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उत्तिष्ठत जाग्रत प्राप्य चरान्निबोधत।

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



## AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

I asked, 'Were you at Dakshineswar when the Master's mother died?'<sup>1</sup>

Mother: 'No, I was at Jayrambati. I was ill, and had gone home after a year's sickness at Dakshineswar. . . . After I had come and gone two or three times, Vishwanath Upadhyaya (Captain) provided the timber, and a room was built for me on the spot where Ramlal's house now stands. Shambhu Babu had it constructed. One of the logs was washed away at flood tide. Hriday came and rebuked me saying, "You are unlucky!" When the Captain heard of this, he said, "I shall provide whatever wood is needed". I lived in that room for a while. Once during the rainy season, the Master came there. But in the end it rained so heavily that he could not return to his room that night. He had his eve-

ning meal and slept there. He teased me saying, "Is this not just like the Brahmins at the Kālī temple spending the nights at home? Methinks, I have come just like them".

'Later an old lady from Varanasi urged me to leave the house and stay in the music tower, as the Master was ill and needed proper nursing. . . . So I came and looked after him. . .

'The fourth time I came to Dakshineswar, my mother, Lakshmi, and some others came with me. We had come after a visit to the temple at Tarakeswar. . . . As soon as we arrived, Hriday remarked, "Why have they come? What do they want? Why, here?" and behaved most disrespectfully. My mother said nothing in reply. Both Hriday and my mother came from village Shihor; naturally he did not stand in awe of her. Mother said, "Come, let us go back home. In whose care

<sup>1</sup> 27th February 1876.

shall I leave my daughter here?" The Master was afraid of what Hriday would do, and had not interfered in the matter. We all returned home the same day. Ramlal arranged about the ferry. I secretly said to Mother Kālī, "If ever you send for me, Mother, I shall come". Later Hriday had to leave Dakshineswar as a result of worshipping the feet of Trailokya Babu's daughter.<sup>2</sup> Ramlal now permanently became the priest of the Kālī temple. Now he began to think to himself, "What more! Now I am Mother Kālī's own priest". He no longer looked after the Master, who would fall into trances and lie anywhere. On the other hand, the *prasāda* from the temple would grow stale; the Master did not get proper meals. There was no one else there at the time, and he repeatedly urged me to come. He would send messages for me to go there, through whosoever came this way. ... In the end I ... came, after staying away a whole year.'

I asked, 'Where was the Master when Rasmani died?'

The Mother replied: 'He was at Dakshineswar. I have heard from him as well as from others that when Rasmani was on the point of death, a gust of wind blew out all the lamps inside the Kālī temple at Kalighat and the Mother appeared before Rasmani. All the members of that family died at Kalighat; Mathur Babu alone breathed his last at Janbazar.'

*16th October 1912, Belur Math*

We were celebrating *Durgā-pūjā* at the Math. Today, the image will be consecrated, and the Mother will be here in the afternoon. The reverend Baburam Maharaj (Swami Premananda) rushed about, anxious at the Mother's delay in arriving. When he noticed that the auspicious pitchers and plantain trees had not yet been placed on either side of the gateway, he cried, "These are not ready as yet! How can the Mother come?"

<sup>2</sup>Trailokya Babu was a Sūdra, and feared that a Brahmin's worship would harm the child.

As soon as the consecration was over, the Mother's carriage arrived. Golap-Ma held her arm and helped her to alight. Immediately, the Mother looked around and said, 'Everything is spick and span, we might have been the Goddess Durgā come all dressed up!'. . .

In the evening of the *aṣṭamī-pūjā*, we were discussing the death of Girish Babu's sister. She had died suddenly on the night of the consecration. The Mother said, 'Such is life, here today, gone tomorrow! Nothing goes with one, except one's merit and demerit; good and evil deeds follow one even after death!'. . .

On the day of the immersion of the image, Dr. Kanjilal was in the boat with the image, making funny faces and up to various kinds of antics, and most of those present were laughing inordinately. There was a *brahmacārin* present, who had a refined taste; he was much annoyed at this display. The Mother was in the garden on the northern side of the Math, looking on and enjoying everything. I said to her, 'Mother, some people are blaming Dr. Kanjilal for acting like that before the image of the goddess'.

The Mother replied: 'Oh, no, there is nothing wrong in that. The goddess must be entertained with songs, music, and merry-making.'

The Mother stayed only for the duration of the *pūjā* and then returned to Calcutta; from there she left for Varanasi after a few days.

*5th November 1912, Varanasi*

It was nearly one o'clock at midday when the Mother arrived at the Advaita Ashrama at Varanasi. . . .

Next morning, she went in a palanquin to the temples of Viśvanātha and Annapūrṇā. On the 9th November, the day after *Kālī-pūjā*, she came to the Advaita Ashrama again, and visited the Sevashrama (Home of Service). The reverend Maharaj (Swami Brahmananda), Hari Maharaj (Swami Turiyananda), Charu Babu (Swami Shubhananda), Dr. Kanjilal, and

others were present. Kedar Baba (Swami Achalananda) accompanied the Mother's palanquin and showed her round the wards, explaining everything. After she had seen it all, the Mother took her seat on the southern verandah and talked with Kedar Baba, expressing her pleasure at the sight of the Sevashrama buildings and gardens and the general arrangements. She said, 'The Master himself presides over all this, and the Goddess Lakṣmī is present everywhere'. . . .

The Mother was delighted with what she saw, and said, 'This place is so lovely that I wish I could stay on here in Varanasi'.

A short while after she had returned home, one of the disciples came and said to the head of the Sevashrama, 'Please put these ten rupees into the Sevashrama funds as a gift from the Mother'. . . .

Once the Mother saw two holy men at Varanasi—one a follower of Guru Nānak, and the other Chameli Puri. . . . Golap-Ma asked the latter, 'Who gives you food?' And the old man replied with vigour and a deep faith, 'Who else but the Mother Durgā?'

This reply pleased the Mother. After we had returned home, she said to us in the evening, 'I keep remembering the old man's face. He is like a child'. Next day, she sent him oranges, sweets, and a blanket. Later, when I suggested visiting other holy men, the Mother exclaimed, 'What other holy men? We have already seen a holy man, where will you find such another?' . . .

#### *Kiron Babu's House, Varanasi*

I said, 'During the day, all sorts of people touch the image of Viśvanātha; that is why there is a consecration ceremony after sunset, before the *ārati* (vespers) and the offerings'.

Mother: 'The priests permit them to touch the image for the sake of money. They could easily see it from a distance; otherwise their evil affects it; all kinds of people of bad character come and touch it'. . . .

I said, 'The reason why one has to take permission before one can come here to you is to reduce the crowd'. . . .

The Mother's crazy sister-in-law was here with her, worrying the life out of her. Referring to this the Mother remarked: 'I must have placed thorns on the head of Śiva along with *bel* leaves, or else why should I be tormented like this? . . . I cannot remember ever doing any evil deed. I touched him (the Master) at the age of five. Perhaps I was then too young to understand, but he touched me too. Why should I suffer this way? Others find salvation by touching him; why should I alone be surrounded with Māyā? Day and night, my mind seeks to reach greater heights, and I keep it down by force—out of pity, for the sake of these people—and I have to be tormented like this!'

I said: 'Mother, let her do what she likes, you must bear with it all. A man in his proper senses never flies into a rage.'

The Mother replied: 'You are right, my son. There is nothing like forbearance. But you know, after all, I have a human body; I might lose my temper and suddenly say something harsh!'

Then she continued to herself: 'Who speaks out at the proper time is a friend. There is no use for sympathy at the wrong time!'

*11th December 1912*

We used to read from the *Kāśī-khaṇḍa* at the Mother's house. In the evening, when the reading was over, we talked of various things. . . . The Mother said: 'No one can follow the dictates of the Śāstras (scriptures) to the letter! The Master said, "Formal religiosity is no religion". When I was living at Kamarpukur after returning from Vrindaban (after the Master's passing away), people began to comment about this and that, and I was so afraid of what people would say that I took off my bangles. And I used to wonder how I could possibly stay in a place where there

was no Gaṅgā; I wanted to bathe in the Gaṅgā; I had always had this weakness. One day, I saw the Master walking along the road in front of me, from the direction of Bhūtirkhāl. Behind him followed Naren, Baburam, Rakhal, and other disciples, crowds of them. A fountain of water gushed forth from near his feet, and the waves flowed ahead of him in a strong current! I said to myself, "Now I see that he is everything, and the Gaṅgā rises from his lotus feet". Quickly I broke off handfuls of hibiscus blossoms from the plant beside Raghur's house and threw them into the Gaṅgā. Then the Master said to me, "Do not take off your bangles. Do you know the Vaiṣṇava Tantra?" I answered, "What is the Vaiṣṇava Tantra? I do not know anything". He said, "Gaurmani will arrive this evening, and she will explain everything". Gaurdasi did really come that very afternoon, and explained it all to me. From her I heard that one's husband is pure consciousness.

(In these miserable times, one may find God only through steadfast truth. The Master used to say, "Who clings to truth, lies in the lap of God". When I was at Dakshineswar during the Master's illness, I used to boil his milk everyday until it thickened. And if I gave him a whole seer, I would say it was half a seer; I always made it less. One day, the Master found me out and said, "What is this! You must always cling to truth. See how I have been taking too much milk, and have made myself ill!" As soon as the idea entered his head, he really had indigestion.'...)

In the end I said, 'Mother, I do not really care much for these questions that I ask, or the things I say. My thoughts are differently inclined. I would like to know, though I address you as Mother, are you indeed my mother?'

The Mother replied, 'Who else? Indeed I am your own mother'.

I continued: 'Although you say so, I cannot grasp it fully. There is something that makes me naturally recognize the mother that bore

me, but can I recognize you in the same way?'

The Mother said, 'My dear, that is true'. The very next moment she said, 'He is one's father and mother, my child, he takes the form of one's father and mother'.

16th December 1912

... I raised the topic of visions and asked her: 'Mother, people have visions. Are they subjective, or can they be actually seen with one's eyes?'

The Mother replied: 'They are all subjective, but I once saw something with my own eyes—at Kamarpukur—a little girl of ten or twelve, like Radhu, dressed in saffron, her hair all rough and dry, and with a string of *rudrākṣa* (beads) round her neck. Wherever I went, she was with me, sometimes in front, sometimes behind.

'Then at Belur, at Nilambar Babu's house, I performed the *pañcatapas*,<sup>3</sup> and so did Jogen (Yogin-Ma). Afterwards the girl disappeared, and I never saw her again.'...

11th February 1913, Udbodhan

I said: 'Mother, Swami Vivekananda gave initiation to many people, and you are still doing so. It is like sending away visitors with a gift of a couple of rupees and then forgetting all about them.'

The Mother replied: 'So many come, how many can one remember? When one lights a fire, do not the ants which grow wings swarm round it? This is the same.'

I asked: 'They take their initiation, but what do they get out of it? To our outward eyes, they still appear to be the same as they were before.'

The Mother said: 'Power flows through the *mantras*, from the *guru* to the disciple, and from the disciple to the *guru*. That is why when one gives the *mantra* and takes the sins

<sup>3</sup> Sitting in *japa* from sunrise to sunset with four fires around and the sun above in the sky.

of the initiated upon oneself, one's health fails. It is very hard to be a *guru*; one has to take the responsibility for the disciple's sins. If the disciple commits a sin, the *guru* must pay for it. And if the disciple is good, the *guru* also stands to gain.) Some progress rapidly, some slowly, according to their accumulated tendencies. That is why Rakhal does not like to give initiation. He says, "Mother, as soon as one gives the *mantra* to somebody, one falls ill! I shudder at the very idea of giving initiation to anybody".

One of the monks at the Math had sent a young boy to the Mother for initiation. The Mother listened to all the details concerning him and then said, 'You have your own hereditary Vaiṣṇava *gurus*, take initiation from them'. Whatever may be the reason, the Mother did not initiate him. . . .

On her return from Varanasi, the Mother stayed for a very short while in Calcutta and then left for Jayrambati. She arrived at the Koalpara Math on the 25th February. She was given the room adjoining the prayer room. I took out a tiny banyan seed and said to the Mother, 'Look, Mother, it is even smaller than the seeds of the "red herb". From this will spring the giant tree! How strange!'

The Mother replied: 'Indeed it will. See what a tiny seed is the name of God. From it, in time, spring deep trances, devotion, love, and such things.'

We reached Jayrambati and sat down for the evening meal. One of us cried: 'Did you see, Mother, how inconsiderate these people (the Mother's brothers) are? You are coming, but they sent no one to the riverside to meet you!'

Referring to this, the Mother said to her eldest brother: 'Why did you not send someone to the riverside to meet us? . . . You sent nobody, neither did you go yourself.'

Uncle Prasanna answered: 'I did not send anybody for fear of Kali, in case he says, "There he goes, all set to influence sister!" Do you think I do not realize what you are, and what these devotees are? I know everything but dare not do anything. God has not given me that power this time. Bless me that throughout my future lives I may find you as in this life. I want nothing more.'

The Mother said: 'What! to be born into your family again! This is quite enough. Rāma once prayed that he should never be born again in Kausalyā's womb! To be born into your family again! Father was devoted to Rāma, and always helped others; mother had such a kind heart, that was why I was born here!'

One day, uncle Prasanna came to the Mother and said: 'Sister, I hear that you appeared to someone in a dream and gave him initiation and assured him that he would find redemption from the bonds of life and death. You have nursed us in your lap, shall we remain like this for ever?'

The Mother replied: 'Everything will be as the Master wishes. And see here, Śrī Kṛṣṇa played with the shepherd boys, laughed and walked with them, ate of food they had touched, but did they know who he was?'

Another day, after our meal was over, some of the disciples were about to clear away the dirty dishes, when the Mother prevented them saying, 'No, no, leave them. You are beings whom even the gods treasure'. . . .



# FACTORS IN MOULDING CHARACTER

BY THE EDITOR

*Yadeva vidyayā karoti śraddhayā upaniṣadā tadeva vīryavattaram bhavati*—Whatever is performed with knowledge, faith, and meditation becomes more effective.

—*Chāndogya Upaniṣad*, I.1.10.

## I

Our scriptures promise a high destiny for man. They say that man has immense possibilities; he has in him the capacity for infinite development. Nay, he has in him the capacity to achieve the very highest; he can himself become a god. Sages and seers have appeared in this blessed land of ours, time and again, to prove the veracity of the statements of the scriptures in their own lives. That is the scope open before man, and his life on earth is an incessant preparation for that spiritual consummation.

In this pilgrimage of man from his present state of bondage—physical, mental, and spiritual—to his goal where he will be eternally free from the thralldom of matter, he needs various kinds of aids and accessories. It is an element of religious faith among Indians to hold that every new-born child that comes into this world does so with certain inherent tendencies, *saṁskāras*, which are the resultant forces of actions, both good and bad, done in his previous births. They do not believe that the child is born with a *tabula rasa*. To them, every reappearance in *saṁsāra*, the cycle of births and deaths, is an opportunity afforded to the soul of man to work out and expend these tendencies, so that a time will come when no more of these *saṁskāras* will be left behind to cause a fresh birth, and the soul will get back to its original state of perfection. In this long journey towards self-discovery, the soul gathers new experiences in its various manifestations, and gradually unfolds its intrinsic purity and perfection. All the external aids that are extended to it in this process are direct-

ed towards this one end, namely, the gradual unfoldment of the innate and intrinsic purity and perfection of the soul. In our present consideration, however, we shall not deal with that aspect of the question, but confine ourselves to a discussion of those external aids which are merely temporal and sociological.

When a child is born on this earth, the first influence that he is subject to is that of the family, mainly of the parents. As he grows to be a young boy, he enters another sphere of influence, the school and the teacher, which also exerts a major influence upon his character. At this stage, he is too tender to understand, appreciate, or react to those forces which operate in the wider fields of social life. He is not yet responsive to the many urges and aspirations that activate the adult man. Nevertheless, this is the stage in which certain forces work imperceptibly on his young mind and forge the future man. He needs benevolent and proper guidance at this stage, for anything that may affect him seriously at this stage may cause permanent prejudices in him and lead him astray. The foundation for building up the superstructure of a happy, healthy, and helpful citizenship has to be properly laid at this period of his life. Just as a cane can be bent only when it is tender, and breaks when it grows old, so man, too, is to be 'bent' in the right direction when he is still young and amenable to manipulation.

