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“अस्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

THE BEST FOR ALL

I WISH the welfare of my mother and my father, the safety of our animals and happiness of humanity. May the whole world be favourable and benevolent towards us and may we witness the sun for a long time!

Atharvá Veda 1.31.4.

Svasti mātṛa uta pitṛe no astu;

Svasti gobhyo, jagate, puruṣebhyaḥ;

Viśvaṁ subhūtaṁ suvidatraṁ no astu;

Jyogeva dṛśema sūryam!

AMBROSIA

VISION OF GOD (CONTD)

4. Ah the folly! Can one force the non-dualist's attitude on one's mind? It is a slow growth. The Master used to say, 'When the fruit grows big the flower drops of itself.' Just imagine what true non-dualism means—the Master could not walk on grassy plots! Such becomes the self-identification with all things when one realizes the Ātman-Brahman. But one must keep sharpened one's power of discrimination between the real and the unreal, between the One and the Many from the beginning of one's *sādhana*.

5. Prahlāda realized God. It is through the immaculate chaste life of love that one can realize Him. The Lord surely is and He can be 'seen'. Prahlāda's life was absolutely pure. His firm conviction was that Lord Hari was present everywhere. Whoever calls on Him sincerely is blessed with His vision.

6. X says, 'Where is God? Does He exist?' People with genuine (not formal) renunciation, those blessed souls, say, 'God does exist and we would reach Him first, for we are pure and have not harmed the meanest creature.' It is very difficult for others to approach Him, for in order to monopolize all enjoyments to themselves they have injured and tyrannized over many creatures.

Swamiji used to say, 'Suppose there is no God. Have we lost anything by our renunciation? Is it not a fact that we have been saved from the thousand and one troubles and anxieties of the worldly life? Is it not a great gain? We have spat on all worldly enjoyments and we have harmed none.' A real *tyāgin* alone can say like that.

7. How many have seen the Lord? Blessed are they who can have faith in Him by studying His handiwork, the world.

8. There are two kinds of stone-symbols of Śiva that are being worshipped by people. There are those that are fashioned by human hands and installed with due ceremonies and

worshipped. But there is another kind of them that are fashioned by nature out of subterranean hills. You may go on digging; you will not come to the roots of them. People have the greatest veneration for this class of symbols. Crowds come on pilgrimage to them. Mould your life in such a way, practise and realize the Truth so thoroughly, that crowds may come to you to be blessed. What is the use of living a lukewarm life?

9. What more shall I say to you? God is, pray to Him, meditate on Him, get His grace, and be blessed!

10. Master would often say, 'Don't be fascinated by the world, but go deeper and know its Architect.'

11. God is everywhere; it is spiritual practices that fit us to catch His revelations. God is not up there in the high heavens. He is here and around us. He is inner than the innermost, only we have not the eye to see Him. *Sādhanas* open this eye in us.

12. Many practise with ulterior motives. Such *sādhanas* lead to new bondage. It is the unmotivated *sādhanas* that purify our heart. When heart is made pure the Lord reveals Himself there, as in a polished mirror. There are many kinds of work that purify our heart. But of all prayer, meditation, and reverentially taking His name are the most direct and efficacious. If anyone does these with a yearning heart, God does reveal Himself to him.

13. You went to the temple of Śrī Viśvanātha? Very good; go there everyday. The Lord of the universe is there, surely His special presence is there. The symbol is surcharged with the Presence. But few are blessed with the vision; from most people He remains hidden, eh?

DEPENDENCE ON THE LORD

1. The Pāṇḍavas were exiled and were living in a forest their simple life of piety. One day the irascible sage Durvāsas went to

Duryodhana's court with sixty thousand students and was very pleased with his hospitality. The sage wanted to visit the Pāṇḍavas also and asked Duryodhana about the proper time for such a visit. In order to wreak vengeance on the Pāṇḍavas Duryodhana told him to honour them with his visit in the evening. Taking Duryodhana's words to be true, the sage with his vast retinue, arrived at dusk at the Pāṇḍava hermitage. Yudhiṣṭhira, the eldest Pāṇḍava, welcomed them with all honour but inwardly thought that they would all be burnt to ashes by the anger of the sage, for it was impossible for them to feed the sixty thousand people to satisfaction, which would arouse the sage's anger. Apprising Yudhiṣṭhira that they would take their dinner there they repaired to the river-side for performing the evening prayers. In their dire difficulty the Pāṇḍavas took refuge in Śrī Kṛṣṇa and yearningly prayed for his help. Śrī Kṛṣṇa appeared before them and asked for something to eat. There was nothing in their huts except a few leaves of greens, which he snatched from Draupadī's hand and ate, and, fully satisfied, disappeared. Here on the bank of the river the sage and his disciples, to their utter surprise and chagrin, felt their stomachs filled to full, for Śrī Kṛṣṇa had taken the greens having identified himself in *yoga* with them. When the second Pāṇḍava brother, Bhīma, came to call them, they excused themselves and slept.

Now such things do happen when people call on the Lord yearningly and with all their heart. This is true resignation to the Lord, absolute dependence on Him. Moreover with whomsoever God is pleased the whole living creation is also pleased.

2. Dependence on the Lord—that is the one thing required. If you have that all difficulties will be surmounted, you will come out of them unscathed. Wonderful intelligence will come to you to take you out of all dangers. You would be surprised to think later how you could have done all that. What is needed is sincerity—sincere prayer and not the

showy kind. The Lord answers sincere prayer.

3. The Lord Himself bears the burden of His devotees when He finds them wholly sincere.

4. Yudhiṣṭhira was perfectly truthful. Moreover his dependence on Śrī Kṛṣṇa was absolute. He had not the slightest doubt about his act of deliverance. Hence it came so quick.

The Pāṇḍavas were very righteous. They did not want the luxuries of the palace. They asked of the Kauravas a living place—only five hamlets—they who were the conquerors of the whole of India. They said, 'We have these bodies that are to be maintained. There is no other way out. Just provide us this maintenance.' But the Kauravas were inexorable. And the result was that catastrophe. The Pāṇḍavas could come out of the holocaust only because they resigned themselves wholly to the Lord. God takes charge of those who rely on Him solely.

II

5. Visitors come, even our *sādhus*. Nobody will practise, will carry out the instructions. They come simply to ask and hear. How foolish! Some come to test *sādhus*. They do not know that teasing *sādhus* unnecessarily will have adverse repercussion on themselves. Do they think that *sādhus* will talk to their liking? Then there would be no difference between a *sādhu* and a householder. A *sādhu* cares for none but God. It is for this that they do not mix with men of the world. Do you think where then will they get their food from? Why, *sādhus* never suffer from lack of food. There are of course some who have donned the ochre cloth only to have an easy time of it, they are worried about food. Not so the genuine *sādhus*. If a *sādhu* lives in a deep forest and there goes on longingly calling on the Lord, even there will food and all necessaries come to him. The Lord does feed His all-renouncing devotees. But there is one thing. *Sādhus*, as long as they are able to move about, desist from giving their Beloved unnecessary troubles for petty things like food and shelter. It is unwise to do so,

VISION THAT SUPPLEMENTS AND BALANCES

BY THE EDITOR

Sustained effort, backed by a desire to get a clear understanding, leads to the truth of any matter. We know that all development in science and technology have resulted from long-continued thought. The thought of a man of research does not stop with mere ideas. When he sees certain possibilities, his thought moves to the next logical step; it suggests to him a series of experiments to put them to the test. Very often he has to strike out a line for himself and invent even the instruments for conducting those tests. Behind everyone of his activities there is the constant pressure of a generalized thought or attitude which may be expressed in the form: "I am determined to find out the truth, whatever obstacles stand in my way." That very pressure contains within it the germs of his plans and processes, his persistence and resourcefulness. From the commencement it is a drama of action and reaction between these germs on one side and levels of the environment on the other. The first scene shows a hypothesis and the last the vision of the truth.

Scientific thought, thus, is never divorced from 'work', especially of the type involved in testing and verification. In fact, it is in the nature of all thought to lead to some suitable action, the gain of new experience, and an appropriate change in the existing pattern of behaviour. Why is it, then, that no man jumps into commerce or politics when the idea of wealth or the country's progress comes to him for the first time? It is because other ideas dominate his mind, and there must be sufficient time and opportunity for the new idea to run alongside the old ones in such a way as to make his intellect accept it as a basis for an experiment in a fairly safe context, to begin with. Till it gets such strength, there is bound to be a gap between its first ap-

pearance in his mind and its eventual entry into his programmes for daily work.

The subtler the field, the greater the gaps must be. And what can be more subtle and difficult to control than the forces operating within the personality and in those aspects of Nature connected with it? Their study and mastery fall within the province of religion and philosophy. They teach that at bottom these forces partake of the character of the Divine and that they are therefore capable of being completely transformed. The disciplines laid down for the aspirant can be brought under three broad heads. The first consists of information gathered from scriptures and teachers. As the material with which to start work, this has to be classed as hearsay evidence. To make it effective, the hearer or student has to apply his reasoning to it and relate its details to one another and to his own life. The utmost the intellect can do is to arrange essential facts and values in graded layers and fit them into an Ideal, 'gaining which, there would be nothing greater to be gained later.' Being 'infinite' and 'unlimited', Ultimate Truth must ever remain beyond the reach of such products of the intellect as 'definitions' and 'formulas', however useful they may be in building up understanding and certainty. All these processes come under the second group. Lastly, there is the most important task of refining the emotions and keeping them always in harmony with the Ideal. It is only when the inner apparatus is thoroughly purified and delicately 'poised' that it can get the spark of illumination,—that Grace can descend into the personality and make it fully creative. Among the paths open to aspirants, that of devotion has this advantage that 'love is its own fruition, its own means, and its own end.' When mental energies are centred on a Per-

sonal God, 'a love-body is created, with eyes and ears of love; and with them' the devotee 'can see and hear Him.'¹ When this stage is reached, the information gathered from external sources becomes directly verified, though not through ordinary sense perception; and the intellect gets a certainty from an experience that transcends and includes it at the same time.

II

It is not possible to estimate beforehand how a man of illumination is likely to behave in different situations. Still a few general statements may be made. For example, we may say that although his vision remains all-comprehensive, the creative aspects of his personality will have a preponderance of the elements which he stressed while picturing his Ideal to himself. Thus, if he had been invoking it as 'the protector and friend of all' his own speech and conduct will continue to be cast effortlessly in a protecting and friendly 'mould'. Or, if he had been regarding it as 'the unseen awakener' of its sleeping children, he will turn out to be a person who avoids the limelight but yet will pour out his energies unceasingly to remove the ignorance of the people around him. He will spare no pains to make them open their eyes and march forward by their own efforts. He will do so without giving them the least direct hint that he is the immediate cause of their strength and mental clarity. Such have been many of the greatest benefactors of humanity down the ages. They lived the ideal life, loved and served, but left no record of their personal lives. Or, again, the sage may have looked upon the Infinite as 'the inexhaustible'. In that case, there cannot but be something novel or original in whatever he thinks or does later,—something that does not fade away soon,—is no mere duplicate of what happened previously, but has the capacity to sprout up and show unexpected qualities at other places and times. The *Bhāgavatam* illustrates the work-

¹ *Sayings of Sri Ramakrishna*, No. 912.

ing of this principle. Its numerous stories have this one point in common: Two devotees are not blessed in the same way; nor does the same devotee receive grace in the identical form twice. Look at Parīkṣit. The Lord saved his life from Aśvathāman's weapon at one stage, but did not prevent him from being killed by snake-bite at the end! Instead, He so arranged that Śrī Suka should stay with him during his last days, explain to him the glories of the Lord, and help him to keep his mind immersed in them while the body fell. In this respect there is close similarity between the Lord and the free souls who identify themselves wholly with Him. Their 'ways' become as difficult to forecast or detect as the track of birds that fly across the sky.

Terms like 'desirelessness' and 'inaction', used in describing men of insight, have often led to great confusion. We shall take a commonly ignored example,² in order to see what alterations in outlook are meant by these technical expressions. A certain devotee commences an elaborate ritual, say, lasting for about forty-five days. He has implicit faith that its successful performance will entitle him to two rewards, a son to continue his line, and a seat in heaven after his death. To be sure, the rules laid down would require him to restrict his food and personal enjoyments during the period. He would also have to spend most of his wealth not only to pay his priests but also to feed large numbers of people, invited and uninvited, and to provide entertainments like music for their minds, and spiritual discourses for their souls. One object behind

² Cf. the example in the beginning of Śaṅkara's *Bhāṣya* on the *Gītā*: *Yasya tu ajñānāt, rāgādidoṣato vā, karmaṇi pravṛttasya, yajñena, dānena, tapasā vā viśuddha-sattvasya jñānam utpannam paramārtha-tattva-viśayam, 'Ekam eva idaṁ sarvaṁ Brahma, akartṛ ca', tasya karmaṇi, karma-prayojane ca nivṛtte api, loka-saṁgrahārthaṁ, yatna-pūrvam yathā pravṛttaḥ tathā eva karmaṇi pravṛttasya, yat pravṛtti-rūpaṁ dr̥ṣyate, na tat karma, yena buddheḥ samuccayaḥ syāt. Yathā Bhagavato Vāsudevasya Kṣātra-karma-ceṣṭitam na jñānena samuccīyate puruṣārtha-siddhaye tadvat, phalābhisandhi-ahamkāra-abhāvasya tulyatvāt viduṣaḥ, etc.*

these stipulations is clear. They put him through a series of activities entailing self-sacrifice and devoted service of others, the combined pressure of which can make him receptive to higher truths. One day, for instance, while listening to the chanting of scriptural passages, he may see, as never before, that it is no use trying to go to heaven since its enjoyments must end when his merits are exhausted. Another day, when with this increased clearness of mind, he looks at the happy faces of hundreds of people deriving benefits because of his ceremonies, the absurdity of longing for a son to call his own may strike him with an irresistible force. He may then see everyone around him as his sons,—rather as God's sons, and therefore 'sacred'—whom it must henceforth be a privilege to serve with all the means at his command. With this, the personal desires with which he started the functions vanish for ever. But if the ritual is only half-finished and normally he should conduct it for about twenty days more, will he now abruptly terminate it on the ground that he has nothing to gain from it for himself? The fact that he does gain much more than what he originally hoped to get will surely make him continue it, probably with greater fervour, and when it is over, start many others for serving those sons,—or brothers or sisters—though such actions may put him to the trouble of acquiring wealth, and managing the details of cooking, feeding, and educating. The continued activities technically constitute 'inaction', because the sense of being the 'actor' no more operates in his mind. If his mental purity becomes greater still, he may see the Lord alone everywhere, and not simply 'His children'. Then, on whatever object his attention alights,—earner, wealth, and items of expenditure, or cook, food, and eater—he will have only an unbroken consciousness of the Lord's presence. The feeling of sacredness, natural to the worshipper, would never leave him.

From a purely psychological standpoint we may ask: While feeding and educating

others, does he not 'desire' that the persons served should be benefited? Similarly, from the purely physical standpoint we may ask: Is he not moving about and 'acting' while doing the service? Yes, we say, as he too would doubtless say. There will also be the desire to produce the best 'results', viz. the best service. But here we are dealing with a situation where totally new and all-embracing values are involved. Ordinary 'action' is prompted by the motive of removing one's sense of *smallness* by *snatching* something from the *external world* and *adding* it to *one-self*. A person who feels such smallness is the 'actor' in the technical sense. His attempts to snatch something is the 'action', and what he imagines to be an addition to his personal possessions is the 'result'. Service and worship, as in the case of the man who attains wisdom in the course of the ritual described above, do not and cannot fall within the category of 'actor-action-result', which was certainly applicable to his efforts when he began the ceremonies.

