianity to the pre-Christian spiritual world, to make a sharp cleavage between the New Testament and later Christian literature. The so-called History of Religions' School has revealed the intimate connection between the Old Testament and ancient Oriental religion, and between New Testament Christianity, late Judaism, and Hellenistic-Oriental syncretism. Eissfeldt asserted: "The presuppositions and concepts of the History of Religions' School have prevailed and become the common good of theological science." The two volume work of the German theologian, Karl Schneider, which appeared recently, "Geistesgeschichte des antiken Christentums", shows that early Christianity was thoroughly connected with Hellenistic-Oriental environment, and that the entire early Christian thought and life was penetrated by Hellenistic thought and expressed itself in Hellenistic forms.

These variant insights illumine that unity of religions which Schleiermacher intuitively grasped when he stated in his *Reden*: "The deeper you progress in religion, the more the whole religious world appears as an indivisible whole." And as the great Anglo-German scholar of religions, Max Muller increasingly proclaimed, "There is only one eternal and

universal religion standing above, beneath and beyond all religions to which they all belong or can belong." Modern phenomenology of religion has confirmed this comprehensive unity by pointing out the similarities in the world of religious phenomena. The same was done by the psychology of religion with respect to the realm of religious experience, and the sociology of religion. It is *one* ribbon that encompasses the lowest and highest religion. This unity becomes especially clear in religious language; the high forms of religion, the most subtle mysticism as well as the most vigorous prophetism constantly speak the language of primitive magical religion without being conscious of it. The Cultic dromenon has become legomenon, the magic religious act survived in the pious language of imagery.

Within the great unity spanning all religious forms and levels, the higher religions represent a closer unity. The differences, it is true, are quite considerable that exist between the mystic religions of redemption and the prophetic religions of revelation (and even among the latter there are great differences between the closely related Judaism, Zoroastrian Mazdaism, Islam, and Christianity). But important as these differences may be, they are overarched by an ultimate unity. There are seven principle areas of unity which the high religions of the earth (Confucianism and Taoism, Hinduism and Buddhism, Mazdaism, Judaism, Islam, and Christianity) manifest.

The first is the reality of the transcendent, the holy, the divine, the Other. Above and underneath the colourful world of phenomena is concealed "the true being", (to ontos on), as Plato says, the "reality of all realities" (satyasya satyam), "the one without a counterpart" (ekam advitiyam) according to the *Upanisads*, "the eternal truth" (alhaqq) in Islamic Sufism. Above all things transient, rises the great cosmos, the eternal order, the *Tao* of ancient China, the *rtam* of ancient India, the *Logos* of ancient Greece. This

reality is constantly personified in religious imagery as Jahwe, Varuṇa, Ahura Mazda, Allah, Viṣṇu, Kṛṣṇa, Buddha, Kālī, Kwai-yin; it appears under the human imagery of the king, the queen, the father, the mother, the friend, the saviour, the bridegroom, and the bride. The personal and rational elements in the concept of God, the "Thou" towards God, however, at no time exhaust the fully transcendent divine reality. They are only preparatory, in Rudolf Otto's beautiful image, "the Cape of Good Hope", the foot-hills of a mountain range which is lost to your eyes in eternal darkness.

Secondly, this transcendent reality is immanent in human hearts. The divine spirit lives in human souls. The essence of the Ādibuddha is present in every being. The human spirit is, as Paul says, the temple of the divine spirit; "God is nearer than our life-vein", as says the Koran. He is "Interior intimo meo", "More inward than my innermost being", as Augustine said. The ground of the human soul is identical with the all-permeating divine power; the Ātman is, according to the mysticism of ancient India, one with Brahman. And the Christian mystics speak of the "acies mentis", "the peak of the soul", with which it touches God, of the "birth of God in the ground of man's soul".

Thirdly, this reality is for man the highest truth, righteousness, goodness, and beauty, the *summum bonum*, "the highest good". This phrase is common to all mystics. We find it equally good in Lao-tse's Tao-teh-king, in the *Bhagavadgītā*, in the old Buddhist Pāli *Tiṭṭaka*, in Plato, Plotinus, and among the Christian mystics. This highest good is the ultimate goal of all longing and striving of the high religions. "What is not the eternal," said Gotama Buddha, "is not worthy of man's rejoicing, not worthy that man should welcome it nor turn to it."

Fourthly, this reality of the divine is ultimately love which reveals itself to men and in men. The God of the Gospel is outgoing and forgiving love. "God is love,"

says the Johannine parable. Goodness and all-encompassing care make up the characteristic of the Tao of Lao-tse. "The great heart of compassion" (*mahākaruṇacittam*) is the inmost essence of the divine in Mahāyāna-Buddhism, and this heart is open to all men. Just as the light of the moon is reflected in all kinds of water, the muddiest puddle as in the crystal clear mountain lake and in the endless ocean, so this divine heart of love reveals itself in all levels of mankind.

Fifthly, the way of man to God is a way of sacrifice. The path of salvation begins everywhere with sorrowful renunciation, resignation, the *via purgative*, ethical self-discipline and asceticism. This path to God finds its continuation in meditation, contemplation, and prayer. In gesture and speech, prayer among the high religions compares to that of the primitive and ancient peoples. The words of prayer in which human beings in need have prayed to the Superior Being, thousands of years ago, have survived to the present. But a change in content occurred in high religion. "The exclusive, or at least, central object of prayer is God himself," a saying quite similarly reiterated by St. Augustine and the Persian Islamic mystic Sa'adi. As far as human wishes were included in prayer, the object of the petition is liberation from all that separates from God, and conformity of the human will with the divine. The prayerful cry, "Not mine, but Thy will be done", has come from the lips of Christian as well as non-Christian men of prayer, ancient philosophers, and the pious men of Hindu, Buddhist, and Muslim religions. And in so far as prayer is concerned with the whole world, it is the Kingdom of God upon earth that is besought: "kṣathra vairya" in Persian Mazdaism, "malkuth Jahwe" in Judaism, the "basileia tou theou" in earliest Christendom. All pious men pray, partly in words, partly without words, partly in complete solitude, partly in the community of the faithful. And the great saints of all high religions "pray without ceasing", as Paul says. Their whole

life is, as Origen said, "One single, great continuing prayer". In the last analysis, however, the prayer of the faithful is manifest not as the ascent of man to God, but as a revelation of God in the heart of man. The greatest Islamic mystic-poet, dear Mewlana Dschelal-ed-din-Runi relates that a person who prayed almost came to doubt God because he received no answer from God to his prayer. Then came this message from God himself: "Your cry 'O God' is my cry 'I am here'—in every cry 'O God', are a hundred answers 'Here am I'." This faith reminds one of a word of God that Pascal believed he had

heard: "You would not seek me if you had not already found me", and of the confession in Romans, "We do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words." Because the eternal God himself is present in the soul of man as its secret ground, spirit, and creates a bridge between the finite and infinite by prayer and meditation. In this, too, all high religions agree, that their saints and devotees together form one great invisible chorus of prayer.

(To be continued)

SIGNIFICANCE OF BRAHMACARYA

BY DR. CHINMOY CHATTERJEE

Brahmacarya is a very loosely used term, vaguely understood and grossly misinterpreted. Ninety-nine per cent of the people use the term to indicate sex life and its discipline. Vagueness of the term is appalling among the students with whom it is associated and the result accruing from ignorance or from misinterpretations had been in the past and are at present still more disastrous. Let us, therefore, forget for the time being, that Brahmacarya has got anything to do with sex life except under some specific conditions.

The word Brahmacarya has appeared in many places in the Upaniṣads with different connotations. According to Śaṅkara, it indicates 'svādhyāya grahaṇa', that is, the adoption of the vow of the 'Vedic studies'. Brahmacarya means studentship, the indispensable condition of which is to 'live with' the teacher, so that a boy may come in close touch with him. When a boy thus comes 'near to' a teacher to 'dwell in' Brahmacarya, he is called 'antevāsi'. He is also called 'brahmacāri' because he adopts the vow of the Vedic studies.

Both the terms 'antevāsi' and 'brahmacāri' occur in the *Chāndogya* (3.11.5; 4.3.5, 7; 4.10.1 to 4), *Bṛhadāraṇyaka* (3.1.2; 6.3.8; 6.3.12) and *Taittirīya Upaniṣads* (1.3.3; 1.4.2; 2.1; 1-11). 'Antevāsi' means one who comes close to a teacher and 'brahmacāri' means one who adopts the vow of Vedic studies with devotion. Both the terms signify the students in general. It is imperative in ancient system of Education that persons,—in any stage of life—seeking for higher knowledge must submit to the teacher as students and live with him. The Upaniṣads abound in many examples in this regard.

Indra lived with Prajāpati for one hundred and one years (*Ch.* 8.11.3), Uddālaka with Pravāhaṇa Jaivali (*Bṛ.* 6.2.7) (*Ch.* 5.1.2.), Satyakāma with Gautama Hāridrumata (*Ch.* 4.4.5), Upakosala Kāmalāyana with Satyakāma (*Ch.* 4.10.1), Uddālaka with Citra Gārgyāyaṇi (*Kauṣ.* 1.1.1), Sukeśa, Kausalya, Satyakāma, Sauryāyaṇi, Bhārgava and Kabandhī with Pippalāda (*Praśna* 1.1.1).