It is therefore of vital importance to emphasize that all care should be taken, and no pains spared, to mend and bend the ways of the youth, when their minds are receptive to fresh ideas and influences. Youth is a period in the

life of every individual when idealistic suggestions get spontaneous response from both the head and the heart. He is deeply stirred by such ideals as self-sacrifice and service to his fellowmen. He tries to be honest and truthful in his professions, and ardent and sincere in his behaviour. That being the case, a material such as this should be carefully handled and shaped to form by those who are entrusted with the task of looking after and educating the children and the youth.

## II

In the magnificent structure of society, every individual member constitutes a brick. Every brick is an indispensable part of the structure, and ought to be good and strong. As each brick takes a certain load, and without it the structure becomes weaker to that extent, every individual member of society fulfils a certain function in it, thus contributing to the general welfare of the social structure as a whole. Individuals in a community have each one of them his allotted duty to perform, which, if conscientiously discharged, will make for the smooth running of a society. For this, everyone must equip himself mentally, morally, and spiritually. Hence in any scheme of social reconstruction that is to be stable and durable, we must begin with the fashioning of strong and good bricks for the structure, that is to say, we must concentrate on fashioning individuals who will be 'good, learned, expeditious, and strongly built'.

Unless a society has in it men and women of excellent character to conduct its affairs in all its spheres, there can be no progress in any direction. Men at the helm of affairs, as well as humble men functioning like cogs in the wheel of social administration, ought to be fired with a sense of idealism and endowed with elevating character and amiable conduct. Just as a diseased limb affects the entire human system, the body social, too, gets badly affected by the presence of wicked persons who indulge in anti-social and other nefarious activities.

For the ills that are afflicting our social body, the root cause is the absence of men of character in great numbers to look after the various nation building activities. Both in public life and in personal lives, men seem to be fast losing sight of such moral values as duty, responsibility, obligation, etc. Virtue is at a discount. Righteousness and truthfulness are becoming conspicuous by their absence. Selfishness, greed, and corruption are becoming widespread. Hedonistic impulses seem to find a ready response in the hearts of men and women. Man seeks the easy way, and he is after physical pleasure and sense enjoyment. The call of the flesh is quickly responded to. It is easy to go downhill, but below is the abyss of moral and spiritual degradation.

If the current trends in our society offer any lesson to us, it is that the national aspiration which has flowed in our veins through the centuries needs to be resuscitated in the lives of individual men and women, so that the nation may rise up once again and walk along the path chalked out by our ancestors and fulfil its destiny. By merely copying the outer forms and ways of life which are foreign to the tradition and soil of India, we are gradually drifting away from our moorings, and are about to be lost in the high seas. The right thing to be done at this critical phase is to tackle the problem at the right point and give it the right twist, so that our society as a whole may have a robust and healthy growth. The problem therefore boils down to this that adequate attention has to be paid for the development of individual character. It is the individual, as we said earlier, that constitutes the brick of social superstructure. A society without individuals is non-existent; even so the individual divorced from society is an abstraction. The two go hand in hand, and one cannot exist without the other.

## III

In the moulding of the character of the individual, we have to take into account three

spheres which exert great influence on him during his growth: the home, the school, and the social environment. The first sphere of influence is the home, which practically lays the foundation of the individual's character and conduct. Therefore it is of the utmost importance that the home influence should be good and uplifting. The home is the first school in which the child learns. The instruction at home is through personal example of the parents, and the child learns through observation. He merely imitates the elders. It is therefore imperative that the growing child be provided with an environment in which the elders of the home themselves regulate their lives according to set standards of moral behaviour and social conduct. Especially the mother's responsibility in this regard is great, as it is she who plays the vital role in the upbringing of the child. It is on the lap of the mother that the child gets his first notions. It is in the mother's constant company and attention that the child grows. Her behaviour powerfully influences the young one. If she is gentle, kind, loving, virtuous, and truthful, those qualities are imperceptibly impressed on the tender mind of the growing child. If the mother happens to be educated and enlightened, and is deeply rooted in our hoary national ideals and traditions, she can bring up her child in accordance with the pattern set by them. A child brought up by such a mother is sure to grow up as an amiable person.

For the increasing indiscipline and unrest noticeable in the student world, we may trace the source of bad elements among them to their families, which did not certainly provide conditions conducive to the mental and moral growth of the child. Children hailing from families having noble traditions conduct themselves in a dignified manner; where such a background is lacking, the children grow wayward and undisciplined.

What is happening in our modern homes is really depressing, particularly in urban homes, where the stress and strain of life leaves little

time for parents to devote to the care and needs of the children. Added to this, a false notion of a new culture and 'civilized' way of life is slowly creeping into the minds of men and women, bringing in its train demoralization at a galloping speed. Distractions of various kinds in social life come in the way of family obligations, with the result that even the fundamental duties towards the home and the child are often sadly neglected.

If we wish to end this state of affairs, we must turn our attention to those values which should, first of all, rehabilitate the family ties and responsibilities, duties and obligations. Those ideals which have sustained our social structure through the ages, and preserved its peculiar characteristic, must become dynamic once again in the individual lives of men and women. Parents and elders in the family should become exemplars of those ideals, so that the child that grows before them may also imbibe those ideals. The stories of our national heroes, culled from the *Rāmāyaṇa* and the *Mahābhārata* and the Purāṇas, which are full of the ideals of bravery, truthfulness, filial love, loyalty, purity, faithfulness, dutifulness, charity, self-sacrifice, righteousness, etc., must be constantly presented before the children, so that their essence and import may sink deep into their young hearts. This ought to be the first and foremost duty of parents: to keep alive national traditions and pass them on to their children.

#### IV

The second major influence in the life of the growing young man is that of the teacher, whose responsibility in moulding his character is no less important. That is why in India the teacher is held in high esteem, just like the father, nay, even more than the father. The teacher worth the name must exemplify in his own life those ideals which he wishes to inculcate in his students. A teacher who expects his students to do as he says and not to do as he does is not qualified for the job. His



words will not carry conviction to the pupils. Only he who demonstrates great ideals in his own personal life is indeed a real *guru*, teacher, worthy of worship and emulation.

The ancient *gurukula* system of education cherished and maintained those standards. The students went to the teacher and stayed with him for years to be instructed and guided by him through his words as well as his deeds. There was a bond of love that spontaneously developed between the teacher and the taught, and intimacy grew between them both. Such an opportunity to mix with the teacher is denied to the modern student. Our educational institutions, particularly in large cities and towns, have grown into such magnitudes that such intimate relationship between the teacher and the taught is hardly possible. The inevitable consequence of this situation is that the teacher and the students remain as strangers to each other.

The general malady that has affected our society has affected the teacher too, he being only a limb of the social body. Mercenary considerations too often weigh with our modern teacher. Educational institutions are cropping up like mushrooms, and they are conducted on official lines without personal contact. And the teachers, with rare exceptions, are not men of high calibre. What will students learn from such teachers? The primary concern with those who plan the educational activities of the nation ought to be to have teachers of sterling character, who would command and elicit respect and admiration from the students.

We may also incidentally refer in this connection to another powerful force that has entered the educational field, and is creating great havoc in it. It is politics. Politicians are indiscriminately exploiting the student community for their own personal ends and party needs. Whatever may have been the justification for using the students in pre-independence days for political purposes, at least now there is no reason whatsoever why they should be allowed

to be used thus. In recent years, our educational institutions and the student community as a whole have suffered the worst at the hands of politicians and political parties. Party politics is the last thing that should enter the educational field, which is but a nursery for the preparation of man to face life and its problems. It is our belief that, if education is to be of any worth, both the teachers and students should eschew active politics altogether, and keep it away at a safe distance from the sacred precincts of the temple of learning. The sooner this problem is tackled successfully, the better will it be not only for the coming generations of students, but also for the country in general.

## V

The third aspect of the problem that we have to consider in the moulding of individual character is the influence of the social environment in which a person grows, lives, and functions. This influence comes into the picture in the life of man somewhat at a later stage, when his own role becomes something different. In this sphere, he not only becomes a participant, imbibing the good things that society has to offer, but he becomes an active contributor to the general good of society itself. In the preservation of our national ideals and traditions, each and every individual member has to play his part fully and nobly. It is the duty of everyone born to this sacred tradition to keep its flame bright and burning and pass it on to posterity in undimmed glory. The continuity of the tradition is to be maintained by men and women living those ideals in their own lives and passing on this precious heritage to the generation that is growing up.

For thousands of years, India has cherished certain ideals of human character and conduct. Through the life-stories of great men of the past, these ideals have been instilled into the heart of the nation. Drinking deep from the fountain of these great lives, and drawing inspiration from their teachings, men and women

have to live in this world practising those ethical and moral principles.

What is expected of a man about to enter life as a full-fledged member of society, and to shoulder the responsibility of running a family, is beautifully told in the *Taittirīya Upaniṣad* (I. 11) in an exhortation given by the teacher to the student on the eve of the latter's leaving the *gurukula* for his home. The exhortation runs thus: 'Speak the truth. Practise righteousness. Make no mistake about study. . . . There should be no inadvertence about truth. There should be no deviation from righteous activity. . . . Do not neglect propitious activities. Do not be careless about learning and teaching. . . . Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. . . . The works that are not blameworthy are to be resorted to, but not the others.' Saturated with such ideals, exercising moral restraint and self-control, with a deep faith in spiritual values, and devoted to religious life, man is expected to discharge his duties and obligations to the family and society.

If our present society is to be resuscitated, it is to be done only on the basis of these ideals, which have coursed through our veins for centuries. If we give up these long-cherished national ideals, we may as well cease to exist as a nation with our own special characteristic. India has survived millenniums, and is still living strong, only because there were always individuals and groups who clung fast to these ideals. Will India exchange her national ideals for the trinkets and trumperies of an outside culture and its glamorous ways of life? In the medley of many forces that are working on her national mind, India has to firmly hold on to these values and ideals, which have kept her alive and strong, giving a pleasing touch and colour to whatever she says and does. For

this, the first work that demands our attention is that the most wonderful truths confined in our sacred scriptures must be brought out and scattered broadcast all over the land, so that these truths may run like fire all over the country, from north to south and from east to west.

## VI

To sum up: In moulding individual character, from childhood onward till man grows up to be a member of society, he is subject to three major influences—the home, the school, and the social environment. At each stage, he is to be guided by men and women who are themselves exemplars of great ideals, such as gentleness, righteousness, and truthfulness. At home, it is primarily the parents that mould the growing child. At school, it is the teacher that plays the vital role in fashioning the young man's life and conduct. And so, conditions should be created for the operation of this beneficial influence in full measure, which, unhappily, are not available in our present mode of imparting education in schools and colleges. At the last stage, man not only becomes a participant in the social environment, but also an active contributor in the preservation of inherited values and ideals.

India, in her long history, has produced shining examples of men and women who have held high these ideas and ideals, which have percolated through centuries to our own times. It is now our bounden duty towards our ancient and glorious motherland, as well as towards our immortal ancestors, that we ourselves live up to these ideals to the best of our ability and pass them on to posterity, having been strengthened, stabilized, and sanctified by them. That is our present duty. May we treat it as a divine behest.



# WESTERN PHILOSOPHY AND EDUCATIONAL VALUES

## IMPLICIT THEREIN—1

BY PROFESSOR P. S. NAIDU

In the course of this article, I shall endeavour to survey the European scene in education, with the sole object of highlighting the dynamic concepts and values that served as powerful forces in shaping Western educational thinking at the higher philosophical level. I shall then make an effort to pick out the abiding elements in these concepts and values, integrate them with the guiding principles of our own educational philosophy, and evolve a scale with the help of which we can measure the degree of soundness of any educational system or institution.

It is a trite saying, but profoundly true, that European *Weltanschauung* has its roots deep in Greco-Roman culture. Let us therefore look to ancient Greece for light on the values which guided educational theory and practice in Europe. Naturally, we turn to the first professional teachers and educational theorists in Europe, namely, the much maligned sophists. Many an unkind statement has been made about these early Greek thinkers; many have poured contempt on them, but the startling fact remains that the influence of their leading concepts has persisted through a long succession of philosophers, beginning with Socrates and Plato, and ending with Russell and Whitehead and James. Protagoras, pre-eminent among the sophists, formulated the dictum, 'Man is the measure of all things'. He was reacting violently to the then prevalent view, propagated by the pre-sophistic thinkers, that 'Matter is the measure of all things', and so was tempted to swing to the other extreme. Even so, the grandeur of the conception that man is the measure of all things, that man is the crown and culmination of the cosmic process, and that he is the sovereign of all that is, was, and will be, cannot be questioned. And let it be noted that

Protagoras meant, by man, individual man. Individuality emerges as the first leading concept in education in Europe. And Protagoras lived nearly five centuries before Christ. The significance of early Greek education, for us today, lies in the fact that for the first time we find therein a leading concept which prohibits the suppression of individuality, unconsciously or consciously.

Following the lead of the sophists, Socrates, who is looked upon by some European thinkers, and I think rightly, as the finest flower of sophistic culture, lifted the Protagorean dictum to the high level of educational philosophy. If man is the measure of all things, then man must know himself, his true essence, in order that he may assess everything else in terms of that essence. 'Know Thyself' was the command issued by the oracle to Socrates, who, in turn, passed it on to his followers. 'Know Thyself' is the last word in the realm of educational theory and practice. Interpret it correctly, then you hold in your hands the sovereign remedy for all the ills in the world of education; uncover the wrong end of it, you will unleash the forces of evil and destruction. The key word is 'Thyself'. Emphasize the first syllable 'thy', then you get a theory of education, with its implied practices and method, leading to corruption and final annihilation of all cherished human values; stress, on the other hand, the second syllable 'self', then you will be able to evolve an abiding and elevating system of universal education.

Socrates was not fully conscious of the far-reaching implications of the educational principle that he enunciated. In the phrase 'Know Thyself', he emphasized the first word 'know', and devoted his entire life to the pursuit of knowledge. He was inspired by the faith that

right knowledge will automatically lead to right conduct. 'Knowledge', he affirmed, 'is virtue', meaning thereby that a person who has knowledge will shun vice and follow the path of virtue. With unbounded conviction in his dictum, Socrates began searching for true definitions of the virtues which a Greek citizen of his time was supposed to practise. And we know how the famous educational method, known as the Socratic Dialectic, gradually took shape in the course of the search for the essences of the virtues.

Even a perfunctory analysis of Socratic teaching will reveal the fact that the twin values of *truth* and *goodness* guided the educational efforts of the great master of dialectic. The immediate concern of Socrates, as a teacher, was the inculcation of right attitudes leading to right behaviour in young men of his day. Speculation at the theoretical level was not even a remote aim in his scheme of life. Yet, we can single out, as we have done already, the two leading concepts that have stood the test of time. Socrates, because of his pre-occupation with means for the development of the cognitive powers of mind, paid scant attention to the classification of the educational values underlying his search for the essence of virtue. This task was taken up by his great disciple, Plato.

In Plato, the tiny rivulets of thought, meandering through the landscape of ancient pre-Platonic Greece, merge to form a mighty and torrential river. Ideas and stray thoughts, intrinsically valuable, but floating about loose and disconnected, are fused into a powerful system. The *Republic*, as we are aware, is the first systematic European treatise in educational theory, and in it the eternal conflict between individual and social welfare is highlighted. Accepting the guiding principles of his master, Socrates, Plato elaborated them and gave them a definite status in the coherent system of education that he formulated. Truth and goodness are there as the leading values; pursuit of knowledge and practice of virtue are accepted

as the sole aims of education, but Plato goes beyond the levels attained by his master in showing how knowledge may be made to lead to virtue. It is not ordinary knowledge, not even ethical knowledge, but the highest metaphysical knowledge of the essences of things, called *ideas* in Platonic terminology, that can so transform the personality of man that virtuous behaviour will issue spontaneously out of him. Plato conceived of a pyramidal hierarchy of ideas, with the idea of good (some interpret it as the idea of God) at the apex. It is the full understanding of this pyramid that constitutes true knowledge. A teacher who leads his students to the attainment of this knowledge will have automatically integrated their personality and guided them along the path of right conduct.