Even in daily life, we are not right in calling a messenger an 'actor', in the sense of one who 'begins a piece of work of his own accord'. He is only a 'carrier', a channel for conveying the intentions of others. When an executioner hangs a criminal on the orders of the Judge, we have to say, from this standpoint, that the criminal is the real 'actor'. It is his 'action' in the shape of a cold-blooded murder that sets the machinery of the law rolling against him and gives him the 'results' which he deserves but may not have expected in that form. The executioner and the Judge are themselves 'acted upon' by that law and are 'actors' and 'desirers' only in a narrow, or grammatical sense, as when we say, "The Judge acted quickly." The same reasoning holds good in the case of a person who realizes 'with his whole being (*sarvabhāvena*)', and not merely on the intellectual level, that his body, thoughts, self-control, and opportunities for service are all equally 'holy' manifestations of the Lord's Will and Grace.

He does not literally 'lose' the differences of himself and others, or of giver and receiver. What has happened is that they are all harmonized in a wider experience which, qualitatively, neither increases nor decreases with what others may do to him as an individual. No single term can fully express the all-inclusiveness of the spiritual awareness that reinforces reasoning and service-mindedness after freeing them from egoistic associations.

III

The *Gītā* itself furnishes the best example of how such a 'free' awareness functions in day to day life. It shows Kṛṣṇa remaining unarmed and driving Arjuna's war-chariot. All that he did by way of 'military' service fell outside the category of 'action' caused by any 'desire' on his part to 'add' anything to 'his own' earthly or heavenly advantage. The perfection he enjoyed was unaffected by what he did or what others did to him. Since he identified himself wholly with the supreme creative Principle behind man and Nature, his thoughts, words, and deeds were no more than different modes in which that Principle operated among the peculiar political, moral, and spiritual forces of his day. They were free from the limitations of the ordinary 'actor-action-result' complex, and so came technically under 'inaction'. He did not mind the physical pains or dangers in which his activities landed him. No hero or wise man is ever subject to fear.

It is not difficult to see why Kṛṣṇa's adult life was spent mostly in politics and military adventures. The purpose of God's descent to the earth is declared to be twofold: to protect the virtuous and to eliminate wickedness or the wicked. Wherever it was found specially necessary, Kṛṣṇa himself played the part of a preceptor. But as a rule, he left the work of teaching to qualified people who were already in the field. Has there been any generation that did not have them in sufficient numbers to meet the requirements of those who stood in real need? No genuine

lover of society indulges in wasteful competition. He only supplements and balances. So Kṛṣṇa bent his energies to carry out the one great task that none else was competent to undertake, viz. the removal of the serious obstacles to the free pursuit of virtue. Unfortunately then,—as now also—the reins of political control in many places were in the hands of unscrupulous men who counted on their military prowess and violated moral and spiritual laws whenever it suited their nefarious schemes. A person who stuck only to peaceful methods, and who could only love and bless all without distinction, was powerless against them. The times needed the appearance of a new individual who was firmly entrenched in virtue and possessed, in addition, the same military strength as the unrighteous,—someone who had the skill to strike them down if they failed to mend their ways after marking his personal example and receiving repeated warnings from him. Even if we drop the idea of the Incarnation, the picture of Kṛṣṇa remains for all time as that of an ideal man of illumination who used his inborn military gifts for the promotion of virtue. His whole life is a model of 'disinterested action'—of 'inaction', as he himself chose to call it in a technical sense. There was none whose legitimate desire he did not struggle hard to satisfy. If we analyse his motives, we shall find that he did not make a distinction between wisdom and unattached work, and deliberately combine them into a spiritual discipline for himself. His wisdom itself took the shape of the right actions in each context. We may call it 'disinterested action', or 'inaction', or the spontaneous expression of 'illumination', as we like.

Dedication being an attitude of the mind, it is within the reach of people in any walk of life. Parents looking after children, farmers producing food crops, artisans engaged in their craft, all can learn to carry out their programmes in a dedicated spirit. What they have to do is to regard, whole-heartedly, their talents and the related environment as

tangible forms of the Lord's own Power and Grace. As the new value penetrates into their personality, its natural opposites, viz. ignoble and injurious habits become neutralized and finally uprooted. Human relationships and business policies then stand freed from duplicity and greed. Worship is not inconsistent with the feeling of holiness. So the need to *stop* daily occupations in their purified state, as worship, does not arise. What is transcended is their earlier restricted use as *means* to inner refinement. They now remain as eminently satisfying and ever-open *channels* for manifesting higher values. We cannot rightly attribute the position of an 'actor' to such a devotee. He will himself repudiate it. For in his mature experience he sees only 'One actor', the Lord Himself, and not any individual, however strong and majestic he may appear to his contemporaries.

Does spiritual eminence give access to strange powers, as a result of which the sage becomes able to do whatever he likes with his personality and his environment? Vyāsa, in his commentary on Yoga Sūtra III. 44, takes care to point out that no illumined soul will 'interfere to set the objects of the world topsy-turvy. For his desire with reference to them will be in harmony with that of a prior Perfect Being. In other words, he will not act against the Will of God.'³ The maximum we can say is that he *can* grasp the truth of any matter on which he *chooses* to fix his attention long enough. But he will not do so at all unless there is any special reason for such conduct. From his side, that reason may be an inborn tendency to search for truth. We know that all intelligent students do not become scientists or engineers. Usually a student selects the subject for which he has an inborn taste, and

³ Na ca śakto'pi padārtha-viparyāsam karoti. Kasmāt? Anyasya yatra kāmāvasāyinaḥ pūrva-siddhasya tatra bhūteṣu saṅkalpād-iti. (Vyāsa) Na khalu ete yatra kāmāvasāyinaḥ tatra bhagavataḥ Parameśvarasya ājñām atikramitum utsahante. (Vācaspati).

he attains proficiency in it. So too, even among those who struggle for insight, the competency to discover the truths about different levels of existence may be found only in a very limited number. Mere curiosity does not mean competency. Tradition says that Patañjali was a genius who mastered three subjects. An oft-quoted stanza salutes him as the great sage who helped humanity to remove its three main afflictions, commonly called impurities (*malas*). He expounded Yoga to remove the impurity of the Mind; the use and scope of Words to remove the impurity of Speech; and, finally, the principles and practice of Medicine to remove the impurity of the Body.⁴

Multiple talents can also be accounted for from the side of cosmic needs. When a sage meditates on them, 'he brings down' or 'God sends down through him', just those powers of understanding and action that the world requires at the time. Those powers never lead to aggrandizement and exploitation. They appear only to stimulate, supplement, and balance the efforts of high-minded men to lift up cultural values. The sage who receives them becomes 'the man of the hour'. Humanity's highest aspirations take shape through his disciplines, self-sacrifice, insight, plans, thoughts, and words. Devotees call him a Prophet or an Incarnation. The reach of his mind, or his 'meditations', will extend from the smallest atom to the supreme Reality,—like the musician's mastery over his instrument extending from the lowest note to the highest.

IV

One of the best illustrations of such an effective and worthy employment of 'meditation' in modern days can be found in what Swami Vivekananda did after he finished

⁴ Yogena cittasya, padena vācām
Malam śarīrasya ca vaidyakena
Yo'pākarot-tam pravaram munīnām
Patañjalim prāñjalir-ānatosmi.

worship at the shrine of the Divine Mother at Kanyākumārī. Sitting on a rock, a little away from the shore, on that 'last stone of India', as the biographer says, the Swami entered into a very deep meditation. Outside, the ocean 'tossed and stormed, but in his mind there was even a greater tempest.' His mind dwelt long on 'the present and future of his country. He sought for the root of her downfall, and with the vision of a seer he understood why India had been thrown from the pinnacle of glory to the depths of degradation. The simple monk was transformed into a great reformer, a great organizer, and a great master-builder.' In the silence of meditation 'the purpose and fruition of the Indian world' flashed across his mind. 'He thought not of Bengal, or of Maharashtra, or of the Punjab, but of *India*' in her entirety. 'All the centuries were arranged before him, and he perceived the realities and potentialities of Indian culture.' He saw quite vividly that 'India shall rise only through a renewal and restoration of that highest spiritual consciousness' which has made her at all times 'the cradle of the nations and the cradle of the Faith.' In that comprehensive vision he saw not only her greatness but her weaknesses too. It was clear to him that religion was not the cause of her downfall, but 'the fact that true religion was nowhere followed; for religion, when dynamic, was the most potent of all powers.'

With great tenderness and anguish he brooded over the country's poverty. 'What use is the Dharma, he thought, without the masses? Everywhere and at all times, he saw that the poor and the lowly had been oppressed and down-trodden for hundreds of years by every Power that had come in the changes of fortune to rule them.' 'His heart throbbed with the great masses; he seemed to have entered, in some supreme mode of feeling, that world of India's outcasts and poverty-stricken millions.' How could all this be remedied? Through Renunciation and Service, his Inner Voice said. If these could be

intensified, national vigour would be revived and every problem would automatically be solved. Renunciation had always been a great dynamo of strength in this land from ancient times. 'We have to give back to the nation', he said to himself, 'its lost individuality and *raise the masses*.' Religion was not 'an isolated province of human endeavour; it embraced the whole scheme of things,—not only Dharma, the Vedas, the Upaniṣads, the meditation of the sages, the asceticism of great monks, the vision of the most high, but the heart of the people, their lives, their hopes, their misery, their poverty, their degradation, their sorrows, their woes.' 'Verily, at Kanyākumārī the Swami was the Patriot and Prophet in one!'

The student of the Swami's life can easily see, among other things, how his vision, in its actual expressed form, was like a many-sided crystal, some of its unique facets being the exchange of services between the East and the West, and the harmonization of science and religion, or of meditation and work for social advancement. Its main keynote was 'to guide individuals and nations to the conquest of their inner kingdom by their own ways which are best suited to them, by means corresponding best to the needs from which they suffer most.'

To those who value his teaching that Freedom is the basic condition for anyone's growth, even his progressive withdrawal from all active concerns, when once he saw that 'his machine' was in 'strong working order',—that 'no power' could drive back the lever he had 'inserted in the massive block of India' 'for the good of humanity'—must appear highly significant. Says Sister Nivedita in her chapter on the 'Passing of the Swami':⁵ 'Strangely enough, in his first conversation after coming home from Banaras, his theme was the necessity of withdrawing himself for a time, in order to leave those that were about him a free hand. How often, he said, does a man ruin his disciples, by remaining always with them!

⁵ *The Master As I Saw Him*.

When men are once trained, it is essential that their leader leave them, for without his absence they cannot develop themselves!

That was, indeed, the right leadership,—

as fully detached as it was truly creative! It did not dominate or forge personal bonds, but awakened, supplemented, balanced, and quietly slipped out, leaving others Free!

ADVAITA METAPHYSICS

(ITS RELIGIOUS SIGNIFICANCE)

BY DR. P. NAGARAJA RAO

Reality, according to the Upaniṣad, is 'Satyātmaprāṇārāmam mana-ānandam śanti-samṛddham amṛtam' (It is the soul of truth, the delight of life, the bliss of mind, the fulness of peace and eternity).

The Vedānta Philosophy in some form or other has come to stay as the living native religion of the Hindus in India. Its thoughts have influenced and informed all the different aspects of Indian life—Indian literature, fine arts, music, social and religious institutions. Vedānta is at once the philosophy and religion of India.

It is not merely the religion of India. It is the most ancient expression of Perennial Philosophy. In one of its pure forms (Advaita Vedānta) it is regarded as the eternal gospel and universal religion of the world. It has influenced world thought in general. On the continent, Romain Rolland, Maeterlink, Keyserling, Deussen, Schopenhauer and Max Muller have been deeply influenced by Vedānta. On the American soil, Emerson and Thoreau have imbibed the doctrines of Vedānta, particularly that of the Upaniṣads. The Irish renaissance in the personalities of W. B. Yeats and G. W. Russell has received its inspiration from the doctrines of Vedānta. A group of contemporary British thinkers, Aldous Huxley, Gerald Heard, and Isherwood, are busy giving a rational presentation of the Vedānta Philosophy in California Ramakrishna Centre.

Romain Rolland exclaimed: 'There are

certain number of us in Europe for whom the civilization of Europe is no longer enough.' Keyserling writes: 'Europe no longer makes me react. This world is too familiar to me to give new shapes to my being; it is too limited. The whole of Europe nowadays is of one mind only. I wish to escape to spaces, where my life needs be transformed if it is to survive.' The American savant Thoreau exhorted his countrymen to read the Eternities (Upaniṣads) and not the *New York Times*. Thoreau looked forward to the day when 'the pure Walden water is mingled with the sacred water of Ganges.' Emerson's concept of the over-soul is the Paramātman of the Upaniṣads.

Schopenhauer's verdict on the Upaniṣads is well known: 'From every sentence (of the Upaniṣads) deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study so beneficial and so elevating as that of the Upaniṣads. They are the products of the highest wisdom. It is destined sooner or later to become the faith of the world.'

An increasing number of western thinkers led by their natural and acquired sympathies look to Vedānta for inspiration to pull through the crisis in which they are entangled.

They have come to accept the discipline essential for spiritual insight and powerful action, outlined by Vedānta. The Vedāntic dye permeates all their thought. George Russell, popularly known as AE, writes that 'Goethe, Wordsworth, Emerson, and Thoreau among moderns have something of this vitality and wisdom, but we can find all they have said and much more in the grand sacred books of the East. The Bhagavad Gītā and the Upaniṣads contain such god-like fulness of wisdom on all things that I feel the authors must have looked with calm remembrance back through a thousand passionate lives, full of feverish strife for and with shadows, ere they would have written with such certainty of things which the soul feels to be sure.' Aldous Huxley and Gerald Heard have given us each a text-book of Vedānta. Huxley's 'Perennial Philosophy' and Heard's 'Eternal Gospel' present the Advaita Vedānta Philosophy in the most rational and catholic manner. Vedānta is not confined to the Indian soil; it is fast on its way to take the place of a universal religion because of its catholic outlook and rational method.

The significance and importance of Vedānta arise from two characteristics of its philosophy. Its logic and metaphysics have attracted a number of thinkers. Advaita is looked upon as the most impressive and imposing system of philosophy in world's thought. Some have regarded it as an *unique system* without a before and an after. Adapting the words of Lowes Dickinson, they say, 'that the real anti-thesis is not between European Philosophy and Indian systems of Philosophy, but between Advaita on the one hand and the rest of the world's systems on the other.' The Advaita method of expounding their doctrines is critical and dialectical. They pass in review the positions taken up by other systems and criticize them in turn one after another. They convict them of self-contradiction by pointing to their internal inconsistencies. In the process of their criticism they never fail to appreciate the varying fulness, the philosophical

worth, and the logical acumen of the systems criticized. In the words of Dr. Radhakrishnan, 'Advaita aims at a progressive discovery of truth.' The only religion that can have any hold on the intellectuals is the rationalistic religion of Advaita.

It is critical and can be looked upon, if we choose to do so, as a pure system of metaphysics in no way inferior to the systems of the West like those of Plato, Kant, or Hegel. Deussen observes, 'The system of Vedānta as founded upon the Upaniṣads and Vedānta Sūtras, accompanied by Śaṅkara's commentaries upon them...equal in rank to Plato and Kant...is one of the valuable products of the genius of mankind in its search for eternal truth.' A passage from Dr. Radhakrishnan best describes the intellectual aspect of Śaṅkara's system: 'The Advaitism of Śaṅkara is a system of great speculative daring and logical subtlety. Its austere intellectualism, its remorseless logic, which marches on indifferent to the hopes and beliefs of man, its relative freedom from theological obsessions, makes it a great example of a purely philosophical scheme.'

