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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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

SPIRITUAL TALKS OF SWAMI SHIVANANDA

May 27, 1930

It is the day for the worship of Phalahārīṇī Kālī. Mahapurushji said: 'Can there really be such a thing as the worship of Mahākāla (lit. great cosmic Time, i.e. Śiva) and Mahākālī (His consort)? And who, in fact, can perform it? How can you worship Mahākāla and Mahākālī who exist eternally? For that worship has been continuing for ever, and will continue eternally. The great Time (Mahākāla) devours everything, and that Time ends in Kālī, who is Brahman. "Mahākāla has known the Reality that Kālī is; who else can know Her?"'

June 14, 1930

Being asked why evil thoughts come to the mind sometimes, Mahapurushji replied: "That is natural for the mind. Your duty is to keep on praying, "O Lord, O merciful One, O Śiva, O Śambhu, O Mahādeva, be kind to me, and fill me up with faith, knowledge, devotion, and discrimination". Pray fervently from the bottom of your heart for His grace and for faith and devotion. Maharaj (Swami Brahmananda) loved you so much; you are bound to

progress. He was a great saint belonging to the divine order. His love is infallible. You lived with him for such a long period. Can that be for nothing? Now and then you will feel a pull for enjoyment. Don't be perturbed when it happens. It is nothing important. Use your discrimination and get rid of it.'

Being told that somebody wanted to renounce the world, but could not do so owing to certain obstacles, he remarked: 'If there is any hankering for enjoyment, it is better to go through that experience and then get rid of it; else, he may be in difficulties after taking orders. But it is also possible to get over this through the grace of the *guru*. If, however, the hankering is very strong, it is better to go through the actual experience and get rid of it with the help of discrimination exercised during the enjoyment; for, otherwise, he will be under the influence of those tendencies when he is reborn. Other kinds of weak desires for trifles are eliminated through discrimination, the grace of the *guru*, and the company of holy people.'

When somebody requested him to pray to

God for the eradication of the existing troubles in the world, he said: 'As a matter of fact, I am praying to Him day and night, who is the source of all good and who ordains everything. My prayer is that He be merciful to His creatures. I think a big change is coming about, and that is why we are having the present chaotic conditions. . . . God will ultimately do good to all.'

June 18, 1930

The talk was concerned with the *Gītā*. Mahapurushji said: 'The gloss of Śrīdhara on the *Gītā* is very nice. You hardly get anywhere else such a beautiful harmony of knowledge and devotion. He was as good a holy man as he was learned. But one has to guard oneself against too many glosses and commentaries, for they create confusion. It was well said by Mahāprabhu, after listening to the explanation (of the *Brahma-Sūtra*) by Vāsudeva Sārvabhauma: "I can follow the text well enough, but all the confusion arises from the commentary."'

June 25, 1930

These are days for the Ambuvācī fast. Mahapurushji remarked: 'The Tantras speak of a lot of things, which are beyond my comprehension. All that I understand is that Mother alone is true and all else is false. If I know that my Mother is true, and that She is full of kindness, why should I bother about a hundred other intricacies?'

June 27, 1930

Finding Swami Subodhananda reading the *Śiva Purāṇa*, Mahapurushji remarked humourously: 'Ah me, what a big volume! To think that Śiva had so many deeds to be recorded in such a big volume! He has no birth, no death, nor even any change; so how can there be such a long narration?' And he laughed heartily. Then he added: 'The Purāṇas have some distinguishing characteristics; they deal with evolution (creation), history, and such other topics.' 'What are they?' he asked, turn-

ing to a monk standing near him. The monk read from the *Brahmavaivarta Purāṇa*: 'The Purāṇas have five characteristics; they speak of creation, secondary creation, genealogy, changes of cycles of creation, and histories of dynasties.'

July 11, 1930

From a discussion about the things offered to Jagannātha at Puri, the talk turned to Mahāprabhu. Mahapurushji remarked: 'The spiritual path in which God is looked upon as one's sweetheart (*madhura-bhāva*) is very difficult to tread. It was understood by only a few persons (all followers of Mahāprabhu)—Svarūpa Dāmodara, Rāy Rāmānanda, and the sister of Śini Maity. They spent the whole day in *kīrtana* and shut themselves in caves for the night; and they were ever in a state of God-intoxication.

'The attraction that the *gopīs* felt for Śrī Kṛṣṇa was so strong that, when they heard his flute, they ran to meet him just as they were at the moment; they forgot the world altogether. Someone had perhaps been milking the cow; she stopped at once and hurried to him. Somebody else had been serving food to the family; she too followed suit. To them, nothing was real but Kṛṣṇa.'

[Some cowherd damsels were milking the cows; they gave up the work and hurried eagerly. Some were boiling the milk; they could not wait to finish the work. Others cooking barley left hurriedly without even taking down the vessels from the fire. Some *gopīs* were serving food, some were feeding the children, others were waiting on their husbands, while others were at their meal. . . . But they all proceeded at once at the hearing of Kṛṣṇa's flute. Those who were prevented from going, however, shut their eyes in the thought of Kṛṣṇa, who was ever present in their minds even earlier (*Bhāgavata*, X.29.5-9).]

'The *Gopī-Gītā* is very beautiful. Swamiji used to intone it like a song. The phrases are so beautifully chosen: "*dayita dīśyatām*—O dear, just see; *te aśulka-dāsikāḥ*—we are your slaves bought without any price." In what in-

finite ways God protects His devotees from "lightning and fire" etc.!

[You have protected us again and again from such dangers as the poison of the snake Kāliya, bolts from the blue, fire, the demon Vṛṣa, the demon Vyoma, son of Maya (*ibid.*, X.31.3).]

'The *gopīs* knew that Kṛṣṇa was God, the "witness of the intellect of all creatures"; still they craved for contact with the body in which he had incarnated.'

[O friend, you are not merely the son of Yaśodā; you are the witness of the inmost soul of everyone. Being prayed to by Brahmā for the protection of the universe, you have taken birth in the family of the Sātvatas (*ibid.*, X.31.4).]

Then he began to sing himself: "The nectar-like anecdotes of your life revivify the afflicted; they are eulogized by the poets; they remove all dirt from life. They bring blessings as soon as they are heard; they are spread broadcast by the fortunate ones. And those who speak of these in this world bestow the best of gifts" (*ibid.*, X.31.9).

'And what concern they had for him! They could not even bear his feet being "hurt by pebbles or pricked by thorns".'

[O dear, when you go out of the village, driving the cattle in front, our minds become full of anxiety, lest your feet, beautiful as the lotuses, be hurt by pebbles or pricked by thorns (*ibid.*, X.31.11).]

Lastly, he sang: "O hero, your lips that had been kissed well by the flute, full of music as it is, increase one's love all the more, remove all sorrow, and make people forego all other attractions. Grant us that nectar of your kiss" (*ibid.*, X.31.14).'

July 13, 1930

To a disciple, Mahapurushji said: 'It is better not to entertain any hope for future enjoyment, for "hope begets the greatest misery, while freedom from hope begets the greatest happiness". Should one then reject all hopes? Desire for material objects has no doubt to be given up; but can that mean that one should

give up the desire for the realization of God, and the acquisition of knowledge and devotion? In that case, what is life worth for? These hopes will ever be there; all that is needed is to discard worldly hopes.'

Being asked why it is hard to meditate, he replied: 'You must have introspection. How can you get rid of the impurities in the mind unless you study it? If you fail to meditate, be prayerful. How can the form of the chosen deity become vivid from the very beginning? The east will recede from you the more you proceed towards the west.'

July 16, 1930

Last night, the monks were fed with great care and devotion at the house of Master Mahashay ('M', the writer of *The Gospel of Sri Ramakrishna*), on Amherst Street, in Calcutta, on the occasion of his birthday. In connection with this, Mahapurushji said: 'Master Mahashay is a very fine man, a very great devotee. It is hard to find a devotee like him. Many will be highly benefited if he lives for long. In due deference to his holy life, we, too, had some sort of a function here.'

July 17, 1930

It being suggested that a *kavirāja* (an Ayurvedic physician) should be consulted for his treatment, he said with a smile: 'How will the *kavirāja* examine me? For I am without any form.' The talk having turned to the poverty and misery of the world, he assured: 'The Master and Swamiji came to remove vice and establish a virtuous state of things. That must be fulfilled, for otherwise their coming becomes meaningless.'

July 18, 1930

Noticing Swami Subodhananda reading the *Adhyātma Rāmāyaṇa*, he remarked: 'The Master liked the *Adhyātma Rāmāyaṇa* very much. The *Adhyātma Rāmāyaṇa* and *Mukti O Tāhār Sādhanā* (*Liberation and Its Path*) were always to be found on the smaller cot in his room. He had no need or time to read them,

for he was ever in a state of God-absorption. He would sometimes ask the visitors to read them. *Mukti O Tāhār Sādhanā* is no longer available; it is out of print; and I don't remember the name of the writer.'

A disciple bowed down to him and prayed for his blessing: 'Revered sir, bless me that I may be a real man.' In answer he said: 'Why should you talk like that, for are you not well enough just as you are? It does not even befit you to talk in that strain. A devotee will never ask for anything; he will ever remain content thinking that state to be the best in which God chooses to keep him. You are doing excellent work; just go on doing what you are engaged in.'

The crows had been cawing right from the morning, and he remarked: 'Even that has a lesson for us. They are in search of food from early dawn, and they have no other thought. The lives of the lower creatures centre round food, sleep, and sex; and man's distinction lies in his virtue, dispassion, and consciousness of God.'

To a disciple, he explained the nature of the world: 'From the point of view of God-realization, worldliness is a great peril—it is a downright sin without any parallel. The world has its virtuous deeds to be sure; but from the standpoint of the ultimate Reality, a virtuous

deed, too, forges a fetter, as it becomes clear from the Upaniṣads. It is all Māyā. One who gets into its snares has no end of miseries; he has to remain like a worm in hell. Once you sink into it, you have no escape. And so strange is this great cosmic delusion that people will be found crying piteously for delivery, and yet forget it all the next moment!'

July 20, 1930

Learning that a monk, who had been roaming about hither and thither for a long time, was staying at the monastery, Mahapurushji remarked: 'That's good. Have you read the parable of the bird on the mast? You can find it in the *Kathāmṛta* (*The Gospel of Sri Ramakrishna*). In search of land, a bird flew away from the mast of a ship, ploughing its way across the vast ocean. It flew in all directions for a long while, but finding nothing around but water, and getting tired, it flew back to settle down on the mast itself. If that monk has the right hankering for Truth, then it is all right; else, he can gain nothing by merely roaming about. Whatever you do, do it with full discrimination. The real things that matter are discrimination and dispassion. I wish with all my heart that your minds should become fully contented, and that you should attain the highest good.'

VEDĀNTA: THE RELIGION WE NEED TODAY

For those who are afflicted, in the way of the world, by the burning pain due to the sunshine of threefold misery, and who through delusion wander about in a desert in search of water, for them here is the triumphant message of Śaṅkara pointing out, within easy reach, the comforting ocean of nectar, the Brahman, the One without a second, to lead them on to liberation.

—*Vivekacūdāmaṇi*, 580.

I

Last month, our editorial was devoted to an understanding of the morbidity that is afflicting the spiritual life of man today. It was stated in that connection that man is becoming keenly aware of the need of a fresh spiritual

readjustment, to regain his lost balance and to recover faith in the spiritual order of things. The modern man is in search of a religion that is rational and universally valid, sufficient and authoritative, 'one that has an understanding of the fresh sense of truth and the awakened

social passion'. It was also pointed out that Vedānta offers such a religion and fulfils the needs of the present age, for it is rational and universal, non-dogmatic and all-comprehensive, intensely human and profoundly spiritual. We shall examine here this claim made on behalf of Vedānta, by which is meant here Advaita Vedānta.

During the last one hundred years, the extension of the frontiers of human knowledge has proceeded on such a vast scale and in such a quick pace that it has surpassed all the past achievements of man in this realm during the last two thousand years or more. With every advance made in the field of knowledge, his intellect has grown keener, and the thirst for knowledge is increasing ever more. The intellectual development that man has achieved is indeed phenomenal. With the development of his intellectual powers, the mood and temper of the modern man, as well as his attitude towards the age-old traditional values and institutions, have undergone a thorough change. Consequently, man's faith in matters religious has received a big jolt, and he appears to have lost his balance. Commensurate with the growth of man's intellect, his emotional and spiritual beings have not developed. Rather, the intellect has grown at the cost of the latter two. It is this inharmonious and lop-sided growth that has caused morbidity in the spiritual life of man today.

Mankind is facing a spiritual crisis. In the plenitude of material prosperity all-round, there is a terrible impoverishment of the spiritual life of man. In spite of the glaring light of scientific knowledge, man is groping in spiritual darkness. He is looking forward to the unfolding of a new vision which will bring solace to his troubled heart. So long as the spiritual vision does not dawn upon the minds of men and women, material progress and prosperity will prove to be a curse only and bring disaster in their train. True progress consists in the evolution of the mind and spirit of man. External pomp, material possessions, physical prowess, and even intellectual powers, if not

properly canalized, will only go to retard the spiritual progress of man, and not help in bringing out his innate divine qualities.

Weaned from a life of faith in religion and spirituality, man has lost his mental poise, which gave his life a meaning and made it fruitful. This lack of faith in the deeper values of the spirit has given rise to the dangers and uncertainties that we notice all around us. Man is stretching out his hands for a fresh spiritual awakening to come and embrace him and quench the fire of materialism that is burning inside his heart. In this age of reason, he needs a faith that is rational and universal, a religion which is truly spiritual.

II

True spiritual life has no concern with superstitious beliefs and elaborate ceremonials. It has nothing to do with rites and rituals. It has no set conventions to be observed. Spirituality is not belief in mythology. Spirituality is a way of life founded on certain fundamental truths that are eternal and universal. It is a way of life in God and for God. It is the practice of the presence of God. It is a way in which one lives, moves, and has one's being in God. It is a conscious effort to manifest the divine qualities that are in man, and to make them permeate his thought, word, and deed. It is a life by which one becomes divine and helps others to become divine, too. It is a life which enables man to pierce through the veil of matter and to behold the self-effulgence of the spirit, in whose light all things get illumined and by whose presence everything lives and moves. It is a life of universal consciousness, where all petty notions of individuality, of 'me' and 'mine', disappear. Spirituality is 'a flight of the alone to the Alone'. In the final spiritual realization, the individual consciousness gets merged with the universal consciousness. There is complete absence of all duality. In the words of the Upaniṣad, it is a state 'in which one sees nothing else, hears nothing else, understands nothing else'. It is a life that is infinite and immortal.

It is not possible for man to live without faith. He must have some kind of faith to live on. If his faith is not in spiritual things, it will be in material things. If it is not in God and divine things, it will be in the world and worldly things. He will need something for which he has to live and function. He will seek to have some ideal, some goal, for which he can work and to attain which he will bend all his energies and resources, physical and mental. Vedānta offers to man a faith which pertains to the innermost reality of his being. It says that the soul of man is essentially divine. It urges man to realize the truth of his being and manifest it in his life. It emphasizes that the purpose of life is to experience Divinity here and now, both within and without, by disciplining one's life and conquering one's baser propensities. Irrespective of race or religion, class or community, Vedānta invites one and all and throws open its doors to its spiritual treasure.

Today, man is in search of a religion which should satisfy not only his heart and soul, but his intellect as well. It should be in harmony with the spirit of the times. It should be rational enough to stand the scrutiny of modern thought. It should 'not mock the free spirit of man by arbitrary dogmas and hesitating negations'. It should be non-exclusive, non-dogmatic, and universal, to embrace all humanity in its fold. It should negate nothing that is progressive. It should be all-inclusive, and accept all forms of earnest religious endeavour. It should be extremely human in its approach, so that it can tackle all human problems and situations. It should be deeply spiritual to touch and transform the very essential being of man—to make man realize that he is divine. That is the type of religion that humanity is in need of today. Vedānta offers such a religion.

III

Vedānta is rational. The conclusions of Vedānta are scientific, inasmuch as they exactly harmonize with the aspirations of the age and with the conclusions to which modern science is coming at the present time. The dif-

ference between the two, if any, is only in the mode of expressing their respective conclusions. As Swami Vivekananda said: 'The conclusions of modern science are the very conclusions the Vedānta reached ages ago; only, in modern science, they are written in the language of matter.' The affirmations of Vedānta are made in the language of the spiritual world, while the conclusions of modern science are made in the language of the material world.