A notable contribution of Plato to the general theory of education was his tripartite analysis of the inner nature of man, and the subsequent enumeration of the three functions of the soul. The correspondence between the Platonic conception of the vegetative, impulsive, and rational elements of the soul, and the *triṅṇa* theory clearly formulated by Kapilamuni and developed further by Śrī Kṛṣṇa is striking. The correspondence does not end here. Personally, I attach greater importance to the need for harmony and balance between the three qualities or *guṇas* stressed in both systems of philosophy. Plato went to the extent of saying that the attainment of this balance should be a major objective of higher education. This balance, called justice in Platonic terminology, is the high watermark of virtuous life.

Another value which occupies a pre-eminent place in the Platonic scale is individuality. Those who have some acquaintance with the *Republic* will be amazed when I say that the entire Platonic scheme of education aims at the development of individuality. True it is that Plato despised individual aptitudes and abilities at the lower levels. He poured contempt on what we now value as technical or technologi-

cal education. Such education was for slaves, and not for the free citizens of ancient Greece. After all, we have to judge Plato by the standards applicable to the times he lived in. When so judged, we discover that Plato attached the greatest importance to the development of the individuality of the wise ruler who was to be the friend, philosopher, and guide of the masses. In the scheme of education which Plato formulated for these guardians of the state, the fullest measure of development of individuality is provided for, through the unique process of contemplation of eternal ideas.

Certain broad trends in educational theory emerge, more or less clearly, as we reach the end of the period in which Plato lived. The ideals which inspired the great masters of ancient Europe are already there above the horizon. Self-knowledge as the final goal of education, self-discipline as the most effective means for reaching that goal, and the pursuit of truth and goodness as the immediate objectives of the educational process are all there, clearly defined for us. But a question will naturally arise in our mind about 'beauty' as the third value worthy of being pursued by seekers after the ultimately real. The Greeks made a cult of beauty, and offered adoration to the goddess of beauty. Yet Socrates completely ignored beauty, and Plato poured contempt on the work of the artist. There is a profound lesson to be learnt from the attitudes of these two ancient leaders of European thought. The Greeks sought beauty in the outer, sensuous envelope of the external world, as well as of the human body. This cultivation of beauty in externals is bound to degrade the mind. Hence Socrates and Plato insisted on the contemplation of inner beauty, and on the realization of the ultimately real through such contemplation. This evaluation of beauty is so very much akin to our own attitude to aesthetic pursuits that one begins to wonder whether, even at the time of Plato and Aristotle, there was intellectual intercourse between India and Greece. If we are to trust the evidence brought forward recently by certain British

scholars, there was such intercourse, and Plato was influenced considerably by the Vedāntic philosophy.

As already stated, the perennial values in education emerge clearly at the close of the Platonic period. But these are not allowed to shine undimmed by post-Platonic thinkers. In particular, Aristotle, the great disciple of Plato, was responsible for raising a cloud of dust which obscured the vision of his contemporaries and successors. He initiated two main lines of thought, which have distorted and misdirected the course of development of European education. The two offending lines are the scientific and the sociological. By dragging the Platonic ideas down from their supersensuous heights to our mundane level, and incorporating them as *forms* in the ordinary objects of the sense world, Aristotle paved the way for the development of European science; but at the same time, he destroyed the objective and absolute nature of values. Similarly, by advocating a relativistic and sociological approach to the ethical studies, he destroyed individuality and disfigured the cardinal virtues. Aristotle was a shrewd observer of human nature. Hence the lead that he gave to educational thought was readily accepted by his successors. From now on, we shall find that the European scene in education is dominated by relativistic concepts, which make little demand on human effort. The vision of high destiny is undoubtedly there, but thanks to Aristotle, the courage to translate that vision into practice has oozed out.

With Aristotle, we reach the end of the first great epoch in European thought. We are about to enter the so-called dark age or the medieval age in European history. And before we take a plunge into these dark waters, let me draw your attention to a striking aspect of the evolution of European thought which has been completely ignored so far. The course of development of Western philosophy has been conceived, not as linear, but as wavy form. In this wave-like movement of thought, we have naturally high crests and deep troughs or

depressions. Socrates, Plato, and Aristotle are supposed to occupy the crests, whereas the minor Socratics, Plotinus, and the post-Aristotelians are to be cast into the depressions. Consequently, the values that the former advocated were accepted by educational thinkers, while the aims and purposes, as well as the methods, pursued by the latter were rejected totally. To me, it seems that this attitude is not justifiable. Gems of inestimable value are to be garnered from the depths of the troughs which seem to have frightened European scholars. One such gem is the method which these thinkers employed for realizing their cherished ideals. It was the supra-rational method of intuition or introspection. Socrates, Plato, and Aristotle advocated the method of reason for attaining truth and for practising virtue. But discursive reason relies solely on the manipulation of concepts which have their roots in sense experience. However refined be the concept, it is still dependent on what Indian thinkers have defined as determinate perception. This limitation, imposed on human reason, renders it weak and inefficient as a means for realizing the highest truth. It is here that the minor European thinkers come in and teach us the method of intuition. Reason, they say, will take you to the threshold of the shrine of truth, and no further. To open the door, to enter in, and obtain a vision of the real, you have to employ the supra-rational method of intuition. This lesson we learn from the Pythagorians, the Neo-Platonists, and even from Plato through some of his neglected dialogues.

Let us now attempt a tentative summary of the conclusions we have reached. Ancient European thought was both profound and penetrating. In the field of educational theory, the ancient Greeks brought prominently to view the abiding values which should inspire every worthwhile educational effort. Self-knowledge and self-discipline as sovereign virtues in life, the pursuit of truth and goodness as the goals of education, and, above all, the nurturing of individuality as the main concern of the teacher

have been clearly understood and practised to some extent by these ancient thinkers. We can further see the flow of two divergent streams of thought, so far as the means for the realization of the ideals of education are concerned, viz. the rational and the intuitive. As we draw towards the close of the ancient period, we notice the emergence of two factors which later were to gather volume and cause considerable disturbance in the realm of education. These are the scientific and sociological factors. As yet, these are in the incubatory stage. Let us wait for them to hatch out, before we can appraise the head and face of the trouble they are going to create. And in the meantime, let us enter into the so-called dark caverns of the medieval age.

From the standpoint of educational theory, it is not altogether correct to brand the medieval period as the age of darkness. Let us remember that the great universities of Europe were founded during this period. And an epoch which fostered centres of higher learning cannot be branded as an age of darkness and ignorance. The Greeks were preoccupied with the cultivation of the intellect, and with the practice of civic virtues. They seem to have paid little attention to the proper disciplining of feelings. Like the behaviourists of the present century, they seem to have conducted their thinking at the educational level in terms of the stimulus-response formula. This neat device appeals to thinkers who are positivistic and deterministic in their outlook. To the Greek mind, with its preoccupation with intellectual pursuits at the high, abstract, and philosophical level, the objective scientific approach was doubly welcome. But what the Greek thinkers of the Platonic-Aristotelian era, as well as the behaviourists of the twentieth century, were not aware of was the dominant role which the affective aspect of the mind plays in moulding personality. Without emotional integration, pursuit of cognitive and activistic values will be barren of results in the educational realm. And what was lacking in the schemes of ancient European education was

supplied by Christianity during the middle ages. In the idea of Christian *charity* or *love*, we find an expression of personality which is most individual and most complete. The Christian ideal of service through love offers acceptable means for synthesizing individuality with sociality. It is an ideal which assimilates sociality and transforms it into an ingredient of individuality. The secret lies in the peculiar attitude of the person who offers love or renders service to others, and that attitude is one of adoration of the *divine* in *man*. 'Inasmuch as you have done it unto them, you have done it unto me', says Christ. 'Who are you', asks Sri Ramakrishna, 'to lay claim to merit for rendering service to the afflicted? You are only a tool. It is God who carries aid to the afflicted. Your attitude should be one of humility and of worship of the Divine in the man or woman whom you are serving.' This pure and elevating ideal, which Christianity propagated during the middle ages, is of supreme significance in education. Christianity does emphasize individuality. Contrast, for instance, the attitudes of the Old and New Testaments to this supreme value in education. The Psalmist in the former looks upon man as an insignificant creature on earth, which, in its turn, is only a tiny speck in the vast created universe; the latter, on the other hand, exalts human personality to such heights that even the hair on man's head is of value in the scheme of the universe. But it is not individuality at the biological level, not even at the psychological, but at the highest spiritual level that Christianity values. Man's soul is eternal, and his individuality lasts through eternity, being constantly purified and uplifted by divine grace.

As we draw towards the close of the medieval period, we find that ancient European thinkers, through a long period of sustained effort, succeeded in distilling the essence of philosophic thought, and evolved educational ideas and ideals of universal validity and application. There is very little difference between the cardinal values that inspired great educationists in Europe and in India. They were

spiritually inspired. Yet, these values failed to guide modern thinkers, and today we find utterly chaotic conditions in the field of education all over the world. What is the cause of this failure?

The gloom that apparently enveloped the middle ages is lifting, and the rays of the Renaissance light are visible on the horizon. The joyous sense of living in the present and the zest for life which characterized ancient Greek culture are being revived. The cult of beauty is coming to its own. Above all, this Renaissance or rebirth is going to witness the ascendance of science over the mind of man. And education is going to be guided by an entirely new scale of values. At the centres of higher learning, the student is going to have new worlds opened out for his delectation—the world of emotions, with the concomitant joys arising out of the contemplation of beauty, not from the philosophic, but from the human standpoint, and the world of nature. The scale of educational values will accordingly be dominated not by self-control, but by self-enjoyment; not by disinterested contemplation of beauty without any idea of selfish possession, but by the full and sensuous appreciation of the charming and the attractive; and certainly not by the discipline of inner contemplation, but by intellectual penetration into the hidden secrets of outer nature. That is the picture, as I see it, at the commencement of the modern era in European education. The tragedy of the situation is that, periodically, Western thinkers have a vision of what is abiding and true in the realm of education, but they distrust that vision and allow the inspiration which has come to them to dissolve into nothing.

One will readily accept the appropriateness of the above observation, when I mention the name of the father of modern European thought, Rene Descartes. He is rightly considered to be the founder of modern philosophy, as he was responsible for what we call Copernican revolution in metaphysics. The starting point for building up a consistent theory of the

cosmos was, till his advent, the external world. Descartes demonstrated the futility of this approach, and shifted the focus of philosophic speculation to the self—to the individual self of the thinker. '*Cogito ergo sum*' was his guiding principle. Nothing is indubitable in this universe, except the fact of self-existence. The self, then, is supreme; and education can have no more worthy aim than the fostering of this self. Yet, what was the net result of the Cartesian revolution? Almost nothing. Descartes was a great mathematician. Students of geometry are familiar with the Cartesian theorem. A mathematical mind is a rare gift of nature, as it fosters an introspective and contemplative attitude. Intuitive perception of truth comes naturally to a mind well disciplined by the study of higher mathematics. Descartes had this rare gift of intuition. Even at the battle-front, he was in the habit of spending the early hours before dawn in meditation. Yet, it is sad to see that he allowed this great gift to fade out. His individuality was suppressed by the dead weight of the social forces of his time, and he evolved a tame scale of values acceptable to the vast uninspired European masses. Students of philosophy will have no reason to be thankful to him for the mind-body dualism which he introduced into European thought. This dualism is like a gaunt spectre, stalking the realm of modern philosophy. And students of education have every reason to blame him for some of the ills they are heirs to.

In the long-line of European rationalists, Descartes was followed by Spinoza, a strangely mysterious figure in European philosophy. I am fully convinced that there were two Spinozas in one, Spinoza the rationalist and Spinoza the mystic. Following the rationalistic traditions initiated by Descartes, Spinoza developed a theory of the world determined strictly by mathematical concepts. Time has no place in such a world which exists in space. But the human mind which conceives of such a world does not exist in space, but functions in time. Spinoza was faced with this dualism, which was, in fact, a

natural outcome of the Cartesian dualism between mind and matter. Mind thinks, but does not occupy space; matter has extension, but does not think. A serious disciple of Descartes, puzzled by the irreconcilability of the master's concepts, meets another disciple who was not so very serious. 'What did our master mean by matter and mind?' 'Oh', replied the light-hearted friend, 'Oh, Matter—never mind! Mind—no matter!' You see the poisonous head of the shaft hurled so subtly at Descartes. Spinoza, the rationalist, was being sucked in relentlessly by the quick sands of Cartesian rationalism; Spinoza, the mystic, extricated himself from its fatal clutches and built up philosophical values of great significance. In his sense of the immanence of the Godhead, and in his pantheistic view of the material world, he very nearly reaches the heights of the Vedāntic philosophy. He taught philosophy, and he also lived philosophy. Educational values and concepts of real worth are lying hidden in his philosophy. European educational thought is all the poorer for having failed to uncover these ideas, and for having failed to exploit their educational potentialities.

A notable example of this failure of European educationists to take possession of the riches, found in abundance in the philosophic systems of their gifted thinkers, is to be found in the treatment accorded to Leibnitz. A rationalist and an idealist of superior calibre, Leibnitz produced in his monadology a remarkable type of individualistic metaphysics which defies comparison. By making his monads completely windowless, and by introducing the principle of pre-established harmony, Leibnitz raised the value of individuality to the highest conceivable level. Again, his conception of a hierarchy of monads, with the fully *self-conscious* monad at the apex of his pyramidal structure of values, is of basic importance in education. Once again, the secret is in the concept of self-consciousness. God alone is fully self-conscious. Other monads, alone and isolated, have yet this capacity of attaining to



full consciousness. I am amazed at the shortsightedness of European reformers and revolutionaries who failed to grasp the educational implication of Leibnitz's philosophy.

With Leibnitz, we come to the close of the first period in modern educational philosophy. Before we take up for consideration the contributions of thinkers belonging to the next period, I wish to make just one remark. Leibnitz, too, was a mathematician, just as his predecessors were. He is credited with the discovery of the differential calculus. It is noteworthy that, while the mathematicians among the philosophers evolved concepts and values of the profoundest significance for education, the educationists developed functional blindness to these ideas.

Let us now take up the task of evaluating the evil consequences of the impact of positivistic and deterministic trends of thought on education. I have already made a passing remark that the virus of science has poisoned the lifeblood of European civilization. In a very subtle and attractive form, this virus was introduced at the commencement of the Renaissance, but its effects began to be seen only in the empirical period of European thought. Locke, Berkeley, and Hume are generally grouped together as constituting a trio of empirical thinkers, though I have grave doubts about the validity of this grouping. Locke went the whole hog in his acceptance of the basic concepts of classical physics of his day. The result was a philosophical structure, based on pseudo-psychology, which has all the defects and limitations of realism, naturalism, and idealism rolled into one. Working out to the full the implications of this scientific philosophy, his successor, Hume, landed himself and his contemporaries in bewilderment and confusion. Agnosticism, scepticism, and atheism were the logical consequences of the scientific trend inaugurated by Locke. And so far as the educational potentialities of these new scientific ideas are concerned, they are practically nil. Exert all your strength, still you cannot squeeze

even a drop of educational value out of scientific agnosticism and atheism of the empiricists.

Bishop Berkeley alone among the empiricists has something of value to contribute to educational thought, because he challenged the grounds on which scientific materialism rested, and built up a system of idealistic philosophy, to which some of the nuclear physicists of our day are turning for solace. The late Professor Schrodinger, one of the pioneers in atomic physics, says in his book *Science and Human Temperament* that Bishop Berkeley was, perhaps, right in holding that the world is merely a projection of the mind. Berkeley's philosophic system is rich in educational concepts. But he has been condemned as a visionary, a subjective idealist, and one who introduced the dread concept of 'Māyā' into European philosophy. So great was the influence of the scientist in those days that Berkeley was soon relegated to the background. The tragedy was that European educationists looked for inspiration where they should not have; and where they should have, they did not! And we of this age, and even of this country, are the inheritors of all the evil consequences stemming from the misguided zeal of educationists for placating the scientist.

