

# Prabuddha Bharata

OR  
AWAKENED INDIA

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*Prabuddha Bharata*

*Editorial Office*  
MAYAVATI, ALMORA  
HIMALAYAS

*Publication Office*  
5 DEHI ENTALLY ROAD  
CALCUTTA 14

VOL. LXIX

NOVEMBER 1964

# Prabuddha Bharata

OR  
AWAKENED INDIA



By Karma, Jnana, Bhakti, and Yoga, by one or more or  
all of these the vision of the Paramatman is obtained.

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NOVEMBER 1964

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## विवेकानन्द साहित्य

### जन्मशती हिन्दी संस्करण

कुल १० खंड—डबल डिमाई १६ पेजी साइज में ; अनुक्रमणिका समेत पृष्ठ संख्या प्रति खंड लगभग ४५० ; मजबूत और आकर्षक सजिन्द प्रति खंड का मूल्य ६ रु० । पूरे सेट रेल द्वारा मँगाने से रेल-खर्च नहीं लगेगा । पुस्तक विक्रेताओं के लिए विशेष कमीशन दिया जाता है ।

स्वामी विवेकानन्द की समग्र ग्रन्थावली 'विवेकानन्द साहित्य' नाम से दस खंडों में प्रकाशित हुई है, जो राष्ट्रभाषा हिन्दी में ऐसा प्रथम प्रकाशन है । इन ग्रन्थों में स्वामीजी के दर्शन, धर्म, राष्ट्र, समाज आदि विषयक ओजपूर्ण व्याख्यानों तथा गम्भीर लेखों का पूर्ण संकलन है । अनुवादकों में पं० सूर्यकान्त त्रिपाठी 'निराला', पं० सुमित्रानन्दन पंत, डा० प्रभाकर माचवे, श्री फनीश्वरनाथ रेणु, डा० नर्मदेश्वर प्रसाद आदि ख्यातिलब्ध साहित्यकारों के नाम उल्लेखनीय हैं ।

“निस्सन्देह किसी से स्वामी विवेकानन्द के लेखों के लिए भूमिका की अपेक्षा नहीं है । वे स्वयं ही अप्रतिहत आकर्षण हैं ।” —महात्मा गाँधी

व्यवस्थापक, अद्वैत आश्रम,

५, डिही एंटाली रोड, कलकत्ता-१४

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# PRABUDDHA BHARATA

Vol. LXIX

NOVEMBER 1964

No. 11



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

LETTERS OF SWAMI SHIVANANDA

( 49 )

Chilkapeta House  
P.O. Almora, U.P.  
12 July 1914

Dear Sarat (Bāngāl),<sup>1</sup>

How shall I convey my joy at receiving your letter all on a sudden after a long time? I thought of writing a letter to you to the Baleswar address. Now I see that you have arrived in Gaya and have been confirmed in the post of the Deputy Postmaster. It is a matter of great joy that you have come to Gaya. Make it a point to visit the Viṣṇu temple now and then, and think of Sri Gurudev (Sri Ramakrishna). It was here that Sri Ramakrishna's father had a dream.<sup>2</sup> You surely remember all that and cannot but reflect on it in

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<sup>1</sup> This term, 'Bāngāl', as used of people hailing from East Bengal is too often supposed to have a ring of derision. But in the case of Sarat Chandra Chakravarty, the disciple of Swami Vivekananda to whom this letter is addressed, it very easily and naturally grew to be a term of endearment.

<sup>2</sup> The dream referred to is this: Khudiram Chattopadhyaya, Sri Ramakrishna's father, saw himself, in the dream, in the Viṣṇu temple, making the offering. All around him were his ancestors, accepting his offering and blessing him. Then he became aware that these ancestors were themselves worshipping the Lord, who was enthroned in their midst. The Lord looked affectionately at Khudiram, beckoned to him to approach, and said: 'Khudiram, your great devotion has made me very happy. The time has come for me to be born once again on earth. I shall be born as your son.' Khudiram protested. The honour was too great. He was poor and unworthy. He begged to be excused from accepting it. But the Lord refused to accept his excuses. 'Don't be afraid, Khudiram,' he said, 'whatever you give me to eat, I shall enjoy.' When Khudiram awoke, he felt certain that this was a divine revelation, and that the Lord of the Universe was actually about to be born into his household.