The rule that students should live close to a teacher (implied in the term 'antevāsi') gave

their spiritual teachers opportunities to observe the innate nature of the students, which determines the general lines of development and the path along which progress can most readily be made. It is now an established fact of modern psychology that human beings do not start life with a clean slate. Each individual begins life with an individual nature which is a variation on the general theme of evolution. Children are born with different natures and they cannot be expected to develop in the same way and with the same kind of training. Different natures will develop differently in the same environment. Hence in a scientific educational scheme the teachers are to study the innate nature of the students and find out their special aptitudes for the unfoldment of mental potentialities. To do this, the ancient teachers made it incumbent on the part of the students to 'live with them'. And they were called Antevāsis. It was recognized that children were different in inborn nature and they needed different kinds of treatment, if they were to develop as perfectly as possible. When pupils came to 'live with them' the teachers got ample scope to study and analyse each individual.

Moreover in the development of the total personality of disciples, the ancient ācāryas acted as something like 'the Super-Ego' of the psychoanalytic theory of Freud. When a child develops, all his instincts are not equally accepted by the society. Some are given full play and some are repressed. As in the psychic life Super-Ego functions in the form of moral conscience which sublimates the crude instincts and guides, controls and directs the individual in harmony with the traditions of the race, so the ancient preceptors, highly gifted as they were in spiritualism, guided, controlled and directed the total psychical life of the pupils towards the achievements of higher life (*Ancient Indian Education* by Dr. Radha Kumud Mookerjee).

In the process of development the disciples passed through various trials and errors. Just because of the fact that they lived with

teachers, their errors were instantly detected and rectified partly by the spiritual splendour of the living embodiment of Vedic knowledge—Gurus—and partly by their sacred teachings. Indra lived with his preceptor Prajāpati for one hundred and one years and every time when he was in doubt he was guided by his preceptor. Hence the practice of living with the preceptor had a great significance in the ancient system of education (*Hindu Mind Training* by S. M. Mitra).

The age of admission into studentship is usually twelve years. In the *Chāndogya Upaniṣad* we are told that Śvetaketu approaches his preceptor when he is twelve years of age (6.1.2).

The custom of admission according to *Muṇḍaka Upaniṣad* is that the pupil should go to the teacher with fuels in hand (samitpāṇiḥ gurumevābhigacchet—1.2.12). In the *Chāndogya* we find Gautama Hāridrumata, desiring to initiate Satyakāma Jābāla, asks him to fetch fuel. "Samidh" (fuels) according to Śaṅkara is necessary to perform "homa" (fire sacrifice) (saṁskārārtham homāya samidham). Initiation ceremony was considered to be the first stage of purification (saṁskāra) of the human soul for the attainment of higher life.

Under ordinary circumstances we, therefore, find that the word Brahmacharya had nothing to do with sex life and neither did the Śruti try to twist nor its commentator attempt to interpret the term in that way.

During the period of studentship (brahmacharya) the student transferred himself to the care of the spiritual father usually at twelve years of age and studied the Vedas in the family of the preceptor living close to him. There he performed manifold duties of the Ācārya. He tended sacred fire and cattle, begged alms for the teachers and in the time left free, he studied the Vedas (guroh karmātiśeṣeṇa) (*Ch.* 8.15.1). Having thus finished his educational career he used to return home, when the teacher addressed the students and imparted final instructions which is analogous to the modern Convocation

address (*Tait.* 1.11). At this time some of the students, due to intense spiritual urge, decided to live throughout life practising penance and mortifying the body (*Ch.* 2.23.1). They were called Naiṣṭhika Brahmācārins.

The term Brahmācarya signifying conservation of energy was applicable to the Naiṣṭhika Brahmācārins and to those who did not find pleasure in mundane life and searched for spiritual knowledge. In the Vedāntic scheme of education, when a student aspired for higher knowledge, inner discipline like Brahmācarya, Tapas and Yoga were prescribed for him. In this context the Śruti is very clear and it says: "The world of Brahman belongs to those only who find it by Brahmācarya" (abstinence) (*brahmalokam brahmācaryeṇa anuvindanti Ch.* 8.4.3; *Mund.* 3.1.5; 2.1.7). "For them there is freedom in all the worlds". They can move freely according to their desires in all the worlds, indicating thereby that they become dispassionate and detached from mundane attractions by constant practice of abstinence.

Śaṅkara commenting on the term Brahmācarya states: "Renunciation of the desire in relation to woman—*strī-viṣaya-tṛṣṇā-tyāgena*". He holds that the world of Brahman is attainable by one who gives up the desires in relation to women. The question, I believe, is that when human energy is frittered away by coming into contact with women for specific purpose of procreation an aspirant fails to develop what may be called a sort of extra-sensory perception because his nerves gradually get weakened. General nervous system of a human body may remain active in normal and natural condition. But through special efforts, fine, or if I may say, super-fine nerves which generally remain dormant showing no function become active through the conservation of energy. The question of realization of "Resplendent (*jyotirmayah*) and pure (*śubhrah*) Ātman, as enjoined by the *Mundaka* Śruti (3.1.5) depends on the faculty of extra-sensory perceptibility developed in this very body by "constant practice of

Brahmācarya (*brahmācaryeṇa nityam*)". This means one has to practise Brahmācarya in body and mind and even in dreams which are sub-conscious mental projections. There is another aspect of the injunction that the aspirant should not come in touch with women. The Śruti at different places has strongly emphasized the ephemeral character of mundane existence and fixed the goal of realization of the Ātman. Consequently not only women but all objects, living or non-living, which distracted the mind of the aspirant from this goal were to be avoided. Since women were not only considered as source of attraction but primordial factors for all sorts of worldly attractions like sons, daughters, worldly comfort etc., distracting the mind of the aspirant from the goal fixed for him, so it was enjoined that he should not have the desire for women. But I strongly feel that this prescription was not meant for the people in general. Otherwise the Śruti would not have, in the valedictory address in the *Taittirīya Upaniṣad*, directed the outgoing students to continue the line of progeny. Marriage was compulsory for those who preferred to live in *Gṛhasthāśrama*.

The Śruti has never considered attraction for women as something abnormal, and there was nothing wrong in the attraction of the opposite sex. It was never considered a sin to be attracted by women. The epitome of Hindu philosophy was the principle of acceptance and not rejection. In our modern age Mahātmā Gāndhī had once said "Lust is a good thing provided it is used for producing a child only". So long as Nature continues her process of procreation, maintenance and destruction, the attraction between the sexes will exist eternally. But one who has to unravel the mysteries of Nature, determine and realize the presiding factor in the Laws of Nature or the Nature herself, has to avoid Nature's temptations and save every ounce of energy to the development of extra-sensory perceptions. The nerves in the body of aspirants are to be fed and nourished properly.

The biologists of today have proved that physical basis of all living beings is the cell and protoplasm. Protoplasm which may be called 'annamaya kośa' according to our terminology, is as a matter of fact a highly organized system endowed with properties the sum total of which is life, or protoplasm is life. Now let us consider its application in the case of man and woman in their physical relations. Sperm or ova contain billions of protoplasms when discharged. But they are refilled in the bodies through metabolic and catabolic process by Nature, doing practically no harm to their bodies,—or not very much affecting human intelligence according to medical experts. But this action of the body gradually makes the super-fine nerves inert and atrophied. A question may be raised, if there is any super-fine nerve at all in the body beyond the microscopic range. In answer it may be said that there are so many things in Nature which do not come under the microscopic range. The Upaniṣadic literature claims the existence of seventy-two thousand nerves in the body (*Br.* 2.1.10). When an aspirant, like modern scientists, remains engrossed in determining and cogitating the real nature of the world in relation to Brahman or Ātman, worldly objects will automatically lose their hold on him. Woman will not appear before him as an object of pleasure or enjoyment but as an impetus to persist in his quest. Or he may see in her eternal motherhood, thus sublimating his crude

instincts. He will accept her and not reject her.

That Brahmacharya is closely connected with the process of strengthening of nerves for the development of extra-sensory perception, is evident from the commentary of Śaṅkara on a *Chāndogya Śruti* which says: "He who prays the conditioned Brahman residing in the lotus of the heart, having observed the vow of Brahmacharya (conservation of energy) and austerity and abstaining himself from the thirst for the objective material world, goes by the Mūrdhanya nerve—a nerve which takes its root in the heart and, going upward, enters into brain."

Since the goal of life, according to ancient seers, was the realization of Ātman, they chalked out a scheme of inner discipline in every stage of life—studentship, household life, retirement, and renunciation. Supreme knowledge, as a matter of fact, meant a sort of biological change in the man from within; so Brahmacharya was the essential prerequisite for it. Special emphasis on this particular inner discipline was laid because woman was, is, and will ever remain the symbol of creation in all shapes and forms. Her purpose is to make the world look real and maintain it till eternity, serving the purpose of Nature, whereas the purpose of the aspirant was, and is to expose the unrealistic character of mundane existence, its transitory nature and its limitations so that the Unlimited and Unchangeable Being is realized. So the bicameral polarity will ever remain in this world.