We now come to the last great European thinker who should have influenced education, but did not. In Immanuel Kant, the finest product of German culture, we have a thinker who trode like a colossus across the regions of European philosophy. Short in stature and frail in body, Kant had a gigantic intellect, which could take in, in its normal stride, vast reaches of thought inaccessible to others. He himself claimed that he was responsible for a second Copernican revolution in European philosophy. Yet, we find, once again, the phenomenon of double personality in a philosopher. In his great work *Critique of Pure Reason*, Kant is completely under the thumb of the scientist. The world view that he presents and the ideas that he holds up before us are a little disturbing, in that they are distorted by scientific positivism. But in his second work *Critique of Practical*

*Reason*, which I consider to be of greater value than the first, Kant shakes off the yoke of science. In the realm of ethics and spirituality, scientific concepts have no validity. The scale of values is altogether different. And it is out of this scale of values that educationists can evolve principles for guiding them in formulating the aims and objectives of the educative process. I shall mention only one or two basic Kantian concepts that have profound educational significance. It is Kant who said, in speaking of democracy and democratic educa-

tion, that man should never be treated as a means, but always as an end in himself. In the second place, Kant said that there is nothing intrinsically good in the world, except the goodwill. There is nothing greater than man in the world, and in man there is nothing greater than goodwill. Here is individuality raised to the highest philosophic level. And out of these Kantian principles, an educational theory of abiding value can be built up.

(To be continued)



## THREE SUPREME MYSTERIES OF ŚRĪVAISNAVISM

BY SWAMI ADIDEVANANDA

While the logic and metaphysics of Viśiṣṭādvaita are fairly well known to the outside world, very little is known about its attitude in its practical applications. Here religion glows in its most concentrated and unique form, and the intellectual formulation of philosophy gives place to intense spiritual experience, in which the individual self feels invaded by the Divine. The three supreme mysteries (*rahasya-traya*), according to Śrī Vedāntadeśika, one of the greatest exponents of Viśiṣṭādvaita, contain in a nutshell the philosophy of Viśiṣṭādvaita in its theoretical as well as practical aspects. The first mystery reveals the nature of the individual self in its relation to God; the second mystery teaches self-surrender (*prapatti*) as the easiest and best way; and the last mystery explains how God redeems the individual self, when He is propitiated by exclusive self-surrender.

The word 'mystery' cannot adequately express the subtle meaning of the Sanskrit term '*rahasya*', for in common usage it is a term of uncertain connotation. Here it is used in a

restrictive sense to mean sacred doctrine divinely revealed. These three supreme mysteries are arrived at by working out the practical implications of the logical and metaphysical conclusions of the philosophy of Viśiṣṭādvaita.

Śrī Vedāntadeśika expounds the essentials of Viśiṣṭādvaita in his masterly work, *Rahasya-traya-sāra*, with special reference to the three fundamentals (*tattva*, *hita*, and *puruṣārtha*) and the three mysteries. The *tattva* (Reality) is Śrīman-Nārāyaṇa, as the Self of the self, being its support, controller, principal, and the lord. He Himself is the means and the end to be attained. *Hita* (way) is spiritual endeavour to realize the Reality; and *puruṣārtha* is attainment of the Reality as the *summum bonum* of life, by realizing which everything is attained. The three mysteries are known as the *mūla-mantra*, the *dvaya*, and the *caramaśloka*. Here an attempt is made to present the essentials of the three mysteries in the light of Śrī Vedāntadeśika's *Rahasya-traya-sāra*.

The *mūla-mantra* is a basic initiatory formula consisting of eight syllables in the form

of three Sanskrit words. The first word is a single syllable, *Om*, formed of three parts *a*, *u*, and *m*. The second word is *namas*, meaning obeisance. The third word is *Nārāyaṇāya*, the dative inflection of *Nārāyaṇa*. The formula as a whole means: 'Om. Obeisance to Nārāyaṇa.' The *dvaya* (double) consists of two parts. The first part means: 'I seek refuge in the feet of Nārāyaṇa who is ever united with Śrī.' The second part means: 'Obeisance to Nārāyaṇa who is united with Śrī.' *Caramaśloka* is the final teaching of the Lord in the *Gītōpaniṣad*, which means: 'Giving up all duties come to me alone for refuge. I will release you from all sins; do not grieve.'<sup>1</sup>

Apparently, these are the simple meanings of the three mysteries. The common characteristic of all the mysteries is that they explain and inculcate the doctrine of self-surrender, though each *rahasya* has an exclusive significance of its own. The comprehensive and subtle connotation of these mysteries will be explained in their appropriate places. The qualified aspirant must receive the *rahasyas* from a worthy preceptor in a proper manner and meditate upon them for his supreme good.

#### UNIQUE DOCTRINE

The concept of Brahman as the inner Self (*śarīrin*) and the world of individual selves and non-sentient matter as the body (*śarīra*) is distinctive to Viśiṣṭādvaita. God is the *śarīrin*, as He is the support, controller, and master of the body, for whom it exists. All the individual selves and matter constitute the body of God, as they derive their being from His will and essence. Similarly, the concept of *śeṣa-śeṣī* (God as the principal and the self as the subsidiary) not only determines the relation of God to the world of sentient and non-sentient beings, but also is essential to the practical side of the doctrine of self-surrender. Individual

selves and matter exist as *śeṣa* in the *śeṣin* and for the purpose of the *śeṣin*. God as *śeṣin* sustains and utilizes the *śeṣa* for His purpose. Self and matter derive their essence from God and depend absolutely on His will. This distinctive and unique relation between God and the self has a direct bearing on the psychology of soul. If the self becomes an inseparable attribute of God, if it acquires a taste for the goal, and if it knows the specific means to attain that goal, it is because that God is the support (*ādhāra*), the principal (*śeṣin*), and the ruler (*niyantrī*). The three letters *a*, *u*, and *m* connote all these cardinal notions.

The word '*Nārāyaṇa*' in the *mūla-mantra* means either 'He to whom men are a resting place' (*nārāḥ ayanam yasya saḥ*) or 'The resting place of men' (*nārāṇām ayanam*). From this, it would follow that the self has God alone for its substratum, and that it is pervaded by none except God. The preceding words *Om* and *namas* mean that the self exists for God alone, and is dependent on Him for everything. The *dvaya* is called *mantra-ratna*, a jewel among hymns. This also reveals that the self has no other shelter than God, and that it exists for no other purpose than that of God. The relation of *ādhāra-ādheya* (sustainer-sustained) is explicit in the third *rahasya*.

#### FIVE TRUTHS

Having determined the relation of God with the selves and matter, as one of *śarīra-śarīrī*, as a fundamental tenet of Viśiṣṭādvaita, the teachers of the tradition urge that every sincere seeker must know the five truths known as *artha-pañcaka*.<sup>2</sup> They are as follows:

1. *Prāpya-svarūpa*: The nature of Brahman to be attained.
2. *Prāpti-svarūpa*: The nature of the individual self that seeks Brahman as the *śarīrin*.

<sup>1</sup> सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

—(*Gītā*, XVIII. 66)

<sup>2</sup> प्राप्तस्य ब्रह्मणो रूपं प्राप्तुश्च प्रत्यगात्मनः ।

प्राप्त्युपायं फलं चैव तथा प्राप्तिविरोधि च ॥

—(*Hārīta-Saṁhitā*)

3. *Prāpti-upāya*: The means of attainment which are *siddhopāya* and *sādhyopāya*; the Lord Himself is the *siddhopāya* (the established means) which is self-accomplished, and *bhakti* and *prapatti* are *sādhyopāya* which are to be effected.
4. *Phala-prāpti*: The fruit resulting from it, namely, the realization of God.
5. *Prāpti-virodhi*: Obstacles to the attainment of Brahman, namely, ignorance, *karma*, egoism, etc.

Of these five truths, the nature of Brahman to be attained is revealed in the first letter *a* of *Om*<sup>3</sup> and in the word '*Nārāyaṇa*' in the *mūla-mantra*; in the word '*Śrīman-Nārāyaṇa*' in the *dvaya*; and in the words '*aham*' (I) and '*mām*' (me) in the *caramaśloka*. While meditating on the first truth of *artha-pañcaka*, one should always bear in mind that the Divine Mother Śrī is inseparable from the essential form of the Lord as knowledge and bliss.

The essential nature of the individual self is revealed in the letter *m* of *Om*<sup>4</sup> and in the word '*namas*' in the *mūla-mantra*; in '*nāra*' of *Nārāyaṇa* in the *mūla-mantra* and *dvaya*; in the word '*prapadye*' (I seek refuge) in the *dvaya*; and in the second person singular of the word '*vraja*' (come to me), in the word '*tvā*' (you), and in the sentence '*mā śucaḥ*' (do not grieve) in the *caramaśloka*.

The means of attainment is implied in the word '*namas*' and '*ayana*' of *Nārāyaṇa* in the *mūla-mantra*; in the first part of *dvaya*, 'I seek refuge in *Śrīman-Nārāyaṇa*'; and in the first half of *caramaśloka*, 'Giving up all duties, come to me alone for refuge'.

The nature of fruit resulting from the realization of God is implied in the dative case of *Nārāyaṇa* (to *Nārāyaṇa*) in the *mūla-mantra*; in the word '*namas*' in *dvaya*; and in

'*mokṣayiṣyāmi*' (I will release you) in the *caramaśloka*.

The obstacles to the realization of God are indicated in those false notions that are opposite to the truths implied in the three *rahasyas*, in the sense of 'my' and 'mine' in *mama*, in the word '*namas*' in *dvaya*, and in '*sarva-pāpebhyah*' (from all sins) in the *caramaśloka*.

#### MŪLA-MANTRA

Now, some of the important meanings of the *rahasyas* may be presented. It was already hinted that the *mūla-mantra* reveals the true nature of self, which finds fulfilment in being subsidiary to the Lord; while *dvaya* reveals the nature of the way, the *caramaśloka* enjoins the acceptance of the way. Though all the truths are imbedded in each of these mysteries, still each *rahasya* has a primary significance of its own.

The *praṇava* or *Om* is the sovereign mystery of *nyāsavidyā*,<sup>5</sup> as also the essence of the Vedas. The letter *a* of *praṇava* in the *mūla-mantra* connotes Brahman or *Nārāyaṇa* as the source and support of everything; the letter *a* is the origin of all words, and Brahman is the source of all things indicated by the words. Thus God is the material and the instrumental cause of the whole creation. When *a* connotes God as the protector, it is, according to grammar, derived from the verbal root *ava*, which means 'to protect'. The letter *u* of *praṇava* connotes Śrī or Lakṣmī (in the dual sense of the Lord of Śrī), and also means 'only'. If we accept the former meaning, it follows that the individual self is absolutely subsidiary to *Śrīman-Nārāyaṇa* and none else. If, on the other hand, *u* means 'only' in accordance with the Vedic usage, it comes to mean that the self's subordinate relationship will not extend to anyone except God. The double meaning of the *praṇava* is illustrated in the celebrated verse of Vālmīki, as also in Arjuna's chariot. The

<sup>3</sup> अकारार्थो विष्णुः । (*Aṣṭaślokī*)

<sup>4</sup> मकारो जीववाचकः । (*Aṣṭaślokī*)

<sup>5</sup> प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

—(*Muṇḍaka Upaniṣad*, II. 2.4)

verse in question (*Aranyakāṇḍa*, XI. 1) is this:

‘Rāma led the way, Sītā walked in the middle, and Lakṣmaṇa walked behind, bow in hand.’<sup>6</sup>

*A* represents Rāma, the Saviour, who is seen first; *u* represents Śrī, who also constitutes the *śeṣin* with the Lord; and *m* represents Lakṣmaṇa, their subsidiary, who is seen in the rear. Similarly, in Arjuna’s chariot, the Lord(*a*) is seen first as the charioteer, and then Arjuna, the individual self (*m*), and *u* means only; when *u* means Śrī, the Lord and Śrī who constitute the *śeṣin* are first seen, and the self appears afterwards. So in the *praṇava*, *a*, *u*, and *m* denote respectively the Lord, the Saviour, the Mother who intercedes on behalf of the self, and the self who is to be redeemed

The second word of the *mūla-mantra*, ‘*namas*’, implies, by its own force, the prayer for protection. It indicates that the final responsibility of protection belongs to God, and not to the individual self. The self should surrender the responsibility of self-protection and entirely depend on God. The following verse of the *Ahirbudhnya-saṁhitā* (XXXVII. 37) illustrates how the word ‘*namas*’ indicates self-surrender:<sup>7</sup>

‘Of sacrifices performed with *samit* etc., he who surrenders his self to the Divine with the word *namas* is said to have performed the best sacrifice.’

*Ma* in *namas* connotes the individual self; this *ma*, which is in the genitive case, is preceded by *na* in the negative sense; hence it means ‘not mine’ (*na mama*). Though genitive case expresses relationship in general, here the genitive in *ma* implies distinctive relationship be-

tween *śeṣa* and *śeṣin*. The following three meanings are derived from the term ‘*namas*’:

1. I am not myself (*aham na mama*).
2. None of my activity belongs to me (*yāśca kāśca na kṛtayo mama bhavanti; mama mamatā nāsti tāsu*).
3. All these are subservient to God (*bhagavata eva tāḥ*).

According to the *Ahirbudhnya*, the term ‘*namas*’ has three meanings: ordinary meaning, subtle meaning, and the highest meaning. The Lord is the supreme Person, and all other beings are subsidiary to Him. When the individual selves bow down to the Supreme without any motive, but with a special feeling that the ‘Supreme is ever my *śeṣin* and I am ever his *śeṣa*’, this feeling is called ‘*namana*’. Since the Supreme bends in favour in response to the devotee’s salutation, this function also is called ‘*namas*’. Uttering the word ‘*namas*’, feeling ‘*namas*’ in the heart, and bowing with the body is perfect ‘*namas*’. Any other form of ‘*namas*’ different from this is deficient.<sup>8</sup> This is the ordinary meaning of the word ‘*namas*’, which is derived etymologically.

Whenever the individual self considers itself and its possessions as its own, the two letters ‘*ma-ma*’ connote ‘mine’; this is due to wrong notion and tendencies of attachment. This notion must be got rid of by the counter-impression, ‘These do not belong to me’ (*me na*). The purport is that the individual self has no right to be intransigent, and that it exists only for God. Thus ‘I’ and ‘mine’ are got rid of by uttering ‘*namas*’ at the time of self-surrender. This is the subtle meaning of the term ‘*namas*’, which is derived from the similarity of syllables based on Nirukta.

The syllable *na* connotes the way, the syllable *ma* indicates that the way is consequential, and the final aspirate *s* implies the su-

<sup>6</sup> अग्रतः प्रययौ रामः सीता मध्ये सुमध्यमा ।  
पृष्ठतस्तु धनष्पाणिः लक्ष्मणोऽनूजगाम ह ॥

<sup>7</sup> समित्साधनकादीनां यज्ञानां न्यासमात्मनः ।  
नमसा योऽकरोद्देवे स स्वध्वर इतीरितः ॥

<sup>8</sup> वाचा नम इति प्रोच्य नमसा वपुषा च यत् ।  
तन्नमः पूर्णमुद्दिष्टं अतोऽन्यत् न्यूनमुच्यते ॥

preme Lord.<sup>9</sup> From this, it would follow that the supreme Lord is the Puruṣottama, and that He Himself is the principal means called 'namana' to realize Him.<sup>10</sup> This is the highest meaning of 'namas', as explained in the sacred literature based on the scientific interpretation of words.

In the ordinary interpretation, it was indicated that *namana* is natural to the individual self. In the subtle interpretation, the essential of the self was revealed, so that it may adopt the means without self-importance; in the last interpretation, the Lord Himself was pointed out as the existing means (*śiddhopāya*), who can be propitiated by self-surrender (*sādhano-pāya*).

The *mūla-mantra* is an expansion of the *praṇava*, and it identifies Brahman with Nārāyaṇa. The term 'Nārāyaṇa' in the *mantra* is *yoga-rūḍha*, i.e. conventional and etymological. It reveals the absolute Saviour, who is connoted by the first letter of the *praṇava*, as the protector of all individual selves. He is the ground of all existence. The term 'Nārāyaṇa', which reveals the two categories of *śeṣa* and *śeṣin*,<sup>11</sup> finds supreme place in the *Viṣṇugāyatrī*.<sup>12</sup> This sacred term embodies also attributes of Brahman, which are confirmed in the four chapters of the *Brahma-sūtra*.<sup>13</sup>

1. He is the cause of the universe.
2. That He is the cause is irrefutable.

3. He is the way for liberation.
4. He is the object of realization.

The word 'nara' also indicates Nārāyaṇa for the following reasons:

1. While pervading everything, He is not tainted by anything.
2. He who leads the selves is *nara*, according to the verbal root *nr*, meaning 'to lead'.
3. In the *Sahasranāma*, Jahnū, Nārāyaṇa, and Nara are the names of the Lord.