Gaya—that is what I think. I was very much delighted to hear about your brother. Never request him any more to marry. If he takes the responsibility of the family, then, by the Lord's will, you can easily retire from your worldly duties and do more of Swamiji's work.

I am extremely happy to learn that you went to Kasi and met Maharaj (Swami Brahmananda); still more so, to hear that you stayed at the Advaita Ashrama. That Ashrama is the last monument to Swamiji's (Swami Vivekananda's) glory. All these days, only the work of repairing the Ashrama and renovating the rooms etc. has been going on. Except for the arrangement made for the carrying on of spiritual practices by two or three *brahmacārins* and for the ceremonial offering of worship and food to Sri Ramakrishna and Swamiji, nothing substantial has been done so far in this centre, meant for preaching work, by way of doing something for the good of the common people. But, through Lord's will, it will be done—so I hope. It may also be mentioned that the Ashrama has virtually no permanent income; in a way, it mostly depends on whatever comes by itself unsolicited. You are writing '*Viveka-bhāṣya*'—I have heard about it already. It is a very nice idea. I firmly believe that it is possible only through you; I know Sri Swamiji's special blessings are on you. I am very happy to learn that Maharaj will manage to collect the necessary expenses for getting it printed. He can very well do it if he wishes.

Yes, I have with me both the parts of *Swāmi-śiṣya-samvāda*.<sup>3</sup> I have thoroughly read it from beginning to end, and even now read it sometimes. It has come out beautifully. While reading it, the picture of the entire events stands before one's mind. Really, the book contains very deep and meaningful instructions of Swamiji. If one reads it, the heart is astir (on fire as it were), and bubbles over with hope—I have myself directly experienced it. If you can now free yourself from the chains of employment and dedicate your whole life to his work with a pure mind, then I shall be greatly delighted. The educated *brahmacārins* that are joining the Mission now, and are studying your writings, say with one voice: 'If Sarat Babu becomes a *sannyāsin* and works more for Swamiji, it would be very nice; and if he becomes a *sannyāsin*, he will have plenty of time at his disposal, and we also can better our lives by his company and do more of Swamiji's work.' I feel they are quite correct. If it is the Lord's will, it will come to pass.

I am here now for more than a year. My health is much better than in Kasi, Kankhal, and Belur Math. Through Lord's grace, the mind remains in a nice state here. Right in front of where I am, I can always have a clear view of the silvery mountain-ranges of Kedarnath and Badarikashrama, perpetually covered over with snow. Nowadays, of course, they are not always visible as the sky is overlaid with clouds. The climate of this place is very

<sup>3</sup> 'Conversations and Dialogues—From the Diary of a Disciple', *The Complete Works of Swami Vivekananda*, Vols. V, VI, VII. These conversations and dialogues are also published separately, by Advaita Ashrama, Calcutta 14, under the title '*Swamiji's Message to a Disciple*'.

salubrious, the place is very solitary and holy, and is situated in Uttara Kanda itself. In the Purāṇas, the place is known as Rāmaparvata.

Hope you know Frank. He also is staying at Almora for the last nine or ten months. He is doing some spiritual practice. He meets me both in the morning and evening, and I have some good company.

My heartfelt love and blessings to you. I shall be pleased to hear from you now and then.

Your well-wisher,  
Shivananda

( 50 )

Chilkapeta  
Almora, U.P.  
30 October 1914

Dear —,

I am immensely pleased to get your nice, respectful letter. The Lord Ramakrishna Deva himself has, out of mercy, shown you the form of this poor slave of his in the dream and whispered into your ears the words of benediction—I do not know anything about it. You weep before the Master like a child and pray; pray to him after your heart's desire. I assure you he will listen to your prayers. He is obtainable only through simple faith—know for certain. Sing the Lord's glories, repeat his name, study about him, and reflect on his life—do all these things.

There is not any particular special method to call on him—only try to love him. If you ask, 'How shall I love him?', its answer is this: 'When you cannot stay without calling on him, without thinking of him, then only you know that he is loving you.' If he does not love, no-one can love him. He is our all in all—in life as well as in death. His, again, is this universe: he himself has kept me in this world of Māyā of his—therefore am I (in it) and do as he makes me do. As you go on calling on him thus, this feeling will, in course of time, become transformed into love. There is no use getting unusually restless over it—one must proceed slowly. One should always pay particular attention to lead a life of purity. 'Lust and gold' alone constitute the world of *samsāra*; theirs is the seductive charm all around. Pray to the Master always: 'O Lord, see that I am not enraptured by your world-bewitching Māyā and vouchsafe unto me unselfish devotion to your feet and faith!' If you pray thus, the Master will take you along the right path—know for certain.