Science has proved the unreality of space and time, as well as the inadequacy of the assumptions of uniformity and causality. Space-time is a single concept, according to modern science. It is viewed as a continuum and spoken of as the fourth dimension of objects. The myth of matter is exploded. Matter is now looked upon as congealed energy. The theory of relativity, which has revolutionized our concept about the mysterious and ever-expanding universe, the quantum theory pertaining to the infinitude and indeterminate nature of the minutest atoms, the concept of matter as energy, which is the ultimate constituent of every object in the universe, and whose nature and characteristic are yet to be determined, all these go to substantiate the fundamental theories of Vedānta relating to the universe around us. Science speaks of one and the same energy that is hidden behind both the infinitely small atoms and the infinitely large stars and planets. Vedānta uses a different language to express the same truth; its language is of the spirit, of the Self: 'The Self that is subtler than the subtle and greater than the great is lodged in the heart of every creature.'

Vedānta speaks of the highest Reality as spiritual, which is one and all-pervading. All existence is only its manifestation. The universe we see is our mental projection, *cittaspadana*. It is only an appearance; it has no absolute reality. Its substratum is Brahman, the supreme Reality, which is beyond space, time, and causation. That is the changeless Reality behind all the changeful phenomena. Behind the many, One alone is real, and all is that: *Sarvam khalu idam Brahma*.

Relatively speaking, Vedānta accepts three degrees of reality: *vyāvahārika* or empirical, *prātibhāsika* or apparent or illusory, and *pāramārthika* or transcendental. Modern science also accepts the empirical reality of the objective world, basing on which it proceeds with its investigations. At the same time, it knows that the final truth of the objective world is one infinite mass of energy, whose intrinsic nature science has not yet been able to know. According to Vedānta, the spirit is the fundamental and final reality behind every object in this universe. This is true of both the external nature of the universe and the internal nature of man. From the transcendental standpoint, there is no difference whatsoever between the macrocosm and the microcosm.

Vedānta says that *dr̥śya*, i.e. all that is seen, the objective world, is illusory. The only reality is *dr̥k*, the seer, the subject, the witness. The witness, *sākṣin*, cannot become the object of any knowledge. It is the witness of all change. For facility of understanding, the same reality, expressing itself as the macrocosm, is called Brahman; and, expressing itself as the microcosm, is called Ātman. Brahman and Ātman are not two realities. They are one and identical. It is the same spirit, which is infinite and all-pervading. The Upaniṣad says: 'Just as fire, though one, having entered the world, assumes separate forms in respect of different shapes, similarly, the Self inside all beings, though one, assumes a form in respect of each shape; and yet it is outside.'

Echoing, as it were, the Vedāntic view of the spirit as the abiding witness of all actual or possible states of consciousness, Sir Arthur S. Eddington makes a significant statement: 'What is the truth about ourselves? We may incline to various answers. We are a bit of star gone wrong. We are complicated physical machinery—puppets that strut and talk and laugh and die as the hand of time turns the handle beneath. But let us remember that there is one elementary inescapable answer: We are that which asks the question.' The Upani-

ṣad asks: 'Through what should one know the Knower?'

Vedānta does not ask anyone to believe anything blindly. It does not ask anyone to take anything for granted. It asks everyone to experiment for himself, to personally test the truths it enunciates, and to accept only then what is found to be reasonable and acceptable both to the head and the heart. *Yukti*, reasoning, and *anubhūti*, personal experience, are the chief criteria for the understanding of truth, according to Vedānta. What is learnt through *śruti*, i.e. hearing from the teacher and learning from the scriptures, should be subjected to reasoning and experienced personally. The Vedāntic *sādhana* consists of the threefold method of *śravaṇa*, *manana*, and *nididhyāsana*—hearing the spiritual truths from the teacher and learning about them from the scriptures, reflecting and reasoning about them, and personally experiencing the truths thus ascertained.

To rationally arrive at the unreality of the objective world, Vedānta resorts to an analysis of the *avasthātraya*—the three states of human experience, viz. waking, dream, and deep sleep. By means of a thoroughgoing analysis, it shows that just as the dream world, with all its experiences, is found to be unreal on waking, similarly, the world that is perceived in our waking state, with all its objects and experiences, is realized to be unreal from the transcendental standpoint. Even as the dream objects are our mental creations, the objective world of the waking state is projected by the cosmic mind. The objects of both the dream world and the waking world have no reality from the standpoint of the Absolute. In this connection, it is interesting to note what Bertrand Russell says with regard to the nature of the external world: 'We do not ever see what we think we see. . . . In metaphysics, my creed is short and simple. I think that the external world may be an illusion, but if it exists, it consists of events, short, small, and haphazard. Order, unity, and continuity are human inventions, just as truly as are catalogues and encyclopaedias.'

Thus we find that the final affirmations of Vedānta are in complete harmony with the aspirations of the present age, and give a fillip to the conclusions of modern scientific thought.

IV

Vedānta is universal. The religion and philosophy of Vedānta are universal in their concept as well as application. They are not built around personalities, but on universal principles which were realized by highly evolved spiritual souls. They are like scientific laws which are eternal and universal. They relate to the undying, divine nature of the soul and the oneness of the spiritual Being that underlies all manifold manifestations. These truths have been shining before humanity ever since they were first spoken to man. They have been shining before every generation, beckoning man to understand them, to live up to them, and to realize them. They are there before us today, calling us to discover our real nature and to tread the path of divine life. Despite the passage of centuries, despite the vicissitudes of history, despite the rise and fall of civilizations, despite the emergence and fading out of multitudes of religious faiths and cults, the immortal teachings of Vedānta have come down to us in their undimmed glory. These eternal truths shine beyond history, beyond all human situations. Yet they live and vibrate in history and through human situations. In every era, in every generation, men of spiritual insight have caught the glimpse of the shining light of Vedānta, followed its path, and realized the goal of life.

Vedānta explains the universal laws that govern spiritual life. It clarifies the universal principles underlying all religions and creeds. Speaking about its universality, Max Müller writes: 'The Vedānta philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and binding as anything can be in this transitory life. It leaves him a deity to worship as omnipotent and majestic as the deities of any other religions. It has room for almost every reli-

gion, nay, it embraces them all.'

Vedānta does not denounce any religious faith or creed. Its basic philosophy is that Truth is one, and it appears in diverse forms according to the needs and moods of the votaries of different religions. All religious endeavours are attempts to catch a glimpse of the selfsame Reality. Every one, according to his inner culture and spiritual worth, is proceeding towards the same goal. The final destiny of every one is the same. The Upaniṣad says: 'That from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge—that is Brahman.'

Vedānta lends a helping hand to everyone and encourages everybody to proceed on the spiritual path until the goal is reached. To help man to manifest his divine nature is the main purpose of Vedānta. How it is to be realized, by what method, or through which religious path, these are of secondary importance. Modes and methods vary from man to man. Each one will develop according to his intellectual, moral, and spiritual capacity and equipment. This fact is recognized in Vedānta as a basic concept of spiritual life. Hence it is not impatient. It does not coerce people into ways that are alien to their nature and temperament. To each one according to his need, and to help each one from where he stands, is the aim of Vedānta.

There may be as many modes of approach as there are individuals. One method may not suit all. One religion may not appeal to all. One form of God may not inspire devotion in the hearts of all. So Vedānta accepts variety and multiplicity in the mode of approach. All radii must converge at the centre of a circle. God is the centre of the universe. He is the source and the sustaining power of the world. He is the goal of every path. Vedānta does not fight in the name of religion. It has no place for dogmatism, fanaticism, and sectarianism. This Vedāntic view of all religious endeavours finally culminating in the realization of God has been beautifully expressed in a

well-known Sanskrit verse, which says: 'As the different streams, having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, curved or straight, all lead to Thee.' This verse typically embodies the universal spirit of Vedānta, as it has been lived and practised by generations of devoted people in this hallowed land of India.

V

Vedānta is intensely human. Śrī Gauḍapāda describes the knowledge of Vedānta as *sarva-sattva-sukha*, a giver of bliss to all beings. Vedānta has no dispute with anyone. It views Reality as a whole. It understands Reality in its all-comprehensive nature, and as free from all relationships, internal or external. Vedānta leads to universal toleration. A correct understanding of all religious effort in the light of Vedānta, as a matter of fact, of all endeavour directed towards human welfare and happiness, will tend towards better relationship between human beings. It will remove all sources of fear and hatred among people and help in bringing them together in harmony and fellowship. Under the hegemony of Vedānta, there will be no fanaticism of any kind.

The spirit of universal toleration, which is the message of Vedānta, must permeate all the spheres of human activity today, if our civilization is to survive. No civilization can last long unless this idea enters into its heart's blood. No culture or civilization can progress unless fanaticism of every kind—religious or cultural, social or political—dies out. Bloodshed and brutality, which invariably accompany a dogmatic propagation of one's ideas, are not the marks of a progressive civilization. They besmirch humanity; they are a blot on human nature. No civilization can raise its head unless human beings learn to look upon one another charitably. Nay more, not only to be charitable and sympathetic, but to be positively helpful to each other are the signs of human progress and civilization. That is what

Vedānta teaches us. That attitude is the crying need of the modern world.

Another great idea that the world can take with advantage from Vedānta is its grand concept of the spiritual oneness of the whole universe. Modern researches in the field of physics have shown how, physically speaking, every object in the universe—the sun, the moon, the stars, all human beings, all animate and inanimate objects—is but a little wave or wavelet in the infinite ocean of energy. Vedānta goes one step further and says that behind all manifestation there is but one Soul, one Existence, which is spiritual. Vedānta designates it as Sat-cit-ānanda, Existence-Consciousness-Bliss Absolute. It says that these are not the attributes of the supreme Reality, but its very essence and intrinsic nature. This great idea of the spiritual solidarity of the whole universe can form the solid foundation of many a humanistic movement, based on love and sympathy, charity and compassion, sacrifice and service.

Love of self is the greatest incentive to all human activity. In the light of Vedānta, the very concept of self undergoes a change. It becomes a part and parcel of the universal Self. The person whom I love, and whom I wish to serve, is none other than myself spiritually, but placed only in a different set of external circumstances. He and I are one in spirit. By serving him, I serve myself; I ennoble myself and discover the spiritual bond that unites us both. Vedānta says that none helps another; one helps oneself. It is for the sake of the Self that everything exists. It is for the sake of the Self that everything becomes beloved and dear. One loves oneself most. It is a patent fact. None can gainsay it. Vedānta lifts this notion of self to a higher level, and makes man perceive his own Self in all beings and all beings in his own Self. The Upaniṣad says that for the seer of oneness, there can be no sorrow or delusion; such a one is free from all hatred.

There cannot be a greater inspiration than this life-giving ideal of Vedānta to effectively

work for the upliftment of all people, socially as well as spiritually. There cannot be a more lofty, a more truly spiritual, ideal than this for the expression of love and compassion in human relationship. Neither can ethics and morality find a more stable and sound basis than this grand concept of Vedānta—the spiritual solidarity and oneness of all beings.

VI

Vedānta is profoundly spiritual. Indeed, such a statement is redundant. Vedānta is nothing, if not spiritual. Its chief concern is with things spiritual. Its basic truth is spiritual. Its way of life is spiritual. Its message is for the spiritual awakening of humanity. It speaks of the divine nature of man and matter, and exhorts everyone to wake up to that spiritual consciousness. It urges everyone to get free from the clutches of Māyā, which is concealing the truth from the vision of man and projecting the illusory appearance of this world.

Vedānta offers man the method and the means by which he can get liberation from the bondage of matter. By self-discipline and by cultivating moral and ethical virtues, man is enabled to develop purity of heart, and shed his lower identifications with body, mind, intellect, etc. When the heart becomes completely pure, there shines the resplendent light of the Paramātman, the supreme Self. Vedānta says:

‘When the attachment to body etc. has disappeared, when the perception of the Paramātman becomes crystal clear, then, wherever the mind alights, there it gets *samādhi* (super-conscious state).’ That is the highest state of spiritual realization in Vedānta, where One alone shines, and all duality is absent. This realization brings supreme joy, as the Self is the source of all *ānanda*. That is *Brahmānanda*, beyond which there is no greater *ānanda*, and of which all mundane joys and pleasures are but feeble and infinitesimally small reflections.

If religion is to lead man to eternal joy and happiness, the path shown by Vedānta is straight and easy. Vedānta is the fountain of spiritual knowledge. It is founded on spiritual truths which are eternal and universal. Its nectarean waters are available for anyone who wishes to have his fill and attain immortality. Religion, according to Vedānta, must culminate in realization. As the Upaniṣad puts it: ‘Anyone who knows that supreme Brahman becomes Brahman indeed. . . . He overcomes all grief and rises above all aberrations; and becoming freed from the knots of the heart, he attains immortality.’

Thus Vedānta is supremely suited to play the role of a universal religion, as it not only meets the demands of the present age of science and reason, but also satisfies the deeper spiritual urges of the human soul.

MADHVA'S THEORY OF SĀDHANĀ

BY SRI S. S. RAGHAVACHAR

In all the schools of Vedānta, *sādhana* or the method of realizing the highest good is given a prominent place. The Upaniṣads themselves enunciate the principal elements of *sādhana*. The *Gītā* is almost wholly devoted to the formulation of a comprehensive scheme of life calculated to bring about the realization of the chief end of spiritual life. The *Brahma-Sūtra*

divides the theme of philosophy into *tattva*, *sādhana*, and *puruṣārtha*, and devotes the whole of the third chapter to a critical ascertainment of the Vedāntic technique of spiritual progress. In what follows, an attempt is made to outline the philosophy of *sādhana* according to Madhva, the founder of the Dvaita system of Vedānta.

THE MAIN ELEMENTS

Several factors go to constitute the full system of spiritual discipline and realization. Broadly, we can distinguish the element of grace and human effort. In grace itself, the grace of the *guru* or spiritual preceptor and the grace of God can be distinguished. In human effort, we can distinguish the way of action or *karma*, the way of knowledge or *jñāna*, and the way of *bhakti* or love. In the practical sphere of life itself, a distinction can be made between activity as such and the dispositions and inner attitudes to be cultivated. In what is broadly named *jñāna*, there are at least five phases. There is perceptual knowledge of the popular type and the religious knowledge gathered from the scriptures. Over and above these is rational reflection or intellectual discrimination, evaluating and clarifying the data presented by perception and scripture. Based on these primary sources and their critical scrutiny, the process of devout meditation on the truths so ascertained may arise, through which conviction is transmuted into inward communion, and what is mere mediate knowledge is developed into intense spiritual life. From all this, the aspirant, it is said, ascends to direct experience or knowledge by vision. This perception, scriptural study, reason, meditation, and the supreme personal realization are all phases of *sādhana* in the realm of *jñāna*. *Bhakti* or the way of love is no simple affair. We have to distinguish between the popular emotion so called, unenlightened, utilitarian, and sporadic, and the philosophical adoration of the Supreme. *Bhakti* is the cause of much and also the consequence of much in the process of holy living. Thus it exhibits various phases and manifold potencies. An analysis of at least its principal aspects is called for.

Sādhana is an organized endeavour by the whole man towards the complete and the highest good which he has in him to attain. Such an endeavour requires the utilization of the resources and faculties in the proper order of priorities and with a right perspective of relative values. It also involves a due apprecia-

tion of the lines of mutual dependence among them. A philosophy of realization must clarify these priorities, lines of dependence, and the scale of ascending values. Such a philosophy is offered by Madhva, and our task is to reconstruct it in broad outline.

THE GENERAL FRAMEWORK OF THE SCHOOL

The question of *sādhana* cannot be discussed without reference to the metaphysical foundation and the ultimate axiological affirmation of the school. For Madhva, Reality consists of a supreme self-determining spiritual power and an order of dependent realities encompassed and sustained by it. The function of metaphysics, according to him, lies in the discovery of the supreme principle named Brahman or Viṣṇu and the delineation of its transcendent perfections. His is a theo-centric school of metaphysics. Accordingly, the supreme destiny of man is conceived as the *life in God*. It is the rapturous self-expansion of the finite self in and through the immediate apprehension of the Infinite. It is no self-extinction nor mere self-recovery. It is neither *nirvāna* nor *kaivalya*. It is fullness of life in the vision of God. It is the immortality of God-centred existence. God is the supreme *tattva*, and the attainment of God is the supreme *puruṣārtha*. Naturally, *sādhana* is nothing but the Godward movement of the finite self, the planned endeavour of man to enter the kingdom of God. Within the framework set by this theo-centric metaphysics and axiology, Madhva works out his doctrine of *sādhana*.