According to a famous passage of Manu, 'The waters (souls and matter) are the progeny of Nara', which implies Nārāyaṇa.

That the Lord is the means or resting place or substratum is derived from the word 'ayana' in the following ways:

1. *Ayana* is that by which one goes (*īyate anena*). Here the Lord becomes the way.
2. *Ayana* is that which is attained (*īyate 'sau*). Here the Lord is the object of attainment.
3. *Ayana* is that in which it rests (*īyate asmin*). Here the Lord is the substratum of everything.

The dative case of the word 'Nārāyaṇa', i.e. *āya*, indicates that the Lord is the recipient of all service rendered by the votaries. This dative portion of the term, *āya*, represents the potency of the *mantra*. This indicates the attainment of the result. It may also mean the prayer for the realization of the result. Another meaning of the dative is *sampradāna*, i.e. it points out the person who accepts the offering. The Lord as *śeṣin* is the recipient. The individual self does not give anything which does not already belong to the Lord, but offers what already belongs to Him. Thus, the *mūla-mantra*—like a small mirror which reflects a large vista—reveals the essential nature of the Lord as the saviour, the substratum, and the goal.

<sup>9</sup> पन्था नकार उद्दिष्टो मः प्रधानो निरूप्यते ।  
विसर्गः परमेशस्तु तत्रार्थोऽयमुदीर्यते ॥

<sup>10</sup> अनादिपरमेशोऽयं शक्तिमान् पुरुषोत्तमः ।  
तत्प्राप्तये प्रधानोऽयं पन्था नमननामवान् ॥

<sup>11</sup> See two meanings of Nārāyaṇa elsewhere in the article.

<sup>12</sup> नारायणाय विद्महे वासुदेवाय धीमहि ।  
तन्नो विष्णुः प्रचोदयात् ॥

<sup>13</sup> कारणत्वमबाध्यत्वमुपायत्वमुपेयता ।  
इति शारीरकस्थाप्यमिह चापि व्यवस्थितम् ॥

## DVAYA

*Dvaya* is considered to be a jewel among *mantras* (*mantra-ratna*), as it not only brings out the complete significance of the dual form of the Godhead, i.e. Śrīman-Nārāyaṇa, but also has the power to enable the initiated in the discharge of his duties even if uttered once. The first part of *dvaya* instructs the aspirant that the Lord of Śrī is the only source of the universe, and that Śrī, the Divine Mother, resides in the Lord to redeem the lost soul from its perversity. The individual self, realizing its utter helplessness, casts itself on the divine compassion, which knows no limitation. In the supreme act of self-surrender, the self has to empty itself of its egoism and self-responsibility, and respond to the operation of divine grace. The second part deals with the attainment: the self realizes that it exists for the sole purpose of God as His *śeṣa*. This idea is brought out in bold relief in the *Kaṭha-śruti*, *Śvetāśvataro-paniṣad*,<sup>14</sup> *Gadya-traya* of Śrī Rāmānuja, *Stotra-ratna* of Śrī Yāmunācārya, and in the *Saraṇāgati*<sup>15</sup> of Śrī Nammālvār, the greatest *prapanna* of the tradition. Śrī Rāmānuja's *Gadya-traya* is considered to be a gloss on the *dvaya*.

This *rahasya* is called *dvaya*, since it reveals two objects: the way (*upāya*) and the *summum bonum* (*upeya*). These ideas are implicit in the famous verses of Vālmiki. Lakṣmaṇa had no other purpose in life than to follow Rāma. He was completely qualified to seek refuge in Rāma, his lord. He prayed to Sītā, the mother of compassion and interceder for all devotees, and through her, he clasped the feet of Rāma and said, 'You shall enjoy yourself with Sītā on the mountain brows. I will render every kind of service at all times and all places' (*Ayodhyā-*

*kāṇḍa*, XXXL. 2, 27).<sup>16</sup> As this *mantra* suggests the choosing of a Saviour (*śaraṇa-varaṇa*) and the surrender of self-responsibility (*bhāra-samarpaṇa*), it may be called *dvaya*. The potency of this *mantra* is so great that it does not require for its initiation any *japa*, *homa*, or ritual; it may be uttered in any way.<sup>17</sup>

The term '*Śrīman-Nārāyaṇa*' (of *Śrīman-Nārāyaṇa-caraṇau*, the first word of *dvaya*) connotes the highest Reality, which is the ultimate resort of every one. The word '*Śrīmat*' in *Śrīman-Nārāyaṇa* indicates that the Lord is associated with Śrī or Lakṣmī in all His redemptive acts. The word '*Śrī*' has six meanings:

1. *Śrīyate* (is resorted to).
2. *Śrayate* (resorts to).
3. *Śṛṇoti* (hears).
4. *Śrāvayati* (makes one hear).
5. *Śṛṇāti* (removes).
6. *Śrīṇāti* (makes ripe).

When the aspirant resorts to the Divine Mother for liberation, she resorts to the Lord for his deliverance. She converts the Ruler into a Saviour by her intercession on behalf of the devotee. Śrī Parāśara Bhaṭṭa, in his famous *Śrī-guṇa-ratna-kośa* (verse, 52), brings out the beauty of maternal love over the rule of law:<sup>18</sup>

O Mother, your loving Consort bent on our good, like a father, is occasionally displeas-

<sup>16</sup> स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।  
सीतामुवाचातियशा राघवं च महाव्रतम् ॥  
भवांस्तु सह वैदेह्या गिरिशानुषु रंस्यते ।  
अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते ॥

<sup>17</sup> येन केनापि प्रकारेण द्वयवक्ता त्वं... (*Saraṇāgati-gadya*)

<sup>18</sup> पितेव त्वत्प्रेयान् जननि परिपूर्णगाऽसि जने

हितश्रोतोवृत्त्या भवति च कदाचित् कलुषधीः ।

किमेतत् निर्दोषः क इह जगतीति त्वमुचितैः

उपायैः विस्मार्य स्वजनयसि माता तदासि नः ॥

<sup>14</sup> मुमुक्षुर्वै शरणमहं प्रपद्ये । —(VI. 18)

<sup>15</sup> त्वत्पादाब्जं प्रविष्टोऽस्म्यहमिह सततं दासभूतोऽस्म्यनाथः ।  
—(Sanskrit rendering of *Tiruvāimoli* by Kalki Narasimhācārya)

ed with a sinner. (On such occasions, you intercede on our behalf and say): 'What is this anger? Who is there in the world that has no faults?' By such means, you reconcile Him with the penitent, making Him forget his offences. Therefore you are our Mother.

The first two meanings of Śrī emphasize her abundance of love which surpasses that of a worldly mother, which is not without some taint of selfishness. When the penitent seeker prays to the Mother for persuading the Lord to be accessible to him, she listens to his distress and pleads with the Lord on his behalf to save him. Here the third and fourth meanings are implied. According to the fifth meaning, she removes all the obstacles in the spiritual path. The last interpretation means that the Mother, by her mercy, enables the initiated to become mature, so that they may possess the necessary qualification for serving the Lord. The word 'Nārāyaṇa', with Śrīmat as an attribute, indicates that He possesses auspicious attributes like affection, amiability, accessibility, compassion, gratitude, etc.

The word 'caraṇau' not only denotes the two feet (of the Lord), but it denotes also the divine, auspicious form, constituted of supernal *sattva*. This auspicious form of God serves as the object of meditation even for those who have no clear conception of His essential nature, i.e. knowledge and bliss. It is said that this divine, supernal form is liked more by God Himself than His essential nature.<sup>19</sup>

The word 'śaraṇam', the next word in the *dvaya*, denotes the means in a special manner. The Saviour Himself becomes the means, so that the aspirant need not make any special effort for his emancipation.

The last word of the first part of *dvaya* is *prapadye* (I seek refuge). The root 'pad' in *prapadye* means 'to go' as well as 'to know'.

The word 'prapadye' indicates the special knowledge required for the act of self-surrender. That knowledge is the absolute faith that God will save.<sup>20</sup> The preposition 'pra' in *prapadye* signifies the intensity of faith *par excellence*. Thus the first part of *dvaya* reveals the saviourship of God, the core of self-surrender, its accessories, and the qualification of the aspirant for it

The second part of *dvaya* deals with the attainment of the goal, the special means, and the aspirant's distinctive nature which consists in being the *śeṣa*. Here the word 'Nārāyaṇa', with the attribute *śrīmat*, reveals His supreme lordship and His unsurpassed enjoyability through His innumerable attributes. The attribute *śrīmat* connotes the dual form of the Godhead (i.e. Fatherhood and Motherhood of God), who is worthy of our worship and service. Though the word 'śrī' has many meanings, here it means service (*śrīṇ sevāyām*). The term 'Nārāyaṇa' here indicates communion of *śeṣa* with the *śeṣin*. The taste of divine communion generates in the aspirant a love for further dedicated service of the Lord.

The word 'namas' (last word in the second part of *dvaya*) indicates the need for renouncing the sense of self-responsibility. The word has to be interpreted as to mean 'Let me not be for myself' (*na mama syām*). Though the word 'namas' implies the destruction of all obstacles like *avidyā*, *karma*, etc., here it specially means the renunciation of one's own will, responsibility for action, and experience.

The purport of *dvaya* is this. Since the penitent seeker is destitute of all other means, he prays to God, so that He may Himself become the means and grant the specific boon that is desired. He surrenders all forms of egoism and self-responsibility. God is the only refuge and support of the individual self. Thus *dvaya* connotes self-surrender at the feet of the Deity with the firm faith that He Himself is the way and the goal.

<sup>19</sup> मूर्तं ब्रह्म ततोऽपि तत्प्रियतरं रूपं यदत्यद्भुतम् ।

—(Catuḥślokī, 4)

<sup>20</sup> रक्षिष्यतीति विश्वासः ।



## CARAMAŚLOKA

*Caramaśloka* is the final teaching of the Lord in the *Bhagavad-Gītā*. This esoteric teaching is meant to remove the sorrows of life and grant the peace that passes our comprehension. Śrī Vedāntadeśika summarizes the core of *caramaśloka* in the following words: The master-medicine (*siddhauśadha*) will confer on you all the health which a large number of other drugs may give you. Therefore without worrying yourself about other means of treatment, take this master-medicine which can enliven you. This will cure all the diseases that can be treated by other medicines. After taking this medicine, you can enjoy all the pleasures. So you need not grieve, thinking that you have lost your health and pleasures.

The first half of this *rahasya* enjoins the means, and the second half implies the end to be attained. So the central idea of this *śloka* is to enjoin the means. The word 'sarva-dharmān' indicates the manifold *dharmas* and their accessories enjoined in the scriptures. The next word 'parityajya' (giving up) connotes absolute abandonment. All other means must be given up in favour of self-surrender. This may be regarded as a divine imperative. It says: 'For the sake of self-surrender, no other *dharma* need be performed.' Śrī Vedāntadeśika gives six meanings of the words 'sarva-dharmān parityajya', which have the sanction of ancient exponents:

1. *Aśaktādhikāratvam*: Incapacity to follow other means gives competence for self-surrender.

2. *Ākiñcanyapuraskriyā*: Sense of utter helplessness for not possessing any other means qualifies one for self-surrender.

3. *Dharmāṅām anaṅgabhāvaḥ*: Self-surrender requires no other observance as its limb or accessory.

4. *Aśakyārambhavāraṇam*: Abstinence from doing what is impossible.

5. *Tat-pratyāśā-praśamanam*: If other means are found to be impossible, one should not even entertain a desire to adopt them.

6. *Brahmāstra-nyāya-sūcanam*: Principle of *Brahmāstra*; when *Brahmāstra* is used, no other missile should be used, for the potency of *Brahmāstra* will disappear. When Indrajit had bound Hanūmān with *Brahmāstra*, it lost its power as soon as the demons tied him with a rope (*vide Sundarakāṇḍa*, XLIX. 51). Likewise, no other means should be adopted after accepting self-surrender as the only way.

The third word of the *śloka*, *mām* (to me) indicates the easy accessibility of the Lord. If the Lord, who is independent and transcendent is beyond the reach of ordinary mortals, it will not be possible for the humble souls to reach Him. Though supreme and transcendent in the metaphysical sense, God is not a remote mystery. He enters into the realm of events and persons and helps every one to reach towards Him, to get into conformity with the divine purpose. *Lakṣmītantra* puts this idea in a telling way: 'The Lord anticipates a prayer for protection. He is, indeed, ever ready to guide and confer the greatest of the boons.' 'When shall I get back the ornaments (souls) from which the dirt has been removed?' is the wish of the Lord. Every individual self is, as it were, an ornament on the body of the Lord. The words 'mām' and 'ekam' imply the *siddhopāya* (God), who demands nothing except the surrender of self-responsibility with a prayer for protection.

Śrī Deśika gives six interpretations for the term 'ekam' and brings out its full significance:

1. *Prāpyasyaiva prāpakatvam*: The endeavour itself is the goal.

2. *Svapradhānya-nivāraṇam*: Self-effort is necessary to some extent to pursue the spiritual ideals. But it is not so important in the final attainment, which is only possible by the grace of God.

3. *Prapatteḥ vyājamātratvam*: Self-surrender is only an excuse. The penitent has only to surrender himself. The Lord as Mukunda confers final attainment.

4. *Anyopāyaiḥ ananvayaḥ*: Self-surrender

has no relation with other means. If other means are adopted after *prapatti*, the self-surrender loses its power for want of deep faith, which is an important limb of *prapatti*.

5. *Tadaṅgairāpi asambandhaḥ*: Likewise, there is no relation between *prapatti* and other ancillary means like *karma-yoga* etc.

6. *Sarva-sādhyeṣu abhinnatā*: *Prapatti* is the only means even for obtaining the other goals of human endeavour, like *dharma*, *artha*, etc.

The words '*saraṇam vraja*' (seek refuge) are a divine imperative, which is the means for receiving the grace. This call for refuge (*saraṇa-varaṇa*), though addressed to Arjuna, is meant for all without any distinction. This is indicated from the famous address of Śrī Rāmānuja in his *Saraṇāgati-gadya*: 'You are the refuge of the whole world without considering any distinctions that may exist among beings.' The word '*vraja*', like *prapadye* in the *dvaya*, indicates complete self-surrender. Though the Lord Himself is the true doer in the ultimate sense, the individual self possesses the right to make an effort and function in accordance with its own will. So the word '*vraja*' implies the right of the individual self to perform actions.

The word '*aham*' in the second half of the *caramaśloka* implies the extraordinary redemptive power of God, which cannot be accomplished by others. While independence and omnipotence of God make Him remove all the obstacles in the spiritual path, His compassion and graciousness make Him overlook all the defects of the erring soul. The Supreme alone possesses the power to deliver the soul from all evils. The meaning of '*aham*' is 'I Myself'.

The next word '*tvā*' (you) indicates the intelligent seeker who has realized the transience of temporal life and the nature of the Deity, and who has surrendered to the Lord the self-responsibility for protection.

The word '*sarva-pāpebhyaḥ*' indicates count-

less merits and demerits which are the causes of bondage. The word '*sarva*' (all) includes *avidyā*, *vāsanās* (impressions), which create a taste for undesirable things, contact with matter, etc. These are the causes as well as the products of *karma*. What is called *pāpa* (sin) is the means of evil, and can be known from the scripture only. Evil is the attainment of what is disagreeable and non-attainment of good.

The word '*mokṣayiṣyāmi*' means: 'I will grant you liberation when you want it.' The Lord with His boundless mercy gives the choice of time even for liberation to the devotee himself. The underlying suggestion is that He does not want to do anything against our will. The liberation may result immediately after *prapatti* or after physical dissolution. The word also indicates the destruction of all obstacles.