The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of men have been very continent, and that is what gave them power.

—Swami Vivekananda

THE LOGIC OF CHANGE IN ADVAITA

BY DR. P. S. SASTRI

CAUSAL SERIES

9. The relation of the consequent to its ground is a specific form of the causal relation.⁸⁹ Here we have a difficulty. There are, for instance, stones which may be said to be identical in essence with the character of the earth. There are stones of all kinds—precious stones like diamonds and lapis-lazuli, stones of medium excellence like crystals, and others of a low value. Likewise we have seeds giving us a profuse variety of leaves, flowers, fruit, smell, sap and the like. Again, the same food becoming a juice is transformed into blood, hair, down and so on.⁹⁰ A cause like fire can burn and cook, and a single act can dissociate certain things and group others.⁹¹ This plurality of effects may be accounted for on the basis of the plurality of causes; and then the difficulty will be the relation that subsists between these.⁹² When the grass, herbs and the like are eaten by the cow, they get transformed into milk and other effects. It is only *that* grass that is eaten by the cow which alone turns into milk, and not that rejected by her nor that taken by the bull. That is, the grass is turned into milk only when it comes into contact with the cow's living body.⁹³ The various elements as co-factors bring forth an effect. This is a many-one relation.⁹⁴ But as Asanga observed: "all entities are produced by the combination of causes and conditions and have no independent noumenon of their own. When the combination is dissolved,

their destruction ensues."⁹⁵ This implies the impermanence of a composite entity.

Thus we can think of a one-many relation or a many-one relation to explain the facts. When the many causal factors give rise to a single effect, the differences between these factors cannot imply a difference in the effect.⁹⁶ Then even their non-difference cannot imply a difference in the effect, since the identity of the effect seems to have nothing to do with the differences in the causal factors. Then the effect does not necessarily depend on the identity or difference of these factors. We cannot therefore argue that the various factors together bring forth the effect.⁹⁷ If different factors can produce one entity, or if one factor produces different entities, or if the many give rise to many effects, we have to reject the causal relation as meaningless.⁹⁸

10. According to Vasubandhu, no effect can arise from a single cause since an effect needs at least two causes.⁹⁹ Thus one may argue that a cause is that which gives rise to an effect when it is aided by certain co-operating entities. Do these entities bring about any transformation in the nature of the cause? Since an entity can be a cause only when it gives birth to an effect, and since such a causal emergence requires the functioning of the co-operating entities, we have to argue that an entity becomes a cause only when the co-operating entities begin functioning.¹⁰⁰ And the real cause would then have to be sought in

⁸⁹ PVA 80, 19-20.

⁹⁰ VSB 473. 2-7.

⁹¹ B 474. 8-9. Cf. PKM 513.

⁹² Cf. AAA 552-3.

⁹³ VSB 496. 6-9; B 496. 2-6.

⁹⁴ Cf. VVN 133.

⁹⁵ See Sogen: *Systems of Buddhist Thought*, 10.

⁹⁶ Cf. *Trimśikā* 1.

⁹⁷ AAA 548-550.

⁹⁸ Cf. *Nyāya Kanikā*, 132 ff; AAA 553-4.

⁹⁹ Sogen, 117.

¹⁰⁰ HBT 114. 1ff.

these co-operating entities.¹⁰¹ Are these co-operating entities static or dynamic? If they are static, they need something else to set them in motion so that they can truly co-operate. If they are dynamic, they must be changing from moment to moment. A momentary existent cannot be active in bringing about anything, if it cannot endure for more than a moment. Any activity is an activity belonging to that which endures. And that which endures must exist prior to the activity and also during the activity, if it were to be a cause.¹⁰² When we talk of universal and perpetual change as the nature of the real, we are admitting the momentary character of reality. Such a momentary reality is that which is one and unique; and then it cannot take the aid of the co-operating entities since such a co-operation would require not only the co-existence of multiple momentary existents, but also the existence of an entity for at least two moments.¹⁰³ Dharmakīrti, however, answers this objection by arguing that no entity by itself can be the cause of an effect, because the cause is a totality of events. From the effect we infer this totality as the cause, since this totality is the ground of the effect.¹⁰⁴ But if every existent is momentary, we get the cause and the effect as belonging to two different moments. Such entities cannot be related to one another as the ground and the consequent.¹⁰⁵ If the moments form a discrete series, if they are unconnected with one another, and if in spite of this one can be the cause of the other, then one need not take the trouble of ploughing, irrigating, sowing and the like to get a plant.¹⁰⁶ But the moments as continuous and yet interconnected are no longer moments in a succession; and without succession we cannot have the relation of cause and effect. As Vasubandhu observed, the evolution of the effect is the appearance

of the effect simultaneous with the cessation of the cause, and occurring in a moment other than the moment in which the cause exists.¹⁰⁷

The theory of universal flux holds that momentary origination and sublation of entities is a fact. Do these constitute the very essence of the object? Or do they represent the different stages of the same object? Or do they differ from the object? If we accept the first alternative, we should be prepared to treat the terms object, origination and sublation as synonymous. If the initial stage of the object is origination, the final stage is sublation and the mid-stage its existence, we have at least three moments in the life of the object. If origination and sublation are distinct from the object, then we have the object which is neither originated nor subluted. We cannot even hold that the origination of the object is our perceiving it and that its sublation is our non-perceiving, since perceiving and non-perceiving are the activities of the subject only.¹⁰⁸ From momentary existents, therefore, we cannot derive or sustain the causal law.

Nyāya, Vaiśeṣika, Sautrāntika and Yogācāra systems speaks of the origination of the effect from that which is other than the effect. The real being the momentary, the cause exists in a certain moment and the effect in another. From the causal moment the effect-moment must be said to emerge. If the cause-moment exists in the effect-moment, the effect cannot originate, because they do not coexist. If the cause-moment exists only in its moment, it is a moment of the non-existence of the effect. Then the non-existent effect which is identical with the moment gives rise to the existence of the effect which is identical with the other moment. This antecedent non-existence does not have the power to originate existence.¹⁰⁹ Since there is generally a similarity in the characters of the cause and the effect, that which originates from an antecedent non-existence must partake the character of non-

¹⁰¹ NVT 553. 7ff; HBT 91. 23-27.

¹⁰² B 525. 14-16; Cf. VVN 31.

¹⁰³ NVT 554. 23ff.

¹⁰⁴ PVV 104. 6-105. 2.

¹⁰⁵ B 525. 16-17.

¹⁰⁶ B 529. 2-6.

¹⁰⁷ Vijñaptimātratā Siddhi 16.

¹⁰⁸ VSB 532.3-11.

¹⁰⁹ CS 9.8; Candrakīrti on CS 11,15.

existence.¹¹⁰ In other words, the effect to originate must coexist with the cause for some time in some form or other. And if the cause and the effect are absolutely different, we cannot obtain the effect.¹¹¹

If the causal relation holds only between two momentary existents called point-instants,¹¹² these two do not have any necessary connection. Prior to its manifestation, the effect is totally non-existent. But if there is no difference between one point-instant and another, how is it that an effect emerges only at that point when it arises and not at an earlier or later moment? Why does it arise at all? If it originates, why does it not originate always? The effect as non-existent prior to its origination, cannot have any relation with the existent cause. A causal relation between x and y can be valid if the effect y exists prior to its emergence and if the cause x exists even after the effect has begun to emerge. Otherwise one of these would be absent; and there can be no relation between an existent and a non-existent entity.¹¹³ It is self-contradictory to speak of change without identity.¹¹⁴ The universe can contain change only when the universe itself cannot change.¹¹⁵

The real is that which maintains its character throughout without any change. Such a real entity cannot begin to act; for, when it begins to act, it implies a change from its earlier character. Once it changes, it is no longer real. The real must either continue to bring forth effects always, or it should never give rise to any. In the former case it is no longer real because it is subject to change; and in the latter it can never be the cause.¹¹⁶ Considered in any way the cause would appear

to be a self-contradictory appearance.¹¹⁷ An existent real cannot give rise to an effect because it is not real if it changes. A non-existent, being nothing, is incapable of bringing forth an effect. Nor can a cause be both existent and non-existent. Further, in itself nothing is a cause, since if an entity by itself is a cause it must always produce an effect. We cannot also think of a cause as that which brings forth an effect when it is aided by some co-operating factors.¹¹⁸ The co-operating factors are those that bring about a change in the nature of that which they help. The real entity, however, cannot admit of any change; and as such nothing happens to its nature even when these factors are present.¹¹⁹ In other words, the so-called cause does not stand in need of any co-operating factors. Then we should say that milk becomes curd as a consequence of its specific nature. A factor like heating the milk only accelerates the kind and degree of modification. If the milk in itself did not have the character of becoming curd, no external agency can bring the curd out of the milk. The presence of causal auxiliaries contributes only to the perfection of the effect.¹²⁰ The spider, for instance, spins out the web out of itself.¹²¹ The cause is that which has in itself the necessary power to bring forth an effect. The co-operating factors are not at all necessary for the being of the cause, though they are required for the emergence of an effect.¹²² Thus from one fire-moment we get fire on the ground, smoke above it, ashes below and knowledge of the fire for an individual. The co-operation of the wood is there for the fire. When moisture co-operates with this fire we have smoke. The co-operation of the coal brings forth the ashes. When the sense organ co-operates, the individual has a cognition of

¹¹⁰ IS 49. 8-13.