What more shall I write? Now and then drop a letter. My heartfelt love and blessings to you.

Your well-wisher,  
Shivananda

PS. Probably, I shall go to Kasi after four or five days.

# PROBLEMS OF EDUCATION IN INDUSTRIAL INDIA

[ EDITORIAL ]

A wide dissemination of knowledge is one of the greatest blessings of our times. For it is recognized by all that education is the panacea for all evils. And who can deny it seeing the tremendous progress that has been made in various fields in the advanced countries—Japan in the East and Russia, America, United Kingdom, and other nations in the West—just by the magic power of education? The achievements of those countries have been the wonder of the world. In India itself, within the past decade or two, the entire outlook of the people has changed with the spread of education, and the whole atmosphere is vibrant with life and activity. Modern science has brought education to the very doors of the people, or at least it will within a decade or two with planned progress. Education is no longer the luxury of a privileged few, or an intellectual pastime of the higher classes to while away their leisure hours. New schools, colleges, and universities are springing up in every corner of India. There is visible hope, brightness, and tremendous enthusiasm everywhere, particularly among the students.

But we wonder, Should blessings always come with curses? Why should width be gained at the cost of depth, quantity at the cost of quality? Can the one not be achieved without sacrificing the other? We believe it can be. Unfortunately, however, the facts are not according to our belief, and to our dismay we find, in the field of education, that knowledge is acquired at the cost of wisdom and understanding, and intellect is nurtured at the cost of the heart, manliness, and will-power. As a consequence, flippancy is often mistaken for a healthy joyful living; unre-

strained behaviour for the freedom of conscience; defiance of authority for strength; and irreverence and disrespect for elders and decrying of all that is old for a progressive outlook. The thirst for knowledge is confined to the spurious, the light, and the frivolous, which stunt all incentive for serious thinking and study. No wonder standards are falling and the energy that ought to have gone in constructive work is wasted in strikes and demonstrations for some justified and unjustified cause or other. And by the time the student gets out of the school or college, he is a mass of negation fretting and fuming against the whole of society and rest of mankind.

Why is this so? These very young men, a few years earlier, as children, are quite sprightly—lovely creatures, bubbling with hope and energy and promise for the future. What happens to their creative nature, their spirit of inquiry, their seraphic joy, their feeling of oneness with others, their kindly disposition, and their spontaneity of feeling and affection, in the intervening periods of childhood and youth? Why are they up in rebellion with the whole society and environment, as if the parents, teachers, and everybody else are their sworn enemies? Analysing the situation in America, where better facilities for the prosecution of studies obtain, Bishop Fulton J. Sheen makes certain significant observations in *The Kansas City Star* (July 18, 1964): "Teen-agers, when frustrated in these two important areas of life (i.e. the public and the family life) look for some kind of escape, and these are generally twofold: "There is produced a generation of beatniks, who are actually in protest against culture. They ridicule everything because they have no confidence in it. This



ridicule expresses itself in the way they dress or fail to dress, in a general uncleanness by which they manifest that they feel themselves as 'strangers' to society and are characterless in a characterless society. The other outlet is the over-emphasis on sex in which the youth tries to escape the decay of society by a return to the primitive, seeking a release in blood, though he can never find it because he dresses it up in too sophisticated a manner. As a youth loves speeding not in order to arrive some place, but just for the excitement of speeding, so too, a teen-ager is apt to turn to the carnal to make up for the loss of purpose in life and society and family, by the intensity of an erotic experience. He seeks to destroy the mores which he knows to be corrupt, and to drag everyone down to his own level. Abandonment becomes a substitute for creativeness. He hopes to receive back some compensation for what his sick soul has lost. Finding no home for the soul in the world, he becomes self-abandoned.'