The last two words '*mā śucaḥ*' (do not grieve) indicate the confirmation of what has been promised before. The grief that is to be removed here is not the old sorrow of Arjuna expressed in the early phases of the *Gītā*. Arjuna had a different kind of grief. He felt he was incompetent to adopt all those arduous means for his liberation. He could not see his path clearly in the gloomy day of worldly existence, full of insuperable obstacles. Śrī Kṛṣṇa assured him not to grieve, as He Himself had become the means to liberation after self-surrender.

Thus, if the *mūla-mantra* enunciates the doctrine of self-surrender and the *dvaya* elaborates it and shows the way for its performance, the *caramaśloka* explicitly enjoins self-surrender to God as the only means to be adopted by the aspirant, incapable of other arduous disciplines.

No call is more inspiring or timely than the final message of Śrī Kṛṣṇa with its assurance of deliverance from all sins and fears. It is a universal call to all those who are heavily laden to seek refuge in God.

# THE UTILITARIAN ANALYSIS OF OBLIGATION

BY SRI SURESH CHANDRA

Utilitarianism is a theory that attempts to analyse the meaning of 'ought' or 'obligation'. This analysis is also applicable to other deontic concepts such as 'duty' and 'right'. It makes very little difference to say 'X is obligatory' or 'It is right or duty to do X'. The differences among the various deontic concepts are philosophically colourless. What is philosophically important is whether these deontic concepts are, or are not, analysable or definable in terms of the non-deontic concepts such as 'happiness' or 'goodness'. In this sense, moral philosophy may be defined as a proof or disproof that moral imperatives are economic. Some philosophers, like Kant, adhere to the view that moral imperatives are categorical, whereas others, like Moore, think them to be economic or hypothetical. In this connection, it is necessary to point out that the subject-matter of philosophy is not to describe what particular actions are obligatory. Analysis of obligation does not mean enumerating the class of actions that we ought to do. It simply means describing the logic of such sentences as 'It is obligatory to tell the truth' or 'One ought not to tell lies'. We shall see that utilitarianism—the view which treats moral imperatives as economic—is not a logical description of 'obligation'.

Certain preliminary clarification as to the standpoint of utilitarianism is necessary. Utilitarianism, of whatever variety it may be, takes its stand on the 'consequence' of an action. While considering the question of the explanation of obligation, it denies the consideration of both the bare action and the action with a particular motive. The ideal utilitarians, like Moore, think that the consideration of motives is wholly irrelevant to the obligatoriness of an action. The consideration of motives may be relevant for moral praise or blame, but not for rightness or obligatoriness. The rightness or obligatoriness of an action is an exclusive con-

cern of the 'consequence' of an action. As regards the consideration of motives, the intuitionists, like Prichard and Ross, also agree with utilitarianism. Expressed in plain, ordinary language, utilitarianism means that duty or obligation is whatever is to our interest or happiness or goodness. The reason for doing what we ought to do lies in the fact that doing so increases our interest or happiness or goodness.

An objection against this view can be raised by referring to the basic explanatory concepts such as happiness and goodness. These concepts are highly ambiguous. Though Aristotle asserted happiness as an end of all human actions, or the only thing of intrinsic value, when asked about the nature of happiness, he fell into inconsistency. Some say that happiness is the same as honour; others tell that it is virtue; and still others hold that it is pleasure or wealth. What meaning can be given to happiness? For it cannot also be maintained that that which is happiness or intrinsically valuable, or the end of all human actions, is the same identical characteristic which is inherent in the different forms of activities. In that case, a pig's life is as good as virtuous activity, since both of them lead to the realization of the same identical characteristic. Therefore there is no logical absurdity involved in Bentham's principle of utility. Moore's simple, unanalysable, and undefinable 'goodness' is as fictitious an object of moral action as is Aristotle's 'happiness'. For, if the same identical goodness exists in different forms of activities, one can derive the goodness of reading a poem from playing the game of football in the field.

Besides this ambiguity in which a utilitarian uses his basic concepts, there are various other objections to which the view is open. Granted that those concepts are not ambiguous, the question arises, Can they really be treated as reasons for doing what we ought to do? To

ask the very question 'Why ought we to do what we ought to do?' is to indicate the conflict between duty and interest or happiness or goodness. It is this conflict which has given rise to the question; therefore the solution does not lie in showing that duty is necessarily to our advantage. It is to beg the question. Plato was mistaken in his supposition that by doing justice one would necessarily reap a better crop. As Prichard points out, 'The balance of resulting good may be, and often is not, on the side of justice'. We recommend justice, and think that we ought to do what is implied by the principles of justice, not because justice leads to utility, but simply because of its own accord. There is truth in the idea that justice should always be done, though the heavens should fall. As a matter of fact, whether the heavens would fall or not by doing justice is a different question, but such a notion of justice in which there is no consideration of the utility of an action exists in our mind. We are not always morally bound to do actions which lead to the greatest amount of happiness or goodness. Sometimes we are morally bound to do actions, simply because they are just actions. It is not evident that by following the dictates of justice one would have followed the principles of utility. It is possible that injustice, on the whole, may sometimes lead to better consequences. But that would not make it justice or the action which we ought to do. Maybe that the idea of justice, as Mill thinks, has originally been derived from the idea of utility, or, as Sidgwick thinks, it is the product of 'rational benevolence'; but this question as to the origin of an idea should not be confused with its present significance. We approve of a just act, because it is a just act, and not because it would lead to utility, or that it is the product of a certain sort.

Besides this notion of justice, there are other considerations that falsify the utilitarian analysis of obligation. For example, there is the individuality of the action itself, which is sometimes the reason why we ought to do it, without any consideration of its consequence. We think

that we ought to tell the truth, pay our debt, or keep our promises, not because they lead to such and such consequences, but because they are actions of such and such a nature. We ought to tell the truth, because it is telling the truth; or we ought to keep our promises, because they are our promises to be kept. The sense of obligation arises in us with the mere thought of an action, without implying the thought of its consequence—that the action being of such and such a nature, we are morally bound to do it.

The objection raised above is confirmed by the fact that the sense of obligation is, or can be, produced by the thought of the action and action alone. Therefore it is the action as such, and not something other than the action, which can be the reason why we ought to do what we ought to do. The consequence of an action is not the same thing as action. It is not even a part of action. If utilitarianism is true, then it implies that the sense of obligation is produced by the thought that something other than the action has a particular nature. This is evidently a false conclusion. For it is lying, inflicting pain, or telling the truth as such which can produce the sense of obligation. As Prichard would have it, 'The thought of something which is not an action cannot produce the sense of obligation to do our action'. If the Kantian dictum that 'ought' implies 'can' is true, then the consequence of an action can never be the object of obligation, since consequence is not under our control. It is the action and action alone which is under our control. Therefore the reason for our obligation is merely and directly the action as such, and not what is its consequence. The concept 'ought' or 'duty' is applicable to action as such, and not to something which is not an action or which is its consequence.

This objection may lead a utilitarian to modify his position. He may accept that merely the thought of the consequence of an action cannot produce the sense of obligation. But what is possible, it may be urged, is that the thought of the consequence of an action

may produce in us a desire to do an action. For example, the thought that 'pleasure is good' may produce in us a desire to do a particular sort of action. The sense of obligation to do an action has not directly been created by the 'goodness of something which is not an action', but by the 'desire to do an action'. A utilitarian may introduce 'desire to do' as a link between 'ought to do' and 'consequence of

doing'. But this new effort is the identification of 'ought' with 'desire', and therefore suffers from the naturalistic fallacy. The meaning of 'ought' is such that it has nothing to do with 'desire' or any other psychological state. We think that we ought to do an action whether we may or may not desire to do it. In fact, the force of 'ought' can be retained only when there are no desires to do actions.

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## ROMAIN ROLLAND AND INDIA

BY SRI ARUN CHANDRA DUTT

'East is East, and West is West, and never the twain shall meet.' Thus goes a pertinently sinister jingoism of an insular poet. But certainly the twain can meet in a spirit of give and take, if they but know and practise a bit this magic heart-alchemy in their day to day relation.

Among other Westerners, Romain Rolland had boldly proved the utter hollowness of such parochial slogans, at a time when their inventors were threatening to widen the chasm between the East and the West. In all his works, he sedulously bore witness to the faith that no great work is ever accomplished in this world save by those who have faith in mankind, faith in something higher and greater than mankind, which is yet present in mankind. This robust faith in the entire human race sustained him and turned him into an unflinching optimist.

With a pale face, liquid green eyes, almost a prophetic insight, and a versatile and prolific intellectual eminence in a stooping and frail frame, Rolland lived the life of a recluse. He was like an inexhaustible reservoir of wisdom and goodwill; and who ever did not tap the 'Golconda mine' for enriching himself? He saw the world and saw it whole with the timeless vision of a seer. His first literary work

dealt with the life of Beethoven, 'the most heroic force in modern art, the best friend of all those who suffer and struggle'. This book is a clear evidence of his music as a *sādhanā*, which has its victory over time and its ruthless frontiers. He leapt into fame and eminence as a creative artist with the publication of his famous novel *Jean Christophe*. The musical criticisms and thoughts that played as deep undercurrents in it surely added a fresh feather to his cap. He could easily have said of himself what he made Jean Christophe say, in the words of Antigone, 'I was made for love and not for hate'.

Rabindranath Tagore says, 'In every land of every clime, a few men have crystallized into a nucleus of light, men who have made bold to proclaim that, though isolated, they fear none. You may deride them, persecute them, even kill them, but never will they return blow for blow. For they are pledged, in everlasting loyalty and love, to the voice of the Lord seated in the heart'. No wonder that this type of heart, with a profound sympathy for the suffering and bleeding humanity in a war-torn world, should be ever free from sectional views. Where could one find this deep humility and profound insight into men and things but

in the Indian scriptures, and where among the Westerners except in the writings and utterances of Rolland and his guide and helpmate Tolstoy?

To Rolland, true art was a *sādhanā*. For a true artist, 'The career of art is anything but a gay round of easy vanities and savoury pleasures only'. For the recognition and eminence in their lifetime, all great artists have to pay dearly in great suffering, neglect, solitude, and struggle with the contemporary world and themselves. This fact was laid bare in his presentation of the lives of Beethoven, Michael Angelo, Francois Miller, and Tolstoy. In his opinion, want of the so-called modern education cannot prove a deterrent to a correct appreciation of real art, demanding a harmonious blending of intellectualism and emotionalism, as is evident in his *Musiciens d'aujourd'hui*. 'It is a mistake', says he, 'to claim that a deeper knowledge of a work of art intensifies the enjoyment of its contemplation. Its knowledge informs the enjoyment, but withal renders it cold in that it dilutes the mystery. The enigmatic fragments of the concerts (heard in the days of my unsophisticated youth) used to assume the colossal proportions they did by virtue of what the heart and imagination wove around it all. Now, however, we have traversed the paths much too often, having learnt since to recognize the sovereign order and reason which once lay submerged behind the apparent delirium of the imagination. The idols are shown up in full glare. Each wrinkle of their faces has now become familiar to us, with the result that we can no longer perceive in their presence the same young thrill of bewildered emotion.'

Master minds think and work alike. This similarity of outlook that characterizes the great, neither space nor ethnic considerations can sunder. There is neither orient nor occident to the naked soul, such things are merely its trappings. The entire world is its home, and all can claim it as their own. As an inevitable corollary, Rolland was immensely attracted by the ancient wisdom of India. Sri Ramakrishna,

Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, and Mahatma Gandhi were equally caught in the clear mirror of his expansive and receptive mind. He wrote: 'Oh, Tagore, oh, Gandhi, rivers of India, who, like the Indus and the Ganges, encircle in your double embrace the East and the West—the latter, Mahatma, master of self-sacrifice and of heroic action, the former, a vast dream of light—both issuing from God Himself on this world tilled by the ploughshare of hate.'

This universalization of the self, this idea of kinship of one with the other and oneness of all, irrespective of caste or creed, so tremendously influenced his great mind as to label Rabindranath Tagore 'the spiritual ambassador of the East to the West'.

Such eulogy more than abundantly justifies Rolland's love and respect for India. His intense yearning for a union of Europe and Asia clearly shows what a great apostle of reconciliation he was. The same appeal of India manifests itself in his own confession when he says, 'As for myself, India from now on is not a foreign land, she is the greatest of all countries, the ancient country from which once I came. I find her deep inside me'. Again, in a letter to Sri Dilip Kumar Roy, he writes: 'Now I am a Frenchman of France, born in the heart of France in a family which has been nurtured on her soil for centuries. And when I was barely twenty, I had no knowledge of the religions and philosophies of India. I had not even read the rare philosophers like Schopenhauer, who had been replenished by them. I infer, therefore, that there is some direct family affinity between an Aryan of the occident and an Aryan of the orient. And I am persuaded that I must have descended down the slopes of the Himalayas along with those victorious Aryans. I feel their blue blood coursing and throbbing in my veins'.

Naturally and instinctively, Rolland carefully went through the French translations of many books on Buddhism and of Hindu philosophical works like the *Gītā*, the Upaniṣads, etc. The teachings of these great works played a vital

part in moulding his universal and cosmopolitan outlook; A master mind, well posted in oriental scriptures, particularly the Hindu philosophy, naturally recoiled at the very idea of weltering in the quagmire of muddle-headed sectarian views. Staunch and abiding spiritualism was in happy wedlock with a crystal-clear humanism in his life.

The inspiration he received from the Hindu scriptures initiated him to the boons of spiritualism, mysticism, and a spirit of abnegation so true to the genius and traditions of India. Intellectual and political myopia he had none, as Rolland, the marvellous man and artist, with his head amidst the clouds, surrounded by an ascetic aura, a circumambience of mysticism about him, was the embodiment of that brooding human spirit which ever remains sleepless and whose task never ends. His love and admiration for Sri Aurobindo was so great that he regarded him as one of the highest spiritual forces in the world. His *Credo quia Verum*, which he wrote when he was merely a strippling of twenty, has a close affinity with Sri Aurobindo's *Īsopaniṣad*. A strange but happy coincidence of thought and outlook indeed!

Rolland had deep sympathy for the down-trodden starveling. He could feel their pulse with the throb of his heart's blood. The rank and file of society always found their safest niche in the inmost recesses of his wide-open heart, as is evident when he says: 'Humanity is always on the march, the intellectual *elite* is her vanguard, her pioneers, paving the way along which the entire humanity shall pass eventually. It would therefore be wrong to represent this *elite* as separated from the rank and file because the latter lags behind. And he would be an indifferent leader of the people who would constrain its vanguard to march with the bulk of the army.'

This was, in short, the French luminary, as the Indians judge him from their own particular angle of vision—a close and faithful interpreter of the East to the West.

Stephen Zweig very aptly remarked, 'His apostleship not only reclaimed to some extent the discredited gospel of Christ Crucified, but stood up boldly for the poet's faith in his mission as a spiritual leader and a moral spokesman of all nations'.

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## ŚRĪ-BHĀSYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

### TOPIC 2

BRAHMAN, AS EMBODIED IN THE PRECEDING ELEMENT, IS THE CAUSE OF THE SUBSEQUENT ELEMENT IN THE ORDER OF CREATION.

तेजोऽतः, तथाह्याह ॥२३१९०॥

10. Fire (is produced) from this (i.e. air); so verily says (the Śruti).

It has been shown that everything different

from Brahman is an effect of Brahman. The question is whether the effects originate from their immediate antecedent substance or from Brahman in that form. The opponent holds that the origination takes place from the immediately preceding substance only.

The text 'From air (is produced) fire' (*Tai. U.*, II.1) shows that fire originates from air.

आपः ॥२।३।११॥

11. Water (is produced from fire).

'From fire is produced water' (*Tai.U.*, II.1); 'That created water' (*Chā.U.*, VI.2.3). These texts show that water is created from fire.

पृथिवी ॥२।३।१२॥

12. Earth (is produced from water).

'From water earth' (*Tai.U.*, II.1); 'It (water) sent forth food' (*Chā.U.*, VI.2.4), where food stands for earth. These two texts show that earth is created from water. It may be questioned, How does 'food' mean 'earth' in the *Chāndogya* text quoted? The next *sūtra* answers it.

अधिकाररूपशब्दान्तरेभ्यः ॥२।३।१३॥

13. (Earth is meant by 'food') because of the subject-matter, the colour, and other Śruti texts.