¹¹¹ *Śata Śāstra*, 72.

¹¹² See *Space, Time, Deity*, I.285ff.

¹¹³ IS 50.19-21; 52.16-53.5; PPV 82.15-17. Cf. PPVT 292-3; VPS 81-2; AKJ II. 95-100; Kir II.141.

¹¹⁴ Bosanquet: *Meeting of Extremes in Contemporary Philosophy* 192.

¹¹⁵ See F. H. Bradley, *Essays on Truth and Reality*, page xi.

¹¹⁶ CS II.17; PV III.288.

¹¹⁷ B 464.7.

¹¹⁸ Cf. *Lokāṭīta Stava* 13; *Acintya Stava* 9.

¹¹⁹ PVV 539.9-540.1.

¹²⁰ VSB 474- 3-8; PP 27.23-28.5; PPV 81. 26.52.4; PPVT 290-1.

¹²¹ VSB 475.4-6.

¹²² *Pancaṭpādikā*, 28.17-20.

this all. The different spatially located co-operating factors make one entity in this way give rise to many effects. And when different temporal existents co-operate, we find different effects emerging from a cause.¹²³ But there are certain facts which baffle a relation to their causal factors. The sharpness of the thorn, the variegated colours of the rocks in the valleys, the softness of certain kinds of stone are all facts of experience. Things like these do not seem to emerge from any specific physical or material causes and conditions.¹²⁴ We cannot conceive any relation here with their causes or with any co-operating agencies. There are some effects which exhibit the activity of spatial or temporal factors only. Thus some things are born at definite places, as saffron in Kāśmīr; some appear at specific times, as the warbling of the cuckoo in spring; some are brought forth by definite factors as becoming wealthy through monopolies or black-markets.¹²⁵ Does this mean that an entity is its own cause, or that it is uncaused? If it is uncaused, then a jar must have existence and non-existence at the same time.¹²⁶ A piece of clay, however does not bring forth a cloth; nor can thread give rise to a pot. The effect, in other words, is conditioned by the ability or power of that which is its cause.¹²⁷ Instances like these reveal that the causal relation admits all kinds of contradictions and impossibilities.

One such impossibility lies in a new set of causal conditions. When the calf sucks the milk from the udder of the cow, we actually discover the cause of the movement of the milk into the udder in the affectionate desire of the cow.¹²⁸ Here we pass from the physical conditions to the feelings and volitions; and these refer to the larger question of the relation of the co-operating factors to the cause.

¹²³ *Vivaraṇa* 83.21-24; PPVT 285; VPS 80-1.

¹²⁴ NV 467.21ff.

¹²⁵ B 66.6-8; HB 59.26-27.

¹²⁶ PPV 218.1-4; VPS 210.

¹²⁷ PP 78.25ff; B 336.3-4.

¹²⁸ VSB 495.8-9 B 496.2-6.

If an entity is a cause because it is capable of bringing forth something else, it should always be giving rise to the effects. It should always be active.¹²⁹ But we do find that certain factors stimulate the so-called cause into activity.¹³⁰ These factors may be called its co-operating or auxiliary factors. But do these factors bring about a change in its character?¹³¹ If they do not, then they are not necessary. If they do, does the cause remain identical with itself or does it become a different entity? If it remains identical with itself, it cannot be active in bringing forth the effect. If it becomes different and therefore active, the real cause must be sought in the factors that bring about this difference.¹³² If an x cannot bring forth an effect in the absence of certain co-operating factors, it is a not-cause by itself. Are these factors capable of making it a cause? If it becomes a cause, then they are not necessary; and if it cannot become a cause they are useless. If they make x a cause, then x is their effect; and since they are by themselves powerless in bringing forth an effect, they need other co-operating factors. This lands us in a regressus.¹³³

II. Our argument so far leads us to hold that an existent effect cannot originate from the non-existent or even from the existent; nor can a non-existent emerge from any.¹³⁴ Admitting for a while that an effect originates from a cause, we have to examine this relation as succession.

The seed gives rise to the plant only when the seed has ceased to be. The seed gets destroyed and then the plant emerges. But can anything arise from a non-entity?¹³⁵ If an

¹²⁹ Kir II. 146.2ff.

¹³⁰ PPV 81.2; HBT 86.25-28.

¹³¹ *Vyomavatī*, 398.

¹³² PP 27.7-10; B 539.6-11; *Nyāya Kaṇikā* 130; Kir II. 141-21ff.

¹³³ PP 27.10-19; PPV 81.6-11; PPVT 288; VPS 80; *Nyāya Kaṇikā* 134ff. Cf. HB 58.21-59.3; HBTA 304.25-29.

¹³⁴ M MK 21.22.

¹³⁵ VSB 539.6.

existent can originate from a non-existent, then all effects should partake of a non-existential character; and this is never observed in life.¹³⁶ But what is it that destroys the seed? That which destroys it must exist prior to the emergence of the plant. Otherwise the seed cannot cease to be.¹³⁷ But destruction can as well arise uncaused.¹³⁸ It may be the nature of an entity to cease to be after a certain time.¹³⁹ In other words, an entity can destroy itself; and thus an entity does not depend on something external to it in order that it might cease to be. But this cannot be stretched to mean that an effect is uncaused; for in such a case human effort would be rendered futile.¹⁴⁰

Is the destroyed seed the cause of the plant? The destroyed seed as inert and dead has no power to function as the material cause. Even in the case of the seed where we observe a destruction of its nature, it is not the destroyed anterior state of the cause which is the cause of the sprout and the like, but it is those constituents of the seed which are not destroyed and which continue to flow into the effect that must be taken to be the cause.¹⁴¹ One may say that the seed while being destroyed is the cause or condition of the emergence of the plant. But the plant, as a positive, affirmative entity, requires an existent cause for its emergence.¹⁴² If an entity can be produced from a non-entity, then since the non-existence of the effect can indifferently exist anywhere, we cannot assume a specific cause to produce a specific effect. The non-existence resulting from the destruction of the seed is in no way different from the non-existence of the horns of a hare which are ineffective.¹⁴³ Even if we admit that the plant emerges after

the destruction of the seed, it is evident that the components or remains of such a seed provide the basis for the emergence of the plant. The plant does not arise out of nothing.¹⁴⁴ It may be argued that an entity comes into existence and does something to bring about an effect; and that during the moment when the effect begins to emerge, the cause ceases to be.¹⁴⁵ But how can an effect that has not yet emerged destroy the cause?¹⁴⁶ And if the cause is destroyed, there being no cause, an effect cannot emerge.¹⁴⁷ Just as being cannot become an effect, so the non-existent cannot become an existent.¹⁴⁸

If an entity were to depend on something external to it for its own destruction, the external fact would be the cause of the destruction.¹⁴⁹ But since some causes do fail in giving rise to an effect, destruction may not overtake an entity even when the factors necessary for it are operating.¹⁵⁰ This cannot mean that an entity originates with the character of self-annihilation, since it is an impossibility. Birth and death do not occur at the same moment for an identical entity.¹⁵¹

Fire consumes the wood, and a stick destroys the pot. Here the fire and the stick may appear to be the causes of destruction; but in reality they are the instruments that co-operate with the objects in order that the self-destructive nature of the objects may be manifest.¹⁵² But when the effect is identical with the destruction of the cause and also with its own annihilation, even the emergence or origination of the effect cannot take place.¹⁵³ Does fire as the cause of the destruction of the wood bring about a new entity as its effect? If it does, there must be some-

¹³⁶ VSB 540.1-2. Cf. AKJ II.137.

¹³⁷ NBV 4.1.14, 15.

¹³⁸ PV III.196.

¹³⁹ PVV 366.5.

¹⁴⁰ B 539.1.

¹⁴¹ VSB 540.6-9.

¹⁴² NBV 4.1.17; NVT 592.5-10.

¹⁴³ VSB 359.6-15; MMK 1.9. Cf. CS 15.1; PPV 217.

¹⁴⁴ NBV 4.1.18.

¹⁴⁵ PVK 91.4-6.

¹⁴⁶ BBV 1.2.35.

¹⁴⁷ *Śata Śāstra*, 70.

¹⁴⁸ CS 15.2. Cf. MMK 8.10.

¹⁴⁹ BBV 1.2.37.

¹⁵⁰ PVV 361.1-7.

¹⁵¹ MMK 21.3ff.

¹⁵² PVV 511.4-7.