THE GRACE OF THE GURU

It is appropriate to note at the outset what Madhva says about the place of the *guru* and his grace. To the question as to which is greater between the grace of the *guru* and self-effort, he gives an emphatic reply, saying that the grace of the *guru* is greater in force (commentary on *Brahma-Sūtra*, III.3.45). But he hastens to add that the grace of the *guru* is not by itself sufficient. Self-effort is

absolutely necessary, though it is not sufficient by itself and not equal in force and efficacy to the grace of the preceptor (*ibid.*). It ought not to be construed that the *guru's* grace is sufficient by itself to accomplish salvation or even enlightenment. In the light of this decisive pronouncement, it becomes impossible to confuse Madhva's attitude with the well-known Christian doctrine of justification by faith and the mediator. Devotion to the *guru* and self-effort in all humility are both essential.

ADHIKĀRIN

Adhikārin may be broadly taken in the sense of an aspirant after some higher good, who endeavours after its realization. Madhva classifies *adhikārins* into three types, and the classification sets forth a profound scale of evaluation: 'One who is devoted to the supreme Viṣṇu and engages oneself in studying the sacred texts belongs to the lowest class of *adhikārins*. One who has cultivated dispositions like steadfastness, control of the senses, and equanimity belongs to the middle class of *adhikārins*. One who has realized that the whole world, along with all its goods, lacks substance and permanence, resorts to Viṣṇu alone for refuge, and has renounced all actions belongs to the highest class of *adhikārins*' (*ibid.*, I.I.I).

Religious learning and devotion constitute the minimum requirement. If psychological purification is added to them, the devotee ascends to the second grade. The highest grade involves all these and also enlightened renunciation and an exclusive reliance on God. Self-effort, which is declared to be essential, must be directed to the fulfilment of the requirements of the highest type of *adhikāra* or worth in order to effectuate the highest ideal.

KARMA-YOGA

Karma ordinarily means action or work as such. In the context of *sādhana*, it signifies the entire range of human exertion by way of action. It naturally includes self-preserving activities, moral or social activities—aiming at contributing to the welfare of one's commu-

nity, according to one's conception of the community to which one belongs, be it one's family, or humanity, or the whole kingdom of animate creation—and religious activities of the nature of worship and ritual. If the first type dominates, one is leading merely a life of extended selfishness. The second would dominate if secular humanism is the ruling philosophy. The third would dominate in a strongly religious mode of life. How is this realm of *karma* to be appropriated in a scheme of *sādhana* for the highest good? The *Gītā* combated the view that action as such in all its levels and types is bad, and must be renounced, and that actionless contemplation is the road to salvation. All the Vedāntins accept the point of view of the *Gītā*. They also accept the alternative presented by the *Gītā* that action freed from desire and dedicated to God can and does lead to the liberation of the spirit. But another question is inevitable for Vedānta, governed as it is by the teachings of the Upaniṣads. The latter assert again and again that knowledge and nothing else can be the direct means of release. How is the *karmayoga* of the *Gītā* to be integrated with the way of *jñāna* advocated by the Upaniṣads? The Vedāntin is committed to the exaltation of *jñāna*, and he has to concede a significant role to *karma* also.

Madhva handles the situation in the characteristic Vedāntic way. He holds in the first place that *jñāna* alone is the way to salvation. He says: 'That those in whom *jñāna* has arisen attain liberation is settled. . . . It is established as a universal and necessary principle that only through knowledge is liberation to be attained. . . . There is no controversy with regard to the thesis that he who has knowledge is destined for liberation' (*ibid.*, III.4.25,27).

What then is the place of *karma*? To this question, Madhva offers a twofold answer. *Karma* done in the spirit of the *Gītā* is necessary for the emergence of *jñāna*; and the resultant of *jñāna*, namely, the joy of release, gets augmentation and additional excellence if

a man of *jñāna* performs *karma* (*ibid.*, III.4.25-26). In other words, the performance of works, of the nature of *dharma*, renders the individual fit for *jñāna*, and, if they are continued after enlightenment, they contribute to the range or intensity of the joy of spiritual freedom. In the initial stages of *sādhana*, *karma* is indispensable; and even in the last stage, it is not useless. But the direct and immediate means of salvation is the inward illumination of the soul.

PSYCHOLOGICAL SELF-CULTURE

The foregoing is the ethics of action. Madhva takes a similar stand on what may be called the ethics of disposition. The Upaniṣads specify certain important elements of this aspect of self-culture. They are *śama*, *dama*, *uparati*, *titikṣā*, and *samādhāna*. *Śama* is understood as steadfast devotion to God. *Dama* is control of the senses. *Uparati* is taking delight in the indwelling presence of the Lord (Trivikrama's *Tattvadīpikā* on *Brahma-Sūtra*, I.1.1). *Titikṣā* is bearing with equanimity the dualities of pains and pleasures. *Samādhāna* is dwelling in the thought of God continuously. These are said to be accessory to *jñāna* (commentary on *Brahma-Sūtra*, III.4.27). They serve *jñāna* in a twofold way. They serve to establish knowledge firmly in the aspirant's mind, and they also enhance the joy of realization accruing from knowledge.

We may note two special points about this ethics of disposition. The dispositional virtues are not placed higher than the ethics of action in any radical fashion. In the interpretation of *śama* and *uparati*, the element of *bhakti* is introduced.

PRAMĀNAS

The fundamental position accorded to *jñāna* or knowledge has been indicated already. Now the exact nature of this knowledge and the ways of acquiring it are to be determined. Knowledge has three principal sources: perception, inference, and scripture. Madhva has a statement determining the relative worth of

these sources. He says: 'The best knowledge is of the form of direct experience that is in accordance with the import of scripture. Mere scriptural knowledge forms the intermediate variety. The lowest knowledge is that which is acquired through mere perception. Reason is of value in resolving conflicts within the deliverances of these two sources. By itself, reason is no independent source of knowledge' (*ibid.*, II.1.19). Knowledge based on mere observation occupies the lowest level. Mere reasoning, not exercised on the data furnished by perception and revelation, can contribute no knowledge. It is of value only when it is exercised to remove the apparent incoherences of perception and revelation. Mere revelation, unaided by reason and not confirmed by direct experience, may be superior to bare observation; but it is still an inferior grade of knowledge. Only experience and revelation, rendered coherent by reason, constitute perfect knowledge. The statement works out a fine synthesis of the *pramāṇas*, without upholding any one of them exclusively and without discarding any one of them unconditionally. It is also worthy of note that the scripture itself is said to reach fulfilment in direct experience. There is thus an adjustment and relative valuation of observation, reason, revelation, and mystic experience.

ŚRAVAṆA

While this is the general conception of the ways of knowing, something further needs to be said concerning the *jñāna* that liberates. It is only the knowledge of the supreme Reality that leads to the *summum bonum*. In fact, that is the supreme knowledge. Knowledge of lesser realities that does not involve the understanding that the lesser realities live, move, and have their being in the Deity is no knowledge. Knowledge, in an ultimate sense, is the knowledge of God.

The third *sūtra* of Bādarāyaṇa enunciates that God or Brahman is knowable only through the scriptures. Madhva, commenting on this, says: 'Śāstra is the source of knowledge con-

cerning Brahman' (*ibid.*, I.1.3). He also says elsewhere that Nārāyaṇa—another term for Brahman of the Upaniṣads—is *sadāgamaikavi-jñeya*, i.e. knowable only through the right scriptures. Madhva himself enumerates what he regards as the right scriptures: 'They are the four Vedas, the *Mahābhārata*, the *Pañcarātra*, and the original *Rāmāyaṇa*, and other texts conforming to these' (*ibid.*). The process of acquiring knowledge about Brahman through the scriptures is called *śravaṇa* or hearing. That constitutes the first stage of knowledge.

MANANA

A simple acquisition of textual knowledge does not produce conviction. The import of the scripture itself may disclose *prima facie* self-contradictions. It may also appear contradictory to the rest of human knowledge gathered through the other ways of knowing. It is also possible that the other systems of philosophy, propounding alternative theories of ultimate Reality, may appear equally plausible. In such a predicament, mere acquaintance with scripture does not suffice to produce assent to its declarations, as the impulse to assent is thwarted by doubts engendered by *prima facie* contradictions. There is no knowledge without positive intellectual commitment and affirmation. Hence the process of *jijñāsā* or critical consideration is necessary. This is also called *manana*. The entire treatise of Bādarāyaṇa is devoted to this process of reflective scrutiny. In particular, the second chapter undertakes to resolve all the apparent contradictions in Vedānta and to expose the fallacies of the rival metaphysical systems. While *śravaṇa* removes ignorance as simple privation of knowledge, *manana* is calculated to destroy scepticism originating from felt contradictions and misconceptions. Madhva contends that we must go on learning the scriptures as long as there is ignorance, and go on reasoning about them as long as there is doubt regarding their reasonableness (*ibid.*, IV.1.12).

NIDIDHYĀSANA

When *śravaṇa* and *manana* have completed

their work, and the aspirant is consequently established in the certitude of knowledge, the process called *nididhyāsana*, *dhyāna* or *upāsanā*, supervenes. *Śravaṇa* and *manana* are its necessary antecedents, and it is their necessary consequent. It signifies meditation or practising the presence of God. A word may be said as to why it is necessary, and why the aspirant should not rest in mere rational conviction. Scriptural learning and philosophy based on it can give us only mediate and indirect knowledge. Judging by the nature of Brahman, which is the all-permeating and self-revealing Reality, there is no reason why our knowledge of it should be mediate and indirect. Only what exists under limitations of time and space, and whose being is not all-pervading, can be the object of mediate apprehension. But Brahman is the exact antithesis of all this. Hence there is nothing in the nature of Brahman that could render it inaccessible to direct apprehension. The only other explanation of the indirectness of our apprehension of Brahman would be in terms of the defects of the subject and his instruments of apprehension. It is but fitting that the aspirant must strive to outgrow the limitations that condemn him to a non-perceptual manner of knowing the supreme Being. Such a striving would be inherent in the very aspiration for self-perfection or *mokṣa*. Revelation and reason are inferior substitutes for the direct vision of God. While they are invaluable for a soul in the state of degradation, and permit to it direct perception of only trivialities, the ultimate ideal must be the ascent to a level in which its perceptive power unfolds itself to its natural dimensions, and it literally sees God and needs no scripture or *jijñāsā* to enable it to affirm Him. Meditation is the means prescribed for destroying the limitations and defects that obstruct the direct experience of God. Hence Madhva contends that one must practise meditation as long as one's knowledge of God is mediate and indirect (*ibid.*). His commentator, Trivikrama Paṇḍitācārya, has a fine sentence on the matter: 'Without continuous contemplation, the obstacles to the

vision of the infinite One cannot be annihilated.' Meditation thus fills the interval between mediate knowledge and immediate realization. Without the former, it would have no settled subject-matter, and, but for the aspiration for the latter, there would be no necessity for it.

One interesting classification of the types of *upāsana* is given by Madhva. The unenlightened seek communion with God as dwelling in the sacred images. The ritualists worship Him in the sacred fire. The *yogins* contemplate on Him as dwelling in their own hearts. Some others regard Him as residing in only external nature. But the wise ones meditate upon Him as immanent in all (*ibid.*, I.1.31). The attribution of wisdom to the last class of devotees carries the implication that their mode of meditation is the best. While no mode of worship is prohibited, the one imbued with the sense of the omnipresence of the Deity is accorded the highest place.

APAROKṢAJÑĀNA

The three stages of knowledge, *śravaṇa*, *manana*, and *upāsana*, are no doubt quite essential. But the knowledge that effects the emancipation of the individual is something that is superior to them all, and it is something that constitutes their fruition. It is the direct apprehension of God. Madhva is very emphatic on the point. He says: 'Liberation is not accomplished by mere knowledge, but by immediate apprehension' (*ibid.*, III.3.49). It is neither learning, nor reflection, nor meditation, but only perception of the highest that effects the final release of the soul. The assertion is so decisive, and is made in so many works of the Ācārya, that it requires no further discussion. The *karma-yoga* of the aspirant and all his culture of dispositions are just the means for acquiring mental purity and fitness for knowledge. Knowledge is the means of release. But even in the sphere of knowledge, the assimilation of the sacred wisdom of the scripture, the reasoned consideration of it, and the devout meditation of the divine Reality are instrumental to the final stage of knowledge.

This culmination of the process of knowledge consists of the perception of the Infinite. It is this perception that really constitutes the liberating knowledge. It is only the direct intuition of God that can make the individual soul free.

BHAKTI

With the recognition of *aparokṣajñāna*, or direct knowledge, as the means of salvation, we have comprehended one fundamental thought of Madhva on the *sādhanā* for *mokṣa*. We must go on to take adequate note of another fundamental thought.

Madhva is a philosopher of *bhakti*. *Bhakti* may be roughly defined, at this stage, as the love of God. We shall study Madhva's final definition of it later. This factor of *bhakti* has been given a pervading and dominating position in the scheme of *sādhanā*. In the first place, it enters as an element in *karma-yoga* itself, for, after all, *karma* is work done for the purpose of serving God. Madhva accepts the *Bhāgavata* definition of *karma* as the action done to please God (*ibid.*, I.2.21). As already noted, in the interpretation of the dispositional virtues like *śama* and *uparati*, the element of *bhakti* is introduced. *Śama* is the steadfast direction of thought towards God, and *uparati* is the finding of joy only in God. *Śravaṇa* and *manana* do not produce correct and convincing knowledge, unless the aspirant pursues them with loving devotion to God. In his *Viṣṇu-tattva-vinirṇaya*, Madhva acknowledges the principle that the Śāstra yields its secrets only to those who have steadfast love of God. In other words, even the mediate knowledge of God to be gathered from the scriptures is possible only through loving devotion. The meditation resulting from that mediate knowledge must be loving meditation. It is *dhyāna* characterized by *bhakti*. It is no cold and heartless contemplation. Nor is it contemplation mixed with other emotional attitudes like fear or hatred. It is only the positive ardour of longing that can make meditation genuine and effective. While enumerating the means for the

direct apprehension of God, Madhva takes care to add *bhakti* to *śravaṇa*, *manana*, and *dhyāna*: 'The principal sources of the wealth of knowledge are *śravaṇa*, *manana*, *dhyāna*, and *bhakti*, and nothing else' (*ibid.*, I.I.I).

Grahaṇa (apprehension) is possible only through *sneha* (love). The immediate consequence of the vision of God is the emergence of supreme love or *paramabhakti*. As it is founded on a direct knowledge of the magnificence of the object of adoration, this consequent *bhakti* reaches its highest stature and intensity. Hence it is called *parama*. It does not end there. The fruit of the direct realization of God, and of the consequent love of Him, is release. The greatest joy of release consists in the practice of *bhakti* that it facilitates. *Mukti* is nothing but the enjoyment of perfect *bhakti*. So *bhakti* is no mere means. It is a fundamental constituent of the end itself. Madhva records this pervading and dominating role of *bhakti* in the *Anuvyākhyāna* (3-4) in the following words: 'From *bhakti* arises Vedāntic knowledge. From that knowledge arises further *bhakti*. From that *bhakti* arises the vision of God. From the vision arises further *bhakti*. From that *bhakti* follows release. From release follows *bhakti*. That *bhakti* itself constitutes the bliss of the supreme state of release.' *Bhakti* is thus the universal means at every stage of the pilgrimage of the finite self, and it also constitutes the absolute end. It is the chief strength and the final goal.

While such is the pervading dominance of *bhakti* in the spiritual life, it is necessary to comprehend its exact nature. In the first place, it is love. In the second place, it is love that triumphs over every obstacle, every privation, and every temptation to deviate. It is irrepressible, invincible, and all-conquering. It consumes every hindrance and effects the enhancement of its own flame. It is a mighty Gaṅgā that overpowers every possible obstruction, and swells as it advances. In the third place, even as God surpasses all else immeasurably, *bhakti* exceeds all other loves. Even self-love, which is most intense in the natural man,

is nothing before this absorbing passion for God. It is supreme in the double sense of being directed to the Supreme and of surpassing all other loves in fervour and intensity. It has no rival. Lastly, it is founded on a definite knowledge of the greatness of its object. It is intellectual love of God. All other loves may be blind and mistaken, but the love of God presupposes a definite realization of His infinitude. It is passion that feeds on truth, and is not extinguished like other passions by it. *Bhakti* is adoration springing from perfection of understanding. Madhva's definition of *bhakti* runs thus: 'Love that is preceded by a knowledge of the greatness of its object, that is immovable, and that exceeds all other loves, is *bhakti*. Only through it is liberation achieved and by no other way' (Trivikrama on *Brahma-Sūtra*, III.2.19). All-conquering, all-exceeding, and fully enlightened adoration of God is *bhakti*. An attachment which is helplessly dependent on favourable circumstances, which is one attachment among many attachments of equal worth, and which flourishes under the shelter of blindness and ignorance, is not *bhakti*. It is its extreme antithesis.