Though this has been said with particular reference to the educational problem in America, it applies with greater force to conditions in India, where the educational machinery at present is largely an inheritance from the West. In India, however, the problem is complicated by the economic backwardness. Stringent material conditions in which both the students and the teachers live and an uncertain future staring the students in the face, on the one hand, and a lack of idealism and real interest in the studies and an intellectual and spiritual vacuum, often resulting from the former, on the other, lead them to frustration; and they seek satisfaction in such outward expressions of indiscipline. In the West, the educational system, with all its defects, is an indigenous growth, and has developed in close proximity and association with the necessary growth in other

fields—social, political, and economic. Thus it is in keeping with the traditions and the general social pattern there; there is no sudden and violent rupture with the past, nor is it in disharmony with the present *milieu* and the ethos of the people. So there is a bright side to it: the machinery fulfils the needs of the emerging society perfectly and is able to sustain itself against the march of current events. Look at, for instance, this stimulating and enviable account of the life at Oxford: 'Oxford is a replica in complex miniature of the complex world—a microcosm that opens the door to every experience which can attract a young man or woman. He (or she) tastes this, that, or other subject, hobby, or activity of body or mind, and discovers whether it is, or is not, for him; whether, for example, he wishes to make music, politics, the church, painting, business, acting, or journalism, his career or his recreation in life. In his college, in his social clubs and hobby societies, he learns that some people are difficult, and have to be jollied along or won over by tact. He begins to discover that life is not wholly painted in the gay hues in which his romantic youth delights. He encounters disappointment. He may have set his heart on being elected president of some club, or on winning some other undergraduate distinction; he fails. But his difficulties and disappointments are in scale with the miniature cosmos in which he lives. Failure to become president of an undergraduate society is not a blight on the rest of a man's (or woman's) life, any more than are the difficulties created by some obstreperous fellow committee-member. The average man leaves the university equipped not only with an adequately trained mind from his academic studies, but with a variety of lessons in co-operation with (a) those in authority over him, (b) his contemporary fellow men, and, not least, (c) his fellow

women; he has absorbed ideas of responsible citizenship without probably ever having read a book on "civics". He looks forward to the contribution that he hopes to make to his country's material and spiritual welfare in the career that he has chosen for himself.' (Josselyn Hennessy: *India Democracy and Education*, Calcutta, Orient Longmans Ltd., p. 10)

In India, the prevalent system is something foisted, *mutatis mutandis*, on a foreign soil for a purpose entirely different from what it is called upon to serve now, and the soil on which it is foisted is not a barren one. India has a rich inheritance of her own in the field of education and culture dating back to several centuries, which has thus stood the test of time and tide as far as the ideal is concerned. But the external frame of social organization and educational institution in which those ideals were preserved and in which they flourished is shaken to its roots, if not completely uprooted, and in its place we have a new one which has not got itself woven into the general texture of the Indian society, with a different historical and cultural background. Educational institutions in the West have developed, as we pointed out earlier, *pari passu* with growth in the economic and social spheres and in response to a definite demand at each stage. In India, it is a question of turning a 'given' system and institution to serve the peculiar needs of a fastly developing country just out of long years of subjection to foreign rule, viz to stabilize her economy, to build up her industries, to unearth her agricultural potentialities, to tap her natural resources, and to enlighten the public on their newly-acquired political consciousness, which among the rank and file is still half-baked, chaotic, and in a muddle. Strangely, the new educational system imported from the West requires for its successful working a certain degree of economic progress and

social awareness, which, however, are lacking in India owing to the vicissitudes of history. It is a vicious circle: economic stability is a pre-condition for higher education, and no economic growth is possible without educated men; and the problem before India is to break this vicious circle. Thus there is in India, on the one hand, a conflict of ideals—between the old and the new, between the indigenous and the foreign; and on the other, a struggle for an adjustment between the new educational structure and the economic and social conditions in the country, which have not kept pace with the real needs. The student unrest and the host of other defects enumerated above are but a symptom of this deeper conflict and struggle.

Therefore, the educational problem in India is inextricably bound up with the plans for the progress of the country as a whole, and has to be looked at from that larger context; it cannot be treated in isolation. The greatest drawback in our planning is that we are dealing with problems compartmentally. For instance, we are having grandiose schemes for industrial development. And in our haste to achieve within a short time what the other advanced countries have taken years to achieve, we sometimes put the cart before the horse. We forget that mere machines do not make for industries. The real question is the training of suitable men to run the machines to the best advantage. Where are the suitable men? It is education that supplies them. So education has to be geared up to the requirements of our industrial development, and industrial development has to be planned and trimmed in accordance with the education that we can provide. For how often do we hear of the complaint from the students who are sent abroad that there is not enough facility in the country for the proper utilization of the higher training they have re-