¹⁵³ *Śata Śāstra*, 70.

thing other than the fire left behind. Moreover, a destruction that brings forth a positive entity is no destruction and then the wood must remain as it was.¹⁵⁴ In a universe where such causation prevails, everything will be unexpected.¹⁵⁵

It is in a way true that the form or the being of the cause cannot continue to appear as an abiding entity when the effect emerges. And yet the rope retains its identity even after the snake comes to appear. As in the case of the snake and the rope, so here can be no positive relation between the fire and the wood. The fire which destroys the wood is a fire which remains without the wood; and a relation cannot eliminate one of the terms related.¹⁵⁶ The destruction which overtakes the wood must then be one which is brought forth by the wood itself. If the wood is not liable to be destroyed, if it does not have the nature of being capable of destruction, no amount of fire can put an end to it.¹⁵⁷ Thus fire cannot destroy *x* which is not inflammable. This line of argument posits the character of self-annihilation to every entity that appears to exist. The Yogācāra Idealist was therefore committed to the doctrine of instantaneous origination which is not other than that of instantaneous annihilation.

Let us look to this position more carefully. The destruction of the wood is the negation of the wood; and this negation is not an effect brought forth by the operation of a cause.¹⁵⁸ The cause, however, is not external to it, since it is the very nature of an entity to negate itself.¹⁵⁹ Consequently destruction would have to be an uncaused fact. The destruction of the wood is the negation of the existence of the character of the wood. Such a negation is other than the character of the

wood. Then the negation which is the other negates the presence of the character of the wood. This goes to strengthen the view that it is the character of the wood which is capable of negating itself,¹⁶⁰ because one entity cannot negate another.¹⁶¹ Then does the object negate itself? If it is self-annihilating, it cannot endure even for two moments; and this at least is not true to our experience.¹⁶² If it cannot endure for two moments, then no perceptual awareness can have a referent. Moreover, destruction being the character of the entity, we have to describe the destruction of that entity as the destruction of a destruction.¹⁶³ But does the destruction of a destruction bring forth the appearance of the original entity, the piece of wood? This is absurd since a murdered being does not come back to life even when the murderer is hanged.¹⁶⁴ Destruction may be the nature of an entity. But when an entity is destroyed we find the co-operating activity of some other factors.¹⁶⁵ Then we cannot refer the character of destruction to that very entity, but to the co-operating factors which alone are capable of bringing about the result. If, on the other hand, destruction is uncaused, it may have to be ultimately real; and then existence and non-existence of the same entity will have to coexist. This argument may be said to be fallacious since the non-existence being a denial of existence cannot have any quality. It is only the existent that can have a quality. Questions of reality and unreality do not refer to non-existent entities.¹⁶⁶ The existent has therefore an innate or intrinsic capacity of annihilating itself; and the annihilation then is only a modification of this prior existing character. As such one can argue that when an existent is destroyed there does not come into existence

¹⁵⁴ PV III.273.

¹⁵⁵ PVV 512.5-6.

¹⁵⁶ PVV 513.1.

¹⁵⁷ PVV 513.2-3; HB 63.8-9; Cf. TS 353-355; HBT 77.17-18.

¹⁵⁸ PVV 514.3-4.

¹⁵⁹ Cf. HB 62.24-26.

¹⁶⁰ PVV 514.5-6.

¹⁶¹ PV III. 274.

¹⁶² Cf. PBV 399.

¹⁶³ BBV 1.2.49.

¹⁶⁴ PV III. 275-276.

¹⁶⁵ PVV 517.3-7.

¹⁶⁶ PV III. 277-278.

any entity called destruction. In reality the momentary thing represents its own annihilation,¹⁶⁷ which it manifests.

12. The Yogācāra theory then appears to present the Sāṅkhya doctrine of modification in a different guise. Time invariably enters into the origin, existence and destruction of every entity. Does this mean that the causal relation is temporal?¹⁶⁸ One may argue that the moments making up fire form the cause of the stream of moments called smoke. But when any moment is identical with any other, how is it that only a specific moment originates the smoke? Even the first moment of the coal should bring forth the smoke.¹⁶⁹ Time, on the contrary, is not an unanalysable unique datum. Number, measurement, distinction or separateness, conjunction and division are the qualities of time.¹⁷⁰ The coal-moment in relation to the fire-moment may therefore be taken to bring about the smoke-moment. This relation cannot be the work of time. If it can arise by itself, the smoke-moments too can appear always. But if this relation needs something else to make it actual, then it is not a stream of moments that is the cause.¹⁷¹ If a point-instant is different from the preceding or succeeding point-instants, and this difference makes it capable of bringing forth an effect, then since it has a specific nature, the effect must coexist with the cause.¹⁷² A temporal series of events known as the causal line does imply the persistence of something.¹⁷³ Then the effect cannot fall outside the cause. The cause and the effect together form a unity, when alone we can have a causal relation.¹⁷⁴

The idea of succession cannot explain satisfactorily the causal relation. Is there a

before and an after in time, or between things that appear in time? Let us suppose a, b, c, d . . . are the successive moments of time. They differ from one another because they are successive. But all of them have only the character of time. As temporal, they cannot differ from one another. When we abstract the things that emerge in these moments, there is no emergence of any difference of time; and the absence of any difference would compel us to hold that the concept of before and after cannot be applied to time, but to things that take place in time.¹⁷⁵

Still the idea of succession has been accepted by some thinkers as basic to the momentariness of the universe itself. According to the Buddhist Idealist, we notice destruction in the last moment of the object. The last moment is preceded by a moment which must have the power to bring about the destruction; and in like manner all preceding moments have such a character. Thus each moment, though distinct from another, is related to the preceding and the succeeding moments.¹⁷⁶ That is, during the last moment the existence of a jar is conditioned by that very moment. Each moment has a beginning and it ends the preceding one. Destruction and existence are thus coextensive.¹⁷⁷

By way of an answer Padmapāda advances a counter argument. Assuming the reality of a moment, we say that existence is noticed in the first moment. Existence can give rise only to existence. As such even at the very end we should infer the existence of the jar.¹⁷⁸ That is, even after the destruction of the jar, we ought to infer its existence. In other words, existence and the moment can be co-pervasive.¹⁷⁹

It is true that we cannot speak of the existence of the jar when it is no more; nor can we ascribe non-existence to it when it was existing. While Padmapāda's argument runs

¹⁶⁷ TS 137.26.

¹⁶⁸ *Nyāya Kaṅikā*, 132.

¹⁶⁹ PPV 82.17-20.

¹⁷⁰ *Prasastapāda Bhāṣya*, 63.

¹⁷¹ PPV 82.20-24; VPS 82.

¹⁷² IS 50.21-24.

¹⁷³ Cf. Russell: *Limits of Human Knowledge*, 477.

¹⁷⁴ See Bosanquet: *Logic*, I.253.

¹⁷⁵ Cf. Kir II. 121-14-16.

¹⁷⁶ PP. 26-7-8.

¹⁷⁷ PPV 77.26-78.4.

¹⁷⁸ PP 26.8-9.

¹⁷⁹ PPV 78.5-8; PPVT 280; VPS 78.

against experience, the argument of the Buddhist flouts recognition. And such arguments can establish neither the existence nor the momentariness of an object.¹⁸⁰ But when the Buddhist argues about destruction, he has to admit that it is an act or the result of an act. In either way it depends upon circumstances and conditions which constitute its ground and which it cannot destroy; for, a consequent that can put an end to its own ground is no consequent but a negation or contradiction that excludes it.¹⁸¹ Moreover, an entity that ceases to be has a last moment of existence. If this last moment can give rise to certain changes, it is not the last one; and as such it cannot put an end to the series of causal moments. If, however, the last moment does not give rise to any change, it is devoid of efficacy; and this would either make it a non-existent or make it endure for ever. If it is a non-existent, it cannot have a series of preceding causal moments.¹⁸²

The momentariness of an entity is fraught with grave consequences regarding its own basal character. If an object were said to be a series of momentary existences, each moment the object must be other than what it was. Since there can be no two identical moments, there must be as many different objects as there are moments, though we may be perceiving what commonsense calls one object. The continuity of the object being denied, our knowledge and activity too cease to be. A discontinuous series of moments cannot relate any two entities; and a piece of live coal can never heat a ball of iron.¹⁸³ In such a series the identity of the object becomes a variable feature. That which varies from moment to moment cannot be recognized.¹⁸⁴ Then we

cannot predicate even destruction to the momentary existent. If existence is momentary, the destruction that overtakes an existent must be either in the same moment or in the next. If it is in the same moment, it will be both existent and non-existent. If it is in the second moment, then it is no longer momentary because it exists in two moments.¹⁸⁵ Moreover we should ask whether an entity comes into being as a perishing entity, or as a non-perishing one. If it arises as a perishing one, it needs no external cause in getting itself destroyed. Consequently it cannot even emerge as caused, and this is a contradiction. And if it arises as a non-perishing entity, nothing can destroy it.¹⁸⁶ Considered in any way an entity cannot admit difference, or it can never have an identity. The absence of identity violates the facts of experience.

If every entity has a momentary existence, each moment excludes the other. But there should be something in common between any two moments if only to enable us to designate them as moments. Otherwise they cannot be called even moments. Is the destruction that overtakes an existent entity different from the existent, or not different? If it is not different, existence and destruction would become synonymous. But the threads that differ from one another come together to make up a cloth. Here different entities lose their identity in the form of the cloth, since they no longer remain as mere threads. In such instances we actually find that the supposed difference is resolved in a unity.