PRASĀDA

Aparokṣajñāna and *bhakti* are two of the fundamentals of *sādhana* according to Madhva. The first factor does justice to the dictum of the Upaniṣads that knowledge liberates. The second does justice to a factor emphasized by the *bhakti* tradition. Madhva demonstrates the basic unity of the Upaniṣadic philosophy of knowledge and the exalted religion of pure love.

We are now to consider the third fundamental in the life of *sādhana*. It is what is called *prasāda*, meaning the grace of God. Madhva declares that, without this grace, *mokṣa* is unattainable (commentary on *Brahma-Sūtra*, I.1.1).

There is a difficulty here. With equal emphasis, it has been declared that there is no *mokṣa* except through *aparokṣajñāna*. It has also been asserted that only through *bhakti*

release is to be attained. Which of these three is the ultimate and proximate means of *mokṣa*? We are not left in doubt with regard to the answer. Really, divine grace is the ultimate means. It is eternal and ever ready. It is *siddha*, an abiding actuality. It has to be activated through human effort. It is not arbitrary or irresponsive; and it does neither forsake the ripe *sādhaka*, nor descend on the unripe, irrespective of the plane of his aspiration and worth. The direction that grace takes is determined by the level of aspiration actuating the seeker of grace. The 'initiative of the eternal' is there, but it descends in directions set up by human initiative. Grace is the immediate cause of all attainments, but what attainment it brings about is determined by the seeker's longing. In relation to *mokṣa*, grace is the final means, and grace is activated by the *paramabhakti* of the aspirant, so as to effect his ultimate redemption. But that *bhakti* is the outcome of *aparokṣajñāna*. Thus the final *sādhanā* is *aparokṣajñāna* leading to *paramabhakti*, which invokes divine grace that effects redemption. The chain of final *sādhanā*, consisting of these three links, may be represented by the formula '*aparokṣajñāna-paramabhakti-prasāda*'. The final redemptive efficacy belongs only to divine grace. Salvation is only through grace. But grace takes this line of operation owing to human effort culminating in supreme love issuing from direct knowledge. Man's *sādhanā* is essential for his emancipation, but his emancipation is ultimately a gift of God in gracious response to his knowledge and love. Thus Madhva affirms both the finality of divine grace and the indispensability of the spiritual endeavour of man.

Madhva's glorification of divine grace is such that he ascribes to it boundless scope. All good things are the products of grace. Values other than the highest good are also the gifts of grace. In the life of *sādhanā* for the highest

end of life, in addition to being its final and proximate cause, grace fosters the *sādhaka* throughout his career of spiritual development. Madhva says that there are three levels of *prasāda*: 'The man devoted to mere works receives the lowest level of grace that procures for him *svarga*. The man devoted to the learning of scriptures etc. receives moderate grace that conducts him to higher worlds like *janaloka*. If a man has the wealth of knowledge (*aparokṣajñāna*), he receives the highest grace that crowns him with the *summum bonum*' (*ibid.*). The ends other than *mokṣa*, like the attainment of *svarga* and *janaloka*, are also the results of grace. Even lesser ends that are normally supposed to result from one's *punya* (merit) are conferred by God Himself. The law of *karma* is God's law, and the mechanism of *karma* producing its fruits is operated by God Himself. Therefore, there is nothing good, however insignificant it may be, that is not a gift of grace. Its goodness is due to God, and its insignificance is due to the merits of the recipient. In the realm of the *sādhanā* for *mokṣa*, the operation of grace is manifold. Madhva says: 'If the *sādhaka* is still in need of knowledge (direct), He grants it to him. If he is a man of knowledge, He grants him release. If he is released already from *samsāra*, He it is that grants him the joy of liberation and communion with Himself. Thus the Lord alone does everything.'

Thus, in the worldly life as well as in the spiritual and Godward life, and even in the state of freedom, the grace of God is all in all. Its last gift is the bliss of God-realization itself.

The substance of Madhva's theory of *sādhanā* lies in the elucidation of *aparokṣajñāna*, *paramabhakti*, and *uttamaprasāda*. Of these three, the *prasāda* of Nārāyaṇa constitutes the ultimate redemptive power. To it, Madhva pays his deepest and most fervent homage.

THE ŚAIVA CONCEPT OF ŚIVA-ŚAKTI

BY DR. ROMA CHAUDHURI

All the schools of Vedānta hold that Brahman or Paramēśvara, the supreme God, is *ananta-śakti* or possessed of infinite powers. When there are more than one, there naturally arises a question as to the best amongst the many. Here also, the same question can be raised. What is the *parā-śakti*, the supreme power, of Brahman?

According to the Śaiva Vedānta school of thought, *parā-śakti* is *parā-prakṛti*. This, of course, is not the *acit* or the physical power of Brahman, responsible for the physical world, which is also called *prakṛti*. Hence, to distinguish the supreme power from the physical *prakṛti*, the term '*parā-prakṛti*' has been used here. This *parā-prakṛti* is above the universe of souls and matter and its *mahā-vibhūti* or great glory and grandeur; it is of the form of supreme knowledge and bliss; it is above all limits of space, time, and the like; and it is natural to Brahman. In fact, this *parā-prakṛti* constitutes the very essence as well as attribute, *svarūpa* and *guṇa*, of the supreme Brahman or Para-Brahman. Hence, without this *parā-prakṛti*, the eight holy names and the six holy attributes of Brahman or Śiva are not at all possible. Thus Para-Brahman without His *parā-śakti* is absolutely powerless. In the colloquial language, Śiva without Śakti is only *śava* or a corpse. Such is the glorious conception of Śakti in Śaiva Vedānta.

This *parā-prakṛti* is *cidambara* (ether inside the heart lotus), and *cidambara* is *daharākāśa* (small ether). This forms the central concept of the Śaiva school, and cannot be discussed here in detail. But, briefly speaking, this is nothing but *cit-śakti*, and this *cit-śakti* is both the material cause (*upādāna*) and the instrumental cause (*nimitta*) of the universe, according to Śrīkanṭha, the celebrated Śaiva Vedāntin. So this *cit-śakti* is neither *cit* alone, manifested in the *jīvas* or individual souls, nor *acit*

alone, manifested in the *jagat* or physical world; but it is a combination of both, constituting, as pointed out above, the very nature of Brahman.

We get the consummation of this concept of Śakti in Śaivism in that supreme concept of Umā as *parā-śakti* of Para-Brahman, as *parā-prakṛti*, as *cit-śakti*, as *cidambara*, as *daharākāśa*.

Thus, this *parā-prakṛti* Umā or Māyā, as shown above, is the very essence of Para-Brahman and identical with Him. He is absolutely powerless without Her; She, too, is equally powerless without Him. Thus there is a relation of close reciprocity between the two, and creation is possible only through the co-operation of both, and not otherwise.

Parā-śakti Umā is, indeed, identical with Para-Brahman. Yet, it is repeatedly said that Para-Brahman is *śabalita-rūpa* or *śabalī-kṛta*, i.e. made variegated in colour by Umā. This is meant for showing that Brahman is not *nirviśeṣa* or devoid of all differences whatsoever, as held by the Advaita school. Brahman has neither *sajātiya-bheda*, difference from someone or something belonging to the same class, nor *vi-jātiya-bheda*, difference from someone or something belonging to another class. Yet, He has *svagata-bheda*, internal differences. His attributes and powers constitute His *svagata-bheda*. From this standpoint, Umā, being Brahman's power, constitutes His *svagata-bheda*. This is why it has been said in the Śaivāgama that Śiva is black and tawny because of Umā, His supreme power (*parā-prakṛti*). In this way, His *parā-śakti* Umā lends variety, colour, beauty, glory, and grandeur to Śiva's form, and is the very core of His being, the every essence of His nature, the very basis of His existence.

Such is the wonderful conception of Śiva-Śakti in the Śaiva philosophy. Śakti is identi-

cal with Śiva, yet different from Him; Śakti is Śiva's part, yet She is necessary to complete and fructify Him; Śakti is wholly dependent on Śiva as His power and attribute, yet Śiva is wholly dependent on Her for being what He is and doing what He does. Such a superb paradox is, indeed, unique in the history of religion and philosophy. But is it really an inexplicable mystery, a matter of pure mysticism, beyond the range of all reasoning and comprehension? What, then, is the real implication of this concept of Śiva-Śakti?

It should be understood that really there is no paradox, no mystery, no mysticism in any concept of Indian philosophy. It is, of course, asserted by all Indian philosophers, with very appropriate modesty, that 'the ideas that are beyond ordinary thought should not be made subjects of argumentation'.

Still, while admitting that profound philosophical ideas cannot be established by ordinary means of proof or sources of knowledge, they never say that these are to be accepted merely on trust, as matters of blind faith and unquestioning acceptance. For there are such things as higher means of proof, higher sources of knowledge, higher perception, and higher inference which lead one to a full comprehension here. And Indian sages have given clear evidences of such higher categories of knowledge in their inspired utterances and writings.

So the paradox of this fundamental concept of Śiva-Śakti has been beautifully explained by them. This, in fact, is nothing but the celebrated Indian doctrine of *Māyā* and *līlā*.

The unquenchable thirst of Indian philosophers for unity and universality had led them inevitably to the basic concept of the One; one supreme Self, *Paramātman*; one supreme God, *Parameśvara*; one supreme Absolute, *Para-Brahman*. This supreme Self, supreme God, supreme Absolute is eternal and unchanging, full and perfect, eternally and fully consummated, eternally and fully satisfied, eternally and fully pure. So He has no need for anything—knowledge, happiness, perfection, purity, or fullness. Hence He has also no need for any

activity on His part. Thus we have the conception of a static Deity or Reality, who, from all eternity, simply 'Is'—one and alone, without a second, without any companion, without any communion with anyone, without any transformation of any kind. From the strictly philosophical standpoint, such a grand conception has, indeed, a majestic beauty of its own, which has never failed to capture the imagination of great minds. Hence, in the history of philosophy, we meet with many an attempt to reach such a Being, one and universal, and rest there.

But the lure of the perceptible world, with all its beauty and ugliness, pleasures and pains, virtues and vices, is, indeed, very great. After all, the philosopher himself springs from the soil of the earth, and the earth cannot be ignored. It has to be faced, it has to be tackled, and it has to be explained. Hence even strict monotheists like Śaṅkara have to bring in *Māyā* to explain the phenomenal, and ultimately false, world. But to the monotheists, this idea of an eternally static, eternally alone, eternally satisfied Absolute has no charm at all. The idea of a personal God is a rich, warm, and sweet one, where all the elements of a humanly imaginable perfect personality are taken to reach their highest perfection in one grand, full, perfect Whole. Whether this procedure is epistemologically correct or not, metaphysically real or not, ethically useful or not, is not the point at issue here. The point is that the inner impulse, the eternal urge, of man for communion with God is not satisfied unless and until the Being towards whom it is inevitably directed is realized as a personal Being, whom we can revere and love, and who also can love us and feel for us.

Unless we can believe this firmly, there cannot be any religion for us. Thus religion essentially means a personal conception of God. Evidently, such a personal conception of God cannot be that of a cold, neutral Deity, devoid of all feelings. Hence we conceive of God as essentially a loving God. But love is a relative term; it essentially means a relation between

one who loves and one who is loved. However, God being omnipresent, there cannot be anyone outside Him to love; so He loves Himself, loves the *jīvas* within Himself. Here the *jīvas* are only His parts. If His love is exhausted in the *jīvas* alone, then His love will remain only partial. Undoubtedly, according to those monotheistic schools that believe in a God of love, God's fullest love is given unstintingly to His devotee, who is His other self. Even here, His fullest love is given, after all, to a minute (*anu*) *jīva*; and this conception fails to satisfy the eternal cravings of the *jīva* itself for the fullest manifestation of God's love. That manifestation can only be in His own Self, and for that, a duality, so to speak, between God and His own Self has to be conceived of. Here God loves His own Self; He finds the fullest consummation of His fullest love in His own fullest Self. It is this Self that is Umā, Śiva's *parā-śakti*. Thus Umā is the very Self (*svarūpa*) of God, so identical with Him; yet for making the concept of love plausible, She is taken to be different from Him. In this way, Umā makes Śiva's love possible, as also His other attributes and functions. She is also taken to be the attribute (*guṇa*) and power (*śakti*) of the Lord. For nature (*svarūpa*), attribute (*guṇa*), and power (*śakti*) are not separate; nature is manifested in attributes and powers; attributes and powers make up the nature. No doubt, attributes and powers are parts of nature, and all are *svagata-bhedas* of the whole. So Umā has been purposely called an attribute and a power of Śiva, to show Her identity-in-difference also from Him. This attribute, or this power, is not a partial one, as in other cases; but it is a supreme attribute (*para-guṇa*), a supreme power (*parā-śakti*), identical with Him.

In this way, Umā is the *svarūpa* of Śiva, so identical with Him; She is *para-guṇa* and *parā-śakti* of Śiva, so identical and yet different from Him. She is one with Him, yet completes Him. She depends on Him, yet makes Him possible. Because of all these apparently paradoxical relationships between the two,

Umā is called Māyā, a mystic and a magic something; not only that, a wonderful and an enchanting something. The conception of one, full, static God is quite clear to the discerning minds; but the conception of One apparently becoming dual, yet remaining One in essence, is not so clear. That is why this is a conception of Māyā. This conception has never failed to capture the imagination and enthrall the heart of the monotheistic thinkers of the *mādhurya-bhakti* school. For what sweeter vision can there be than that of Śiva playing lovingly with Himself, making Himself dependent on Himself, bifurcating Himself, and, again, drawing that part to Himself in one grand circle? Like a *māyāvin*, magician, the Lord plays with His own Māyā, thus manifesting His loving, playful, and joyous nature to the fullest.

Thus, this concept of Māyā leads inevitably to that of *līlā*. The God of religion is a loving, playful, and joyous God, playing with Himself, with His *jīvas*, His parts; and also with His entire Self or Śakti. The relation between Śiva and Śakti, thus, is nothing but the *līlā*, the supreme sport, on the part of God. Not out of any necessity, but because He has no needs, no ends to attain, the Lord engages Himself in this ethereal sport with Himself in love and joy, in bliss and beauty, in fullness and perfection. Through this divine process of dividing and uniting, giving away and taking back, enjoying and being enjoyed, the ever complete God completes Himself anew, so to speak, and manifests His complete nature or bliss in the form of the universe. That is why the creation of the world has been described as a mere *līlā* or sport on His part.

Thus the concept of Śiva-Śakti is nothing paradoxical or self-contradictory. Metaphysically, as pointed out above, an abstract Absolute cannot create, cannot manifest, Itself; only a concrete God can do so, and Śakti supplies this concreteness to creator God. Theologically also, such an abstract Absolute is totally unsatisfactory, and Śakti supplies life, beauty, and bliss to the God of love and prayer. In this way, the concept of Śakti is logically necessary

to the monotheistic schools. This Śakti is Māyā, the most hidden, the most mysterious, and the most wonderful aspect of God. Śakti, who is Umā to the Śaivas, or Rādhā to the Vaiṣṇavas, is the most beautiful, the most blissful, and the most enchanting aspect of God. Thus God is one and indivisible, no doubt; yet He is rich in contents, and has, accordingly, numerous aspects. The combination of all these aspects is *parā-śakti*.

As a matter of fact, a concrete, full, rich, warm, and dynamic Personality is best expressed in dual relationship. So even the great *Bṛhadāraṇyaka Upaniṣad*, which propounds a most sublime form of monism, asserts unequivocally: 'He did not feel pleasure; hence none can feel pleasure alone; He desired for a second' (I.4.3).