In the *Chāndogya* text, the word 'food' denotes earth, because the section treats of the creation of elements, and hence 'food' also refers to some element. As everything eatable is a product of earth, the effect is mentioned to denote the cause. In a complementary text, which mentions the colour of the elements, we have, 'The red colour of a flame is the colour of fire; the white one that of water; and the black one that of food' (*Chā.U.*, VI.4.1). This text clearly shows that 'food' means the element earth. Other Śruti texts also, like 'From water earth' (*Tai.U.*, II.1), clearly show that from water earth is produced. Therefore the word 'food' in the *Chāndogya* text means earth.

Fire and other elements are given as mere instances, indicating that all entities like *mahat* etc. in the order of creation are originated from the immediately preceding substance. Texts like 'From It is born breath, mind,' etc. (*Mu.U.*, II.1.3); 'It sent forth fire' (*Chā.U.*, VI.2.3) are to be understood in the sense that Brahman is the mediate cause and not the direct cause.

तदभिध्यानादेव तु तल्लिङ्गात् सः ॥२।३।१४॥

14. But He (is the direct cause of everything) (as is known) from the indicatory mark, viz. reflection.

The word 'but' refutes the view expressed in the previous *sūtras* and says that Brahman, as embodied in the immediately preceding substance, is the direct cause of all effects like *mahat* etc. How is this known? From the indicatory mark, viz. reflection on the part of these substances. The text 'That fire thought ... that water thought' (*Chā.U.*, VI.2.3-4) shows that after reflection these elements produced the effects. This reflection is impossible for the inert elements, and so we are to understand that the Lord, as embodied in these elements, produced the effects. That the Lord is embodied in all beings is known from texts like 'He who inhabits the earth' etc. (*Br.U.*, III.7.3. ff.).

विपर्ययेण तु क्रमोऽत उपपद्यते च ॥२।३।१५॥

15. But the order of creation (which is stated) in the reverse order (of the true one) is possible (only if the effects are produced) from It (i.e. Brahman).

In *sūtra* 13, it was stated that texts like *Mu.U.*, II.1.3 and *Chā.U.*, VI.2.3 are to be understood in the sense that Brahman is the mediate cause and not the direct cause. The word 'but' in this *sūtra* refutes that view, and the *sūtra* establishes that Brahman is the direct cause, in so far as It is embodied in the immediately preceding causal substance.

The order of succession in the creation of the elements etc. is given in the text 'From air fire; from fire water' etc. (*Tai.U.*, II.1). But the text 'From It is born the vital breath, mind, all the sense-organs, ether, air, fire, water, earth' (*Mu.U.*, II.1.3) declares quite the reverse of what is stated in the previous text, i.e. while the previous text says that the preceding element is the cause of the next element in the order of succession, the *Muṇḍaka* text says that they are created directly from Brahman. To say that the causality of Brahman is only



mediate would contradict texts like the *Muṇḍaka* one. So we have to understand that Brahman, in so far as It has assumed the form of the special causal substance, viz. the immediately preceding element in the order of creation, is the cause of the next one in the order. Therefore everything originates directly from Brahman.

अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेत् ,

न, अविशेषात् ॥२।३।१६॥

16. If it be said that knowledge and mind (mentioned) in between (breath and the elements) (show) their order of succession (in creation) owing to the indication (in the text) to that effect, (we say) not so, on account of the non-difference.

Knowledge in this *sūtra* stands for the means of knowledge, viz. the sense-organs. The opponent raises an objection against the conclusion arrived at in the previous *sūtra*, viz. that everything originates directly from Brahman. He says that the *Muṇḍaka* text only gives the order of creation of the vital breath, mind, and the sense-organs, which is easily inferred from the second half of the text, wherein the elements are narrated in the order of their origination known from other Śruti texts. So the purport of this text is only to give the order of creation, and it cannot be interpreted to mean that everything originates from Brahman directly. This view the *sūtra* refutes. The first words of the text 'From It is born' connect themselves equally, without any difference, with all, viz. breath, mind, senses, ether, etc. The text therefore teaches that all are direct products of Brah-

man, and does not teach the order of creation of these entities. Moreover, it cannot refer to the order of creation, as the creation of the breath, which is function of air, is not possible before the creation of the elements. Therefore we assert that all things originate from Brahman only, as embodied in the immediately previous entity, and that the terms 'fire' and so on refer to Brahman, the Self of all these entities.

चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशोऽभाक्तस्तद्भावभावित्वात्  
॥२।३।१७॥

17. But that which abides in the moving and stationary beings, i.e. the words denoting them are not secondary (with regard to Brahman), on account of (those terms) depending (for their denotative power) on the existence of That (i.e. Brahman).

An objection is raised that the words 'fire' etc. in the texts quoted in the previous *sūtra* can refer to Brahman in a secondary sense only, the primary meaning being those things or entities. The word 'but' in the *sūtra* refutes this view, and the *sūtra* says that with respect to Brahman also the denotative power of these words is primary and not secondary, as this power depends on Brahman. *Vide Chāndogya* VI. 3.2, which declares that names and forms were evolved by Brahman. Moreover, all beings like fire etc. exist, because Brahman exists. Therefore 'fire' etc., which are so dependent on It, are not different from It, and so these terms 'fire' etc. are not used in a secondary sense with respect to Brahman also.

(To be continued)

## NOTES AND COMMENTS

### TO OUR READERS

'Western Philosophy and Educational Values Implicit Therein' by Professor P. S. Naidu, M.A., Head of the Research Department, Vidya Bhawan, Udaipur, presented in this issue, is the first part of a learned article which endeavours to make a critical examination of 'the dynamic concepts and values that served as powerful forces in shaping Western educational thinking at the higher philosophical level'. The second part of this article is proposed to be included in the next issue. . . .

The *rahasya-traya* is said to 'contain in a nutshell the philosophy of Viśiṣṭādvaita in its theoretical as well as practical aspects'. Swami Adidevananda, Head of the Mangalore branch of the Ramakrishna Mission, who has made a deep and devout study of Viśiṣṭādvaita, unfolds the profound spiritual significance of the *rahasya-traya* in his learned and lucid article

entitled 'Three Supreme Mysteries of Śrī-vaiṣṇavism'. . . .

It is rarely that one comes across clear metaphysical expositions of such abstruse deontological concepts as duty, right, obligation, etc. In his brief article, Sri Suresh Chandra, M.A., Research Fellow at the Indian Institute of Philosophy, Amalner, presents with commendable clarity 'The Utilitarian Analysis of Obligation'. . . .

Greatly drawn towards the spiritual wisdom and tradition of India, Romain Rolland became a faithful interpreter of her thought to the West, particularly of some of the great spiritual leaders of modern India. 'Romain Rolland and India' by Sri Arun Chandra Dutt is an appreciation of this celebrated French savant's contribution to world thought and his profound love and respect for India.



## REVIEWS AND NOTICES

**THE CULTURAL HERITAGE OF INDIA—VOL. I: THE EARLY PHASES. (PREHISTORIC, VEDIC AND UPANISADIC, JAINA AND BUDDHIST).** Published by the Ramakrishna Mission Institute of Culture, Calcutta-26. 1958. Pages 652 + xxii. Price Rs. 35.

In the new scheme of *The Cultural Heritage of India* launched by the Ramakrishna Mission Institute of Culture, the present volume is actually the third in order of publication, Vol. III (The Philosophies) having been published in September 1953, and Vol. IV (The religions), in October 1956.

The volume under review deals with 'The Early Phases', and in its 33 articles, contributed by eminent scholars, it covers a period of about 3,500 years of Indian culture, beginning from the prehistoric Stone Age and Harappā Culture (2,500 B.C.), through Vedic civilization, and ending with the Buddhist and

Jaina contributions to Indian life and thought. In the last period, the social, political, and economic aspects are not covered, probably being assigned to another volume.

The volume is divided into four parts. Part I devotes five articles to give 'The Background of Indian Culture', covering geographical, racial, linguistic, and cultural aspects. Prof. Nirmal Kumar Bose treats of the 'Geographical Background', delineating the geographical configuration of India and the influence of geographical factors in shaping the culture of the country. Dr. Sasanka Sekhar Sarkar deals with the 'Races and Race Movements', discussing the different racial types composing the population of India on the basis of cranial and cephalic indices, while Dr. Suniti Kumar Chatterji throws light on the major contributions of the different racial groups, which he terms 'Language-Culture Groups'. He also devotes another scholarly article to an historical

survey of the 'Languages and Scripts' of India, showing the linguistic distribution in a map. Sri Jay Chandra Narang's valuable article on the 'Regional Structure of India in Relation to Language and History' supplements the article on Geographical Background, on the one hand, and the article on Languages on the other. He often gives the ancient Indian geographical names which are of interest. Sri Narang also shows the close correspondence between the regional structure and the languages—how the different *janas*, or Aryan clans, settling along the natural divisions of the country, built up *jana-padas*, which became the linguistic units as well.

Part II treats of 'Prehistoric India' in four articles. Prof. Nirmal Kumar Bose and Sri Dharani Sen describe the 'Stone Age in India', giving details of the finds at several important sites of the country pertaining to the palaeolithic, neolithic, and mesolithic cultures. In 'Indus Valley Civilization', the late Sri Madho Sarup Vats gives a graphic account of the different aspects—economic, social, and religious life, civic amenities and administration, art and architecture etc.—of this admirable ancient civilization, which takes back the history of the subcontinent of India to 2500 B.C., so far as the excavated levels are concerned. The late Dr. Bata Krishna Ghosh shows, mainly on the basis of philology, that the original home of the Indo-Aryans was somewhere in South Russia and that they came into India between 2000 and 1500 B.C. 'Cultural Interrelation between India and the Outside World before Aśoka' is the concluding article of this Part, wherein Dr. A. D. Pusalker treats of India's cultural and trade connections with ancient civilizations which flourished in Egypt, Babylon, Assyria, Sumer, Greece, China, South-East Asia, etc.

Part III, which covers the 'Vedic Civilization' in twelve articles, opens with Dr. T. M. P. Mahadevan's article on 'The Religio-Philosophic Culture of India'. He mainly bases it on the Upaniṣads, and tries to meet some of the criticisms of Western writers. The article is well supplemented, on the philosophic side, from Vedic sources, by Swami Ghanananda's 'The Dawn of Indian Philosophy' and Swami Madhavananda's 'A Bird's-eye View of the Upaniṣads'. These two articles are placed a little later in order. 'The Vedas and Their Religious Teachings' by Swami Sharvananda supplements Dr. Mahadevan's article on the religious side. This and the next two articles, 'Vedic Culture' by Dr. Kunhan Raja and 'Vedic Society' by Dr. A. S. Altekar, provide a fairly good account of the Vedic life and thought. 'Vedic Rituals' and 'The Vedāṅgas' by Dr. V. M. Apte together give a comprehensive account of the Śaḍaṅgas. Two of the Śaḍaṅgas, Vyākaraṇa and Nirukta, are again supplemented by Dr. V. S.

Agarwala's 'Yāska and Pāṇini'. 'Vedic Exegesis' by Shrimat Anirvan is a brilliant article, and it is in the right place after Yāska, one of the earliest Vedic exegetists. In fact, Anirvan quotes Yāska several times. A special feature of Anirvan's approach is his attempt to derive the clues for Vedic exegesis by an internal analysis of the Vedic passages themselves. He also draws our attention to the virtues and failings of the Western approach to Vedic exegesis. This is followed by 'The Dawn of Indian Philosophy, and 'A Bird's-eye View of the Upaniṣads' already referred to. 'Mystical Approach in the Upaniṣads' is the title under which the late Dr. Mahendranath Sarkar discusses the Upaniṣadic approach for the integration of the inner forces in the human personality to enable man to realize his true being. In 'Upaniṣadic Meditations', Swami Gambhirananda has brought together the different graded meditations prescribed in the Upaniṣads to lead the aspirant gradually to the highest state of realization. He also discusses the nature and meaning of meditation, and its aims and methods.

Part IV is entitled 'Jainism and Buddhism', and treats the subject in twelve articles, the first one by Pandit N. Aiyaswami Sastri being devoted to a treatment of the 'Non-Brāhmanical Sects', the followers of which were generally known under the common appellation 'Śramanas'. Leaving the major non-Brāhmanical sects, Jainism and Buddhism, to be dealt with in other articles, he gives an account of the Akriyāvādins, Aṇuvādins, the Ājīvikas, and the materialists and sceptics, as gleaned from the Buddhist, Jaina, and early Tamil literature. The next three articles by Sri Appaswami Chakravarti, Dr. Hiralal Jain, and Pandit Sukhlal Sanghvi discuss the history and principles, philosophy and ethics of Jainism, and between them give a fairly good outline of Jainism. The remaining articles in this Part are devoted to a study of the different aspects of Buddhism. The late Dr. Beni Madhab Barua discusses certain primary concepts which characterized early Buddhism before it split up into Hīnayāna, Mahāyāna, and other schools. Dr. P. V. Bapat and Dr. Nalinaksha Dutt give, in the next article, a brief account of the origin and tenets of the different well-known Buddhist sects and schools of the Hīnayāna, Mahāyāna, and Vajrayāna, including those in countries outside India—China, Japan, Tibet, Burma, and Ceylon. In a separate article, Dr. Dutt deals with the 'Emergence of Mahāyāna Buddhism' elaborately and brings out clearly the common points and the divergencies between the Hīnayāna and Mahāyāna schools. 'Mahāyānic Pantheon' by Dr. Benoytosh Bhattacharyya traces the evolution of deities in Mahāyāna Buddhism and how they grew in number enormously. The technique of deity-formation is also interesting.

Dr. Bimal Churn Law deals with the doctrine of Karma as understood in Brāhmanism, Buddhism, and Jainism. The article seems to be more a string of quotations than a consistent exposition, and leaves the ordinary reader no wiser. The same remark applies to his other article on 'Nirvāṇa'. However, the two articles are valuable to the scholar, as they give copious references to the original sources. Of the last two articles, 'Buddhism in Relation to Vedānta' by late Mm. Vidhushekhara Bhattacharya and 'Buddhism in Indian Life and Thought', by Dr. Satkari Mookerjee, the former is a well-written comparative study, and shows the common features between Buddhism and Vedānta. It is now widely recognized by scholars that Buddha was greatly indebted to the Upaniṣads, and though he does not refer to the sources, and uses different terminology, there is no marked difference between his teaching and that of the Upaniṣads as to principal doctrines, except perhaps in emphasis. It is his personality and compassion that put new life into religion and attracted people to him. The latter article is an appraisal of the role of Buddhism in India, recounting its strength and failings, at times too critical.

The Introduction by Dr. Radhakrishnan to the first edition of the work is reproduced in this volume, which is preoccupied with a discussion of religio-philosophical questions such as the relation between God, man, and nature. A work of this type (running into several volumes); which proposes to cover every aspect of Indian cultural heritage, not merely the religious, should have had a comprehensive introduction surveying the whole field in an integrated manner, thus providing a proper perspective. The Editors' Preface which follows is a valuable introduction to the present volume.

All the articles in the volume are not of equal merit, as can be expected. But, on the whole, the volume is an important and invaluable addition to the literature on Indian thought and culture, and the Institute deserves the gratitude of the students of Indian culture for this publication. We hope the other volumes in the series will be soon following.

The volume has a good Bibliography and an exhaustive Index. A new feature has been introduced in indexing, namely, grouping together alphabetically, under suitable topical headings, entries belonging to the same category within the framework of the general index. This enhances the value of the Index, and will be of great use to scholars.

The printing and get up of the volume are in line with the other already published volumes and are highly commendable.

M. S.

ON THE NATURE OF MAN: AN ESSAY IN PRIMITIVE PHILOSOPHY. BY DAGOBERT D. RUNES. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1956. Pp. 105. Price \$3.*

The author is a well-known philosopher with a number of books to his credit. But the views presented here are 'unburdened by traditional manner and terminology', though they are 'sometimes baffling, frequently of melancholy character, but almost always fascinating and inspiring'. Within these few pages, the writer compresses a world of thoughts in an artistic way that naturally stimulates other minds. He is a philosopher without philosophism and religious without religiosity. He seems to free himself entirely of commonly held theories and beliefs, be they in science, religion, philosophy, or other fields of human pursuit, and he delves down to the roots of all surface professions to meet man in his true natural state, which is divine. He points out that our thoughts and sentiments are perverted by prejudices, pre-possessions, selfish motives, prevailing social and political *milieu*, and, often enough, according to the dictates of political adventurers allying themselves with priests, so that there is any amount of inconsistency between outer profession and inner conviction. As samples of his beautiful statements, we may quote the following:

'Goodness stems not from knowing, but from *willingness of the heart*. It is the voice of the conscience that makes man free and kind, and nothing else. In many, this voice has been stilled by selfish and brutal upbringing' (p. 76).