Advaita bases its truths on the authority of the scripture, but the truth taken on from the scriptures is only 'the working hypothesis'. It is accepted as final only when it is experienced with our entire self. Before the final experience ratifies the truth, the Advaita Vedāntins have tried to present their doctrines, the most abstract of them, with the help of logic. The study of Advaita dialectics, not merely in the works of Śaṅkara, but also in the works of pre-Śaṅkara and post-Śaṅkara Advaita thinkers, points to the critical acumen of their thought. They have examined in detail the logical categories and their supposed validity. No one who reads the lengthy discussions of the nature and function of psychosis, or the dialectics of difference or the inferential establishment of Māyā, will doubt the logical ability of the thinkers. The basic practical motive of Vedānta to get rid of Samsāra and its limitations has overshadowed

the dialectical subtlety, logical acumen and formal precision of its thinkers. A study of the Advaita writers regales and even at times baffles the most ardent lover of pure logic and metaphysics. The above consideration gives a direct answer to the criticism of the uninformed student of Eastern thought that Vedānta is all revelation and scripture and that there is no philosophy in it. Reasoning or *Upapatti* plays a very important role in Advaita.

Advaita Vedānta is no facile intuitionism without a logical basis. It is scientific in the sense that what is posited as a working hypothesis on the authority of scripture is accepted only after proper test, viz., first-hand immediate spiritual experience. The nature of Reality intuited and experienced is explained in terms of logic, and possible arguments against such a conception are answered and refuted. It is not a blind acceptance of scripture, but an 'attitude of trust tempered by criticism'.

The Advaita Vedāntin adopts three 'methods' for establishment of his doctrines:

(1) *The Scripture*: Not the bare scripture, but the purportful scripture interpreted according to the determinative marks of purport (*tātparyalingas*) that harmonize the meaning;

(2) *Spiritual Experience, Anubhava*: Reality for the Advaitin is a fact of experience, not hearsay, nor a vague aspiration, but an actual contact of the vivid reality that we all *are*.

(3) *Reasoning*: It steps in and offers logical explanation of the fact of experience. Wisdom translucent is not intellectual knowledge, nor is it discontinuous with it. What we discover by intuition we explain by logic. The characteristic methods of Vedānta appeal to all rational minds. The Vedānta is rational, scientific, critical and non-dogmatic in its outlook. If the logic and the metaphysics of the Advaita have attracted some, a larger section of humanity are impressed with its religion, humanity and harmonization of the different

categories of religion. In short the Advaita outlook on life promises the conditions necessary for a new social order. The universalism of Advaita has its roots in its doctrines.

The most distinguishing features of Advaita Philosophy are: (1) Its conception of Nirguṇa Brahman (Transcendent Absolute) as the Ultimate Reality; (2) Its assertion of the identity of the individual soul and Brahman; (3) the implied belief in the doctrine of Māyā.

The Advaitin's conception of Ultimate Reality as non-dual consciousness that is homogeneous and non-composite is a unique doctrine. There is nothing besides the Ultimate Reality, Brahman. It is not brute existence nor an object of comprehension for the discursive intellect of man. It is not a substance nor a quality nor an action. It is the ground and the goal of all. It is the only *existence*. It forms an absolute contrast to, and is fundamentally different from, things that are. It can be described only by negative methods. It is beyond the sphere of all predications, for there is nothing beside it to describe it with. The transcendent Reality is unconditioned existence, self-luminous, and unexcellable in its bliss. Brahman is the reality of the world. Outside Brahman there is not and there cannot be any Reality. It is described in a classical passage in the Māndūkya thus: 'It is unseen, incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable, the essence of the knowledge of one's self, that into which the world is resolved, the peaceful, the benign, and the non-dual.'

II

The conception of Ultimate Reality as transcendent spirit makes for religious toleration. The contrast between Advaita and the dogmatic and denominational theologies centres on this point. Dogmatic theologies in the East and the West claim an exclusive disclosure of the nature of the Divine to themselves. They define Ultimate Reality as a Supreme Person and fully describe Him in rigid terms.

They sharply define God and His ways. Their description makes definiteness of the concept. This attitude of the dogmatic theologies makes for narrowness of outlook and they exclaim, 'Thou shalt worship no other God but Me.' 'Thou shalt adore no other prophet than me, no other revelation than mine.' Every dogmatic prophet abrogates the truth of the previous revelation and holds to the inerrancy and finality of his word, person, and institutions.

This attitude makes men feel that other religions are heresies to be hated or converted to their own fold, through peaceful means if possible, and forcibly if necessary. The God of one dogmatic religion becomes the devil of another. It is in the name of definite conceptions that theologies have indulged in the art of competitive indoctrination of their tenets. They have brutalized men by their wars and burnt several men at the stake. Religious wars, hatred of fellowmen, forcible proselytization are the results of describing God fully as one definite entity.

The Advaita does not go that narrow way. It believes that the Ultimate Reality is experienced and is described by different people in different ways. It makes for fellowship of faiths. It declares, 'The Real is one, it is described differently.' All paths lead to Rome. The different conceptions of one Ultimate Reality, are the results of the differences in the intellectual modes of men. They are not speaking of different realities. Lord Kṛṣṇa's words sum up the point: 'As men approach Me, so do I accept them. Men on all sides follow My path.' This toleration is not a stroke of policy with the Advaitin, it is an article of his faith. Hence there is no need to convert others. We have only to deepen the faith one holds. Each grows to his best in his own way.

The transcendent conception leaves room for all the formulations of the God-idea. It does not harp on any denial. It includes all. It opposes none. It reconciles the different faiths. The transcendent, when viewed as the world objects, is called God, and is differently

described. Not only Śaṅkara but also the great mystic tradition of the East and West has described the Ultimate in negative terms and this has made for peace and religious toleration.

The second important doctrine of Advaita is the spiritual view of man. The individual soul of man is in essence non-different from Brahman. He is not merely made in the image of God but is God Himself in his essence. He is not the fallen creature tied to a body of lust with no glimmer of divinity in him. He does not need a redeemer. He is of the same substance as Brahman is. This doctrine is called the con-substantiality of man and God. Śaṅkara nowhere dwells upon the vileness of man's nature and the enormity of his sin. The divinity of man is affirmed. His dignity is asserted. Religion is the manifestation of the Divine in man.

Some of the religions of the world have emphasized the creatureliness of man and by so doing, have erected an ineluctable antithesis between man and God. Man can never 'be' one with God. To regard that man and God are non-different is satanicy according to some Christians. Man cannot be saved by himself. He needs a saviour and redeemer to lift him from his sins. Salvation is a gift of the grace of the Lord. All do not get it. Many are called but a few are chosen. There is the division between the saved and damned in all dogmatic theologies.

This situation is not there in Advaita. We have a refreshing contrast. Man is essentially divine. His real nature is thickly overlaid by ignorance, which keeps him away from the knowledge and the experience of the universal consciousness. By spiritual knowledge and experience man realizes his true nature. It is not a product. It is making known what is already there. It is not bringing into being something new. Realization is native to the soul of man and not a derivative product. It is not the attainment of a distant object. It is an experience that reveals our true nature. It is not a gift from above. The individual soul

is not a banished stranger, and the prodigal son, but is divinity in the empiric dress. Realization is not the rapture of the slave before the might that has overawed him for ever. It is self-recovery, it is self-realization.

The Advaita conceptions of man and Ultimate Reality are full of implications and point to a significant view of life. The place of the divine and man are not left unbridged. It has divinized the whole world. Man and God do not stand apart. Reality transcends, informs, pervades, and sustains all. The reality of man and the world is Brahman. Without Brahman they cannot exist. The mystic formula of Advaita is 'That thou art' and not that 'Thou wilt become That'. In the words of Spinoza, 'We feel and know that we are eternal.' 'Man is imprisoned splendour', in the words of Browning.

This view of man and spiritual realization makes for a non-dogmatic religion and humanist outlook. Spiritual realization, being native to man, belongs to all. All are divine in their essence and so spiritual realization is the birthright of all. Hence, the Advaita doctrine of universal salvation (*sarva-mukti*) does away with the distinction between the saved and the damned. There is no eternal damnation of some. It is a question of time, some realize soon, others take a longer time. None are damned.

Further, Advaita does not require for its realization any mediator. Institutions, priests, even scriptures are not absolutely necessary. Nothing stands between man and his spiritual realization. Advaita has shifted the centre of gravity in religion from authority, dogmas, prophet, church etc. to *experience*. It is a bold experimental approach to religion. The *ultimate* testimony is one's own experience.

Spiritual realization is of the nature of an experience and so there is nothing supernatural about it. It is not a state that has to be realized at some distant date, after the death of the individual, in another mode of existence than the human. It does come to one *here and now*. The realization here and now, in

the embodied state is called, *Jivanmukti*. It is not necessary to wait for any length of time, once the conditions are there. Tradition holds that Śaṅkara speaks from the fulness of his experience. The doctrine of *Jivanmukti* and the Advaita conception of Mokṣa make religion not a miracle. Here, there is no need for any thunder or a revealing tempest. The Kingdom of God is *within us*.

Religions of the world are challenged every now and then on two counts, viz., (1) that it is difficult for us to believe them because they are dogmatic and are based on revelation; (2) that they have a bad record, do not make for a humanist society, and are not keen on perfecting the world.

The fundamental need of the world today is the cultivation of good ethics that makes for individual development and social welfare. Some are of opinion that men can become moral from reading books and listening to political theories. Others are of opinion that man in his own self-interest will learn to be moral. The humanists and the freethinkers do not ask for any religion or metaphysics to serve as the sanctions for morality. Such a view is not true to facts.

The Advaita doctrine points a way out. The spiritual experience of the individual alone can give him the truth of the oneness of all. That experience transforms the entire outlook of man, widens his horizon, and enlarges his heart, and endows him with power to translate his experience into action. The humanism that one practises from hearsay carries him nowhere. It has no roots. It is just conventional morality and customary propriety. The realization of the fundamental oneness of Reality alone leads to genuine fellowship of men. The realization replaces the blind selfish love by the equal love for all. The motive force of this love is realization of the universal consciousness. Deussen writes, 'The gospels quite correctly establish as the highest Law of morality, 'Love your neighbour as yourself'. But why should I do so, since by the very order of nature, I feel pain and pleasure only

in myself, not in my neighbour? The answer is not in the Bible, but it is in Vedānta in the great formula, *Tat Tvam Asi* which gives in three words the combined sum of metaphysics and morals (for the rule) 'You shall love your neighbour as yourself'; because you *are* your neighbour.

This golden Law of morality has its basis in the integral view Advaita takes of Reality. The Upaniṣads declare that 'He who sees all beings in himself and himself in all beings, dislikes none.' The spiritual realization burns the selfish element in man and frees moral activity from any strain on his part. He reveals virtues and does not realize it with effort. Social goodness and humanity imply no conscious effort henceforth. Morality is second nature to him. It is such experience that can build an enduring humanism, other bases turn out to be shifting sands.

The admirers of Advaita look upon the doctrines that make for a liberal outlook as the true type of religion that we need. Its logic

and its outlook have a great place in the world of thought. It proclaims the metaphysics for the view that 'there cannot be happiness for any of us until it is won for all.' In the words of Gandhiji, 'The world is one in fact; it must become one in truth in the minds and hearts of men.' The way to it is the Advaita religion of Śaṅkara.

The Advaita of Śaṅkara can thus be viewed from different angles. Some look upon it as an excellent system of pure metaphysics. Others look upon it as a perfect philosophy of religion that satisfies the strict demands of metaphysics and the requirements of a deep religion. Yet others look upon it as Perennial Philosophy in Indian garb. They see in it the mystic tradition. The literalist section of Hindu thought look upon Śaṅkara's Advaita as a masterly synthesis of the triple texts and their import. He is India's greatest philosophical thinker. The significance of his thought transcends the national boundaries and is global in its outlook.

THE PHILOSOPHY OF KĀLIDĀSA

BY DR. P. S. SASTRI

It is a well-known principle of literary criticism that a poet is to be understood primarily as a poet, as a creator of an imaginative vision which interprets and illumines Reality. But no conscientious poet can escape from his general outlook on life and on the nature of Reality. This outlook, which may be called his philosophy, constitutes the background and even the framework of his literary compositions. From this point of view Kālidāsa appears as a remarkable thinker. Yet it is no easy matter to unravel his philosophical system, since he offers no well-reasoned system of philosophy but a few illuminating intuitions interpretative of his system.

The opening verse of Kālidāsa's *Vikramorvaśīyam* is striking. There he tells us that Reality is spoken of in the Vedāntas as single, and absolute, as all-pervasive, as the absolute Lord or transcendental Creator, as the Immovable or Eternal (*Sthānu*), as one easily realizable through the contemplative frame of mind (*bhakti-yoga-sulabhah*), and as one inquired eagerly by the lovers and seekers of *Mokṣa* purely from within. This Reality or absolute Being may be called Śiva; but this Śiva does not connote the later day meaning. This Reality is embodied in the Upaniṣads, and the poet accepts their authority in interpreting the nature of Reality. This Reality is the creator of this Universe and yet is immanent in it. He

is like the Puruṣa of the *Puruṣa-sūkta*. He is one without a second, as the *Chāndogya* declares. He is to be realized by *Bhakti-yoga*. This term does not mean devotion, since in the third line of this verse we are told that this Reality is sought within by the seekers of *Mokṣa* who employ yogic practices. This *Bhakti-yoga*, then, is the same as the *Nididhyāsana* enjoined by the *Bṛhadāraṇyaka*. It is a *bhakti* which is a devout attachment for the spiritual, leading to *yoga* or *Nididhyāsana*, this in its turn leading to *Ātma-darśana*.

This Reality is one and without a second. It is Absolute. There is nothing beyond it or outside it. It is everywhere and yet it is greater than the empirical world in which we live. It is the Over-lord of the Universe too. It is the Cause. But it is not cause working with an alien matter. When it is one without a second, Kālidāsa implicitly rejects the separate existence of *cit* and *acit*. This is strengthened by a glance at the second canto of *Kumārasambhava*, where we find the gods approaching Brahman with a prayer.

He is the Brahman who is *Trimūrti* and yet *Kevalātman*. As *Kevalātman*, it is the single absolute Self. And yet it is *Trimūrti*. This expression can only mean that it is the essence of which the three *mūrtis* are the manifestations or appearances. It is the reality underlying the three forms of Brahmā, Viṣṇu, and Maheśvara. It is the single reality or Self existing even prior to creation. And it assumes differences, appears as many because of its differentiating itself into the three *gunas* that constitute the framework of the empirical universe of forms and names. Creation means differentiation of the undifferentiated (*sl. 4*). It is the uncreate, the unborn, the *ajā* of *Svetāśvatara*. It created the waters first and then allowed the seed of creation to blossom forth in these primeval and cosmic waters. Thus far it is the story of *Hiranyagarbha* as found in the *Rgveda*. From this seed arose the animate and inanimate orders (*sl. 5*). This seed refers to the causal factor, the power or force that brought forth the many. This

Reality is thus the cause of creation, sustenance, and destruction of this empirical universe (*sl. 6*). This is reminiscent of the *Taittirīya* passage which forms the basic sentence of *Bādarāyaṇa*'s second aphorism. After describing the same in another two verses, the poet tells us that this Reality or Brahman is the cause or ground of the world (*jagad-yoniḥ*), though it is uncaused or ungrounded (*ayoniḥ*). It can destroy the world, but it cannot be destroyed (*nirantakah*, *sl. 9*). Then follows the most important verse, the tenth. It knows itself by itself (*ātmānam ātmanā vetsyi*). In other words, it is self-consciousness, self-awareness. Knowledge is not its attribute, but it is its nature. And by itself it does create itself as many (*srjasyātmānam-ātmanā*). It is the self; and it creates itself. That is, the world of plurality is the way in which that Self appears. There is neither *cit-padārtha* nor *acit-padārtha* ready near it to give rise to the world. It acts itself by itself; and it is devolved in itself and by itself. This statement denies reality to the world of forms, to all plurality, by implication. Consequently everything is real in so far as it is Brahman or an appearance of Brahman (*sl. 11*).