This desire for a second is not a sign of any

want, defect, or imperfection on the part of God; it is but essential to His fundamental, sweet, loving, and playful nature, finding expression in loving sport with Himself as both the One and the other, as both the lover and the beloved, as both the player and the object of play, as both the enjoyer and the object to be enjoyed. From the standpoint of God, this is the logical justification, the philosophical necessity, for *parā-śakti*. For God cannot evidently be taken to be *līlā-maya*, *ānanda-maya*, *prema-maya*, full of sport, bliss, and love, unless He thus sports with, enjoys, and loves Himself in the form of 'another'.

From the standpoint of man, as already stated, the concept of Śakti is necessary both from the logical and philosophical points of view. Thus, from all points of view, this supreme and sublime concept of Śiva-Śakti is an eminently reasonable one.

MUSIC AND RELIGION—2

BY MR. JOHN M. SCHLENCK

V. DOES MUSIC HAVE SPIRITUAL QUALITY?

Up till now, we have been analysing the *pragmatic* value of music in relation to religion. For the musician, as we have seen, it is an ideal which calls forth disinterested struggle. And for both the musician and the hearer, it may serve to induce states of mind which are of spiritual benefit.

But does music have any *intrinsic* spiritual value?

Leonardo da Vinci argued for the superiority of the graphic arts, because they are not limited by the time domain. However, no artistic experience can exceed a few hours' duration. And in the long run, all art works, in whatever dimension, must perish. Music has this advantage over other arts—as one writer puts it: 'Music is not an imitation of nature. Nature provides no ready-made models of melody or harmony, as she provides perfect

types of form and colour. Hints she gives of music, but only hints. Man evolves music from within his own nature. It is distinctively the *human art*.'²² It is perhaps for this reason that music is peculiarly fitted to express and evoke states of consciousness, and particularly unfit to describe external events.

If we are to be philosophically accurate, we must admit that no sense-object as such can have spiritual value:

'The five sense-objects—
Sound in its essence,
Essence of aspect,
Essence of odour,
Of touch and of tasting; ...
These make the Field
With its limits and changes'

Gītā, XIII.5,6)

²² R. Heber Newton, *The Mysticism of Music* (G. P. Putnam's Sons, New York and London, 1915), p. 12.

If we isolate music from its origin in, and its effect on, man's consciousness, and worship it as a discrete object, we are guilty of idolatry. Such is the case with those who advocate 'Art for art's sake'.

The spiritual value of music, or any other art, is subjective, not objective. It does not and cannot lie in the external organization of sounds. From the spiritual standpoint, the objective music is only a mirror, reflecting the spiritual quality of the musician's personality, much in the same way that a human face may reflect dullness, passion, intelligence, or, more fortunately, God-vision. The particles making up the face are material; so are the sound waves making up the external music. But both do reflect something which is not material. In the case of music, the clarity of this reflection will depend upon the musician's mastery of technique and his aesthetic sensibility; but that which is reflected is his spiritual development.

Both the mirror and the reflection are embodied in the music, but there is a distinction between the two. What we are most deeply interested in, what is of real value to us, is that which is reflected—the greatness, the profundity of the musician's character. His technique, however, must be adequate, in order that the reflection may be clear. So we see that great music requires these two things: depth and intensity of experience, and command over the means of expression. Or, in other words, something important to say, and the ability to say it well. These are, respectively, the spiritual and aesthetic dimensions of music.

Some will protest that this distinction is purely arbitrary, that artistic sensibility and discrimination is itself a spiritual quality, that the artistically best music is the most spiritual. But granting that aesthetic refinement reveals the spirit to some degree, it is our contention that music embodies or reflects spiritual quality more directly, more completely than this. As Sullivan says: 'We do feel, in our most valued musical experiences, that we are making con-

tact with a great spirit, and not simply with a prodigious musical faculty.'²³ Spontaneously, we 'describe one composition as more "profound" than another, describe one melody as "noble" and another as "sentimental"'.²⁴ Such reactions indicate something beyond aesthetic value. For concrete examples, we need only compare Lassus and Victoria, Handel and Bach, Wagner and Brahms, Ravel and Vaughan Williams. The former of each pair possessed splendid musical gifts, mastery of technique, and keen sense of what is artistically right, and yet his finest utterance somehow lacks the depth, the essential *importance*, which we feel in the best music of the latter.

Now it follows from this that the intrinsic spiritual value of a musical composition does not depend directly upon the external occasion which prompted its making. To relate to our present topic: much ostensibly devotional music is less spiritual in quality than some apparently secular music. No one will deny that a great deal of so-called religious music is mediocre—not only is it unartistic; it is vapid, trivial, sentimental. And few will deny that some of the profoundest music has no specific religious intent. On the other hand, many persons are more stimulated to spiritual feeling by this mediocre devotional music than by the most sublime music without a specific religious association. What is the difficulty here?

At first, it seems such people are simply unmusical. But if this is the case, why do they respond to any music? Or it may be suggested that they lack artistic sensibility. However, as we indicated before, great music is more than aesthetic refinement: its real importance lies in the profundity of character, the spiritual quality which it reflects. Again, we may object that in such cases the response has nothing to do with the music, but applies to the text. However, some persons will have a devotional feeling simply by hearing a certain kind of sound, even without text, or without being able to understand the text. For example, many

²³ *Beethoven*, p. 30.

²⁴ *Ibid.*, p. 40.

people in the West associate the sound of organ music with religion, or organ and choir, or chimes, or any music of a slow, stately nature. In India, certain *rāgas* are considered to be devotional, and those who have been nurtured on Indian music will respond accordingly.

What we have here is another dimension in music—what might be called symbolic, or expressive, or linguistic—in which certain timbres or sound progressions or rhythms come to be identified with certain activities or ideas or feelings, much in the same way as certain vocables come to be identified with certain ideas, objects, etc. producing spoken language. In music, of course, the association is not so specific, but it is none the less real. And there is no reason to despise this aspect of music, as some aestheticians would have us do. It is a perfectly legitimate, inevitable function of music, present in all societies to some extent. The ancient Greeks were quite definite on this point, considering one mode manly, another passionate, another sad, another lascivious, etc. The fact that there is no universal correspondence between idea and musical symbol should not bother us any more than in the case of spoken language. At the same time, from the standpoint of intrinsic value, this dimension must be ranked lower than the spiritual and aesthetic dimensions.

Beneath this is the material or sensuous dimension—the basic ingredients of pitch, volume, timbre, duration, combination, and succession, out of which our 'mirror' is constructed. We react at this level in terms of sense pleasure and pain, nervous excitement and calm, tension and release, etc.

So we see that music may be viewed as a four-dimensional entity, three dimensions forming the mirror—the material, symbolic, and aesthetic—and the fourth dimension—the spiritual—constituting a reflection of the artist's character.

It might be added here that spiritual quality can also be reflected in music springing from communal sources. Gregorian chant is one ex-

ample. The American Negro spiritual (fl. prior to the Civil War) is another. If we compare the music of the Negro spiritual to that of the later 'revival' hymns, we can immediately hear the difference between true devotion and mere sentimentality, between genuine religious fervour and artificially induced emotionalism.

VI. SPIRITUAL QUALITY VERSUS SPIRITUAL UTILITY

Now one thing which promoted us to make the above philosophical analysis is a serious practical problem which confronts Western music. We have already hinted at it, but it deserves fuller treatment. Briefly, it is this: since the sixteenth century, there has been an ever-increasing dichotomy between music of spiritual quality and music of spiritual utility—music which is intrinsically valuable and music which arouses religious feelings in a large number of persons. Much of the music, rightly considered to be the most spiritual in quality, is apparently incomprehensible to the majority of persons because of its aesthetic subtlety and complexity. At the same time, the vast bulk of the music used for practical religious purposes during the last two or three centuries has been of inferior quality, both artistically and spiritually. But because of its identification with the Church, this music does have symbolic value: it helps to stir devotional feelings through association with religious texts and surroundings. And it is simple enough not to be distracting or confusing to ordinary persons. Of course, such music offends those of artistic sensibility, thus forfeiting any spiritual utility it might have for them.

There has no doubt been some fine religious music composed in recent generations, but because of its difficulty and elaborate scope, it requires professional musicians, and 'live' performances must be reserved for special occasions. The phonograph now enables this music to have a wide and frequent hearing. But sitting in an easy chair in one's living room listening to the 'hi-fi' is not the surest way to cultivate devotion. And whether the music is

'live' or 'canned', its difficulty limits direct participation to a few highly trained individuals.

This dilemma in music is but one aspect of a larger historical process: the breaking away of Western society from the domination of the Church. It cannot be denied that the Church itself has been largely to blame, or that this emancipation has led to wonderful intellectual, scientific, political, and artistic developments. However, without any unifying spiritual force to replace the hegemony of the Church, the result has been an ever-increasing disintegration of Western culture into more and more specialized compartments, each regarded as an end in itself, all more or less held together by an external framework of law, organization, and secular education.

The decline of a living tradition of pure and intense religious music is due basically to the general decline in religion itself—noticeable particularly in the contemporary absence of great saints. Through its own short-sightedness and lack of vitality, the Church has alienated a great deal of its potential creative resources, in music as in other fields. As a result, in many cases, it has had to make do with second-rate talent and even second-rate spirituality.

And music, having launched on its own independent career, has increasingly tended to imitate science, becoming more and more complex, less and less accessible to common understanding, as each generation passes, mistaking evolution of technique for evolution of value, intellectual inventiveness for importance of utterance, forgetting its own *dharma*, its own highest mission: to serve as an approach to the Spirit.

This is not to say that the best modern music is intrinsically less spiritual than the best music of earlier periods. No musician in any period can deliberately set out to make music of high spiritual quality. Whatever his character is will automatically be impressed upon his music. And at least a few in each century will be of profound character.

But, to return to our analogy, we must have

the particular kind of vision, as it were, to look into the particular kind of mirror. Doubtless, we must have some spiritual sensibility. In order to see the reflection of the artist's character, we must also have an intuitive grasp of his technique. Naturally, the more complex, the more refined the technique, the fewer there are who can look into it and see the image of the artist's personality. So only a small number of persons can get real benefit from modern music. Of course, those who *are* able to understand such music, who *are* able to 'see the reflection', enthusiastically tell those who are not that it is very much worth while to learn how to do so. Education has perhaps filled the gap to a certain extent. It is difficult to estimate just how much. Many people like modern music, simply because it gives them a nervous thrill.

But there is an essential fallacy in this whole state of affairs. Spiritual quality in music does not require an elaborate technical apparatus to reflect it. In fact, too much complexity is a hindrance, drawing attention to itself, obscuring whatever real value may be there. Actually, it cannot be said that a musical tradition evolves spiritually. The most complex modern symphony or opera is certainly no more spiritual—in most cases less so—than the simple music of the Gregorian chants. The evolution of music occurs in other dimensions: refinement of materials, variety of symbolism, subtlety of technique, etc. And, as we have seen, this process eventually yields diminishing returns.

Is there any way out of this quandary?

The only way out, as far as we can see, is to make a completely fresh start.

Complexity must be abandoned. It is a dead-end, a labyrinth. It fatally limits the spiritual utility of music to a few persons of highly specialized ability and training. Of course, musicians and concert-goers have become accustomed to it, and will not readily change their habits. Very well. Let them have what they like. If there is to be a reconciliation between spiritual quality and

spiritual utility in music, it is not in the concert hall that we can expect it to occur. The concert hall is not interested in this sort of problem.

It is our conviction that the spiritual re-integration of Western music, and Western culture at large, can only happen under the aegis of religion. For religion is the only force which can unify human life and culture at the deepest level. But it will have to be a religion revitalized, rededicated, purified of trivia and sentimentality, inspired by powerful modern examples, thoroughly adapted to contemporary needs. If there is to be a genuine rebirth of religious music in the West, we suggest that it is most likely to find its source of inspiration in the Ramakrishna Vedanta Movement. As Christopher Isherwood has said: 'Spiritual truth is eternal, but it has to be restated and redemonstrated in a human life in order that it may solve the varying problems of each succeeding epoch. Ramakrishna's teaching is our modern gospel. He lived and taught for us, not for the men of two thousand years ago; and the Ramakrishna Movement is responsible for the spreading of his gospel among us, here and now. For this reason alone, the Movement must be regarded as the most important of all existing religious movements, no matter how large or influential or venerable the others may be.'²⁵

And is it not a significant fact that a large part of Ramakrishna's teaching was done through music? If we are in any doubt about the value of music in religious life, we have only to read *The Gospel of Sri Ramakrishna* and note the innumerable instances when the Master would use music to impress upon the minds of his disciples and devotees some important spiritual truth.

VII. THE IDEAL RELIGIOUS MUSIC

In conclusion, let us attempt to set forth a few ideas as to what music should be like, if it is to combine intrinsic value and religious utility.

It may be asked why we should be concerned at all about such abstractions as 'intrinsic value', 'spiritual dimension', and so on. Is not religious utility a sufficient *raison d'être* for music? In the final analysis, using the word 'utility' in its highest sense, yes. Nothing in this world is of any value except to the extent that it helps us towards God. But in the limited sense in which we were using the word—to denote adequacy at the symbolic level and accessibility to persons with ordinary musical endowment—'utility' is not sufficient unto itself.

In the first place, 'quality' and 'utility' are not two separate water-tight compartments. It is only logical to believe that at a deeper, perhaps subconscious level, music which has both 'quality' and 'utility' will have greater utility than music which is of poor quality, even though it has 'utility'. For example, a hymn which is strong, beautiful, and free from sentimentality will be of more spiritual benefit than one which is trite, sentimental, and lacking force.

And secondly, to be content with superficial utility, not to strive his best for something of deeper value, would, to say the least, be an unsatisfactory attitude for a musician to take in regard to his work.

On the other hand, we must remember that no musician can directly decide: 'I'm going to write a profound piece.' Indeed, for the sake of his spiritual growth, he has to renounce all concern for the outward results of his endeavours, all thought of 'doing good' to people, all grandiose schemes for creating great and wonderful things.

What he can do is to try to live an intense spiritual life, and to try to incorporate his musical endeavours into his spiritual struggle, in accord with whatever path he follows. He should not concern himself with whether his own music has high spiritual quality. He must simply try to do his work to the best of his ability, and if he is a *bhakta*, as an act of devotion to God. And if his path includes worship of the God in man, he can try to make his

²⁵ Swami Gambhirananda, *History of the Ramakrishna Math and Mission*, Foreword, p. ix.

music in a manner which will best serve the people who hear and use it.

Fundamentally, it is only in terms of this last attitude that a musician will need to think in terms of objective utility. Feeling that he has been given a means of worshipping God through serving His living image, he will ask how he can best employ this gift.

Pure *bhakti-yoga* does not think at all in terms of utility. According to Schweitzer, this was Bach's attitude, as we saw before. The same is true of *rāja-yoga*—here music is a purely personal affair, used to develop the musician's power of concentration. Work for the work's sake also need not consider the serviceability of music. And ordinarily, *jñāna-yoga* need not think of music at all, except perhaps as a 'safety valve'.

But if one wishes to use his musical ability to worship the God in man, he must necessarily ask how music can be of the greatest spiritual utility, how he can most effectively use his gift in service to the 'living God'. In this connection, let us proceed to outline a few tentative suggestions as to how a Western musician might go about writing music as a form of spiritual service.

First, such music should be *specifically religious*. It should form an integral part of a religiously oriented life and culture. As we saw before, music can have spiritual *quality* without being intentionally religious. But for most persons, it will have the highest spiritual *utility* only in association with religious texts, occasions, and surroundings.

Secondly, to have the greatest utility, religious music should be primarily vocal, and simple enough to be sung by all. Instrumental accompaniments should be simple enough to be well played by amateurs. It is our firm conviction that direct participation is of more value than spectatorship, and that the sacrifice of outer aesthetic subtlety and variety is a small price to pay for the inner spiritual benefit derived from personal efforts by all.

Thirdly, religious music should be at the same time emotionally expressive and com-

pletely free from sentimentality. It should be strong and virile, but not harsh. It should be beautiful and sometimes even tender, without being soft or flowery.

The natural rhythm of the text should be followed in the music as much as possible. The march-like regularity characteristic of many Western hymns should be modified to some extent, but indefiniteness of rhythm should also be avoided.

Conventional nineteenth-century four-part harmony should be abandoned. For congregational singing, a single melody line or at most two-part harmony—sopranos and tenors together, altos and basses together—will work out more satisfactorily. Harmonic and melodic *cliches* should be avoided as much as possible.

We suggest re-introducing the old Church modes, and adapting some of the simpler scales from Indian and other non-Western music. More than eight different notes to the octave does not seem practicable for the untrained voice and ear. The range of each melody should not exceed an octave or a ninth. Wide leaps should be used sparingly.