ceived there, and of the difficulties of our own educated unemployed within the country? Therefore, it is of the utmost importance to co-ordinate economic planning with education and vice versa. Education is the foundation on which the superstructure of economic development has to be raised. Introduction of vocational training is a right move in this direction, but yet there is much to be done. There is great disparity between the opportunities available for vocational training and the number of students seeking them. There are also complaints that education is receiving a secondary treatment in the allocation of funds, with the result that there is much wastage of men and material and, what is worse, we are raising the industrial superstructure on shaky foundations, as is evidenced by the tremendous dissatisfaction, discontent, and protests among both the students and the teachers. The University Education Commission of 1948-49 laid stress on this aspect of the question, but the Government has found it possible to implement only 'those of its recommendations which do not entail heavy expenditure'. That does not speak well for education in India. Unless top priority is given to this, the best talent in the country is not likely to be attracted to the profession of teaching and research, and the mediocre that take to it cannot be expected to give of their best when they are hard put to it to make both ends meet. Of course, the teaching profession everywhere is the most strenuous and the least remunerative financially; it calls for a certain degree of sacrifice for the love of learning and the profession. But such men of high idealism are few and far-between, and even they are men with bodies and cannot be expected to work satisfactorily in starvation conditions.

This, however, touches only the fringe of the problem. The other, more serious,

problem is that of weaving the ancient ideals of Indian education and the precious jewels of India's hoary heritage into the fabric of the new educational pattern that is western in form and content. Can we do it? We have to. For, for good or evil, the western system of education has come to stay in the country, and we have to make the best use of it. At the same time, we cannot afford to discard our precious heritage, for therein is our life and strength. Once we lose it, we cease to be. Not only is it precious for us, but for the rest of the world too. For the crux of the educational problem, whether in the East or the West, is, as beautifully and succinctly put by Bishop Sheen: How to help the child find out the home which his sick soul has lost? In answering the question, India has a definite contribution to make. Religion and spirituality are the only things that can rehabilitate the sick soul of the child, or for the matter of that even the grown-up. They are the corner-stone on which India has built the edifice of her national life for centuries past—her educational system, her social life, her political activity, and everything else. In fact, education, in her scheme of things, was a preparation not merely for the life here, but for the life hereafter as well. Nay, for her, the life here was not something unconnected with the life hereafter. They were complementary to each other. The life here was ordered so that it became the stepping-stone to the life hereafter; in the highest stage of perfection, it was but the reflex of the latter. The child was not a mere mass of flesh and bones, but the finest flower of God's creation in whom a ray of His lay hidden, enshrined in a mind-body complex. Education was the gradual unravelling of this ray of light, and the whole course of life itself was a continuous process of education until this ray was open to our view in all its brilliance. Education was not a

matter of spending a few years in a university or college campus. The endeavour to discipline our body and mind to clear the way for the manifestation of the spirit within was to continue throughout life. The few years spent at the school or college were just the preliminary groundwork.

That was the ideal of education in ancient India, and its relevance for the modern world, where the child and the grown-up are both alike crushed down under the on-rushing wheels of industrialization, cannot be over-emphasized. But how far is it practicable in the workaday world of today, where life is complicated and the struggle and competition for survival are making severe demands on the time, energy, and resources of the people? It was all right in ancient India, where conditions of life were relatively simpler and the ideal could be successfully worked out in a favourable atmosphere of peace and plenty. Is it feasible in the modern industrial society, whose values of life are shifting, and in a developing country like India trying to catch up with the rest of the world in providing millions with the bare necessities of life and where the attention of people is concentrated on having higher standards of living? Our answer is we have to make it feasible and workable, if it is not; we have to find ways and means of doing it. That is the challenging proposition before us. We admit that the hurdles in the way are many; but that is all the more the reason why we should try hard to overcome them. The main difficulty here, too, is the same as that to which we have referred earlier: it is a case of fitting the ideal into a 'given' system, developed to serve a different end; not, as in ancient India, of ordering the society so as to help people realize the ideal arrived at as worthy of following.