This Brahman alone is the Puruṣa as implied in the fourth *śloka* and it is also the Prakṛti as expressed in the thirteenth verse. This Reality is the Prakṛti that makes the individual active; and it is also the Witnessing Consciousness of this Prakṛti. The expression *tad-darśinam udāsinam* is an explanation of the *Svetāśvatara* text *sākṣī cetā kevalo nir-guṇasca*. The conception of such a *Sākṣin* is peculiarly *advaitic*, though Mallinātha sees *Sāṅkhya* theory here. Then again in another verse (15) we are told that this Reality is both the subject and the object. It is one wherein the subject is identical with the object. In other words, it overcomes the distinctions of subject and object, of doer and done, of enjoyer and enjoyed, and of the meditator and the meditated. It is the identity of these doublets. If this is not the *advaitic* position, what else can it be?

This view can be substantiated from his other works too. But I refrain taking passages beyond the eighth canto of the *Raghuvamśa*, because the ninth canto of that work cannot be Kālidāsa's. And if the ninth cannot be Kālidāsa's composition, (and this has been ably argued by Dr. C. Kunhan Raja), I am afraid I cannot proceed beyond the eighth canto. Confining my examination to the first eight cantos of this work, and to his other works, I find the same monistic or absolutist position strengthened in his works.

This Reality is both the *vyakta* or the manifested, and the *vyaktetara* or the unmanifest (KS. II. 11). This is a rendering of the first *ṛc* of the *Nāsadīya-sūkta*. This does not imply any dualism, but the identity of the cause and the effect, of the essence and the existence. It is with reference to this identity that we have to interpret the passages that speak of Brahman as the *antaryāmin*, as the immanent principle. As the second canto makes out, Brahman is immanent in every form, and all differentiation has proceeded from the volition of the Absolute and yet not from any material other than the Self. The essence of each existent is the self immanent in it (*pratyekam viniyuktātmā* KS. II. 31). And when in the same work the poet says that this Brahman is the *antarātmā* of those having bodies, it does not mean that this *antarātmā* is other than the individual self (VI. 21).

In this context we can also refer to Kālidāsa's frequent reference to the *aṣṭa-mūrtis* of Śiva. The opening verse of *Sākuntalam* refers to the eight *mūrtis* as directly perceptual. One of these eight forms refers to the sacrificer, to the individual. The *Kumārasambhava* speaks about these eight (I. 57). In the same text we read that this Reality has assumed these eight forms which are the forms of activity (VI. 26). They are the forms that make the eternal Reality appear as temporal. The *mūrti* is not the body but the form that appears. This conception interprets the *Chāndogya* passage *mṛttikā ityeva satyam*. Names and forms are

appearances, and their reality is the identity of their essence with Brahman. This *mūrti* is in reality one; and it differentiated itself into three forms (KS. VII. 44). These differences, as Mallinātha correctly observes, are *aupādhi-ka bhedas*, differences dependent not on the differences of the essence but on the differences of the conditioning media.

With this conception of Reality, Kālidāsa tells us, as we have found earlier, that one realizes *Mokṣa* in and through the yogic *Nididhyāsana*. This *Mokṣa* is a necessity since the successions of births and deaths have to be overcome. Every birth leaves behind certain traces or *samskāras* which are carried into the next birth. Regarding Pārvatī, we hear *pra-pedire prāktana janmavidyāḥ* (I. 30); in *Raghuvamśa* we read, '*mano hi janmāntara-sangatijñam*' (VII. 15); and in *Sākuntalam* we have the celebrated line, '*bhāva-sthirāṇi janānāntara saukṛdāni*'. The series of these *samskāras* have to be put an end to; for *Mokṣa* is the cessation of the series of lives and deaths (*mamāpi ca kṣapayatu nīla-lohitāḥ punarbhavam parigata-śaktir-ātmabhūḥ*). This *Mokṣa* is realized through *yoga*; and the kings of the Raghu family are said to discard their bodies through *yoga* (*yogenānte tanu-tyajām* I. 8). *Mokṣa* is that state of existence from which there is no return to the temporal life; there is no fear of *āvṛtti* (KS. VI. 77). This is reminiscent of the last Sūtra of Bācārāyaṇa.

Towards the attainment of this *Mokṣa* the poet prescribes a study of the Vedāntas which refer to Brahman; and this is implied in the opening verse of *Vikramorvaśyam* as much as in his insistence on the yogic discipline of *samādhi* which is not simple *bhakti*. The same yogic *Nididhyāsana* is emphasized in *Raghuvamśa* too. While Aja as a householder was engaged in the performance of the *karmas*, Raghu did not stop his *yogavidhi* till he had the *paramātma-darśana* (VIII. 22). *Yogavidhi* is no other than the endeavour towards the realization of identity between the Absolute Self and the apparently conditioned individual self. The *ātma-darśana* is that enjoined by

Yājñavalkya who taught the identity of the individual self with the Absolute. It is the direct and immediate experience of the Absolute Self as one's own. It is knowledge that ultimately results in the Absolute Experience through *yoga*.

Karma has a place in the daily life of the householder. It bears no other end than that of purifying the mind and bringing a certain self-control. The so-called *bhakti* doctrine does not appear in Kālidāsa. The emphasis is always on *Jñāna*, on Yogic experience, on the immediate experience of the identity with the Absolute Self. He was no sectarian.

Though he used the term Śiva rather frequently, it only stands for the highest Good and is identified with the Upaniṣadic Brahman. He does not call the world *mithyā* or *anirvacanīya* directly, because he was not giving us a philosophical dissertation, and yet he implies the inexplicable and phenomenal nature of the world of forms and names, which he treats as the appearance of the Absolute Reality. There is a certain similarity between his views and those of the Kāśmīra Śaiva Advaita. But Kālidāsa cannot accept any *āgamas* other than those of the Upaniṣads. In this sense he is essentially a Vedāntic Advaitin. And he subscribes to the emphasis on *Jñāna*.

THE BODY DIVINE*

BY SRI BATUKNATH BHATTACHARYA

Diverse Attitudes: Man's attitude to his body has varied with his varying moods and the phases of his culture. The epithets he has bestowed upon it indicate the diversity of emotions which his physique, in its growth and decay, in the mutations due to age, in the shifting circumstances of life, has called up in him. Countless synonyms of beauty and charm have been laid upon it. Equally numerous again are the expressions of disgust and loathing, pity, and contempt that have been cast at it with a change in the outlook. The prevailing attitude of an epoch has been an index to the phase or grade of civilization evolved by it. This attitude does not hinge on the mould of the body, the facial cast, the complexion, or the hirsute growth. For the eye of man has ever been fascinated by the features developed within the type he belongs to, and, in a revulsion of feeling, has seen nothing but ugliness in it. At the primitive level stands the bare animal existence,—frank, instinctive

acceptance of the pleasures and pains that flesh and blood yields—uncognizant of the why and wherefore of physiological processes. In the buoyancy of civilization,—early or advanced—the rapture of physical well-being intoxicated man; and he sought to enlarge and extend his powers of enjoyment and achievement by ingenious systems of discipline and exercise. But as the cult of mind by degrees pushed to the rear the cult of body, satiety subdued the throb of life and the evils of an animal existence obsessed ascetic souls, and an antagonism became sharpened between flesh and spirit.

Their Designations: In tracing the graph of this evolution we skip geographical frontiers and racial divisions. For these mental attitudes cannot be related to the eastern or the western lobe of the human mind. They emerged as human phenomena irrespective of ethnic and climatic peculiarities. They thus

* A lecture at the R. K. Mission Institute of Culture. Calcutta.

furnish yet another proof of the homogeneity of man's inner nature in which like conditions evoke like reactions. The phases through which the mind has thus travelled, or which it is still circling, are suggested by epithets which would at once dispose and prepare us for a clear approach to the subject. From the unsophisticated attitude of the Body Pagan or the Body Delectable there was the transition to the medieval attitude of the Body Ascetic. Spiritual striving has read into the human figure meanings and purposes making it the Body Mystical. Other view points and endeavours have yielded the Body Electric, the Body Dedicated, the Body Transfigured. To pass through the whole gamut is to realize the marvel of this superb mechanism and to thread the spiral of thought which this magnetic axis induced in its possessor through the ages.

The Primitive Pagan Joy: The primitive attitude may perhaps be called Narcissistic,—unsophisticated man frankly engrossed with his 'beautifully passionate body that never has ached with a heart.'¹ He was stirred by its appetites, thankful for the sweets it yields, seeking ignorantly to mitigate its pains, and in fulness of time yielding its burden to Mother Earth without the anticipatory regrets and the gnawing premonitions that double the pangs of death and darken the declining years for those cursed with too close thinking. It is perhaps this unclouded joy, this ecstasy and exuberance of the fresh morning spirit which a Vedic verse utters: "Soma we have drunk, life without end we have won, we have reached unto light and known the gods. What indeed can the enemy do to us, what can mortal cunning avail against the deathless?"² If the development of the human child recapitulates the evolution of the kind, we taste, each of us, in life's prime the pristine exhilaration of the race, in which being itself is an

¹ Swinburne's *Dolores*.

² Apāma somam amṛtā abhūma aganma jyotir-avidāma devān,
Kim nūnam asmān kṛnavad arātiḥ kimu dhūrtiramṛtam martyasya?

aim, a fulfilment, and the play of the limbs and the exercise of the senses give measureless content.

Glimpse of Decay and Dissolution: But it is not for the spirit of man to abide for ever in this pagan joy. The body cannot long be his self, nor plenitude of goods alone his perfect bliss. In mild climes and in eras of brooding peace, when the fight for life and living does not fill up the days on earth, satiety sets in. The *Bodhisattva* or the truth-seeking essence in him wakes up to the grim realities of disease, decay, death, to the serenity of the unfettered spirit. The Upaniṣads as the fountain of ultimate wisdom solemnly express this mood: "This body ends in ashes and its elements return whence they came,—air and the sky and the deathless essence."³ And again as the *Kaṭha* verse puts it: "Like corn the mortal ripens and like corn again sprouting up he is born anew."⁴ The Bible gives the echo to this: "All flesh is like grass and all the goodness thereof is as the flower of the field." The *Kaṭha* has the verse: "Drawing near the immortals above, who never decay, and thus knowing the truth, where below can the decaying mortal abide? Meditating over the delights of beauty and love (among those dead and gone), who can joy in a very long life?"⁵ The select few, the rare ones among the heedless horde glimpse the reality as the *Kaṭha* verse has it: "The self-born One in scorn made the senses outward-facing, hence man looks to the external world and not into his own soul within. A rare, self-controlled one visions the soul individual, his eye turned inward, and desiring immortality."⁶

³ Vāyuranilam amṛtam athedam bhasmāntam śarīram.

⁴ Sasyam-iva martyaḥ pacyate, sasyam-iva jāyate punaḥ.

⁵ Ajīryatām-amṛtānām-upetya jīryan-martyaḥ kvadhaḥ-sthaḥ prajānan,
Abhidhyāyan-varṇarati - pramodān - atidīrghhe jīvite ko rameta?

⁶ Parāñci khāni vyatṛṇat svayambhūḥ tasmāt paraṅ paśyati nāntarātman,
Kaścit dhīraḥ pratyag-ātmānam-aikṣat-āvṛttacakṣur-amṛtatvamicchān.

Ascetic Disgust: This note thus early sounded swells in later Indian literature. The body is a wound, a sore, a snake's skin in the words of the *Dhammapada*. This world is the sphere of suffering. The lust of flesh is the snare, the bondage. The *summum bonum* is emancipation from the *upādhis*, the elements of existence. In the *Śramaṇa* the body should evoke only a feeling of disgust, *nibbida* or *nirveda*. The 'Fire Sermon' of the Enlightened One, preached on Gayasisa, pictures the body with the organs, the senses, the impulses as all aflame. The man in flesh and blood is ringed round with fire. Lust and anger, greed and pride, envy and blind egotism shut him up as in a dark cell. Elsewhere he is viewed thus: 'It is a city built of bones, mortared with flesh and plastered with blood, here are settled lust and greed, pride and envy.' And the question is sharply put to deluded mankind: 'Wherefore is laughter, what joy is there when it is ever burning? Immured in darkness, resolutely ye seek not the light.'⁷

Monkish Cult of Mortification: Like notes have broken forth from other persons of a similar mind and resounded in other societies,—indeed wherever satiety nudges luxury, and poverty jostles with plenty. Not in salubrious India only, but in arid Syria and parched Egypt as well, this monastic attitude of disgust and loathing of the flesh as evil, corrupt and tainted with sin, found congenial soil and flourished for a time. The flesh was held to be the enemy of the spirit and it needed to be tortured for the health of the latter. Simeon Stylites of the fifth century, perched for thirty years on a pillar at Antioch under the blazing sun, was not alone in practising the ascetic cult and the discipline of mortification. The Essenes, before him, aspired after ideal purity as the means to communion. Each succeeding sect carried the laws of purity still further towards strictness and deemed the predecessors practically impure. The idea of

the flesh lusting against the spirit and the spirit wrestling with it for its health and holiness took deep root in austere souls of the antique and medieval world. And the body was mortified with fasts and penances, with privations, with whips and sack-cloth.

Greek Cult of Beauty: In the pagan world also the same outlook was evinced by some of its choicest spirits. While Greek games and athletics and nudist culture aimed at the perfect finely proportioned and symmetrical human figure, men and women, gods and goddesses of ideal beauty stand out, carved and insculped, limned, and moulded in works of art. And humanity through the ages is moved to an unabating admiration by the relics in which the cult of beauty reaches its peak, its highest perfection. But alongside this adoration of the Body Beautiful, stands the expression of the other attitude, the scorn of the body. Epictetus in his *Dissertations* speaks of man as a soul carrying a corpse. In Plato the body is the prison-house of the soul.

The Disillusioned Roman Emperor: An all-time representative, august yet mild and amiable, simple, sad and serene, of the introverted spirit is Marcus Aurelius. Here are some of his striking utterances. 'The material of bodies, if you examine them, are strangely coarse, those that are animate have little in them but water and dust and bones and something that is offensive.' The emperor-philosopher sees through the texture of the body as well as its habiliments and everywhere perceives drabness or ugliness tricked out for a goodly show. Nothing escapes his X-rayed scrutiny,—neither the workings of the heart within nor the composition and wrappings of the muddy vesture of decay. In one of his frequent self-searching moods, he asks: 'And whose soul have I now? That of a child, or a young man, or a feeble woman, or of a tyrant, of cattle, or wild beasts?' These and like musings of the crowned self-analyst cover the *Meditations*. A total sense of the vanity of human strivings leads him to these queries: What is it you hanker after? Is it bare existence? Or sensa-

⁷ Ko nu hāso kim-ānando nīccam pajjatite sati
Andhakāreṇa Onaddha paḍipam na gaves-
satha.

tion? Or motion? Or strength, that you may lose it again in decay? Is it the privilege of speech, or the power of thinking in general? Is any of these worth desiring?

The Rubaiyat Philosophy: As against this sombre background of pessimism figure two trends, two practical ways of life. *Carpe diem*,—eat, drink, and be merry, for tomorrow we die—is one of these. Omar Khayyam with his *Saki* and his *Shiraj* has spun this rule of life out to a classic poem. It is the call to make most of life's fleeting joys, which yet rings with a touching sadness.

Here with a Loaf of Bread beneath the
Bough,
A Flask of Wine, a Book of Verse, and
Thou
Beside me singing in the Wilderness—
And Wilderness is Paradise enow.

Ah! make the most of what we yet may
spend
Before we too into the Dust descend
Dust into Dust and under Dust to lie.
Sans wine, sans song, sans singer, and
sans end.