The ideal religious music should be at once artistically good and accessible to all. To strive for this, it seems to us, would be in itself a kind of spiritual practice. And to overcome squeamishness about the artistic imperfections of congregational singing and amateur playing might prove to be a healthy form of austerity for a professionally-trained musician.

And so, to sum up our principal ideas, we have seen: (1) that the musical faculty by itself is amoral, and that whatever character development comes through its training is by itself incomplete; (2) that, at the same time, there is more to spiritual growth than moral behaviour, and that religion, to reach fruition, must utilize, sublimate, and unify all the aspects of man's personality, including his aesthetic sensibility; (3) that, for those of special ability, music can be deliberately and directly used as a form of spiritual practice, and for those without unusual talent, it may serve as a valuable supplementary help in spiritual life; (4) that,

in addition to this pragmatic value, music has intrinsic value to the extent that it reflects the musician's depth of character and spiritual development; and that this also applies to music of communal origin; (5) that spiritual utility and spiritual quality in music do not always go together, this constituting a major problem in modern Western music; (6) that the solution of this problem must stem from a new source

of spiritual power, and as such is most likely to find its inspiration in the Ramakrishna Movement; and (7) that the ideal religious music should combine intrinsic and pragmatic spiritual value, should be artistically good but simple enough to be sung by all, and should be, at the same time, emotionally expressive and free from sentimentality.

BHAKTI AND MYSTICISM

BY SRI BRAJ BIHARI NIGAM

Is *bhakti-yoga* the same as mysticism? R. D. Ranade distinguishes between intellectual, emotional, activistic, personalistic, democratic, synthetic, and philosophical mysticism.¹ He thinks that 'a mystical vein of thought has been present throughout the development of Indian philosophy from the age of the Upaniṣads'.² But he makes a distinction between the Upaniṣadic mysticism and the later trends of it. He calls the Upaniṣadic mysticism 'a naive philosophical mysticism': and the mysticism of the Middle Age, 'a practical devotional mysticism', and further thinks that 'as we pass from the Upaniṣadic mysticism to the mysticism of the Middle Age, we see the spiritual life brought from the hidden cloister to the market-place'.³ Thus there has been, according to him, a constant development of mysticism, with only a difference in spirit and attitude. This seems to be the reason why the above distinctions have been made.

A synoptic definition of mysticism has been given by Ranade thus: 'Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God. . . . Mysticism implies a silent enjoyment of God. It is in this sense that mystical ex-

perience has often been regarded as ineffable.⁴ The intuitive and ineffable character of this experience comes into being by 'calling into activity a faculty which all possess, but few use—what we may call the seed of Deiform nature in the human soul'.⁵ Such a synoptic definition forces Ranade to name Śaṅkara as a great mystic along with Plotinus, St. Paul, etc.⁶ He gives a reason for doing so: 'Not all mystics need be philosophers; not all mystics need lead a life of emotion; not all mystics need be activists; but wherever true mysticism is, one of these faculties must predominate; and unless we see in a mystic a full-fledged exercise of at least one of these faculties, we may not say that he is entitled to the name of a mystic at all. Hence intellectual power and absolute clarity of thought seem to be the first criterion of mystical experience.'⁷ Supporting his contention to include Śaṅkara in the line of great mystics, he further says: 'Śaṅkarācārya's system is supposed to be antagonistic to the *bhakti* movement, and, to that extent, unmystical. But it must be remembered that Śaṅkara did not neglect *bhakti*, but absorbed it into his absolutistic scheme. If Śaṅkara's movement is not

¹ *Indian Mysticism: Mysticism in Maharashtra*, see 'Source-books of Indian Mysticism', facing p. 1.

² *Ibid.*, p. 1.

³ *Ibid.*, p. 2.

⁴ *Ibid.*, Preface, p. 1.

⁵ Selbie, *Psychology of Religion*, p. 257.

⁶ Ranade, *Mysticism in Maharashtra*, Preface, pp. 25-26.

⁷ *Ibid.*, Preface, p. 26.

mystical in its aim, we do not understand what it is.⁸ Thus Śaṅkara is a philosophic mystic with the predominance of intellect and logic.

This very author goes to the other extent and says: 'The *Bhāgavata*, the *Nārada Bhakti-Sūtra*, and the *Śāṅḍilya Bhakti-Sūtra* ... represent the mystic development of thought. ... The *Bhāgavata* ... is a repository of the accounts of the ancient mystics of India.'⁹ Thus, right from the Upaniṣads, through Śaṅkara, Rāmānuja, Madhva, Vallabha, and Caitanya, to Jñāneśvara, Rāmadāsa, and Tulasīdāsa, every one is a mystic of one type or the other according to Ranade, because every one believed in 'seeing God face to face' by means of one faculty or the other. Baron Von Hugel says that 'there is a radical inconsistency between the metaphysician and the saint';¹⁰ but Ranade does not agree with Hugel, and says: 'Baron is wrong when we see such splendid specimens of combination of philosophy and mysticism as in ... Jñāneśvara, Plotinus, Eckhart, and Augustine.'¹¹

We have taken these elaborate examples to show that Ranade takes *bhakti* to be nothing less than mysticism.

Let us proceed further to examine some other definitions of mysticism. Plotinus in his *Enneads* says: 'This, therefore, is the life of the gods, and of divine and happy men, a liberation from all terrene concerns and a flight of the alone to the alone.'¹² He is 'weary already with this prison-house of a body, and calmly awaits the day when the divine nature within him shall set him free from matter'.¹³ The tendency of mysticism is inspired by the insatiable aspiration of individual spirits to know Reality by direct acquaintance, rather than by rumour or description. Relying on the inner light, rather than on tradition, it has a constant tendency to heterodoxy. Hocking

describes the essence of mysticism in the following way:

(a) 'Reality is one, an absolute unity.'

(b) 'That reality is ineffable. To describe is to limit.'

(c) 'That reality is identical with the equally indescribable essence of the human self. The subjective self and the objective existence are identical. The extremes coincide.'

(d) 'It is possible and vitally important to reach an intuitive knowledge of, or union with, this absolute one.'

(e) 'That the way to achieve this is by an effort which is primarily moral, rather than theoretical.'¹⁴

He further says: 'Mysticism has two aspects, its metaphysics and its way of life, its theory and its practice.'¹⁵ This distinction seems to be like that of Baron Hugel, who distinguishes between a philosopher and a saint. The theoretical or philosophical mysticism is the metaphysics of pure unity, which comes from 'purely thoughtful exertion',¹⁶ while the practical mysticism is attained by morality or 'negative path of retreat from the world'.¹⁷ Having counted ineffability and intuitive knowledge as the characteristics of mysticism, *bhakti* does not become either a mystic theory or a mystic practice. *Bhakti*, no doubt, gives ineffable experience of God, but it is more vivid. It is also of various types, according to the difference in temperaments of the people, e.g. *mādhurya*, *vātsalya*, *sakhya*, *dāsyā*, etc. It admits the possibility of a greater number of people in its fold; it gives more freedom of thought and action, while mysticism, as noted above, becomes a fixed mould for some particular type of people.

We shall now turn to consider the opinion of a celebrated author on mysticism, namely, Evelyn Underhill. She says: 'In mysticism, the will is united with the emotions in an impassioned desire to transcend the sense-world, in order that the self may be joined by love to the

⁸ *Ibid.*, p. 15.

⁹ *Ibid.*, p. 8.

¹⁰ Baron Von Hugel, *Eternal Life*, p. 85.

¹¹ Ranade, *Mysticism in Maharashtra*, Preface, p. 3.

¹² Hocking, Quoted in *Types of Philosophy*, p. 437.

¹³ Bankey Bihari, Quoted in *Mysticism in the Upaniṣads*.

¹⁴ Hocking, *Types of Philosophy*, p. 442.

¹⁵ *Ibid.*, p. 448.

¹⁶ *Ibid.*, p. 456.

¹⁷ *Ibid.*, p. 468.

one eternal and ultimate Object of love, whose existence is intuitively perceived by that which we used to call the soul.¹⁸ 'Mysticism, in its pure form, is the science of ultimates, the science of union with the Absolute, and nothing else, and that the mystic is the person who attains to this union, not the person who talks about it. Not to *know about*, but to *Be*, is the mark of the real practitioner.'¹⁹ She further argues that mysticism is non-individualistic: 'It implies, indeed, the abolition of individuality; of that hard separateness, that "I, me, mine" which makes of man a finite isolated thing. It is essentially a movement of the heart, seeking to transcend the limitations of the individual standpoint and to surrender itself to ultimate Reality; for no personal gain, to satisfy no transcendental curiosity, to obtain no other-worldly joys, but purely from an instinct of love.'²⁰

The above description may, to a great extent, be applicable to *bhakti-yoga*, but still the details of worship and kinds of *bhakti* are not available in Western thought, as the places of their origin are culturally different. But a remark in one place creates a doubt whether Evelyn Underhill would take *bhakti* to be a mystic thought or not. She says: 'Indian mysticism founds its external system almost wholly on (a) asceticism, the domination of the senses, and (b) the deliberate practice of self-hypnotization; either by fixing the eyes on a near object, or by the rhythmic repetition of the *mantra* or sacred word.'²¹

¹⁸ Evelyn Underhill, *Mysticism*, p. 84.

¹⁹ *Ibid.*, p. 86.

²⁰ *Ibid.*, p. 85.

²¹ *Ibid.*, p. 69.

All these conceptions do not persuade us to call *bhakti-yoga* by the English term 'mysticism'. Though Ranade, in his enthusiasm, considers every system to be mysticism of one type or the other, still *bhakti-yoga* cannot be considered so, chiefly because of the following reasons.

1. *Bhakti* is an emotionally predominated—enlightened—spiritual activity.

2. Individuality is not crushed, but maintained till the last. No *sāyujya-mukti* is admitted in *bhakti*. It is based on the philosophy of dualism.

3. *Bhakti* is a theory in practice. It starts with the reality of individuality. Because of its partial truth, the whole is to be achieved, and this by the path of emotion.

4. *Bhakti* offers several paths to suit the varying temperaments of the devotees.

5. *Bhakti* has an enormous literature created by many *bhaktas*, which supports the various *līlās* of Bhagavān.

6. Though emotion predominates in *bhakti*, it does not deny *jñāna* and *karma*. Intellect enlightens the path, while *karma* purifies the individual's mind.

7. *Bhakti* admits the worship of a personal God, so that it offers an easy way of concentration. Saguna Brahman is the object of worship in *bhakti*.

8. Morality is the corner-stone of *bhakti*.

Mysticism and *bhakti* have only the intuitive and ineffable experience in common, but that should not lead one to equate the whole of *bhakti-yoga* with mysticism.

Mysticism is the art of finding a harmonious relationship to the whole of Reality which man envisages. Humanly speaking, man seeks to find peace with self and his universe. Mystical intuition establishes a perfect harmony of being and certainty of the universe. It deepens man's sense of order in the self and expands it into the universe. Thus even in intense action a calm aloofness becomes possible.

YAJNA

BY SRI CH. MALLIKARJUNA RAO

Yajña means sacrifice. Sacrifice may mean either ritualistic sacrifice or, in a much broader sense, any sacrifice with or without selfish motives. According to the *Bhagavad-Gītā*, *yajña* constitutes the corner-stone of *karma-yoga*, or *yoga* pertaining to works—works which may be classified generally into three categories.

1. Those performed purely for personal enjoyment without involving any kind of sacrifice, and considered to be most sinful: 'Those sinful ones, who cook for the sake of nourishing their body alone, eat only sin' (*Gītā*, III.13).

2. Those performed with desire for personal enjoyment, but involving sacrifice; and hence the enjoyment will be both by the one who sacrifices and the one to whom it is sacrificed. A typical example of these is ritualistic sacrifice: 'Foster the gods through this sacrifice, and let the gods foster you; thus fostering one another, you will attain the highest good' (*ibid.*, III.11).

3. Those performed without desire and involving true sacrifice or *yajña*: 'Man is bound by the shackles of *karma* only when engaged in actions other than work performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachment and desire, for the sake of sacrifice alone' (*ibid.*, III.9).

The origin of sacrifices is traceable to the beginning of creation: 'Om-tat-sat, this is declared to be the threefold designation of the Absolute. At the beginning of creation, the Brāhmaṇas (knowers of Brahman), the Vedas (sacred scriptures), and the sacrifices were created by it' (*ibid.*, XVII.23).

Yajña consists of four components: (a) *havis*—that which is sacrificed; (b) *hotṛ*—the one who sacrifices; (c) *havana*—the medium through which the sacrifice is effected; and (d) *havyavāha*—the one to whom the sacrifice is

offered. Based on these four factors, *yajña* can be broadly considered to be fourfold. That *yajña* in which money is offered by a devotee for the performance of sacred acts to please the Deity worshipped is termed *dravya-yajña*; that in which the senses are offered by an individual through the fire of self-discipline for the sake of a high aim is *tapo-yajña*; that in which the objects of senses and the vital force are offered by an individual through the fire of *ātma-samyama* or self-control for the sake of self-knowledge is *yoga-yajña*; that in which desireless actions are offered by an individual through the knowledge of the Vedas for the sake of Brahman is *svādhyāya-yajña*.

There is yet another classification of *yajña* based on the three *guṇas*, postulated by the *Gītā*. Of the three classes enumerated below, the first is undoubtedly the best.

1. That sacrifice which is offered, as enjoined by scriptural ordinance, by men having no desire for fruit, under the firm belief that it is a duty which must be performed, is the *sāttvic* type of sacrifice (*ibid.*, XVII.11).

2. That sacrifice, however, which is offered with a view to fruit, and also for the sake of ostentation, know it to be *rājasic*, Arjuna (*ibid.*, XVII.12).

3. That sacrifice is said to be *tāmasic* which is without sanction of the scriptures, in which no food is distributed, no sacred formula is chanted, and no fee is paid, and which is devoid of faith (*ibid.*, XVII.13).

The Vedic and the Vedāntic interpretations of *yajña* may now be considered. *Yajña*, as already pointed out, may mean ceremonial sacrifice, performed according to the prescriptions of the *karma-kāṇḍa* of the Vedas, for the worship of Śabda Brahman. The terms 'yajña', 'karma', and 'Brahman' acquire a wider significance in the Vedānta. Brahman may mean Akṣara Brahman, the higher aspect of Puruṣottama, the Immutable. *Karma* may

mean the manifestation of Kṣara Brahman acting in Nature or Prakṛti as the mutable. The chain of activity in Nature, as presented by the *Gītā*, viz. life-food-rain-sacrifice-work, constituting the *karma* associated with Kṣara Brahman, well proceeds in a spirit of *naiṣkarmya*, characterized by the absence of desire and attachment, on a true principle of sacrifice, with the divine Being as the enjoyer of all activities and works. Thus *naiṣkarmya* is the connecting link between Kṣara Brahman and Akṣara Brahman, the stepping stone for Puruṣa or soul to rise from Kṣara Brahman or Prakṛti, characterized by the three *guṇas* of *sattva*, *rajas*, and *tamas*, to Akṣara Brahman, characterized by serenity and poise, watching the operations of Prakṛti, but not affected by them in any way.

Naiṣkarmya does not envisage complete cessation of works. On the other hand, it denotes desireless action; and it is only a means

to an end, but not itself an end. 'Acts of sacrifice, gift, and penance should not be given up. They must be performed at all events. For sacrifice, gift, and penance, performed by wise men, purify the heart' (*ibid.*, XVIII.5).

Unless a spirit of sacrifice permeates all works, bringing forth in its fold the complete effacement of ego and attachment, desireless action cannot be achieved, and a *karma-yogin* cannot attain perfection. A perfect *karma-yogin* is like a clean crucible, well-set and well-balanced on the tripod of *dāna-tapas-yajña*. The three *guṇas* are completely eliminated by the incandescent flame of desirelessness, leaving the heart of the *yogin*, the crystal in the crucible, in its pristine purity: 'He whose attachment is gone, whose mind is established in knowledge, and who works for the sake of sacrifice, all actions of that liberated man melt away' (*ibid.*, IV.23).

KHAWAJA MUINUDDIN CHISTI

BY DR. M. HAFIZ SYED

Khawaja Muinuddin Chisti traced his parentage to Imam Hussain, the son of Hazrat Ali, the fourth Caliph and son-in-law of the Prophet. From his mother's side, his pedigree is to be traced from Imam Hasan, the second grandson of the Prophet of Islam.