'Knowledge and science are tools that can be used for evil as readily as for the good. The scientist or scholar is not made a better man by his knowledge, only a more dangerous one' (p. 76).

'You have laughed God out of your schools, out of your books, and out of your life, but you cannot laugh Him out of your death' (p. 80).

'The greatest number of books have been written about whom we know the least: Jesus Christ' (p. 86).

S. G.

DISCOVERING THE REAL SELF. BY REAR ADMIRAL E. F. MCDANIEL. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1958. Pp. 117. Price \$3.75.*

The arresting title of this book keeps one guessing as to what the real self is. The real self sought to be discovered is seen to be not that which is usually associated with the quest after the Ultimate or the Self of all the universe. It refers to this self within each one of us, in the light not of mystic perception

or intuition, but in terms of modern physiological and neurological knowledge. What is that self which seeks to function in harmony with the environment, and what are its specific attributes? It is held that this basic functionality has been twisted and distorted, and the chief characteristic of the self has been misinterpreted. The goal then is to discover the fundamental workings of the organism. To put it in the words of the author, 'Nearly twenty-five years ago, scientists revealed that they had discovered that contentment and intelligent, harmonious living are designed in the very structure of the human organism' He himself follows the writings of Alfred Korzybski and J. Z. Young.

Though nowhere we are told what the self or real self is, it seems from what is stated that it is the cortical or supra-cortical control over the imbalance that overtakes the organism when the thalamus begins to react to the avalanche of stimuli pouring on the individual organism. Whether this balanced homeostasis-behaviour is capable of satisfying the need for a self that is oneself, or whether it can at all explain the experiences that transcend the bodily organism, which after all is not durable, that is, cannot bind time beyond the limit of the organic life, is a very serious question. We are, however, grateful for the presentation of this theory of 'real' self in terms of modern scientific language, however unsatisfying this seems to be. Large problems of serious concern to life itself are not faced.

DR. K. C. VARADACHARI

**THE MORAL LIFE OF MAN.** By JACOB KOHN. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pp. 252. Price \$3.75.*

It is, indeed, a fundamental truth that morality and religion are basically interrelated, and one cannot be complete without the other. That morality or the awareness of good and evil and the imperative-ness of seeking the good for its own sake, rather than for considerations of results of happiness or otherwise, depend on intuitions of the human spirit is very clear. As the author concludes: 'Man unrelated to God, the victim of blind and irrational forces, is doomed eventually to realize how pathetic is the role he is called upon to play. To suffer for the sake of righteousness becomes then a pathetic gesture. To love one's neighbour as oneself will not long bear fruit when we know that the neighbour we are bidden to love is essentially as worthless as we who are bidden to love him. Only as man knows himself to occupy a high and unique status will his obligations be high and many, and only the feeling of God within us can confer such status. None other than a theocentric world can provide elements

for an anthropocentric morality. It requires faith in God to sustain a triumphant humanism' (pp. 235-36). This conclusion is the living faith of Hebrew or rabbinical thought. That the philosophical foundations of moral life demand the acceptance of a larger goal beyond man's earthly life and the inwardness of moral sanctions is quite clear.

The book under notice is a remarkable work of clear scholarship and piety. It undertakes to study the main principles of moral obligation in the first chapter. The obligation is a striving towards a realization of such personal and social ideals whose function is to 'transform the self and the world as they are now and give them a character they ought to have. The object towards which one is obliged to strive is the good, which is studied in the second chapter. 'Unless we submit to the discipline of "the good", we shall ever be lost in the encroaching and prolific jungles of desire, though we dwell in paved and sterile cities of stone and steel' (p. 40). Discussion of the several theories of the good follows, and is trenchantly presented. The author realizes that the moderns have been guilty of developing fictions in social theory which have not even the merit of the ancient myths. A beautiful intuition underlies the statement, 'God is not merely the idea of perfection, but the dynamics within the world of existence, by virtue of which the human spirit cannot accept any limit to goodness and truth' (p. 55). Moral freedom is dealt with in the third chapter. This is a crucial chapter, as men deny freedom in a world of determinism, or else they extol licence and make science impossible. This is a very definite contribution to the subject by Dr. Kohn, who seeks the solution in the concept of man being compelled to be free or, in other words, a moral being by the very nature of the universe or deity. Other chapters deal with questions like whether there is a moral world order, retribution and the faith in immortality, the relation between morality and religion, which more or less seriously draw upon the Old Testament or Hebrew literature. This is a very competent book, and should prove of great value to students of comparative moral studies.

DR. K. C. VARADACHARI

**HAMLET'S MOUSE TRAP.** By ARTHUR WORMHOUDT. *Published by Philosophical Library, 15 East 40th Street, New York 16. Pages 220. Price \$3.50.*

In recent times, human behaviour has been brought under the focus of the light of psychology, psychiatry, and psycho-analysis, and new ways of systematizing our knowledge about it have been proposed. Works of art have come to be studied from the viewpoint

of the artists' psychology, and conversely psychological hypotheses are sought in artistic products. This book is an example of this new outlook.

The author looks at the drama from the point of view of the psychologist who sees sex at the root of the workings of the mind; and he gives us a study of the oedipal situations in the drama by an analysis of the various conflicting situations from the point of view of what he calls the ring symbol and the finger-symbol. He thus tries to analyse the character of Hamlet in precisely the same way in which Hamlet analysed the character of the king in the play within the play, which is appropriately termed the mouse trap.

While serious students of Shakespeare are familiar with Goethe's interpretation of the character of Hamlet, as also with the various theories advanced by Coleridge, Shlegel, and Bradley, they would like to know if the new light of psycho-analysis really substitutes or supplements the old lights of literary criticism. The psycho-analytical approach may supplement our knowledge of creative literature, even though it may not supplant the traditional approach. The presence of the subconscious argues the existence of the superconscious, and we may have to look at literature from this point of view also before we can arrive at the truth of what is admittedly the most profound of the dramas of Shakespeare.

PROF. V. A. THIAGARAJAN

**ULTIMATE DESIRES.** BY TIMOTHY COONEY. *Published by Philosophical Library, 15 East 40th Street, New York 16. 1958 Pages 100. Price \$ 2.75.*

Since the time man began philosophizing, his main problem was to understand the meaning and purpose of life. In India, this understanding also implied the necessity of realizing that purpose. Consequently, the true philosophical approach which has to lead to a realization is bound to be individualistic. But in his quest, man developed many desires; and as he sought to realize them, he did discover many useful things. This progress or development was not accepted by man's ethical ideas and systems. Man has always been moving within the two poles of fulfilling all desires and having no desires. The no-desire is the eastern way.

Mr. Cooney offers in this work the ethic that man must accept if he wishes to maintain the logical limit of his progress. The physical, social, and cosmological levels of desires do have or imply an element of unsuccess. Happiness comes to life somewhere between the theoretical extremes of complete frustration and absolute fulfilment, for a greater ful-

filment on one level cannot in itself bring progress or happiness. The ultimate goal of life, says Mr. Cooney, is Omniman. Then the *ought* of life is to continually advance the understanding-power-desires; this can be done by preserving an environment in which life, freedom, and discovery can flourish. Mr. Cooney promises a second volume where he is to develop these ideas and offer the modern man an ethic that can satisfy him or cure him of all desires. One wishes that the author had paid greater attention to the philosophical questions involved in this study.

DR. P. S. SASTRI

**THE EVOLUTION OF THE SĀṆKHYA SCHOOL OF THOUGHT.** BY DR. ANIMA SEN GUPTA. *Published by the author, Krishnaghat Quarters, Patna University, Patna 1959. Pages 166. Price Rs. 6.*

With all the interest and scholarship necessary to preserve it, our scholars have so far not considered the historical development of the various systems of Indian philosophy. In this situation, we are happy to come across Dr. Sen Gupta's illuminating study of the Sāṅkhya system. The Sāṅkhya is probably the oldest system of thought with its roots in Vedic literature. The Vaiśeṣika may be the oldest indigenous system, but the thinkers of the Upaniṣads did inherit the Sāṅkhya. Even in the *Brahma-Sūtra*, a large number of the *sūtras* are directed against the Sāṅkhya, who is treated as the main opposing wrestler (*pradhāna malla*).

According to Dr. Sen Gupta, historically speaking, the Sāṅkhya system started as a monism. On its theistic side, it was developed in the *Gītā*; but Caraka and Pañcaśikha, as she has shown, developed the atheistic side. From theism and monism, it passed to an atheistic and semi-dualistic school, and finally it took a dualistic form. In the earlier chapters, the author has traced this evolution with thoroughness. But one wonders whether it was originally monistic, for the *Brahma-Sūtra*, at least, treats it as dualistic or even pluralistic. The Upaniṣads have much that is akin to the Sāṅkhya. But this can be viewed from another point. Both the Sāṅkhya and the Vedānta may have inherited the same cosmology. It is also probable that the earliest interpreters of the Upaniṣads were imbued with the Sāṅkhya thought, to combat which Bādarāyaṇa came with his aphorisms.

Dr. Sen Gupta examines the development of the Sāṅkhya in the light of the evidence found in the *Mahābhārata*, the *Gītā*, Manu, the Purāṇas, the *Ahīrbudhnya Saṁhitā*, and Caraka. For the first time, we find here a successful attempt to bring all

the materials together for a historical study. The presentation of the evolution of this system is masterly. The book repays a close and careful study. An analytical index would have increased the usefulness of a valuable book such as this both to students and scholars. We hope in the next edition of the book this need will be fulfilled

DR. P. S. SASTRI

A SAINT'S CALL TO MANKIND. BY MADAN MOHAN VARMA. *Published by the author, Rambagh Road, Jaipur, Rajasthan. 1957. Pages 174. Price cloth Rs. 3; board Rs. 2.25.*

Sri Madan Mohan Varma deserves our sincere thanks for translating into English, for the benefit of the English knowing world, the discourses of a saint who prefers to remain anonymous, but whose valuable teachings have already been published in a

series of Hindi books, viz. *Sant Samagam, Manava ki Mang,* and *Jiwan Darshan.*

Sri Varma has achieved commendable success in rendering into simple, lucid, and beautiful English the profound and inspiring teachings of the saint, which cover a wide range. In the brief space of a small-size book, all the salient features of spiritual and religious *sāadhanā* have been very nicely presented and beautifully explained in a simple style. The chapter on 'Mook Satsang' is very uplifting, and needs to be read and re-read. It illustrates the value of relaxation which, in spiritual parlance, is a state of surrender.

The book needs to be read specially by those interested in the pursuit of truth (*satya*) and the practice of virtue (*dharma*), for, as pointed out by Dr. Radhakrishnan in his Preface, 'This central fact is emphasized in this book'.

D. D. PUNETHA

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## NEWS AND REPORTS

### MAYAVATI CHARITABLE HOSPITAL REPORT FOR 1958

The Advaita Ashrama at Mayavati belongs to the Ramakrishna Order, and was started by Swami Vivekananda—far away on the Himalayan heights—to be a suitable centre for practising and disseminating the highest Truth in life. The Ashrama has not been, however, out of touch with life and society. It has got a publication department which has brought out quite a volume of religious literature; and it has been publishing the *Prabuddha Bharata*. A hospital forms a part of its activities.

The Mayavati Charitable Hospital came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that any one who sees them will be moved to give them some relief. The regular dispensary was opened in 1903. Since then, it has been growing in size and importance. Now, quite a large number of patients come from a distance of even 50 or 60 miles, taking 4 or 5 days for the journey.

The hospital stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. There is also a qualified and experienced doctor to assist the work and increase

its efficiency. Service is done in a spirit of worship, and as such irrespective of caste or creed. A great endeavour is made to keep a high standard of efficiency. In the hospital, there are 19 beds, 6 having been added in 1958 with grant from the Government of India. But sometimes arrangements are made for a much higher number of indoor patients. The operation room is fitted with up-to-date equipments, and there is also a small clinical laboratory. For the use of the patients, the hospital has a gramophone and a small library.

#### IN THE YEAR 1958

The total number of patients treated during the year in the Indoor Department was 554, of which 517 were cured and discharged, 14 were relieved, 18 were discharged otherwise or left, and 5 died. In the Outdoor Department, the total number of patients treated was 26,503, of which 16,946 were new and 9,557 repeated cases.

We cordially thank all our donors who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place.

Our thanks are also due to the editors of *The Medical Review of Reviews*, Delhi; *Indian Journal*

of *Medical Sciences*, Bombay; and *Shakti* (Hindi), Almora for giving their journals free.

*We are glad to inform the general public, that donations to this hospital are exempted from Income Tax as per letter No. 12834 CIT[8-E]3[52-53] dated the 7th June, 1954, from the Commissioner of Income Tax, West Bengal.*

All contributions will be thankfully received and acknowledged by the undersigned.

SWAMI GAMBHIRANANDA  
President, Advaita Ashrama  
P.O. Mayavati, via Lohaghat  
Dist. Almora, U.P.

### THE RAMAKRISHNA MISSION STUDENTS' HOME, MYLAPORE, MADRAS

REPORT FOR 1958

Chief event of the year: The High School section of the Home was brought back to Madras from Athur, where it had been shifted during the war period

The Home has now three sections: the High School, the Technical, and the Collegiate. The first two are entirely residential, and the boys receive education in institutions attached to the Home. In the case of the Collegiate section, the Home provides board and lodging to boys studying in outside colleges. There are two separate hostels—one for the junior boys who are in the High School, and the other for the senior boys in the Collegiate and Technical sections. There is a library with 3, 572 books, and a reading room with a number of periodicals in English and Tamil. Due attention is paid to the physical well-being of the students, as well as to their moral and religious training.

**High School Section:** Strength: 181. The boys in batches attend to the household duties of the boarding section, and some kind of manual training is compulsory for each boy. Spinning and weaving for the Lower Secondary forms, and weaving, wood work, and gardening for the High School section were the crafts and hobbies taught. Extra-curricular activities: games, Auxiliary Cadet Corps, staging of dramas, giving Harikatha performances, etc.

**Collegiate Section:** Strength: 37

**Technical Section:** This section comprises a technical institute and a workshop, which trains students for the L.A.E. diploma. Instruction is imparted in the theory and practice of automobile engineering. Strength: 81.

**Elementary Schools:** (i) *The Centenary Elementary School, Mylapore:* There are two sections in each of the Standards I, III-V, and three sections in Standard II. Total strength: 398 (210 boys and 188 girls), with 12 teachers, including five lady teachers.

(ii) *The Higher Elementary School, Malliankaranai (Chinglepet District):* Agriculture is taught as a pre-vocational subject in the school. Strength: 152 boys and 38 girls, with 9 teachers. The school caters mainly to the needs of the Backward Classes and the Scheduled Castes, and has a free Harijan hostel attached to it.

### THE RAMAKRISHNA MISSION ASHRAMA VISAKHAPATNAM

REPORT FOR 1957

Activities during the year were as follows:

**Religious Service:** Daily worship in the morning; Aratrikam and prayer in the evening.

**Free Reading Room and Library:** Total number of books: 1,881; number of magazines: 13; number of newspapers: 6; number of books issued: 175; average daily attendance: 30.

**Students' Home:** Strength: 11.

**Middle School:** Started in 1955 at the Hindustan Shipyard, Visakhapatnam. Present strength: 83 boys and 21 girls, of whom 61 are full free.

**Cultural and Recreational Centre for Children:** Every Sunday morning the children are taught *stotras* and devotional music. Stories from the Puranas and other scriptures, having moral and spiritual import, are narrated to them in simple language. Sanskrit is also taught to them. There is a children's library consisting of illustrated books and journals. On Sunday evenings, audio-visual instruction is given to the children through educative documentary film shows.