This Life for the Next: Against this epicurean or hedonistic gospel stands out the religious or devoutly purposeful which would utilize the brief sunshine of life and sentience to lay by treasures which may avail in the inevitable long night ahead. The literature of piety, East and West alike, abounds in moving expressions of this mood. In India with its luxuriance of sects and creeds, of strenuous pursuit of spiritual aims, it reaches such vast proportions that to refer to any is to be unjust to the rest. In the original teachings of the Buddha, the body,—unclean, impure, prison of the soul—is no doubt contemned but the real taint comes from the motives and passions which urge and drive it. These may drag it down, but if rightly directed and sublimated, they may make it an instrument of good both to the individual as well as to the race. The Jain has the keenest solicitude to keep it free from sin and wrong; and he takes the utmost

pains to eschew every act that may even remotely result in injury and violence to any creature, however minute or low in the scale.

The Body to Serve Others only: In Mahāyāna Buddhism energetic service of others, rather than one's own redemption, is held up as the aim. And the *Bodhicaryāvatāra*, in a passage of sublime idealism, inculcates absolute self-sacrifice for others' good. So it runs: 'Nirvāṇa is forsaking all, and on Nirvāṇa is my mind set. If all is to be forgone, it is best to give up to all creatures. As my aim is to make all living souls happy, let them kill me, deride me, or throw dust at me. Let them sport at will with my body or laugh or poke fun at it. Since I have offered my body to them, what need is there to think further on it? They may, if it pleases them, make it do any manner of work. May nobody come by any harm through me! If any have mind's ease because of me or are angered through me, may that be the means of their realizing all wishes! Those who falsely speak ill of me or do me ill or ridicule me,—may they all share the blessed essence that is moving towards enlightenment! May I be the refuge of the helpless, a guide to wayfarers, a boat to those who would cross, and a bridge to those who would ford a river! Of all beings in flesh and blood, may I be a lamp to those who need light, a bed to the repose-seeker, a slave to those who need one!'⁸

The Vaiṣṇava View of the Body's Grossness: The Vaiṣṇava is no less alive to the transience and grossness of the physical basis as appears in many verses of the *Bhāgavata*. But he holds at the same time that it might be transfigured into something sacred when devoted to the service of God. The man distracted by the pull of the senses is thus pathetically pictured: 'The palate draws him one way and thirst another, and so his amative sense, his touch and belly and hearing in different ways; his smell pulls him in another direction, so also his roving eyes and his power of activity, even as many co-

⁸ Book 3, Ślokas 11 to 18.

wives tear to pieces the fond householder.'⁹ Rukmiṇī in her fervid devotion to her Divine Lord says: 'Covered with skin and nails, hair on the lips and the scalp, and filled inside with flesh and bones, etc., such a living corpse is wooed by the infatuated woman as her darling only so long as she has not inhaled the fragrance of Thy lotus-feet.'¹⁰

Consecration Through Divine Service: But the fatuity and uncleanness may be lifted and one may emerge into a luminous and worthwhile existence through dedication of the senses and organs to divine service. As Śukadeva, the immaculate devotee from his very birth, says: 'May our speech recite Thy glories, our ears listen to discourses on Thee, our hands do Thy works, our mind be intent on Thy feet, and remembrance thereof, our heads be prostrate in obeisance to the universe as Thy abode, and our eyes behold the good souls who are Thy own selves.'¹¹ Elsewhere this vein of thought

⁹ Jihvaikato'mum apakarṣati kar-hi tarṣā
śiṣṇo'nyatas-tvag-udaraṁ śravaṇam kutaścit,
Ghrāṇo'nyatas--capala-dr̥k kva ca karma-
śaktir-bahvyaḥ sapatnya iva gehapatim
lunanti.

¹⁰ Tvak śmaśru-roma-nakha-keśa-pinaddham-
antar-māṁsa-asthi - rakta-kṛmi-viṭ - kapha-
pitta-vātam,
Jivacchavam bhajati kāntamatir-vimūḍhā yā
te padābja-makarandam-ajighratī strī.

¹¹ Vanī gunānu-kathane śravaṇau kathāyām
hastau ca karmasu manas-tava pādayornaḥ,
Smṛtyām śirastava nivāsa jagat prañāme dr̥ṣṭiḥ
satām darśane'stu bhavattanūnām.

and this spirit of complete dedication find still more particularized expression:

'Ambarīṣa, a royal saint, monarch of the earth with its seven islands, thus resigned himself to the service of Viṣṇu. He gave his mind to meditate on the twin lotuses of Kṛṣṇa's feet and his words to the relation of the virtues of Vaikuṇṭha, His heavenly seat, his hands to the cleansing of His temples and such lowly duties in His shrine, his ears to the sacred legends of the Eternal One, his eyes to viewing the temple of His image, his bodily contact to touching the holy persons of the Lord's servants, his sense of smell to the aroma of His lotus-feet, his palate to tasting *Tulasi* leaves, his feet to walking round the spots hallowed by Śrī Hari's advent, his head to bowing at His feet, his desires to His servitude and not to craving any earthly good, and his heart's affection to serve and revere His own people.'¹²

(To be concluded)

¹² Sa vai manaḥ kṛṣṇa-padāravindayor-vacāmsi
vaikuṇṭha-guṇānuvarṇane,
Karau Harer-mandira-mārjanādiṣu śrutim
cakāra-acyuta-sat-kāthodaye.
Mukunda-liṅgālaya-darśane dr̥ṣau tad-bhṛtya-
gātra-sparśe'ṅga-saṅgamam.
Ghrāṇam ca tat-pāda-saroja-saurabhe śrīmat-
tulasya rasanam tadarpite.
Pādaḥ Hareḥ kṣetra-padānusarpane śiro Hr̥ṣī-
keśa-padābhivandane,
Kāmam ca dāsye na tu kāmakāmyayā yathot-
tamaśloka-janāśrayā ratiḥ.

BUDDHISM AND HINDUISM

BY SRI AKSHAYA KUMAR BANERJEA

I

The birth of Buddhism within the bosom of Hinduism about 2500 years ago was one of the most remarkable events in the history of the ethico-spiritual culture of Bhāratavarṣa. Bhagavān Buddha was himself one of the

numerous great saints who attained spiritual enlightenment through the intensive practice of *Yoga* and *Jñāna*, which had been developed by the truth-seekers of ancient India during many centuries before his birth. The gospel

of physical and mental purity, of renunciation and self-restraint, of deep contemplation upon the transitory and unsubstantial nature of all worldly objects and suppression of all desires for and attachments to these objects, of universal love and sympathy and freedom from hatred and fear, and of intensive concentration and self-absorption, upon which Lord Buddha laid special emphasis for the attainment of spiritual illumination, was generally known to the earnest seekers of Truth in ancient India and practised by them in accordance with their relative fitness. The prince of Kapilavastu, having renounced his worldly concerns under the inspiration of a silent care-free tranquil wandering yogi whom he met by chance, subjected himself to the strict discipline of the old *Nivṛtti-Mārga*, made experiments with various esoteric processes learnt from the teachers of *Yoga* and *Jñāna*, and in due course became a *Mahāyogi Mahājñāni*.

Buddha was by Divine Design born with a special mission. He was destined to play a unique role in the cultural and religious history of the world. After having been blessed with spiritual enlightenment, he came out as a world-teacher and preached certain doctrines which would be practically efficacious in giving relief to the sorrow-ridden men and women of the world. He realized that *Nivṛtti-Mārga* taught the true remedy for the prevalent evils of worldly life. He however sought to give popular and easily practicable forms to its universal principles. He tried to open the doors of *Nivṛtti-Mārga* to all people without attaching any importance to *adhikāra-bheda*, which was enforced in the Hindu society. He formulated the principles in a simpler way so as to be appealing to one and all,—to the Hindus as well as non-Hindus, to the learned as well as the illiterate.

Lord Buddha himself never claimed that he came down from any higher region to preach any new religion to the people. He would always reverently refer to the long line of *Buddhas* (spiritually enlightened persons) who had flourished before him, whose noble

examples and precepts he devotedly followed in his life and whose message he was in his own way conveying to his fellowmen for relieving their mental distress. No doubt as a powerful religious teacher he would speak strongly against the futile rituals and abuses of the *Vedic Karma-Kāṇḍa* and particularly against the killing of animals in the name of *sacred sacrifice* as a means of getting rid of the sorrows of the world and attaining permanent happiness in the higher spiritual regions. This had been done before him time and again by many other enlightened saints, who had advocated the path of Renunciation and *Yoga* and *Jñāna* as the true means for emancipation from all sorrows and attainment of *Mokṣa* or *Nirvāṇa*. Not merely the saints of *Nivṛtti-Mārga* who had actually renounced all worldly concerns and retired to hills and forests and devoted themselves exclusively to the quest of the Absolute Truth, but even within the Vedic society a good many enlightened thinkers and seers of the Vedas and the Upaniṣads, who properly performed their domestic and social duties, condemned the *Pravṛtti-Mārga* and the cult of *Yajña* as *Avidyā* (the path of ignorance) or at most *Aparā Vidyā* (the path of lower knowledge) altogether incapable of liberating people from actual and possible sorrows and from repeated births and deaths. The emphasis upon *Ahimsā* (harmlessness to creatures) was also not any special distinguishing feature of Lord Buddha's religion; it had been given the first place among the *Yamas* and *Niyamas* by all *Yogis* and *Jñānis* before him and all the *Yamas* and *Niyamas* had been enjoined by them upon all human beings (of course as far as their capacities and environmental conditions would allow) as universal moral principles (*Sārvabhōuma Mahāvṛata*). The ethical principles formulated by Lord Buddha had all been the cultural heritage of the righteous men and women of his time. The egoless Mahāyogi Buddha also never claimed them as his own invention. He as an inspired teacher preached forcibly and in a rather homely way the noblest precepts which he got from his spiri-

tual ancestors and verified by his own experiences, for elevating the lives of the people round about him and destroying the roots of all their sorrows. He did not think of creating a new religion; but he infused a new life into the old religion of *Yogis* and *Jñānis*.

It is again undoubtedly true that Lord Buddha did not attach any essential importance to the sentimental belief in a God, to Whom the sorrow-ridden people of the world might offer the prayers of their hearts and to Whose mercy they might look up for the relief of their external and internal distresses. He taught the people *puruṣakāra* and self-reliance. Nor did he attach any importance to metaphysical speculations about the Ultimate Source of our existence and the existence of this world-order. He would usually observe silence with regard to the question of God or any ultimate permanent Reality behind and beyond this ceaseless flow of transitory realities constituting the world of our normal experience, in which we suffer all kinds of miseries. In accordance with the spiritual light which he obtained within his inner consciousness, the solution of the universal practical problem of emancipation from all possible sorrows did not depend upon the solution of such still more puzzling and controversial questions as, whether God or Gods existed or not, whether the world had any beginning or not, whether there was any eternal Reality either immanent in or transcending this obviously impermanent and constantly changing world of our experience, whether there was any permanent Soul behind the continuous flow of psychical phenomena constituting our individual existence, and so on. Philosophers had always differed and quarrelled and would always differ and quarrel on these problems, and no solution had been or would be universally acceptable. The questions might be of great intellectual interest, but they were bewildering to ordinary men and women seeking a practical solution of the problem of sorrow. The intellectual problems might be put off, but the most practical problem could not. Lord Buddha

accordingly, with his heart full of compassion for the distressed people of the world, turned a stern face against all metaphysical doctrines and against all creeds and beliefs, which might divide the people into different philosophical schools or religious sects and might mislead them by directing their attention towards questions which were not of practical importance to them for the elevation of their character and conduct, for the destruction of their worldly desires and attachments which were the causes of all sorrows, and hence for their self-emancipation from the sorrows of earthly existence. He devoted his energy to the preaching of a non-metaphysical, non-credal, non-ritualistic method of ethical and spiritual discipline for the liberation of people from sorrow, and he would always exhort them to rely on their own self-discipline and self-exertion rather than on mercy and help from others,—whether Gods or men.

Such an attitude towards God or Gods and towards the Ultimate Ground and Source of all phenomenal existences as well as towards all forms of religious sentimentalism and metaphysical speculation did not mean any rebellion against the spirit of early Hinduism. The existence of God Who would respond to the prayers of men or the existence of some Supreme Spiritual Reality as the ultimate Ground and Source of the phenomenal world or even the permanent existence of any self-conscious soul had never been an article of faith in Hinduism as such. The utmost liberty had always been allowed in the Indo-Aryan society to the seekers of Truth and the seekers of the solution of the fundamental problems of life for arriving at different conclusions and adopting different methods of self-discipline. The unity and solidarity of the society had not been disturbed thereby. The Vedic Ṛṣis had been earnest truth-seekers. They often differed from one another in their conceptions about the Truth. (*Vedāḥ vibhinnāḥ,—Nāsamunih yasya matam na bhinnam*). When any *Muni* would be convinced of the inadequacy of his own conception or method of approach, he would readily give it up and

accept another. Sometimes the Vedic Ṛṣi would cry out, 'Who knows, who would tell us, wherefrom we have come and wherefrom this wonderful world of diversities?' The amazing order, harmony, beauty, and grandeur amidst the bewildering complexities of the world led many Vedic Ṛṣis to the conception of some indefinable inscrutable infinite and eternal Spiritual Power behind it. But they could not bring that Power down within the range of their thought and speech. The Ṛṣis of the Upaniṣads, who were more speculative, described the ultimate Source of this world, sometimes as *Sat* (Pure Being or Existent) and sometimes as *Asat* (Pure Non-Being or Non-Existent). Some Ṛṣis asserted that this world had been *Asat* in the beginning, and from *Asat*, *Sat* was born. Some other Ṛṣis argued, 'How could *Sat* come from *Asat*? The world must have been *Sat* in the beginning, though without any external or internal differences,—One without a second.' Some thinkers conceived the ultimate cause of the world as *Cetana* (Spiritual), others conceived it as *Acetana* (Non-Spiritual, *Prakṛti*); others again conceived the world-process as having had no cause and no beginning at all. A good many philosophical schools had flourished within the Hindu society before the time of Buddha. Similarly a good many religious systems also with distinctive religious views and methods of discipline had grown. Hinduism was the mother and nurse of them all. Lord Buddha formulated a particular system of his own without revolting against the spirit of Hinduism.

In the formulation of his code of ethical and spiritual discipline as well as in his denunciation of the complex ritualism of the Vedas on the one hand and the abstract metaphysical speculations of the philosophical schools on the other, Lord Buddha followed the foot-prints of the ancient *Siddha Yogi Sampradāya*. These enlightened *Yogis* had been thoroughly practical in their spiritual outlook. They would take their stand on direct experience, and not on beliefs or theories

like the ritualists and the philosophers. *Pratyakṣa-hetavo Yogāḥ, Sāṅkhyāḥ Sāstra-viniścayāḥ*,—is a very old saying cited in the *Mahābhārata*. The seekers for permanent relief from the sorrows and bondages of the earthly life would be asked by them to undergo the system of moral and spiritual discipline and to perceive directly the result of every step of their progress. The practical ideal which these ancient *Yogis* put before the aspirants for liberation from all kinds of miseries and limitations of life was the achievement of perfect calmness and tranquillity of the mind, free from all desires and attachments, free from all impurities and earthly propensities, free from all sense of *me* and *mine*. In this state of consciousness there should be no distinction between the subject and the object of knowledge, no distinction between the self and the world, no sense of individual existence and its limitations. This state of *Samādhi* had to be actually experienced by the spiritual aspirant by dint of his own efforts through the systematic discipline of his body and mind,—the discipline of his thoughts, feelings, desires, speeches, actions and movements of the internal organs and the brain and the nervous system. The practice should be so intensive and continuous that the whole nature of the mind should undergo a transformation, should become refined and enlightened. The result of the course of discipline and of the experience of *Samādhi* would be brilliantly reflected on the practical life; the whole outlook on the self and the environments would be changed; cares and anxieties, fears and sorrows would disappear even in the midst of the vicissitudes of the outer life; the world would appear as an unsubstantial show of constantly changing phenomena, in which there was nothing worth being desired for or attached to. This practical non-dogmatic effective course of self-discipline was fully practised by Lord Buddha and preached by him to the people suffering from the worries of the world. The science and art of moral and spiritual self-discipline of the ancient *Yogis* was greatly popularised

by him. There was no place for undue austerity or self-mortification in this system of *yoga-sādhanā*, just as there was no place for complex ritualism and still more complex metaphysical speculation. (To be concluded)

SHEIKH NURUDDIN

THE PATRON SAINT OF KASHMIR

BY PROF. SUDHANSU BIMAL MOOKHERJI

Muslim rule, established in Kashmir in the 14th century, re-invigorated the country's decadent culture. Lalla Yogeśwarī, popularly known as Lal Ded, the great woman mystic of Kashmir, preached her gospel of religious harmony and synthesis in the 14th century. Her teachings have permeated Kashmir's philosophy of life.