He was born in 535 A.H. Very little is known about his early education. When he was fifteen years old, his father died, leaving as his legacy a garden and a *pañcakki*, which were the only sources of his income and maintenance. Once, while he was watering his garden, Hazrat Ibrahim Quandozi happened to pass that way. With great reverence, he welcomed him to his garden and offered him a bunch of grapes. The dervish was so pleased with him that he took out a piece of *khil* from his pocket, cut it with his teeth, and offered it to the Khawaja. Soon after taking it in, he felt so much inwardly transformed that he

made up his mind to renounce the world. He sold off the garden and the *pañcakki*, and distributed the sale proceeds among the poor and the needy.

After this incident, he proceeded to Samarqand and Bokhara, where he occupied himself in learning the sacred scriptures of Islam and learnt the *Quran* by heart. He was one of the disciples of Maulana Hisamuddin Bokhari and Maulana Sharafuddin. Up to the age of twenty-four, he acquired a good working knowledge of various subjects—art, philosophy, literature, and theology—in vogue in those days. After completing his traditional education, he went in search of a *murshid* (*guru*). In the course of this search, he came across a village called Harun, where he came in contact with Hazrat Khawaja Usman, who initiated him into the mystery of divine life. The Khawaja stayed with his *murshid* for two and

a half years, undergoing severe austerities.

After initiation, his spiritual teacher prayed fervently to God in these words: 'I have brought you in contiguity with God, who, I believe, has accepted you.' After this prayer, he had the Khawaja's head shaved, over which he put on a four-cornered cap, representing the renunciation of this world, the next world, his *maula*, and the idea of renunciation. He was also granted a special kind of blanket. He was given some definite instruction, which the Khawaja followed carefully and occupied himself day and night with the worship of God, with the result that his heart was filled with divine illumination.

In company with his *murshid*, Khawaja Muinuddin undertook travel in different parts of the neighbouring countries. During the course of his travel, he reached Sevastan, where he met Sheikh Sadruddin Mohammad Ahmad, who was immersed in divine contemplation. His parting words to the Khawaja were these: 'O dear one, do not be attached to the world to such an extent that you may forget God.'

Khawaja Muinuddin was also introduced to Khawaja Baharuddin Aushi by his *murshid*, and received the following words of admonition: 'Do not keep with you whatever money you receive from others, but distribute it in the name of God, so that you may be classed as a friend of God.'

He also went on a pilgrimage to Mecca and Medina with his *murshid*. It was during this visit of his that he was inspired by an invisible power to visit India.

Hazrat Sheikh Usman Harani, a famous saint of his time, was very fond of Khawaja Muinuddin, and loved him as one of his own, because he was one of the beloveds of God. This saint granted him robe and appointed him as his vicegerent. He also put on his head a cap with four sides and gave him the following instruction: 'You should renounce four things: (1) this world, (2) the next world, and have absolutely no desire of your own excepting the will of God, (3) reduce your food and

sleep to the minimum, and (4) renounce all earthly desires of every kind.' During his travel, he traversed Baghdad, Istavabad, Hamadan, and came to Multan, Lahore, and Delhi, from where he went to Ajmer.

Khawaja Muinuddin stayed in Multan for five years, where he learnt Sanskrit and Prakrit. It was in the year 561 A. H. that he arrived in Ajmer, where he spent the remaining period of his life. The ruler of Ajmer did not approve of his advent, and harassed him in several ways. But Khawaja Saheb remained firm, and did not budge an inch from his solemn resolution of serving the people. Through his spiritual powers, he overcame all his difficulties and obstacles.

During his stay in Ajmer, he married twice and had three sons and one daughter. He quietly passed away on the 6th of Rajab in 632 A. H. at the ripe old age of ninety-seven. After saying his night prayers, he closed himself in his small room, which was reopened early in the morning; and his devotees found that he had already departed from his physical body.

His daily routine was not to sleep more than a few hours. It is said that he used to read the *Quran* day and night. During the time that he was undergoing severe austerities, he used to stay in a cemetery away from the people. He was an embodiment of humility and forgiveness, which are the characteristics of a high class dervish.

Once, a malicious person came to him with an evil intent of assassinating him. He intuitively understood the object for which he had visited him. He asked him to come near and requested him to carry out the intention for which he had come. As soon as he heard it, the would-be assassin began to shiver, knelt down before him, and confessed his guilt. He took out the dagger from his garment, placed it before the Khawaja, and begged of him to put an end to his life. The Khawaja replied: 'We, the dervishes, never retaliate, and we always return good for evil.' He prayed to God to bless him. From that day onward,

his life was transformed, and thenceforward he led a good and pious life.

The Khawaja had a loving nature, and treated his disciples with utmost regard and affection. He was generous to the core, and used to feed the poor and the needy. He had extreme consideration for his neighbours, and always helped them in their difficulties. His diet was very meagre. During the days of penance, he used to take his food once in seven days. He encouraged music to a limited extent. He used to hear only such songs as were meant to adore God.

HIS TEACHINGS

A faithful and devout Muslim, according to him, is one who loves three things : (i) saints, (ii) illness, and (iii) death. One who helps the poor and the needy is a friend of God. For an aspirant on the path of God-realization, it is absolutely necessary that he should be morally perfect and should have complete control over his senses.

He enjoyed Muslims to say their prayers regularly, perform *Hajj*, and pay due respect to the words of God.

A sage or a seer is one who is endowed with spiritual insight. He is so much lost in the admiration of God's glory that he does not take notice of anything else. He remains absorbed in God's contemplation. The sage, according to him, cuts himself off from all worldly desires, and he is wholly devoted to spiritual pursuits.

A saint has to acquire divine qualities. The highest goal of a saint is to free his mind from all worldly thoughts. His highest duty is to annihilate his perishable self and merge himself in divine consciousness. His love of God should be so deep and one-pointed that he takes no notice of the outside world.

A true saint is one who has no possession of his own, nor does he allow himself to be owned by others. The peace and contentment of a saint lies in the fact that he has no concern with anything or anybody. When he is face

to face with any calamity or misfortune, he does not murmur or grumble about it, and patiently bears it all.

A true saint loves only God, and not all that He gives us. A wise seer is just like the sun which spreads light all round, and does not expect anything from anybody.

The following ten qualities should be cultivated by a genuine aspirant on the path of God:

1. Intense desire of attaining union with God.
 2. To seek the guidance of a perfect *murshid*.
 3. Discipline for oneself and reverence for others.
 4. Resignation to the will of God.
 5. Renunciation of worthless things and contemplation of divine love.
 6. Piety and purity.
 7. Whole-hearted observance of divine injunctions.
 8. To eat and sleep as little as possible.
 9. To keep oneself detached from the people.
 10. Regular observance of five times prayer daily and annual fast of thirty days.
- One who has to tread the path of divine wisdom has to observe the following:
1. Steadfast devotion to the acquisition of divine wisdom.
 2. Not to hurt any one, not to speak evil of others.
 3. To talk to people only of such things as would promote his welfare in this and the next world.
 4. To acquire humility.
 5. To live in a sequestered place, in seclusion, away from the haunt of men.
 6. To love every human being and to regard oneself as the lowest of all beings.
 7. To keep God's will above everything else.
 8. To observe patience and endurance in the midst of afflictions.
 9. To cultivate the virtue of humility and self-surrender and love of God.
 10. To be content and resigned in everything.

ŚRĪ-BHĀṢYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

TOPIC 6

THE RELATION BETWEEN THE NON-SENTIENT WORLD AND BRAHMAN

उभयव्यपदेशात्त्वहिकुण्डलवत् ॥३॥२॥२६॥

26. But on account of both (i.e. difference and non-difference) being taught (by the Śruti), (the relation between the non-sentient world and Brahman is to be taken) like that between a serpent and its coils.

In the last topic, the non-sentient world was shown to be a form of Brahman. Now the relation between the two is defined. 'Brahman has two forms' (*Br.U.*, II.3.1)—this text says that the non-sentient world constitutes the two forms of Brahman. The question is, What is the relation between the two, the non-sentient world and Brahman. The Śruti declares both difference and non-difference between the two. 'This is Brahman; this is all' (*Br.U.*, II.5.1); 'Ātman alone is all this' (*Chā.U.*, VII.25.2)—texts like these declare non-difference. Again, texts like 'Well, let me, entering into these three deities' etc. (*Chā.U.*, VI.3.2) declare difference between the two. So the world is but a special form or arrangement of Brahman, like the snake and its coils. Just as the coils are different from the snake in name and form, but non-different as regards substance, since the same snake exists as the coils, so also the non-sentient world is different from Brahman in name and form, but one in substance.

प्रकाशाश्रयवद्वा तेजस्वात् ॥३॥२॥२७॥

27. Or like (the relation between) light and its substratum, on account of both being luminous.

The 'or' sets aside the view of the previous *sūtra*. If Brahman Itself exists as the non-sentient world, even as the snake constitutes the coils, then Brahman would undergo a

change, and the texts which declare changelessness in Brahman will be contradicted. So also will the texts which declare difference be contradicted. Moreover, Brahman will be contaminated by the imperfections of the world. Therefore their relation is as between light and its substratum. While they are different, yet, as both are fire, they are non-different. Even so is the non-sentient world a form of Brahman.

पूर्ववद्वा ॥३॥२॥२८॥

28. Or (the relation between the two) is as given before.

The 'or' sets aside both the views given in *sūtras* 26 and 27. Of these two views, the first one has already been refuted. The second view, expressed in the last *sūtra*, would mean that just as fire is common to both light and its substratum, so also a quality like Brahmanhood is common to both Brahman and the non-sentient world. This would reduce Brahman to an abstract generic quality, which would contradict the Śruti texts which declare It as a concrete entity. Moreover, Brahmanhood cannot be true of the material world.

Therefore this *sūtra* says that the relation between the non-sentient world and Brahman is as described before in *sūtras* II.3.43 and 45, where the relation of the individual soul to Brahman has been discussed. Like the soul, the non-sentient world also is an attribute of Brahman, incapable of being realized apart from It, and so a part of Brahman. In this explanation, the texts which declare difference and non-difference can be interpreted in their primary sense. As a part of Brahman, the world is non-different from It; but the world, as an attribute, and Brahman, as the object to which it belongs, are different. And Brahman's being free from all imperfections of the world is also preserved.

प्रतिषेधाच्च ॥३॥२॥२९॥

29. And on account of denial.

Texts like 'This is that great unborn Self, undecaying, indestructible, immortal' etc. (*Br.U.*, IV.4.25); 'It does not age with the aging of the body' etc. (*Chā.U.*, VIII.1.5) deny in Brahman the qualities of the material world. Therefore the relation between the two, the

non-sentient world and Brahman, is that of an attribute and the object to which the attribute belongs; and in this sense the non-sentient world is a part of Brahman.

Hence Brahman is free from all imperfections and endowed with infinite blessed qualities. Thus Brahman's twofold characteristic is established.

(To be continued)

NOTES AND COMMENTS

TO OUR READERS

All the schools of Vedānta have their respective schemes of spiritual *sādhanā* leading to the ultimate goal of *mokṣa*. An outline of the philosophy of *sādhanā* according to Dvaita Vedānta is presented in the article entitled 'Madhva's Theory of Sādhanā' by Sri S. S. Raghavachar, Reader in Philosophy, University of Mysore, Mysore. . . .

The central concept of the Śaiva Vedānta school of thought is briefly outlined in the article on 'The Śaiva Concept of Śiva-Śakti' by Dr. Roma Chaudhuri, M.A., D.Phil., Principal, Lady Brabourne College, Calcutta. . . .

In the second and concluding part of his article on 'Music and Religion', Mr. John M. Schlenck deals with the intrinsic spiritual value

of music, as well as the characteristics of the ideal religious music. . . .

The article on 'Bhakti and Mysticism' by Sri Braj Bihari Nigam, M.A., of M.L.B. College, Gwalior, shows that *bhakti* as understood in India is different from mysticism as understood in the West, and that one cannot be equated with the other. . . .

Yajña is sacrifice. The spiritual significance of the *Gītā* concept of sacrifice is well brought out in the article on 'Yajña' by Sri Ch. Mallikarjuna Rao, of Kurnool. . . .

A brief life-sketch and the main teachings of 'Khawaja Muinuddin Chisti', the well-known Muslim saint of India, are presented in the article by Dr. M. Hafiz Syed, M.A., Ph.D., D.Litt., the distinguished scholar of Allahabad.

REVIEWS AND NOTICES

A DICTIONARY OF THOUGHT. BY DAGOBERT D. RUNES. Published by Philosophical Library. 15 East 40th Street, New York 16. 1959. Pages 152. Price \$5.

'A Dictionary of Thought is distilled from the more than twenty books published over as many years by Dr. Dagobert D. Runes.' The 'thoughts' are in the form of 'epigrammatic definitions' of various words, arranged in alphabetical order. Many of them are really nice—simple, pithy, direct, full of

meaning, and instructive. For example: 'Atheists: are like the savage on an island who tells his family there is nothing beyond this rock but water and wind. One can live like that and die like that. But some of us have a hunch there is more to it than meets the eye and ear'; 'Character: must be seen in everyday life, not just in its Sunday best'; 'Chosen People: The Lord is not selective; the people are'; 'Creation: Some want us to believe the whole solar system grew out of an idly floating gas bubble. Still, whence the bubble?' But there are

others that are palling, because of their affectation and display of originality, or because of their length (e.g. Zero) or worn-out humour, indirectness, and the sting they carry with them. Such are: 'Who does not care has no care'; 'Despair is the mother of genius'; 'Devils must be running regular schools, there are so many people about of distinctly professional malevolence'; 'Egocentricity: Selflessness is the highest form of selfishness'; 'Vegetarians: Like the whale, they prefer flesh of the invisible animals to that of visible ones'. The following should not have been included in the book; 'Ahimsa: This, the Hindu principle of non-killing of cows and other animals, has led to the killing of hundreds of thousands of Indian Moslems, who ignored it. How often a religious tenet so drifts away from the original spirit that it leads to its opposite.' Besides being offensive to Hindus, it is a very inappropriate example of what the author wants to say, and shows lack of understanding.

S. K.

A COMPASS FOR CIVILIZATION. By RICHARD B. GREGG. Published by Navajivan Publishing House, Ahmedabad. Pages 279. Price Rs. 3.

The author is an American living in a nuclear age, and feels the necessity of having belief and trust in something as a prerequisite for sustained action when there is a crisis in civilization. He spent four years in India living in Indian ways, and has imbibed all that is best in Western and Indian culture. This has given him a catholicity of outlook, which appeals to oriental as well as occidental minds.

The author makes an attempt to probe into the first cause of the universe—the *ultima thule* of the Romans—as a layman, in a pragmatic way, and not as a professional philosopher or theologian. Man has an infinite hunger for a meaning in and to his life; and to comprehend this, one has to proceed on the basic assumption that there is a fundamental unity or order in the universe. This unity persists, though 'a particular solar system may come into existence, go through various changes, and peter out by entropy'.

Part I of the book is entitled 'A Frame of Understanding'. To arrive at the supreme Truth, reason has to be transformed into ordered intuition. The author asserts that there are two modes of acquiring knowledge: 'knowing about' and 'knowing'. 'Knowing about' is by evidence of the senses (symbols and words) and logic—the subject and the object are separated. But when we 'know' something, the 'knower' and the 'known' are merged—the process of reasoning is non-logical or intuitive and incapable of being expressed in words or as reasoning. The

highest understanding is, as Bergson would say, intuition, the inward seeing of the mind that has closed the petals of external sense.

Not only Eastern seers, but distinguished Western mathematicians, scientists, philosophers, musicians, artists, poets, and others, of whom a score has been mentioned in the book, have acknowledged their belief in the existence and validity of intuition—the mere fact that mysticism or intuitive knowledge is based on the experience of individuals does not necessarily mean that it is invalid.

The author next discusses what is meant by transcending—how it involves struggle between good and evil and results in peace, serenity, greater freedom, and a deepening of understanding. Transcending is sublimation—different modes of transcending are different aspects of the Spirit which is beyond space and time. It is infinite, and yet it is in each electron, proton, or neutron; it is in every fraction of a second, and yet transcends all time. The souls are separate and individual, but the Spirit is eternal. Transcending the self results in union with the divine Spirit, which is the goal of all religions.

The author finally poses a question: How can we practically attain reality in this strife-ridden world? He lays great stress on meditation, which can be used not only by those who believe in God, but also by those who do not ascribe personality to the supreme and divine Spirit. According to him, meditation will help us to improve the moral relations between individuals, groups, and nations. We need everyday spiritual as well as physiological food—daily meditation is as important as fresh air, food, exercise, and rest.