(To be concluded)

¹⁸⁰ PPV 78.8-11; PPVT 280-1; VPS 78

¹⁸¹ BBV 1.2.17-18.

¹⁸² NVTT 242.19-23.

¹⁸³ NVTT 544.7-13.

¹⁸⁴ BBV 1.2.61.

¹⁸⁵ BBV 4.3.599-600.

¹⁸⁶ NVTT 546.14-18; VVN 131, 139

ARIṢṬANEMI

(AN OLD JAINA TALE)

BY SRI PURAN CHAND SAMSOOKHA

In those days Vāsudeva Śrī Kṛṣṇa was reigning at Dwāraka. Ariṣṭanemi was the son of king Samudravijaya of the Andhaka-Vṛṣṇi clan. From his boyhood he had a very strong body, but a soft and kind heart. When he grew into a youth, his parents, and his elders like Śrī Kṛṣṇa pressed him to marry, and he had to yield to their importunities. He became engaged to Rājīmatī, daughter of king Ugrasena of the Bhojaka-Vṛṣṇi clan. Rājīmatī was gentle by nature, lovely-eyed and possessed of auspicious marks, and the brightness of her body was like that of a stable lightning.

On the day of the marriage, they bathed Ariṣṭanemi in aromatic water, painted his forehead with unguents, performed the preliminary rites, dressed him in a pair of fine clothes and adorned him with ornaments. Riding on the best elephant of Vāsudeva Kṛṣṇa and surrounded by the Jādavas and a fourfold army, Ariṣṭanemi began his journey. An umbrella was held over his head and a chowry was waved on either side of him. All the four sides resounded with the blare of bugles and trumpets. Thus did Ariṣṭanemi of the Vṛṣṇi clan set out from his house and proceed in great pomp towards the palace of king Ugrasena.

When prince Nemi arrived near the palace of king Ugrasena, he heard the plaintive groans of frightened animals that were kept there either caged or confined within an enclosure. He asked the mahout why the animals were groaning, and was told that a large number of them had been confined for slaughter; for, their flesh would be cooked and served to the wedding guests. That was the reason why the animals were crying.

What he heard from the mahout melted

his heart. He thought within himself: "Woe betide the marriage for which all these innocent, guileless creatures have to be butchered! All creatures wish to live; what a sin it is to kill them! If these innocent animals are killed, surely it will not conduce to my well-being in the next world." At once he made up his mind. He stopped the elephant and asked the mahout to set all the animals free. When the animals were released, he announced his resolve not to marry and ordered the mahout to turn back the elephant homeward.

Prince Ariṣṭanemi renounced the world and prepared for initiation into the order of the Śramaṇas. He took off his earrings, his girdle and other ornaments, got into a jewelled, sumptuous palanquin and, starting from Dwāraka in the company of a great number of men, went to the garden of Raivatācala. There he tore off his perfumed hair, which was soft and curly, and adopted the life of an ascetic along with a thousand others.

Vāsudeva Kṛṣṇa, king Samudravijaya and other elders showered their blessings upon Ariṣṭanemi, who had torn off all hair from his head and controlled his senses, saying: "O Master ascetic, may you soon obtain the desired fruit of your renunciation!"

In course of time, Lord Ariṣṭanemi attained the absolute knowledge (kevala jñāna), founded the fourfold order of monks, nuns, lay men and lay women, preached the Jaina religion, and came to be worshipped as the twenty-second Tīrthankara or prophet.

In the meantime, when Rājīmatī, who was in the midst of her toilet and preparing to go to the wedding hall, heard that Ariṣṭanemi had resolved not to marry and returned home, she fainted and dropped on the ground like a

plantain tree, struck by thunder. On recovering her consciousness, she began to lament. Her parents proposed that she should marry another prince. Ariṣṭanemi's brother, Rathanemi, expressed his desire to marry her, but she rejected all these proposals. Before long she made up her mind and expressed her resolve to be initiated. With the permission of

her parents and other respectable elders, she tore off her glossy black hair with her own hands and took the Śramaṇa initiation. Vāsudeva and others blessed her saying: "O daughter, may you soon cross over the formidable ocean of mortal existence!" Princess Rājimatī practised severe austerities and attained liberation in a short time.

ŚRĪ-BHĀṢYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

TOPIC 9

BRAHMAN THOUGH WITHOUT PARTS IS YET THE MATERIAL CAUSE OF THE WORLD

In the last Topic, by the example of milk turning into curd, it was shown that Brahman without the aid of accessories can yet be the cause of the world. This Topic is begun to remove a doubt that would naturally arise from the example of milk cited in the last Topic.

कृत्स्नप्रसक्तिर्निर्वयवत्वशब्दकोपो वा ॥२१॥२६॥

26. (Brahman's being the cause of the world involves) either the possibility of the entire (Brahman being modified) or the violation of the scriptural statement that Brahman is without parts.

If Brahman is without parts and yet the material cause of the world, then we have to admit that the entire Brahman evolves into this multiform universe. So there will be no Brahman left and consequently no ruler of the world either. If, on the other hand, it is said that the whole of It does not undergo modification but only a part and that therein a portion gets evolved as the sentient world of

souls and a portion as the world of matter, then we have to accept that Brahman is made up of parts in Its causal state which is denied by scriptural texts: 'In the beginning, my boy, Being alone was all this, one only without a second' (*Ch.* 6.2.1); 'In the beginning, verily, all this was Ātman alone' etc. (*Ait.* 1.1.1) So, in either case, it leads to a dilemma and so Brahman cannot be the cause of the world.

श्रुतेस्तु, शब्दमूलत्वात् ॥२१॥२७॥

27. But (it cannot be like that) on account of scriptural texts (supporting both the apparently contradictory views) and on account of (Brahman's possessing various powers) being based on the scripture only.

'But' refutes the view of the former Sūtra.

There is no dilemma whatsoever for scriptures declare that Brahman is without parts and yet the material cause of the world of multiform. It may be said that even scriptures cannot say what is absurd as for example, 'water with fire'. But in matters supersensuous scriptures alone are authority and ordinary standards of reasoning do not apply there. Whatever thing is established by the

proper means of knowledge with respect to it must be taken to be of a nature as declared by that particular source of knowledge. Brahman is unique and beyond ordinary comprehension. It is quite unlike everything we experience in this world and possesses infinite powers. You cannot apply here the reasoning which holds good in our ordinary experience and with respect to things of finite power. The rule of invariable concomitance of two qualities or things (Vyāpti) which holds true in the worldly experience cannot be applicable in the case of Brahman. In the world we know that those who have eyes and ears see things and hear sounds and *vice versa* those who do not have eyes or ears do not see things or hear sounds. So we conclude that those who see and hear have eyes and ears. To conclude from this that because Brahman sees and hears It must be having eyes and ears will not be correct, for texts like, 'without eyes It sees, without ears It hears' etc. clearly declare that Brahman has no eyes, ears etc. though It sees, hears etc.

So also the principle that causal things which produce effects have parts is not applicable in the case of Brahman; for texts declare It to be without parts and yet the material cause of the world. So we have to accept this view expressed by texts and there is no room for any doubt as to how Brahman without parts could become many. This has already been explained in Sat Vidyā. If, however, from ordinary experience we attribute qualities to Brahman, then the quality of inertness found in pots is likely to be attributed to the soul also. Such a possibility does not arise as the nature of the soul which is sentient is quite different from that of the pot which is insentient. So also in the case of Brahman which is different from all things experienced in the world and which has infinite powers, the question of attributing qualities from ordinary experience cannot arise. So Brahman, though It has no parts, can yet exist as a whole both in the causal and effected states, as established by texts.

It is also not untenable to say that It is like the Jāti (class) of the opponents (Naiyāyikas) who say that It exists in full in all species, as for example the class (Jāti) 'cow' which exists in full in all cows whether with horns or hornless.

आत्मनि चैवं विचित्राश्च हि ॥२११२८॥

28. And thus in the Self; for (there are) manifold powers.

That the qualities or attributes of insentient matter are not imposed on the Self is because the Self is of a different category altogether from matter. Similarly, even among things material like fire, water etc., different qualities are found which are not found in the others. So it is not untenable to say that Brahman which is so different from the sentient and insentient world has supernatural powers.

स्वपक्षदोषाच्च ॥२११२९॥

29. And on account of the opponent's own view being subject to these very objections.

If, as the Sāṅkhyas say, the Pradhāna is the cause, then it being according to them not different in nature from ordinary things, the defects seen in those things would also attach to the Pradhāna. So we cannot but come to the conclusion that Brahman alone which is so very different from all other things can be the Cause. Moreover, as Pradhāna also is without parts and yet produces the effects Mahat etc., the objection is applicable in its case. It is not possible for Pradhāna without parts to produce effects inasmuch as it is of a similar nature with other things which we ordinarily experience. But Brahman, on the other hand, is quite different from other things and so the rule that without parts a cause cannot produce effects is not applicable in Its case. The only source of knowledge about Brahman is scripture and it clearly declares that Brahman, though without parts, is yet the material cause of the world as It possesses infinite powers.