Sheikh Nuruddin followed in the footsteps of Lal Ded and preached her gospel of religious harmony and synthesis. The 'Guru' and the disciple lived and worked for the same ideal. Royal blood flowed in the veins of Nuruddin. His great grandfather on the paternal side, a Hindu by religion, was the ruling chief of Kistwar. After his death in internal feuds, his family settled down in ~~Kaima~~ in the valley of Kashmir.

Nuruddin's father, Sheikh Salaruddin, had become a Muslim before the former's birth in 1377.

Tradition had it that Nuruddin at first refused to suck his mother's breasts after his birth. He was taken to Lal Ded, who rebuked him and described his conduct as sham renunciation. He thereupon started taking his natural sustenance.

Nuruddin was a revolutionary from his boyhood. He was no believer in religious formalities and in conventional education. He was fond of solitude and would spend hours together absorbed in thoughts absolutely unaware of what was going on around him. He was in the world, yet not of it. Friends,

neighbours and relations thought that Nuruddin was abnormal. But he was impervious to what others thought and said.

Later in life Nuruddin came in contact with Lal Ded and became her disciple. She removed all his doubts and solved all his problems. Nuruddin saw light.

Nuruddin led a simple and restrained life to the end of his days. He believed in the essential unity of all religions. Human brotherhood is the main burden of his message. He spent his last days at Chrar where he breathed his last in 1438 at the age of 61. He was held in high respect by all—high and low, Hindus and Muslims alike. Sultan Bud Shah of Kashmir (1420-1470) joined his funeral procession and offered prayers for the peace of his soul.

Nuruddin counted Hindus as well as Muslims among his admirers and followers. He was, like his more famous contemporary Guru Nanak, the founder of Sikhism, the 'Guru' (spiritual guide) of the Hindus and 'Pir' (holy man) of the Muslims (Hindu ka 'guru' Musalman ka 'pir'). The Hindus believed that a Muslim apparently as Nuruddin was, he was in reality a Hindu saint with high spiritual attainments. To them he was better known as Sahajānanda. His Hindu followers compiled his teachings in a treatise named 'Rishinama' written in Sarada script (the ancient script of Kashmir). Nasiruddin Ghazi, a Muslim follower of Nuruddin, wrote a biography of the Master, collected his teachings

A sumptuous meal and a fish to eat—
There was a day, O Nasrul!”

Shortly after his death, the chief disciples of Nuruddin formed themselves into a religious sect. The members of the sect were called ‘Babas’ or ‘Rishis’. Muslims in faith, they had no religious fanaticism. They propagated the Master’s gospel of harmony and synthesis. In the words of a writer on the history of Kashmir, “The Muslim mystics, well-known as ‘Rishis’ or ‘Babas’ or hermits, considerably furthered the spread of Islam by their extreme piety or self-abnegation which influenced the

people to a change of creed.” (*Kashmir*, by Ghulam Mahyi’d Din Sufi, Vol. I, 36).

Emperor Jehangir speaks highly of them in his Memoirs—“ . . . though they have no religious knowledge or learning of any sort, yet they possess simplicity and are without pretence. They abuse no one. They restrain the tongue of desire and the foot of seeking. They eat no flesh, they have no wives, and always plant fruit-bearing trees in fields so that men may benefit by them, themselves desiring no advantage. There are about 2,000 of them.”

EDUCATION FOR SACREDNESS

BY PRINCIPAL B. S. MATHUR

In course of his book, *Some Tasks for Education*, Sir Richard Livingstone, a former Vice-Chancellor of the University of Oxford, writes :

“To build up in every man and woman a solid core of spiritual life, which will resist the attrition of everyday existence in our mechanized world,—that is the most difficult and important task of school and university. Barbarian tribes destroyed the Roman Empire. There are no such tribes to destroy modern civilization from outside. The barbarians are ourselves. The real modern problem is to humanize man, to show him the spiritual ideals without which neither happiness nor success are genuine or permanent, to produce beings who will know not merely to split atoms but how to use their power for good.”

Here are words of wisdom, spoken from the depth of experience. We need real divinity in man today to make the world a safe place to live in, a place where we may have joy and comfort in plenty and without a limit. We have Science with us and we are proud of its achievements. Yet we are not human. That is our great tragedy. We are not what

we have been designed to be, images of God on earth, keen on doing good and spreading sacredness. We are aware of deep knowledge but the essential knowledge that we have to be *human* is not our possession.

We need immediately an atmosphere of light and sweetness in our schools and colleges. We have a certain business-like air about us; the result is that we are not able to make man human. We seem to be selfish and narrow in outlook. Let us be broad of mind and deep of heart to cover the entire world. The inner divinity, born with us, must be allowed to emerge. That atmosphere must obtain which can help this emergence, spreading of sweetness and sacredness in our schools and colleges. The world is in our schools. Our education must be for the world of joy and sacredness. Mere emphasis upon book-knowledge won’t help us ahead. Education must build up, must make us human and humane.

Conditions obtaining in our educational institutions do not help the evolution of the necessary atmosphere. We have overcrowded classes; we have little Library facilities; we have very limited facilities for games and

sports. In fact, there is not even standing space for students admitted. What an atmosphere! There is no occasion for freedom, for growth. An individual must have an atmosphere to develop. He cannot have it. Because of a large number of students in a class, there is no contact between the teacher and the taught. How can a teacher teach? He may teach his subject all right, but he does not know the person he is teaching. Is not education then merely a mechanical experience? Such an education cannot help far, it cannot make man human, it cannot civilize him, to be aware of proper use of power for the good of mankind.

At the moment, education is an imposition from outside. It is not real opening of mind. Such an education cannot be ever-lasting. An imposition from outside is a possession for some time, not for all time to come. Naturally, an 'educated' person of today is put out in the face of 'Nature'. He cannot easily be comfortable in life in the present world. All knowledge cannot be his. His mind has not been opened and he cannot adapt. He *fails* miserably.

There is emphasis upon courses and course books. Our students don't have real love for learning. They cannot develop independence of outlook. They go out without proper discipline and culture. As one goes round classes, one finds nothing but a perennial emphasis upon book-knowledge. Books have their own use. Indeed they are of immense value but they cannot be substitutes for real life, for real experience, full of joy and thrill.

Kabir sings beautifully:

"The flute of the Infinite is played without ceasing, and its sound is love:

When love renounces all limits, it reaches truth.

How widely the fragrance spreads!
It has no end, nothing stands in its way."

But this "flute" is not heard by our

students: the spreading "fragrance" does not seem to affect them. They don't live in the atmosphere. That is the tragedy of present education.

But how to avert the tragedy? The answer is "proper atmosphere". I am never afraid of repeating. Definitely "atmosphere" is the answer. The flute of the Infinite is played without ceasing. But nobody hears it! That is the tragedy, which leads to frustration and misery. Teachers have a great responsibility. They have to hear the infinite music; they are to imbibe the sacred sweetness to pass it on to their students, youthful messengers of hope and light in the world. That atmosphere of sweetness which can make the stream of light and learning unceasing is immediately needed. Hence the emphasis upon book-knowledge is not very helpful, not very inspiring so as to bring about a revolution, a change to uplift human beings.

We must have occasions, almost unending, where there is an intimate contact between the teacher and the taught. The teacher, indeed, a good teacher, has a personality to impress and inspire. He is almost a "poem", a spontaneous effusion of emotions and thoughts to teach, delight and move. Such moments are forthcoming in plenty, accompanied by intense sweetness and light. in various associations and clubs organized in schools and colleges. Teaching not covered by books is highly effective. We have that teaching in a successful organization of functions of these associations and clubs.

Happily, we have, then, moments when we meet people who have made their mark in life, who have learnt a lot and who have still more, by way of knowledge, experience and love to communicate. Then is the moment of real fragrance.

Knowledge obtained from books meets with something more effective and elevating that has passed the test of experience when we are face to face with people of eminence. These moments must be many and almost

unceasing. Then knowledge will pass into the character of students. They will then *live knowledge*. A new world will soon be a

reality, a world of culture, hope and sacredness. Let us be ready and let us be preparing for this world.

ŚRĪ-BHĀSYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

TOPIC 2

THE TRI-COLOURED AJĀ OF THE ŚVETĀSVATARA UPANIṢAD IS NOT THE SĀNKHYAN PRADHĀNA

चमसवदविशेषात् ।१।४।८॥

8. (The word 'Ajā' cannot be asserted to mean the Sāṅkhyan Pradhāna) in the absence of special characteristics, as in the case of the bowl.

This Sūtra refutes the Sāṅkhyan view which declares a Prakṛti, Mahat, Ego etc. independent of Brahman. It does not, however, refute these categories themselves as dependent on the supreme Brahman, and having Brahman for their Self. For this latter view, as having their Self in Brahman, is taught by Śruti and Smṛti.

In the *Śvetāśvatara Upaniṣad* we have the following text: 'There is one Ajā (female unborn), red, white and black, producing manifold offspring of the same hue' (*Svet.* 4.5). The question is whether this 'Ajā' refers to the Sāṅkhyan Prakṛti or to a Prakṛti dependent on Brahman, and having its Self in Brahman. The Sāṅkhyas hold that this word 'Ajā' refers to the Pradhāna, and the red, white and black colours refer to its three constituents, the Guṇas, Rajas, Sattva and Tamas respectively. Moreover, it is described as 'unborn' and is spoken of as the independent cause of many products. This

Sūtra refutes this view and says that the word 'Ajā' cannot refer to the Sāṅkhyan Pradhāna in the absence of special characteristics to support such an assertion. Merely saying 'unborn' is not enough to identify it with the Sāṅkhyan category, the Pradhāna. The text may be interpreted otherwise also as referring to a Prakṛti dependent on Brahman. It can also be the cause of many offspring even though dependent on Brahman. The text says only that it is the cause and not that it is the independent cause. It is impossible to fix the meaning of the word 'Ajā' from the text alone. Mere derivative meaning of a word cannot fix the nature of a word in scriptural texts. We have to look to complementary passages to arrive at the correct meaning. 'There is a bowl that has its opening below and bulging at the top' (*Bṛh.* 2.2.3). Here also it is impossible to decide from the text itself what kind of a bowl is meant. Later the text fixes what is meant by the 'bowl'. "The 'bowl with its opening below and bulging above' is the head (of ours), for it is a bowl with its opening below and bulging above." So here also in the text under discussion we have to refer to complementary scriptural texts to know the exact meaning of the word 'Ajā'.

Moreover, another recension of the text declares that it is dependent on Brahman.

ज्योतिरुपक्रमा तु तथा ह्यधीयत एके ।१।४।९॥

9. (Prakṛti) has Light for its origin, so read some (recensions).

The 'Ajā' (unborn) mentioned in the text has Brahman for its origin. So read some, viz. the Taittirīyas. Even as this text declares the 'Ajā', so also the Taittirīyas declare in a similar text that this 'Ajā' is dependent on Brahman and has Brahman for its Self. Having taught the Brahman as the object of meditation in the text, 'Smaller than the small, greater than the great' etc. (*M. Nar. Up. 12.1*), the Śruti declares finally that all other things are produced from Brahman and have Brahman for their Self. 'From Him originate the seven Prāṇas. ... From Him arise all the seas and mountains' (*M. Nar. Up. 12.2-3*). In this context, the text 12.5 reads also the above verse of the Śvetāśvatara Upaniṣad, 'There is one Ajā (unborn)' etc. So from the *Taittirīya* text it is clear that the 'Ajā' also is produced from Brahman and has Brahman for its Self. So the *Śvet.* text has to be interpreted in the light of the above *Taittirīya* text as explained by the complementary passage. So the 'Ajā' in the *Śvetāśvatara* text also has Brahman for its Self. It is not an independent entity and therefore cannot mean the Sāṅkhyan Pradhāna.

It may be questioned: How can the same thing be declared as 'unborn' and also as originating from Brahman? The next Sūtra answers this doubt.

कल्पनोपदेशाच्च मध्वादिवदविरोधः ।१।४।१०॥

10. And on account of the teaching of creation (Kalpanā) there is no contradiction as in the case of the Madhuvidyā.

The word 'And' disposes of a doubt that is raised. 'Kalpanā' means creation for this is the meaning we get from *M. Nar. Up.* where it is said, 'The Lord created (akalpayat) the sun and the moon as of yore.' The creation of Prakṛti is taught in the text, 'The Lord of Māyā creates the whole world out of this' (*Śvet. 4.9*), where the word 'this' refers to Prakṛti. At the time of Pralaya or dissolution, this Prakṛti in the causal state exists in a fine condition as the power of the Lord and dependent on Him. Referring to that state, Pra-

kr̥ti is called 'Ajā' (unborn). But at the time of creation it takes a gross form and is said to be caused by Brahman.

TOPIC 3

THE FIVEFOLD FIVE PEOPLE OF BRH. 4.4.17 ARE NOT THE TWENTY-FIVE SĀNKHYAN CATEGORIES

In the last topic the interpretation of the word 'Ajā' as an independent entity, not having its Self in Brahman, was set aside as there were no special characteristics to interpret it as such, and it was shown that Prakṛti is dependent on Brahman. Now another text is taken up for discussion where the special characteristic is mentioned unlike in the previous topic.

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च ।१।४।११॥

11. Even from the statement of the number (fivefold five, i.e. twenty-five categories by the Śruti, it is) not (to be presumed that the Śruti refers to the Pradhāna) on account of the difference and the excess (over the number of the Sāṅkhyan categories).

'That in which the five groups of five and the Ākāśa are placed, that very Self I hold is the immortal Brahman. Knowing It I am immortal' (*Brh. 4.4.17*). The question is raised whether the 'fivefold five' mentioned in the text refers to the Sāṅkhyan twenty-five categories or not. The Sāṅkhyas hold that this text refers to their twenty-five categories. The Sūtra refutes this view. These fivefold five objects referred to in the text are different from the Sāṅkhyan categories. The word 'even' in the Sūtra denotes that the number twenty-five is not meant here. The Sāṅkhyan twenty-five categories cannot be grouped into five groups for each one is different from the other, and no five can be grouped in one for want of a common property. The text 'That in which . . . are placed' distinguishes the 'that' which is the receptacle from the twenty-five categories placed in It, and which is therefore their Self. There is therefore no reference to Sāṅkhyan categories independent

of Brahman in the text. The words 'That' and 'Ākāśa' refer to objects different from the twenty-five categories and therefore are over and above them. This does not fit in with the Sāṅkhyan categories. 'Pañcajana' therefore denotes a class of things known by that word. This is similar to the statement 'seven, seven-sages'.

प्राणादयो वाक्यशेषात् ॥१४१२॥

12. (The five people referred to are) the breath etc. because of the complementary passage.

"They who know the breath of the breath, the eye of the eye, the ear of the ear, the food of the food, the mind of the mind" etc. (*Bṛh. Mādhy.* 4.4.21). 'The five people' refer to the breath etc. which are cited to describe Brahman and have their Self in It.