Fortunately, however, a series of attempts have been made in that direction in

recent times here and abroad. That there was something missing in the present system of education is not a new discovery. It has been realized from a long time past, and a host of original thinkers of the past and the present centuries—Froebel, Montessori, Parkhurst, Gandhi, Tagore, and others—have experimented in their own way to remedy the defects and evolve an ideal method of education that would develop the inner potentialities of the child and make of him an integrated personality, in a smooth and spontaneous manner. One curious fact emerges from the results of these experiments. Each time a new method is advocated, it appears as though we are within sight of what we have been searching for. The methods, when applied within smaller groups, and in the inspiring presence of the originators of the schemes, have been a great success and productive of amazing results. But when extended to larger groups, specially when the originators are no more there to guide and inspire it, we are up against mountain-high obstacles. We are then face to face with the reality that there is no all-time cure, except as regards the principles. Each age and each nation and community has to find out its own ways and means to meet the special needs of the times and the peculiarities of the pupils, keeping in mind the fundamental principles; which means inexhaustible resourcefulness and power of imagination on the part of those on whom the mantle of the originators falls.

Another striking fact is borne out from this. What was the secret of success of the originators of the schemes and the cause of the failure of the followers? We are driven in to the conclusion that it was their magnetic personality and character, that undefinable essence of the individuals concerned which made them stand apart from the rest of the crew and which they failed to transmit to their disciples while

they passed on the knowledge of the particular methods of education, or which the disciples failed to imbibe. When we study this phenomenon, we realize why so much emphasis was laid in Indian thought on knowledge being handed down from teacher to student through a succession of *gurus* (*guru-paramparā*) and on the living together of students and teachers. The idea was to infuse first the life and soul, the spirit of the teacher to the disciple, to transfer his entire personality bodily into the disciple; knowledge would follow later. When the life is built, knowledge will come of itself; the student may himself gather it at his will, when he is shown the way. That means the teachers are to be men of the highest and noblest character, a model unto the students. But where are they now? The teachers are in need of education as much as, if not more than, the students themselves. We are reminded of a famous utterance of Swami Vivekananda in this connexion: 'Bring all light into the world. Light, bring light! Let light come unto every one; the task will not be finished till every one has reached the Lord. Bring light to the poor; and bring more light to the rich, for they require it more than the poor. Bring light to the ignorant, and more light to the educated, for the vanities of the education of our time are tremendous!' (*The Complete Works*, Vol. III, p. 247, 8th edition)

If, thus, the responsibility of the teachers in the education of children is so great, that of the parents is no less. Nowadays people are apt to forget what an influence the home and the conduct of the parents at home and in public have on the upbringing of the child. We put all the blame for the misbehaviour of the students on the students themselves or the teachers or the educational institutions. But most often we find that the recalcitrance of students is ultimately traceable to unholy family at-

mosphere and mishandling of the children by the parents—it may be a case of over-fondling or neglect or ill-treatment or lack of purpose and integrity in the lives of the parents themselves. Bishop Sheen, in the extract quoted earlier, makes another significant remark: 'Parents will often say in justification of their position: I can do nothing with my children. This is an absolutely correct answer, but it needs an explanation. A mother who takes dope while she is carrying her child will see the child after birth suffer the effects of her own excesses. Somewhat the same symptoms of chills, "shakes", and other disorders pass into the infant. The mother in the face of the victimized infant may say: "I can do nothing for the infant." The fact is the mother has already done everything for the infant. She has made the infant that particular way. The blame is at her door, just as well as the blame for dishonesty and stealing in a boy is to be laid at the door of the father who cheated on his income-tax.' This is an extreme case even for the American home and definitely for the Indian home, unless in very much sophisticated circles. But it is an undeniable fact that all is not well with the family training. Family is the nursery of a great many virtues which we cherish and admire, and lapses on the part of the parents in setting an example to the children in these virtues are unpardonable, to say the least. After all, what better teachers can there be than the mother and father? It is time the parents searched their own hearts and asked themselves: What ideals are we putting before the children by our example and precept? What are *we* doing personally to build up the life and character of the children? Setting apart a sizable portion of the income for the education of the children, even if it be at great personal sacrifice, leaving the rest to their own fates and to

the efforts of the teachers and educational institutions, is not enough.