The second part of the book discusses the principal teachings of Jesus in the light of the observations made in Part I. According to the author, Christ's own crucifixion was not purchase of redemption for mankind, but an example of voluntary sacrifice or denial of the self. When Christ said that the 'Kingdom of God is within you', he meant that it is each individual's realization of the divine Spirit within his own mind. If this is correct, then it follows that, to achieve this, meditation and contemplation are extremely important.

The book gives ample food for thought to people who are seekers after truth in an age which has for its goal the annihilation of space and time. We need positive and active spiritualism, to accomplish which certain methods and practices are prescribed in the book. The bibliography at the end of the book enhances its value.

BIMAN BIHARI BASU

KRISHNA CHANDRA BHATTACHARYYA MEMORIAL VOLUME. *Published by the Indian Institute of Philosophy, Amalner, Maharashtra. 1958. Pages viii+231. Price Rs. 10.*

This book is a collection of thirteen philosophical essays—all models of clarity and balanced thought—written by a number of Indian and Western scholars who have the highest regard for the late Professor Krishna Chandra Bhattacharyya.

Professor Bhattacharyya was an outstanding philosopher of his time; he was able to combine very successfully in his thought the best philosophical traditions of India and the Western world.

This Memorial Volume is really a valuable achievement in terms of philosophical illumination.

Some of the essays deserve special mention. Dr. S. K. Maitra, in his thoughtful essay on 'A New Approach to Bradley's Philosophy', says that Bradley cannot be classed with the Māyāvādins, according to whom the world is an illusion. For, in the opinion of Bradley, nothing is lost in the highest experience; all elements of the lower stages are still present, but they are present in the highest and the fullest form, which is radically different from that in which they originally existed. According to the Māyāvādins, however, the world-experience, in all its diverse forms, is completely negated and destroyed when *Brahmajñāna* emerges. The lower is destroyed when the higher is obtained. This important point of distinction between Māyāvāda and the philosophy of Bradley has been lucidly explained.

'Two Definitions of Brahman in the Advaita' is the subject of an illuminating essay by Dr. T. R. V. Murti. His treatment of the subject helps a clear understanding of the fundamental position of the Advaitavāda of Śrī Śaṅkara. The writer has rightly pointed out why Śaṅkara raises, at the very outset of his commentary on the *Vedānta-Sūtra*, the problem of *adhyāsa* and *avidyā*.

Another noteworthy contribution is that of Mr. C. A. Moore, under the caption 'One Step Beyond'. In his admirable style, Mr. Moore makes an effort to show that there is no radical opposition between the Eastern and the Western points of view. He goes further and says that, in epistemology, metaphysics, and value-philosophy, 'the extreme Indian views are fundamentally merely advances one step beyond the concepts and practices of Western philosophy'.

DR. ANIMA SEN GUPTA

THE HINDU IDEAL. BY SRI RAMANANDA SARASVATI SVAMINAH (FORMERLY SRI G. RAMACHANDRA AIYAR). *Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. Pages 406. Price Rs. 10.*

The unbound copies of this book, originally printed in 1933, have been bound and issued now on 'persistent demand'. The book contains two parts. The first part describes the nature of the Hindu ideal of life and proves that it is *dharma-mokṣa*. The right mode of reaching this ideal is described in the second part, which is divided into three sections, dealing respectively with the path of *karma*, the path of *bhakti*, and the path of *jñāna*. The book presents the extreme orthodox views of a section of the South Indian Brāhmaṇa community. Some of the views expressed in the book are given below :

1. The caste of an individual is determined by birth only (p. 133).

2. It is only through the Brāhmaṇa that the world has to derive its benefit from Vedic wisdom (p. 188).

3. A Brāhmaṇa girl ought to be married in her eighth year (p. 205).

4. The Pañcama (Untouchable) is asked to be at a distance because of the inborn impurity of his body (p.230).

5. *Sannyāsa* is only for the Brāhmaṇa (pp. 198, 343).

6. The *jagadguru* is the only universal world *guru* of all humanity. The *jagadguru* is one who is the head of one of the *piṭhas* established by Śaṅkarācārya (Ādi). Any Vaiṣṇava or Śaiva or Śākta, or even a Christian or a Mohammedan, may have right training under the *jagadguru* at Sringeri (pp. 309-10).

7. The practice which obtains among the present-day Śrīvaiṣṇavas, by which even householders purport to make *śaraṇāgati*, is unśāstric (p. 316).

8. The Upaniṣads should be studied only by the Brāhmaṇas. The non-Brāhmaṇas have no right to approach the Upaniṣads (p. 325).

9. None other than a Smārta Brāhmaṇa can be a *mumukṣu* proper (p. 345).

These views as well as the inclusion of a chapter on the Brāhmaṇa-non-Brāhmaṇa problem, which exists in some parts of South India, limit the utility and appeal of the book to a great extent.

RAMESH CHAITANYA

BAL GANGADHAR TILAK. BY T. V. PARVATE. 1958. *Pages 550. Price Rs. 7.*

GOPAL KRISHNA GOKHALE. BY T. V. PARVATE. 1959. *Pages 484. Price Rs. 8.*

Both published by Navajivan Publishing House, Ahmedabad.

In these two books, T. V. Parvate presents us with detailed accounts of the lives and activities of two great leaders of Indian politics of the pre-Gandhian period. Both the leaders have endeared themselves to the people by their selfless service to the

nation in various fields—political as well as educational, social, and economic. The early life of the two leaders, their education and training for public life, their entrance into politics, their trials and tribulations in the service of the nation, their failures as also their triumphs and achievements—all are described elaborately. Their lives were not in any way smooth-sailing, and they were involved in many controversial issues. The most unfortunate thing was that the two leaders found themselves in opposite camps, while striving for the same end, viz. the emancipation of the country from foreign domination and its upliftment. The author has attempted in his narration to present all these facts in their proper perspective, and absolve the leaders from many of the allegations and criticisms levelled against them. Both the biographies are well documented, and the author deserves all the praise for the time and labour he has spent in gathering so much material and information.

It must be stated, however, that the manner of presentation is unimpressive, and the interest in the book till the reading is finished can be kept up only with some effort. Language and style of writing need much polishing and improvement. Of the two books, the life of Gopal Krishna Gokhale is better written, and it is free from the above criticism to a great extent.

S. K.

TELUGU

ŚRĪ RĀMAKRṢṂUNI JĪVITACARITRA. By SWAMI CHIRANTANANANDA. *Published by the author, P.O. Bhimavaram, Dt. West Godavari, Andhra Pradesh. Second Edition. 1958. Pages 30+450. Price Rs. 2.75.*

This biography of Sri Ramakrishna, in Telugu, closely follows the *Life of Sri Ramakrishna*, in English, published by the Advaita Ashrama, Mayavati, in the selection as well as the treatment of the subject-matter. A full chapter is devoted to Narendra (later Swami Vivekananda). Of the other disciples and devotees of Sri Ramakrishna, only the most intimate are briefly dealt with in one chapter. The last chapter, entitled 'The Birth of the Ramakrishna Math and Mission', briefly refers to such later events as Swami Vivekananda's work at the Parliament of Religions, in America, and in England, and to his founding of the Ramakrishna Mission.

There are two prefatory chapters, one an essay on Sri Ramakrishna and his message by Sri Veluri Sivarama Sastri and the other a collection of Swami Vivekananda's more important references to his Master, culled from his *Complete Works*. An appendix giving the horoscopes of Sri Ramakrishna and

Sri Sarada Devi, a quotation from an ancient astrological treatise in Tamil purporting to prophesy in sufficient detail the life of Sri Ramakrishna, and a good subject-index are the other features of the book.

There is no chronological table at the end of the book, such as the one found in the English *Life*. It is a desideratum, especially as not many dates are given in the body of the text. For example, the first meeting of Narendra with his Master, which took place in 1881, has not been dated in the book. The visit of Sri Ramakrishna to Pandit Iswar Chandra Vidyasagar, in 1882, has been wrongly dated 1881.

The memorable incident that led Narendra finally to accept the personal God is described at length, but the author has missed to mention and stress the fact that Narendra 'actually found that the Divine Mother (Bhavatārīṇi of Dakshineswar temple) was living and conscious, the perennial fountain of divine Love and Beauty' (to use Swami Vivekananda's own words).

In a book of this type, it would have been better if the tributes paid to Sri Ramakrishna by people who never met him—Max Müller, Romain Rolland, Mahatma Gandhi, and others—had been given in footnotes at appropriate places or brought together as an appendix, instead of mixing them up with the text as the author has done at places.

The author is well known for his able contributions to the Ramakrishna-Vivekananda literature in Telugu. His elegant style and his restraint in dealing with the supernatural element in the narrative add to the charm of the book, which deservedly won the Delhi Sahitya Akademi's award three years ago as the best book of the year in the Telugu language.

The get-up of the book is good. The handsome donation of a few devotees has enabled the publisher to price the book very low, thus bringing it within the reach of one and all.

SWAMI SANDHYANANDA

SANSKRIT—KANNADA

BRHADĀRĀṆYAKOPANIṢAT. By SWAMI ADIDEVANANDA. *Published by Sri Ramakrishna Ashrama, Vani Vilas Mohalla, Mysore. 1959. Pages 453. Price Rs. 6.*

Sri Ramakrishna Ashrama, Mysore, and Sri Ramakrishna Ashrama, Mangalore, have laid the Kannada-speaking people under a deep debt of gratitude by bringing out handy, readable translations of many important Sanskrit works. Sri Ramakrishna Ashrama, Mysore, has already published beautiful translations of *Īśāvāsya*, *Kena*, *Kaṭha*, *Praśna*, *Muṇ-*

daka, Māṇḍūkya, Taittirīya, and Aitareya Upaniṣads by Swami Adidevananda. *Bṛhadāraṇyakopaniṣat* is the latest in the series. The translation, as in the case of the other Upaniṣads, is based on the commentary of Śrī Śaṅkarācārya (in the case of the other Upaniṣads, there is included, in addition, a running translation of the texts based on the commentary of Śrī Raṅgarāmānuja). The pattern adopted is as follows: first each *mantra* or verse of the original text is given in the Kannada script, and then follow in order the word to word translation, a running translation summarizing the meaning of the *mantra*, and

explanatory notes of difficult words and passages in the text. The book contains at the beginning a scholarly introduction, which gives useful information regarding the Upaniṣad as well as the substance of each chapter of the Upaniṣad. The readers are sure to find the introduction very helpful in understanding difficult passages of the main text.

The get-up and *format* of the book are excellent, and the publishers and the translator deserve to be congratulated on their praiseworthy undertaking, ably executed.

S. K.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SINGAPORE

REPORT FOR 1957 AND 1958

Cultural Activities: Weekly religious classes and occasional lectures by the Swami-in-Charge in and outside the Ashrama premises, celebration of the birthdays of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda, Śrī Kṛṣṇa Jayanti, Christmas Eve, etc., and regular worship and prayers at the Ashrama shrine.

Library and Reading Room: The library contains 4,191 books in different languages, and the reading room receives a number of useful magazines and journals and four local daily newspapers.

Vivekananda Tamil School: This is a government-aided school, which imparts Tamil education to boys up to standard VII. Strength in 1958: students: 130; teachers: 5.

Sarada Devi Tamil School: This is also a government-aided school, but meant for the education of girls up to standard VI. Strength in 1958: students: 160; teachers: 6.

Night School for Adults: Strength: 70 students in its three classes.

Boys' Home: 50 boys, of whom 2 are Malays, are being supported and looked after in the Home. The boys are studying in various English and technical schools, and the Home provides them with a homely, spiritual atmosphere. There is a tailoring section, where the boys make their own clothes.

Kampong Koo Chye Fire Relief Fund: The Mission raised a total amount of \$1,205.20 for this fund.

THE RAMAKRISHNA MISSION TAPOVANAM TIRUPPARAITTURAI

TIRUCHIRAPALLI DT., MADRAS STATE

REPORT FOR 1959

Sri Ramakrishna Tapovanam, situated on the right bank of the sacred river Kāveri, 10 miles to the west of Tiruchirapalli, was founded in August 1942. It became a branch of the Ramakrishna Mission, Belur, in November 1958. Ever since its inception, the institution has been striving to spread among the people the ennobling ideals embedded in the ancient scriptures of the land, in the light of the lives and teachings of Sri Ramakrishna and Swami Vivekananda, and to help thus the cultural renaissance of the country. With this object in view, it has been carrying on the following activities:

Spiritual Retreats: With a view to imparting practical instruction to earnest aspirants in the pursuit of spiritual life, the Tapovanam arranges spiritual retreats every year in various places. In the year 1959, seven such retreats, extending from one to three days, were held—two in the Tapovanam premises on the occasion of Sri Ramakrishna Jayanti celebrations and Sarasvatī Pūjā celebrations, and the rest at Tiruvannamalai, Courtallam, Coimbatore, and Suruli Hills in Madurai District.

Celebrations: Sri Ramakrishna Jayanti is celebrated every year on a grand scale, with nearly 8,000 people attending it. A high class entertainment, consisting of music, drama, and lectures, is arranged, so as to provide an all-round education to the masses. Other important occasions are observed on a smaller scale.

Religious Discourses: Religious discourses were given by the Swami-in-Charge in many places in Madras and the neighbouring States.

The High School: The Tapovanam conducts a high school, known as Sri Vivekananda Vidyavanam High School. The school was started in 1943. It is partly residential at present, and steps are afoot to make it wholly residential in the near future. The strength of the school is 397. Units of the Auxiliary Cadet Corps, St. John Ambulance, Junior Red Cross, and Boy Scouts are functioning in the school. The school is one of the multipurpose schools in the State, and agriculture and engineering are taught.

The Gurukulam: The strength of this residential section, attached to the high school, is 323. The inmates receive an intensive, co-ordinated training in the Gurukulam in a homely, spiritual atmosphere.

Higher Elementary School: For the convenience of the children of the locality, the Tapovanam runs a higher elementary school in the premises of the local Śiva temple. Strength 281 boys and 162 girls. 10 students were sent for the E.S.L.C. examination; all of them came out successful. Midday meals are provided for poor children.

Vivekananda Teachers' Training College: The college was started in 1955. In 1958, 46 trainees underwent the B.T. course, and 34 of them came out successful in the university examination. The present strength is 36. The college is residential.

The Tapovanam Library: The library, meant mainly for the inmates, has over 1,500 books in Tamil, Sanskrit, English, and Hindi.

Publication Department: The Tapovanam publishes a monthly magazine in Tamil, called *Dharma Cakram*, and has so far brought out more than 56 books in Tamil, the most important of which is a Tamil commentary on the *Gītā* running over 1,000 pages. The Tapovanam owns a fully equipped printing press.

Dispensary: The dispensary is meant for the children of the Gurukulam and the villagers. Number of registered patients in 1959: 7,686.

Agricultural Farm: Agricultural operations are carried on in the Padugai land, alienated by the government to the institution. Much of the rice and vegetables required for the institution and fodder required for the dairy are grown in the farm.

Dairy Farm: The dairy farm, maintained by the Tapovanam, contains 103 cows and supplies all the milk needed for the institution.

THE RAMAKRISHNA MISSION, MANGALORE

REPORT FOR 1959

The activities of the Mission at Mangalore are as follows:

The Boys' Home: It maintains poor and meritorious students, irrespective of caste or creed, and provides them with free board, lodging, stationery, clothing, etc. The boys themselves manage the affairs of the Home, and also participate in the daily routine of the Ashrama, such as the morning and evening congregational prayers. A weekly discourse is conducted for the boys by one of the Swamis. They are also taught to chant the *Bhagavad-Gītā*, the *Viṣṇusahasranāma*, the *Lalitāsahasranāma*, and to sing devotional songs. Total number of boarders at the end of the year: higher elementary school students: 11; high school students: 20; and college students: 10.

The Charitable Dispensary: Total number of patients treated: 7,864; injection therapy: 3,297 dental extractions: 100; laboratory investigations: urine: 144; faeces: 28; blood: 136; sputum: 17; kahn test: 13; E.S.R.: 11.

Needs of the Mission:

1. Endowment for the maintenance of poor students ... Rs. 300 per boy
2. A Dormitory Rs. 30,000
3. Bedding and clothing for the boys
4. An endowment procuring a monthly income of at least Rs. 500 for the maintenance of the dispensary