ज्योतिषैकेषामसत्यज्ञे ॥१४१३॥

13. (In the text) of some (i.e. the Kaṇvās), food not being mentioned (the number is made up) by Light (mentioned in the previous verse).

In the Kaṇva recension we do not have 'the food of the food', but all the same the number five is made up by the word 'lights' mentioned in 'The light of the lights' (*Bṛh.* 4.4.16). Here the word 'lights' refers to the sense organs. 'Light of lights' means Brahman who is the Illuminator of illuminators or the sense organs. Hence the word 'Pañcajana' refers to the five sense organs.

Therefore 'the fivefold five' in the text under discussion does not refer to the Sāṅkhyan categories.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

Dogmatic theologies, claiming 'exclusive disclosure of the nature of the Divine to themselves', have quite often indulged in 'forcible proselytization'. In their hatred of other beliefs they have not hesitated to wage 'religious war' against other faiths and even burn 'men at stake'. With such a 'bad record' . . . 'religions of the world' are accused of 'not making for a humanist society'. They are also challenged as being unbelievable and irrational, 'based' as they are 'on revelation'. In such a context what 'significance' has the 'Advaita Metaphysics'? Dr. P. Nagaraja Rao, M.A., D.Litt., Karnatak College, Dharwar, discusses how the Advaita conception of the Ultimate Reality 'as transcendent spirit makes for religious toleration.' The Doctor in the course of his simple and forthright exposition of the doctrines of Advaita has given expression to many beautiful thoughts. Here are a few of

them. 'Man is essentially divine.' 'Spiritual knowledge and experience . . . is not a product. It is making known what is already there.' 'The individual soul is not a banished stranger and the prodigal son, but is divinity in the empiric dress.' 'Realization is not the rapture of the slave before the might that has overawed him for ever. It is self-discovery.'

'The Philosophy of Kālidāsa' by Dr. P. S. Sastri, M.A., M.Litt., Ph.D., is a well-written dissertation on the great poet's idea of the First Cause. To pin down a poet of Kālidāsa's eminence to a particular philosophical doctrine is indeed a difficult task. Yet the Doctor is right when he says, 'But no conscientious poet can escape from his general outlook on life and on the nature of Reality.' 'This outlook . . . constitutes the background and even the framework of his literary compositions.' This closely reasoned thesis, attested

by profuse quotations and references, ultimately leads the author to the conclusion that 'he (Kālidāsa) is essentially a Vedāntic Advaitin. And he subscribes to the emphasis on *jñāna*.' In spite of this Dr. Sastri has admitted that 'there is a certain similarity between his (Kālidāsa's) views and those of the Kāśmīra Śaiva Advaita.' The fact is, no poet or artist can ever be a true Advaitist. But why talk of poets? Has not Śaṅkara himself been interpreted differently, and that by some of the greatest living philosophers of India? Hence the learned Doctor's thesis that Kālidāsa is a monist is as much correct as to say that Śaṅkara is an Advaitist. . . . We are sorry that this article and the above Note on it left by the previous Editor could not be published earlier. . . .

Sri Batuknath Bhattacharya, M.A., B.L., is well known to our readers. In 'The Divine Body' he presents to us the 'diverse human attitudes to the body' and the diversity of emotions' it 'has called forth' in the human mind, in its 'varying moods and phases of culture,' from the ancient times down to the modern days. The author has put together in a beautiful order the different views as expressed in the Hindu and Buddhist scriptures, in the works of Greek, Roman, and American authors, in the Rubaiyat of Omar Khayyam, and in the 'still evolving outlook. . . of which Science is the eye-opener and the added purposes of modern human existence. . . the determinant.' Of the mystic, he says, 'To the mystic the body is microcosm, the little universe, and is the epitome of the larger universe, the macrocosm.' The author ends with the note of optimism: 'And notwithstanding the frailties, . . . the mischances and failures, . . . of the tainted flesh. . . it is a legitimate human prerogative to aspire and prepare for the far-off divinely ordained event, Paradise Regained on earth. . . . The homogeneity of the Vedāntic outlook . . . 'All this. . . is indeed Brahman'. . . shared as a practical rule of life by the widest commanalty. . . shall suffuse human action and experience. . . (with) an abounding good-will

and sense of sanctity.' We are sorry, due to want of space, we had to leave out many of the technical terms, quotations and scientific expressions the author has used. We are also obliged to publish the article in two issues. The second part will appear under the title: The Body Mystical and Transfigured . . .

That there is 'little difference between the fundamental moral and spiritual principles' taught by Buddha and the Hindu sages is a point which can never be over-emphasized in any consideration of Buddhism and Hinduism. 'To estrange Buddhism from the general life of Hinduism' is to forget the historical fact that the birth, growth, spiritual struggles and the attainment of the goal of Lord Buddha was all 'within the bosom of Hinduism'. Sri Akshaya Kumar Banerjea forcefully draws our attention to this aspect of the question and reminds all students of these two religions of the fact that 'Hinduism never disowned Lord Buddha'. Only it 'could never tolerate that the experiences and teachings of *one man*, however spiritually enlightened and intellectually wise, . . . should set aside the experiences and teachings of the whole host of wise and enlightened sages and saints of the past.' It is also to be remembered that 'Lord Buddha himself never claimed that he came down from any higher region to preach any new religion' but 'always reverently referred to the long line of Buddhas . . . who had flourished before him, whose noble examples and precepts he devotedly followed in his life and whose message he was conveying in his own way to his fellowmen.' The writer compares 'the noblest tenets preached by Mahāyogi Buddha and his enlightened disciples' with those of Hinduism and convincingly shows how they 'had already been there in the spiritual treasury of India and they were only restated by these adorable saints.' . . . In the last para (Part II) the writer makes a brief reference to the life of the eminent yogi, Gorakhnath. . . . The work of 'assimilation' or of establishing the highest principles of spiritual life on a basis freed from

the separatist claims of the time has ever been carried out by a number of realized souls all of whom preached by their personal example, and a few by their preachings and writings in addition. If we take the trouble to make a patient research, as the writer has done, we shall surely find that all parts of our vast country have pulled their full weight in achieving this noble task. The wisest course is to take the teachers *and* those who responded to them as a *single unit* through which the Supreme Wisdom descended among men. . . .

Problems which make men and women fall into opposing camps can be solved only through the efforts of large-hearted people in whose personal lives the causes of conflict, namely, narrow and sectional views, are fully eliminated. This is particularly true in the religious field. While in the military and political fields the followers of Islam and of Indian creeds clashed, there lived at different times and in various parts of the country eminent saints who used religion *only* as the means for cementing human hearts by realizing the Supreme Creative Spirit residing in all alike. While on one side fanaticism and aggression caused bloodshed and bitterness, these silent free souls carried the torch of wisdom, and, as far as it lay within their power, spread sweetness and genuine brotherhood. . . . Prof. S. B. Mookherji, M.A., has shown how in the beautiful valley of Kashmir there lived and taught Lalla Yogeśwari, 'the great woman mystic' whose disciple, a Muslim, Sheikh Nuruddin, continued the preaching of his Guru's 'gospel of religious harmony and synthesis', becoming, in his turn, the teacher of Hindus and Muslims alike. It is significant that even persons occupying posi-

tions of political and military power took note of the grandeur of such saints, and either struck coins containing their teachings or mentioned them in chronicles of the day. The wrong employment of religion for political or military purposes can be effectively checked, not by counter political or diplomatic moves, but only by the whole-hearted efforts of greater numbers of people to reach that Inner Core where all religions meet. How do such people move and act? Says Prof. Mookherji, quoting Emperor Jehangir: . . . 'they possess simplicity and are without pretence. They abuse no one. They restrain the tongue of desire and the foot of seeking. . . . They always plant fruit-bearing trees in fields so that men may benefit by them, themselves desiring no advantage.' Theirs is the dynamism of the rapidly spinning top or of the finely poised and whirling fly-wheel which appears to the untrained eye to be 'still' or 'asleep'. . . .

In his sweet and persuasive way, Principal B. S. Mathur, M.A., of M. M. H. College, Ghaziabad (U.P.), constantly reminds us of our duty and responsibility towards our children. This time he stresses the importance of and the urgent need for the creation of 'an atmosphere . . . of sweetness and sacredness in our schools and colleges,' so that our boys and girls may grow up into 'what (they) have been designed to be, images of God on earth.' 'The world is in our schools. Our education must be for the world of joy and sacredness. . . . We need real divinity in man today to make the world a safe place to live in.' He makes a plea for the providing of more and more opportunities for students to come 'face to face with people of eminence.' For then alone the 'knowledge obtained from books . . . will pass into the character of students'.

REVIEWS AND NOTICES

THE THEORY OF JUDGEMENT IN THE PHILOSOPHIES OF F. H. BRADLEY AND JOHN COOK WILSON. BY DR. M. AHMED, M.A., Ph.D., *Director of Public Instruction, East Bengal, Pakistan. Published by the University of Dacca. Pp. ii+295+ii. Price Rs. 10/-.*

This monograph coming from the pen of an author deeply read in the works of contemporary logicians of the West bears the impress of his mature thought in the presentation of a vital logical problem in the philosophies of Bradley and Cook Wilson. Cook Wilson was more a logician than a metaphysical thinker while Bradley was more a metaphysical thinker than a logician. This is the picture that stands out with astounding clarity as we finish reading the present thesis.

The pivotal place in the philosophies of both Cook Wilson and Bradley is occupied by their respective theory of Judgement; but the theory of Judgement is in each case clouded by the prevailing 'climate of opinion' and the consequences are disconcerting enough. Our author shows praiseworthy labour in disentangling the logical moment in the theory of Judgement out of a mass of metaphysical details. In doing so he had to face the difficulty particularly in the case of Bradley to get at his logical intention and for this our author had to compare point by point Bradley's *Principles of Logic* in the first edition appearing before the publication of his *magnum opus, Appearance and Reality*; with the same *Principles of Logic* in the third revised edition which came out after *Appearance and Reality* and underwent important changes of emphasis due to his considered metaphysical opinions.

The first five chapters, covering more than half of the present work are, therefore, mainly exploratory in their character and are devoted, fittingly enough, to the clarification of the metaphysical and epistemic concepts of Knowledge, Reality and Appearance in the philosophies of Bradley and Cook Wilson. Our author in this rope-dancing with concepts throughout maintains his balance of judgement and unruffled tone and temper. This is no mean feat specially when we take note of the fact that Robinson in his *Province of Logic* has been merciless in making an Exhibit of Professor Hasan with the latter's presentation of Cook Wilson's views. From Chapter VI onwards of the present work, the main arguments of the thesis appear. Here our author gives a detailed exposition of the nature of Judgement and its *logical function* in the philosophy of Bradley. We say, 'logical function', for although the judge-

ment undoubtedly has a psychological function the entire efforts of Bradley seem to have been directed towards freeing the judgement from its psychological trapping, so that Bradley's 'Ideal Content' should not be confused with the psychological idea (image or presentation). Next our author deals with the main points of Cook Wilson's criticism of Bradley's Theory of Judgement (p. 171). This is rounded up with an examination of Cook Wilson's criticism and here the originality of our author is most in evidence. He discusses in this connection the general theory of the presentative function of presentations and establishes the conclusion that 'what Bradley calls psychological ideas are, in a most important sense, signs' (p. 217). Next he confronts Bradley's Theory of the nature of Reality as a system with that of Cook Wilson who also is a believer in the Reality as a system, but a believer with a 'difference'. The point of distinction emerges that with Bradley in every case of a logical judgement the subject is the metaphysical subject. By a metaphysical subject Cook Wilson means a substance and this must always be kept separate from the logical subject in a philosophical analysis. Next we are presented with Bradley's Theory of Inference followed by Cook Wilson's Theory of the same and an evaluation of both the theories on the part of the author.

While siding with the author in his presentation of Cook Wilson's views in other respects, we may note that Cook Wilson's view that Knowledge is indefinable because of its self-evidencing character, as also his analysis of the subject object relation, where the epistemic subject is shown to be ~~that~~ which can never be the object, indicate an idealistic trend of thought, though our author makes him an out and out realist.

A philosophical work such as this ought to have been printed with greater care, for the book bristles with slips and misprints. We also miss a reference index of terms at the end. On the whole, however, there can be no doubt that the book, as it is, is a welcome addition to current philosophical literature.

PROF. MAKHANLAL MUKHERJEE

THOUGHTS ABOUT LIFE. BY FELIX FRIEDBERG. *Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y. Pp. 40. Price \$2.50.*

Ours is an anxiety-laden age. A sense of unrest is the predominant factor in different spheres of life. There has been created a vacuum within the soul of man. And this is mainly due to three things—defec-

tive system of education, disregard of moral value and absence of faith. Nevertheless, a better world is likely to emerge from this decaying civilization provided humanity abandons the wrong track. This is the quintessence of this small book.

Real education, the author thinks, should aim at two things—disinterested pursuit of knowledge and developing free thinking of the teacher as well as of the student. Education should develop scientific attitude. It should purge out the deep-rooted prejudices of human mind imbibed from the society that nourishes it. It should enable man to look into the problems arising out of the changing socio-economic conditions of life with an unbiased attitude. But none of these two purposes is realized in American universities because of certain difficulties. The principal difficulty is that many universities are financed by the rich people who are conservatives. The result is that education takes a commercial shape, and practical utility becomes its end.

Failure in education has created a gulf between idea and reality. And this, again, has led to moral degradation. That the Americans speak of equality in opportunities and the Negroes are deprived of them at the same time is a glaring instance of moral degradation. Disregard of ethical value has caused anxiety in life. The only way out is to unite idea with reality, thought with action.

Professor Friedberg then observes that in the past there was a marked disagreement between Science and Philosophy. Findings of Science gave a tremendous shock to the very foundation of idealistic Philosophy and Theology. Faith gradually disappeared and thus a vacuum was created within the soul of man. And as Science could not furnish any substitute, anxiety was the result. This state of things still persists. The author suggests a way out. The Philosopher today should be conversant with the findings of Science, specially with those of Biology, failing which his conception of the Universe will be absolutely unsatisfactory. Recent researches in the field of Biology prove the inadequacy of the old explanation of life offered by the Philosopher. The Scientist also in the present day has become conscious of his limitations while attempting to comprehend the complexity and immensity of the Universe. The real Scientist should join hands with the Philosopher in the matter of forming a most satisfactory conception of the Universe.

Lastly, Professor Friedberg presents some recent findings of Biology in a popular way which will create interest in the readers.

PROF. KIRITI BHUSAN DUTT

SARDAR VALLABHBHAI PATEL, Vol. II.
BY NARAHARI D. PARIKH. *Published by the Navajivan Publishing House, Ahmedabad. Pp. 493. Price Rs. 5/-.*

Out and out an 'iron man' both in mind and make-up, late Sardar Patel will continue to live in the minds of the people of India. His long association with the history of the nation's struggle for freedom and his subsequent restoration of the political consciousness of his motherland, have elevated the Sardar to the rank of a genuine hero. His remarkable success in bringing all the feudal states under the 'one unit' of the Central Government, speaks highly of his historic foresight and political acumen.

In the second part of the book the author depicts the life of the Sardar from his arrest on the 7th March, 1922 to the period of the 'Quit India' movement in 1942 (up to August 9, 1942). Collecting heaps of documentary evidence, the writer has been able to show the towering personality that was Patel's. The series of events of his life are not thrown haphazardly before us to make the book a flat reading. The biographer has arranged them to form an artistic pattern. The political career of this determined leader of men has been narrated alongside the beaming touches of humour that were in the Sardar. For example, when once the Sardar was in jail, suffering from serious toothache, he was asked how he managed to chew the stiff *jowar* bread. He readily answered, 'Oh, I soaked it up in water and got along splendidly.' (p. 9). Again, once to Gandhiji even, Vallabhbhai remarked drily, 'You are behaving like a thick-skinned person who, told by someone that a *babul* tree had grown on his back, replied, 'That is very good. It will now give me shade.' (p. 130).