सर्वोपेता च तद्दर्शनात् ॥२११३०॥

30. And (Brahman is) endowed with all (powers), because it is seen (from the scriptures).

Brahman is endowed with all powers and this fact is not to be understood merely from the text, 'It willed, "May I be many"' etc. (Ch. 6.2.7) but from various other texts like, 'His great power alone is described by Śruti texts to be of various kinds, and His knowledge, strength, and action are described as inherent in Him' (Svet. 6.8). Similarly Ch. 8.1.5, after describing It as different in nature from all other things, attributes all powers to It. 'Free from sin, old age, from death and grief, from hunger and thirst, realizing all Its wishes and intentions' etc.

विकरणत्वाच्चेति चेत्, तदुक्तम् ॥२१॥३१॥

31. If it be said that because (Brahman)

is devoid of organs (It is) not (able to create, though endowed with powers), (we say) this has (already) been explained.

An objection is raised that though Brahman is endowed with all powers yet as It is destitute of instruments It cannot produce an effect. This Sūtra refutes it by saying that this objection has been answered already in 2.1.27-28—that Brahman for which the scriptures alone are the source of knowledge and which is different from other things is capable, through mere volition, of producing these effects even though without accessories. 'He sees without eyes, He hears without ears, without hands and feet He hastens and grasps' etc. (Svet. 3.19).

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

Principal B. S. Mathur, M.A., B.A. (Hons), of M. M. H. College, Ghaziabad, has, as usual, given another timely reminder that we should introduce 'love, sympathy and understanding' into our schools and colleges. Why should the process of education become one of 'enabling rather than of ennobling'? Should not 'the initial wonder and the urge to explore', abundantly present in the child, 'continue' and develop as education progresses, and even up to the end of one's life? . . .

We are grateful to Swami Ranganathanandaji, Head of our New Delhi Centre, for sending us for publication the excellent lecture delivered by Prof. Friedrich Heiler of Marbourg University, Germany. The Swami who went to Japan on a lecture tour had the privilege of meeting the Professor (whom he describes as a "smiling Sāttvic individual") at the International Congress of the History of

Religions, recently held in Tokyo. The entire lecture appeared in *The Mainichi* of Japan in four successive issues from 6th September onwards. We have divided it into two parts for the convenience of our readers. The speech reveals a firm grasp of the true worth of all world religions down the centuries. It combines deep scholarship and a brilliant capacity to focus our attention unerringly on what is vital,—as against what is secondary and likely to create confusion and conflict when unduly stressed. Wherever necessary, the Professor does not hesitate to show "the deeply irrational contempt" certain religions have had for others, and how "in Western Christianity today it has in certain respects become more widespread" than in previous eras. On the other hand, "Indian religions", he shows, have been "a bulwark of tolerance" for "more than two thousand years." "Deep rooted prejudices" can be displaced only if people can clearly see "the close relationship

existing among outwardly differing religions"; and the learned Professor facilitates such perception by making a detailed analysis of the "seven areas of unity which the high religions of the earth (Confucianism and Taoism, Hinduism and Buddhism, Mazdaism, Islam and Christianity) manifest." "A new era will dawn upon mankind when the religions will rise to true tolerance and cooperation in behalf of mankind." The lecture is closed with the well known quotation from *Rgveda*: "United come, united speak" (Samgacchadhvam, sam vadaddhwam) "with which Max Muller closed his inaugural address as President of the Arian section of the International Oriental Congress in London in 1874." . . .

Although in this lecture there is no mention of Swami Vivekananda, readers of the *Pra-buddha Bharata* will surely recall the Swamiji's speeches at the Parliament of Religions held in Chicago as early as 1893. They may also have had occasion to read the "New Discoveries",* regarding Swamiji's untiring efforts, after the Parliament sessions, to carry the "universal message" of our ancient scriptures to thousands of people living in far-away towns and cities. Like all pioneers, he had to face the determined opposition of clergymen trained to look upon non-Christian religions as things to be mercilessly fought and destroyed. On pages 483-84 of "New Discoveries",* we read some amazing statements in one Dr. T. De Witt Talmage's "sermons" forming part of "Round the World Series". "The Ganges," says the Dr., "is to the Hindu the best river on earth, but to me it is the vilest stream that ever rolled its stench in horror to the sea . . . Benares is the capital of Hinduism and Buddhism. But Hinduism has trampled out Buddhism, the hoof of the one monster on the grisly neck of the other monster . . . Notwithstanding all that may have been said in its (Hinduism's)

favour at the Parliament of Religions in Chicago, it makes a man a brute, and woman the lowest type of slave. I would rather be a horse or a cow or a dog in India than be a woman. The greatest disaster that can happen to a Hindu is that he was born at all." ". . . the day speeds on when Hinduism will go down with a crash . . . All India will be taken up for Christ . . . all the mosques and temples of superstition and sin will yet be turned into churches . . . The last idol of Hinduism will be pitched into the fire." It must have been a strange type of 'polemics', indeed, that was current in those days! In refreshing contrast stands out the unmistakable fact that everywhere there were, side by side, enlightened men and women in hundreds who fully appreciated Swamiji's presentation of Hindu ideals, and particularly his constant stress on the essentials of all faiths. It was in Brooklyn itself that he spoke the following unforgettable words: "The product of the slums of any nation cannot be the criterion of our judgement of that nation. One may collect the rotten, worm-eaten apples under every apple tree in the world, and write a book about each of them, and still know nothing of the beauty and possibilities of the apple tree. Only in the highest and best can we judge a nation—the fallen are a race by themselves. Thus it is not only proper, but just and right, to judge a custom by its best, by its ideal." With this Swamiji went on to present the Ideal of Indian Womanhood to the enlightened audience that faced him in Brooklyn . . . When shall we learn to apply this principle of looking for the "best" alone whenever we have to make a comparative estimate of ourselves and others, in any field of activity where we might clash against one another while working for the betterment of our respective societies and of the "world" as whole? . . .

Dr. Chinmoy Chatterjee, M.A., Ph.D., is the talented author of a book of poems, *Sphurit Prabha*, in Bengali and of a scholarly book, *Vedāntic Education*, in English. In his Foreword to the latter Dr. Sampurnanand

* SWAMI VIVEKANANDA IN AMERICA, New Discoveries. BY MARIE LOUISE BURKE, Published by Advaita Ashrama, 4 Wellington Lane, Calcutta-13, pp. 639. Rs. 20.

writes: 'In this book Dr. Chatterjee has broken new ground and, incidentally, thrown new light on many problems which have been the subject of study by other authors.' In the article on Brahmacharya too Dr. Chatterjee has shown the depth of his scholarship and his keen sense of what modern people like to know about the essential principle behind the practice of 'ancient' vows. . . .

In this issue we bring out the second section of Dr. P. S. Sastri's thorough-going article on Causal relations. The article has to be read and re-read a number of times in order to understand the different positions that can be adopted in looking at causation itself. Dr. Sastri has woven all possible views into a wonderful tapestry in which eminent thinkers of the past, not only Indian but European too, appear in appropriate settings and lend their own contributions to make the total picture interesting, useful and unforgettable. . . .

Śrī Puran Chand Samsookha writes in a note on his article 'Ariṣṭanemi' that it is a Jaina story based on the text from the 22nd Adhyāyana, entitled 'Rahanemijjam' of the Uttarādhyāyana Sūtra, one of the main Sūtras of the Jaina canon. While the spirit of compassion and renunciation of Ariṣṭanemi is highly elevating and will be appreciated by all, the manner of its depiction,—maybe unintentionally,—presents Lord Kṛṣṇa rather in an awkward light, when it says that he had approved of the killing of a large number of

animals. The life of Kṛṣṇa as portrayed either in the *Bhāgavatam* or *Mahābhārata* or even earlier in the Vedas (which is by the way the basis for all the traditional incidents that have been associated with him) does not bear out the truth of this side of the story. In all of them he is said to have been a great lover of cattle and animals. There is an interesting meditation on 'Man as Sacrifice' which is mentioned in *Chāndogya Upaniṣad* (III.xvi) as having been learnt by 'Kṛṣṇa, son of Devaki'. Readers are well aware of how all his earlier life was spent only among the cows of Vṛndāvan, and how the dumb animals were simply enraptured by the sweet music of his flute. The repeated emphasis laid on 'Sarva-bhūta-hiterati' by Kṛṣṇa—though he was a Kṣatriya and a military man—in all his teachings is familiar to all. His sweet name 'Gopāla' itself shows him to be the very embodiment of this teaching of his. He even prevented the people of Vṛndāvan from worshipping the celestial God Indra and asked them to worship instead the mountain and the cattle which deserved adoration inasmuch as they were the suppliers of all the necessities of their life. We are, however, thankful to the writer for his brief and interesting presentation of this Jaina story which, in a short compass, pictures with great effect the renunciation of Ariṣṭanemi who spurned the rich pleasures of a princely married life, preferring the hard and difficult life of a poor ascetic in pursuit of the highest truth.

REVIEWS AND NOTICES

CONTEMPORARY INDIAN LITERATURE.

Published by the Director, The Publication Division, Ministry of Information and Broadcasting, Delhi-8. PP 299. Price Rs. 2-50; Sh. 5.75 Cents.