The easy way of presentation and the lucid style have made the book an interesting reading. We look forward to the other volumes of the series to be published soon.

SWAMI MAHANANDA

THE PHILOSOPHY OF EPICTETUS. By JOHN BONFORTE. *Published by the Philosophical Library, New York. Pp. 146. Price \$3.00.*

This is a small yet beautiful collection of the sayings of Epictetus, the first century A.D. Greek philosopher as recorded by his disciple Arrian. The translation comes to us third hand, having been based on T. W. Higginson's work which in its turn was only a rewriting of the first translation by Elizabeth Carter (1758). The present author himself confesses to his absolute unacquaintance with Greek in which the *Discourses of Epictetus* and the manual containing the maxims of Epictetus were written. As such this volume does not serve the purpose of a deep and critical study of Epictetus but, as the author writes in the preface, is meant 'to give the present-day, hurried reader an oppor-

tunity of reading the philosophy of Epictetus with a minimum effort.'

The philosophy itself is not a difficult one clothed in metaphysical abstraction, but a simple and practical outlook on life in which we are asked to set a value not on 'the mere materials of man, the flesh, but on the principal actions which belong to man' viz., 'engaging in public business, marrying', 'the worship of God, the care of parents, and in general, the regulation of our desires and aversions in accordance with our nature. The insistence on dispassion in carrying out these actions gives to this philosophy a highly ethical value and this dispassion is preached in the stoic style with such robustness and reason that it goes straight to the heart: 'Your neighbour has thrown stones. What then? Is it any fault of yours? But goods are broken. What then? Are you a piece of furniture? No, but your essence consists in the faculty of will' (p. 93). This will is defined as 'that faculty which makes a right use of the phenomena of existence', it being given to the faculty of Reason to determine what is the right use. These faculties like the others are given by God to man, who is a part of God, that he may develop and utilize them to conform to God's will, to live 'conformably to Nature' as He wills and as long as He wills and then depart from the scene. This seems to be the recurring note in Epictetus' philosophy. How one can practise it in the common instances of everyday life is nicely explained in many places in this collection.

The dialogue form is quite interesting and crisp because of the telling illustrations and frank, sometimes caustic answers to the various types of seekers that are represented here. Every reader is bound to identify himself with one or the other of the questioners and thus derive the same benefit as those that came to Epictetus and returned appeased and enlightened.

B. I.

JOURNAL OF THE MADRAS UNIVERSITY,
SECTION A. HUMANITIES, CENTENARY NUMBER,
January 1957. Pp. xii+362.

The first section of this special number, published on the occasion of the centenary celebration of the University, contains very valuable and interesting articles by erudite scholars, both of the east and the west. The subjects dealt with are of a varied character, 'representing all the disciplines of the Humanities', and are highly instructive. The second section records the 'history of the several research departments (Humanities)' of the University.

BENGALI

BANGLAR BAUL O BAUL GAN.* BY PROF. UPENDRA NATH BHATTACHARYA. *Published by Orient Book Company, 9, Shyamacharan De Street, Calcutta 12. Pages 522+603. Price Rs. 25.*

The word Bāul is derived from Sanskrit Vātula, crazy. The Bāuls are a sect of Bengal mystics, once quite in evidence in the countryside and noted for their earnest quest for higher realities, a life of mendicancy and soul-enthraling simple songs dealing with the need of sincere religious endeavour, love for the Guru and higher entities, and stress on the body as the centre of diverse practices leading to the goal. Their condemnation of castes and formal worship was equally in evidence. They sprang, as the author shows, from the Sahajīā sects of Buddhism and Vaiṣṇavism and drew a good deal upon the life and practices of the Sufis. The Hindu and Mohammedan Bāuls differ little in their beliefs and pursuits, though they are socially distinguished as Vaiṣṇavas and Fakirs. Lālon Shah, a Muslim Fakir, attracted the attention of Rabindra Nath Tagore who published some of his songs, full of sincere belief and spontaneous poetry. Lālon and other notable Bāuls of Bengal have found their place in the collections made by our author, who devoted a whole life in studying at first hand the inner life of this sect which evoked the wonder of the villagers for the last two centuries. He deals with his subject with sympathy; but he is not a blind supporter. He notes that the sect is definitely on the decline and will soon die out, the reason being social, political and economic changes. Present-day society cannot tolerate a sect, which indulges in practices that are socially condemnable, though they may personally benefit their adherents.

The present volume is not just a history of the Bāuls or a record of their poesy. It is really a history of the religious developments in Bengal. The author shows that some of the practices of the Bāuls can be traced through the Caitanya sect, the Muslim Sufis, the Purānas, the Tantras and Buddhists to the Upaniṣads and Vedas. Religion in Bengal, and for the matter of that, in India evolved through the clash of cultures and beliefs both within and without the country. And though present-day society may not like the Bāuls, the historian cannot forget that they were once an integral part of the country and had their roots in the culture and belief of its people. From this point of view the author has done signal service, and his volume is not only a valuable document to be preserved in libraries, but also an illuminating history to be studied by all students of culture and religion in Bengal.

S. G.

BHAGINI NIVEDITĀ. BY SWAMI TEJASANANDA. *Published by the Udbodhan Karyalaya, Calcutta 3. Pp. 119. Price Rs. 1/4/-.*

SRI SRI MA O SAPTASADHIKA. BY SWAMI TEJASANANDA. *Published by the Ramakrishna Mission Saradapitha, Belur Math, Howrah. Pp. 168. Price Rs. 2/-.*

'Lives of great men all remind us' but the lives of saintly personages always inspire us. This inspiration instils in men something which makes them pay no heed to the worries and anxieties of their lives. Underneath its outward results again, a permanent impress on the mind is felt and an adequate message of something blooming and happy is received. By its divine reform a care-worn personality becomes serene, sublime, and sympathetic.

While the former book gives a thumb-nail portrait of a very saintly lady, Niveditā, the dedicated soul, the latter gives in brief the memoirs of the Holy Mother and other seven great women intimately connected with either Sri Ramakrishna or the Holy Mother. Human in appearance, these ladies cheered up by inspiring spiritual fervour, lived the life of bliss, all radiant.

With a style at once sincere and sublime, and with an ever-keen eye to live upon the documentary evidences only, the learned author has effectively presented these characters in an inspiring mould.

We heartily recommend the books to our Bengali readers because in them they will have much scope to clear their minds of many misconceptions about them and also to discover that these noble ladies, treading along the common way of the world, had in the end been able to enrich humanity by the divine examples of their lives and teachings.

SWAMI MAHANANDA

BHAKTER BHAGAWAN. BY SRI KALIMOHAN SHARMA ADHIKARI. *Published by Sri Asitranjan Sharma, M.A., 1, Bepin Pal Road, Calcutta 26. Pp. 315. Price Rs. 5/-.*

The book is a good analysis of the value of the repetition of Lord's name for spiritual upliftment. The author, a devotee himself, has enriched the theme by many examples and parallel quotations from the Upaniṣads and other books on religion. Although some of the interpretations of the Vedic passages do not tally with the classical commentaries of the Advaita Vedānta, still the genuine and sincere effort to fetch a meaning that can make a direct appeal to the devotional heart is praiseworthy. The book is written in an impressive style. We congratulate the writer and the publisher for making such works available to the type of aspirants who want to bind God by the divine chain of love.

SWAMI MAHANANDA

NEWS AND REPORTS

R.K. MISSION FLOOD RELIEF

NELLORE DISTRICT, ANDHRA PRADESH

From the beginning of this work on November 18, '57 to January 1, '58 the Mission has given relief to 2,707 families of 45 villages. The total figures of distribution are as follows:

3545 dhotis, 3671 sarees, 2410 children's garments, 1041 towels, 149 banians and shirts, 1550 blankets, 28 jackets, 7441 old clothes, 1332 yards of Hessian cloth, 2596 mats, 9115 aluminium vessels, 3665 Madras measures of rice, 2 bags of provisions, 60 slates, 120 slate-pencils, one tube-well.

The Mission has spent in all about Rs. 43,000 in cash. Articles worth Rs. 3,000 which were received in kind, were also distributed.

UNESCO TRANSLATIONS PROGRAMME

WE HAVE GREAT PLEASURE IN GIVING BELOW EXTRACTS FROM AN IMPORTANT BULLETIN RECEIVED FROM UNESCO'S PARIS OFFICE, RELATING TO THE TRANSLATION OF VALUABLE BOOKS INTO VARIOUS LANGUAGES :

One of Unesco's tasks is to encourage and facilitate translation of the works most representative of the culture of certain of the Organization's Member States into the languages that are most widely spoken. In this way the Organization hopes to contribute to mutual understanding between peoples, by making the masterpieces of other literatures available to all. It is for this reason that Unesco is particularly concerned with making available works which a commercial publisher would hesitate to have translated, either because of their

difficulty or the expense involved, or because sales would be slow and limited.

This project, set up as the result of a recommendation made by the General Assembly of the United Nations at its first session, in December 1946, has been part of Unesco's programme since 1948. At first it was confined to translations from and into Arabic.

In 1949, as the result of a resolution by the "General Conference", the translation project was extended to Latin-American literatures. In 1950, Unesco's General Conference decided to enlarge the programme so as to cover works from Italian and Persian too. Finally, in 1952, the General Conference decided to extend the field so as to include translations from and into Oriental languages, in particular those of India, China and Japan.

In carrying out this programme, the Secretariat is limited both by its budget and by the scarcity of competent translators. Certain countries, however, particularly desirous of aiding Unesco in its task, help to defray the cost of translating and publishing their literary masterpieces. Several learned institutions, moreover, provide Unesco with the assistance of their most distinguished specialists.

The works to be translated are not chosen arbitrarily; the National Commission for Unesco, or some other competent body in the country involved, is first asked to supply a list of the works most representative of the national literature. These lists are then examined and supplemented by a committee of experts appointed by the International Council for Philosophy and Humanistic Studies. This same committee has the task of recommending qualified translators and revisers—each translation is revised, so as to guarantee its absolute accuracy and literary quality.

By July 1, 1956 translations into five languages had either been published or were in preparation: Arabic, English, French, Persian and Spanish. They covered works from twenty-five different literatures: Arabic, Argentinian, Bengali, Bolivian, Brazilian, Chinese, Colombian, Cuban, Dominican, English, French, German, Greek, Hindi, Italian, Japanese, Marathi, Mexican, Persian, Punjabi, Sanskrit, Spanish, Tamil, Thai and Uruguayan.

TRANSLATIONS OF WORKS BY CONTEMPORARY AUTHORS

Unesco has further undertaken to have a certain number of works by contemporary writers, originally written in "languages of little-diffusion", translated each year into the more widely-spoken languages. This part of the translations programme grew out of a round-table conference held by the International PEN Club in Dublin in 1953 on the theme "The Literature of Peoples whose

Language restricts wide Recognition." The works to be translated are selected by the Secretariat on the basis of a list submitted by the International PEN Club, after consultation with its national branches.

LIST OF INDIAN AND PAKISTAN BOOKS

I. Published :

Psaumes du Pélorin (Touka-Tikuram ramche Abhang): Translated into French by G. A. Deleury, Editions Gallimard, Paris, 220 pages; prices: 690 frs.

II. In preparation

(i) In English :

The Indian Heritage, (Anthology of Sanskrit texts): Edited and translated by V. Raghavan. To be published by the Indian Institute of Culture, Bangalore (India)

Krishnakanta's Will

Translated by J. C. Ghosh

Bankim Chatterji
(Bengali)

Godan (The Wish Cow)

Translated by S. H.

Vatsyayan

Prem Chand
(Hindi-Urdu)

Adi Granth, (The Scriptures of the Sikhs) Translated by a committee of scholars appointed by the National Academy of India. Will probably be published by Allen & Unwin (London) and Viking Press (New York)

Ayodhya Canto of the Kamba Kamban

Ramayana: Translated by (Tamil)

C. Rajagopalachari

(ii) In French :

Godan cu la Vache (The Wish Cow): Translated by P. Meile. To be published by Editions Gallimard, Paris

Shilappadikaram (The Tale of the Ring): Translated by (Tamil)

A. Daniélou. To be published by Editions Gallimard, Paris

Anthologie du Shivaïsme cache- (Sanskrit)

mirien: Translated by

Miss L. Silburn. To be published by Editions Gallimard, Paris

Poemes: Translated by Miss C. Kabir Vaudeville. To be published by Editions Gallimard, Paris

Hymnes spéculatifs du Rig (Sanskrit)

Veda: Translated by L. Renou. To be published by Editions Gallimard, Paris

PAKISTAN

Published :

Payam-i-Mashriq (Message de Mohammed Iqbal l'Orient): Translated into French from the Persian by Mme E. Meyerovitch: Editions Les Belles Lettres, Paris, 194 pages; price: 650 frs.

R. K. MISSION, BHUBANESWAR (ORISSA)

OPENING OF SUNDAY SCHOOL FOR CHILDREN:

Speech Delivered by Shri Y. N. Sukhtankar, Governor of Orissa on 20th October, 1957 at 10 a.m.

"My wife and I am deeply grateful to you for your very kind and cordial welcome. As for myself, I am most grateful for this opportunity you have given to me for carrying me to the Sunday School and thus associating myself with a new kind of activity. . . I have visited the Math across the road which was established some 38 years back by Swami Brahmanandaji. I was told that when Swami Brahmanandaji came to this place, he discovered the spiritual possibility and potentiality of this place and decided to have an Ashram here. This was long before Bhubaneswar was known to the political history as the Capital of Orissa State. This Math was also blessed, I understand, by visit more than once by Swami Sivanandaji. I also paid a visit to your Puri Ashram and your library there . . . What has really struck me is that . . . wherever any special difficulty or calamity arises like flood, earthquake or drought, the monks of the Ramakrishna Mission are always in the field to give succour and help. Only this morning I read in the newspaper of the assistance which you are giving to the villages devastated by riots

in South India. . . You also carry on several institutions which are of use to the poor and suffering humanity,—like hospitals, clinics, educational institutions, technical schools, Engineering Colleges, libraries. I would also like to mention that these institutions, like the Sisumangal Pratiṣṭhān (Maternity Hospital), are carried on splendidly and most efficiently. I have, like many others, admired the efficiency and single-minded devotion to duty (characterizing the work of these institutions). . . Sunday school is a new type of activity which you are starting here. I understand, there is one institution in Bangalore where such activities are carried on. You were good enough to send a report on Colombo Mission and I am glad that you had started the Sunday School there some time in 1952 on a very very small scale. It has, of course, made a splendid progress. There are 300 students now . . . There is tremendous advancement in the industrial, technical and scientific fields. On the other hand, the relation between the nations is deteriorating very steadily. While every one admits that all these scientific discoveries could be used for peaceful purposes, every nation fears that other nations are going to use them as means of warfare. . . . Now these things have to be put right and 'mentality and morality' have to make corresponding advance to these great discoveries. I for one feel that a beginning must be made with small boys and girls. . . I am glad that you are endeavouring to start a school in such a manner that it really profits and helps young boys and girls. . . The classes will consist of prayer at the beginning, then some discourses of some eminent persons, devotional song and Bhajans, and discourses on the lives of saints and sages. That is the way, to my mind, to teach young boys and girls. . . . It will have lasting effect. I personally feel that this is an excellent arrangement and I am sure, you will agree with me and will join me in wishing this new endeavour a splendid success."

Corrigendum

In the January 1958 issue on page 54, 2nd column, lines 20 and 21 from top are reversed. The lines should read:

..... un-
asked, by doing all that is needed and by
gratefully pointing to the un-
failing source of all

SRI RAMAKRISHNA'S BIRTHDAY

The 123rd birthday of Sri Ramakrishna falls on Thursday, 20th February 1958