This is a Symposium, containing 15 essays, written by very competent men. 'Literature,' says Dr. S. Radhakrishnan in the Foreword, '*Tejomayī Vāk*', 'is a sacred instrument; and through the

proper use of it we can combat the forces of ignorance and prejudice and foster national unity and world communion.'

The number 15 is got, because 'Indo-Anglian' is included as one of the languages in which Indian ideas are explained and which Indians themselves are still using to express their finest sentiments and highest hopes. 'Rammohan,' we are told, 'was the

first Indo-Anglian writer of prose.' 'An Olympian figure, he inaugurated purposive reform in many departments of national life.' 'He was besides a master of lucid English prose.' 'Henry Derozio was the first of the Indo-Anglian poets.' 'Half-Indian, half-Portuguese, Derozio was wholly Indian in spirit and aspired to be India's national bard'. He 'died of cholera in 1831.' 'Gandhiji himself relied on his English papers—*Young India*, and later, *Harijan*—to broadcast his views, programmes, prayer-speeches, and battle-cries.' There were the 'Goan poets', too, 'who have given, among other things, a new intensity to the poetry of exile.' As the nation', after Independence, 'fiddled with planning, the creative writer found that there was ample material for sarcasm, irony, comedy, farce, satire, denunciation, melodrama, but where was the material for Epics of Fulfilment or lyrics of praise?' Then come nice accounts of Sāhitya Akādemi, of Sri Aurobindo, and of other writers of the 'new' poetry or prose 'of the Spirit'. This is a sample of what is found in the whole book. There are exhaustive studies about the main trends in the literatures of the 14 languages of the Indian Union, arranged alphabetically from Assamese to Urdu. In some chapters, we find quotations from representative authors, translated into simple, flowing lines of poetry. Take Kannada, for example. Addressing Kannada Muse, Bendre remarks:

"In you Bhoga and Yoga thrive
O honey of the Jain hive!"

'The cultural contact with England,' we are shown (in this as well as most other sections), 'has been equally significant on the side of "applied" and "floating" literature.' 'One can find books now in Kannada on almost all the major physical and social sciences.' 'It is only when there grow up Kannada scientists and economists who are prepared to expound their discoveries and creative perceptions in Kannada that a genuine "applied" literature will enrich the language.' This is, as we all can see, true of every other language. But 'this act of worship at alien shrines also coincided with a revival of past glories.' 'It is shown that the very person who translated *Othello* into Kannada was also the grand translator of Kālidāsa's *Sākuntala*.' 'Foreign missionaries did invaluable service towards this rehabilitation of our past, although often with an eye on the propagation of Christianity.' And so on, with minor variations, natural with every separate language. About Kashmiri literature it is said: 'Now that the frustrating psychology of political indecision and economic chaos is gone, there is no reason why Kashmiri literature should not turn the corner and calmly explore new fields of artistic expression.' In the section on Oriya literature, we quite naturally find mention about the political disabilities suffered for a

long time: 'It is only for the last twenty years that the Oriyas have had a State of their own.' In fact, the writer says that the Oriya literature was 'born in the throes of a resistance movement.' Probably the greatest surprises will be found in the section on Sanskrit, particularly for those who are accustomed to regard Sanskrit as a 'dead language.' This chapter is almost twice as long as any other in this very valuable book. The get-up is good, and the price within the reach of one and all.

A BOOK OF CONTEMPLATION. pp. 149. \$ 3.
LETTERS TO MY GOD. pp. 58. \$ 2. BOTH
by DAGOBERT D. RUNES. *Published by Philosophical Library, 15 East 40th Street, New York 16.*

Those who connect 'Contemplation' with the art of focussing thoughts on God will find the first book rather strange. For it is like a Dictionary of a number of words arranged alphabetically, with the author's comments on them. Some are humorous, e.g., *Angels*: 'I don't know if the angels have wings; I am sure the devils do, they move about so fast. *Applause*: 'Some can handle it and are stimulated—others just get drunk.' Some remarks betray bias, political and to that extent revolting, e.g.: *Ahimsa*: 'The Hindu principle of non-killing of cows . . . has led to the killing of hundreds of thousands of Indian Moslems who ignored it.' *America*: (as one can now surely expect) 'Has freed the world and the world cannot forgive her for that.' *Jews*: '... are the heart-people of our era.'

The second book is on the same line as the author's 'Letters' to his son and daughter. 'As the war cry dies in one land it rises in another.' 'My Lord', 'Send us a ray from the Unknown, a ray of mercy and a ray of compassion.' A book with an appealing mystic touch.

SOCIOLOGICAL PAPERS AND ESSAYS.
BY KEWAL MOTWANI. *Published by Ganesh & Co. (Madras) Private Ltd., Madras 17. pp. 212. Price Rs. 5/-.*

Society today, in most of the countries, is purely mechanistic, industrialised, and soulless. In many others conditions are fast forcing it to be so. Unavoidably we find everywhere a host of problems with their tales of woe and misery. Added to that there is physical, mental, moral, and spiritual degradation. The author presses a facile pen and expressive language into effective service in bringing these problems to the fore and focussing our attention on them. Although no ready-made, clear-cut, absolute solutions of the problems are made, yet the author clinches the point and shows the direction in which, if at all, they are to be found, when he emphasizes, at the very beginning, the inadequacy of a mere biological and sociological approach to the

'study of human nature', without a basis in the 'fundamental fact of man's supra-empirical or rational existence', the 'inner Self'. This is the crux of the problems and their solutions—whether they be of 'crime', 'social welfare', 'public administration', or 'sociological jurisprudence'. The author's papers on these subjects deserve special mention. The paper on the impact of modern science and technology on the social structure of South Asia presents us with a more or less correct picture of the state of affairs. But 'sentiment' wins over the sense of historical accuracy when a statement like the following is made: 'The dynamic, spiritual awakening of Asia is mainly due to the Theosophical Society, headed by two non-Asians: Colonel Henry Steel Olcott, an American, and Madame Blavatsky, a Russian'. Whatever may be the truth with regard to other countries of Asia, at any rate as far as India, particularly Hinduism is concerned, it is too well-known for repetition that the source and springs of that 'awakening' lie *elsewhere*. And perhaps we would not be too far from truth if we say the same of the 'revival of Buddhism' in Ceylon. The Introductory Chapter is auto-biographical and we leave it to the readers to form their own opinions about its contents.

THE GOSPEL OF ŚRĪ RĀMAKRISHNA. (ABRIDGED EDITION). TRANSLATED INTO ENGLISH, WITH AN INTRODUCTION, BY SWAMI NIKHILANANDA, *Ramakrishna-Vivekananda Center, New York*. Pp. 615. Price \$ 5.00.

The public are already familiar with the bigger

edition and the abridged edition, *Ramakrishna: The Prophet of New India*. The present volume is a revised pocket-sized edition. It is handy and well serves the purpose for which it is meant, viz. 'to use it for daily devotional study'. The reduction in size has not in any way affected the original beauty, freshness, and the homely, spiritual atmosphere in which one moves while going through the bigger edition. All the important teachings and the conversational mode of presentation have been retained; only unnecessary repetitions have been left out. The Introduction is devoted to a lengthy biography of Śrī Rāmakrishna. The Appendices include an account of the life of Śrī Chaitanya and a scholarly exposition of the goal and the way of the Tantras. The get-up is excellent. However, Indian readers, we feel, would welcome a cheaper Indian edition, if they can have one.

S. K.

THUS SPAKE ŚANKARA. BY SWAMI RAJESWARANANDA. *Published by Swami Kesava Tirtha, Sri Rama Tirtha Sev Ashrama, Piduguralla Post, Guntur Dist., Andhra. pp. 128. Price 60 nP.*

In this beautiful and useful pocket edition, the able Editor of *The Call Divine* has brought together many valuable teachings of Śrī Śaṅkara. Paras 73 and 94,—to mention only two—dealing with a 'talk' to the mind and 'true Prāṇāyāma of the enlightened' may be taken as examples of the Swamiji's easy and direct way of presenting important truths.

NEWS AND REPORTS

SWAMI VIVIDISHANANDA.

For the month of August 1958, Swami Vividishananda vacationed in Honolulu, Hawaii, having been invited to be the guest of the Vedanta Society of Hawaii. During his stay he carried on Vedanta work by conducting lectures and classes, by giving individual instruction, and by conducting daily meditation sessions and vesper services. Four lectures were delivered to the public at the Y.W.C.A. building, his first lecture being, "Yoga—Its Deeper Implications", his second, "Power and Peace in Meditation", his third, "Subconscious Mind and Superconscious Vision", and his fourth, "Man's Destiny and Reincarnation". Also he

addressed a public audience sponsored by the Baha'i Assembly in connection with a Religious Institute programme. He participated in a symposium on the subject of "Religion as Experience" presenting the Vedāntic viewpoint together with Buddhist and Christian ministers who in turn presented their respective viewpoints. It was a very interesting event attended by a lively and attentive audience.

At the termination of his stay, Swami Vividishananda was joined by Swami Pavitrananda who was on his way to his Vedanta Center in New York on a return trip from India. He was honoured by a reception where he spoke answering the many questions of students.