Thus the problem of our education calls for an all-out drive at all levels of activity and all stages of life. For the full fruition of education, concerted action by the parents, teachers, public figures, whether politicians or industrialists or scientists, is required, and not merely by teachers and educationists alone. Otherwise, the efforts in one sphere only, either the family or the university or the community, will be thwarted, as is happening at the present moment, by the pull of the opposite forces in other spheres. We may give the best of training in the educational institutions, we may place the highest of ideals before the students there, but nothing comes of it if, out of colleges and schools, the environment encourages them, overtly or covertly, to act otherwise. This means that we have to define or re-define the whole scope and aim of not only our education but of the whole national life, and order society accordingly. As it is, there is so much confusion with regard to our aims and objectives. The students are simply carried away by the slogans: communism, socialism, socialistic pattern of society, and so on and so forth, about which they have the vaguest conception. To make confusion worse confounded, cinema, newspapers, and cheap magazines and novels portray a view of life that is out of context with reality and caters only to the lower passions. In the absence of an abiding ideal to chasten their immature minds, the students are driven from pillar to post, and when later in life they are faced with the realities of life, they are aghast and sink down in fear, with their personalities broken down. What will revive their spirits, and infuse courage and strength into them to face the oddities and misfortunes of life boldly and with determination? What will help them resolve all their mental conflicts and strug-

gles? Undoubtedly a religious and spiritual outlook on life. The entire social fabric of India has to be built on the strong foundation of religion and spirituality if we are to be free, in the language of Thomas Hardy, 'from the chronic melancholy which is taking hold of the civilized races with the decline of belief in a beneficent Power'. But we are sorry to note that there is a mass of confusion with regard to our ideas of religion and spirituality too. People in despair run after every sort of magic and mummery in the name of religion. And we put the question to ourselves: Why run after ditch water when the pure water of the Gaṅgā is flowing nearby? It is not some sort of religiosity that we want, but strength-giving religion. And such strength-giving religion is strewn all over our sacred literature, especially in the Upaniṣads and the doctrine of Vedānta they preach. Long centuries of neglect and misuse have merely soiled them and covered them with dust. We have only to remove the dust to find it out. But who will help us to do it? We can do no better than quoting Sri Jawaharlal Nehru, the late Prime Minister of India: 'I see a large number of children here. Someone may ask me what I would say to these children. There are many things that they have to learn. Whom should they look up to for learning them? It is quite possible that I may not be able to place before them a name from the history of India as apt, as appropriate, as that of Swami Vivekananda. Let us look up to him, let us read him, let us learn from him many things, but above all the one for which he was particularly known and which manifested itself as energy, as force, as indomitable energy. Every word of his drips with energy.' This strength-giving religion should be the bed-rock of our future educational pattern, nay, of our civilization and culture.

# MĀYĀ AND WILL

SWAMI NITYABODHANANDA

Before we enter into the study of the Māyā doctrine, we shall put two questions and get the answers from the Māyā doctrine : (1) Has man degenerated or progressed since he came into this world? (2) Is this world made for heroes?

## THE MĀYĀ DOCTRINE AND THE CONCEPT OF PROGRESS AND EVOLUTION

The Māyā doctrine would answer the first question in the following way : It conceives evolution of man as a spiral. In this spiral, the central column is the spirit in man, and the periphery or circumference that goes winding up is man with his psychological baggage. At any stage of this spiral, the spirit is equidistant from the periphery. When we look at the winding periphery that goes up, we have the feeling that man really goes up, but this movement of the periphery is no movement for the central mast. It does not move, for it is always there as centre and inseparable. Man, the periphery, has the sentiment of moving up, only when he is separated from the spirit.

It is the constant proximity of the spirit that makes man put the question whether man has progressed or not. But as he is in Māyā, and as the question is put regarding Māyā, he can never get a proper answer. In other words, the answers to our questions are always determined by the questions. How can we squeeze out of ourselves an answer to a question about Māyā so long as we are in Māyā? All answers from us will smell Māyā. So we have to get out of Māyā in order to answer that question ; we have to be on another level with the question and not on the same level. So long as we are on the same level as the question, our answer cannot be an

answer. A true answer to a question is a liberation from the question.

It is true we can look at the spiral of man's evolution and compare his present with the past and what he ought to be with what he is and so on. But, then, we are only seeing a part of the spiral and not the whole. We are seeing that part as manifested in history and science. History is determinist ; it is not a necessity for man. History of man's evolution says *how* things happened and *how* they may happen again. History can never say *why* such and such a thing happens in this way and not otherwise. So also science of phenomena. Science can say how things happen ; for example, how a certain quantity of hydrogen and oxygen can produce water. It cannot explain why it happens and unless we can explain why it happens, our answer cannot be a real answer. Māyā puts this question why, or Māyā makes us put the question why and awakens our will and moves on. Māyā never answers the question ; for to answer will be the end of Māyā, which it does not wish. It is the will alone, awakened by Māyā, that can answer it, by transcending Māyā. When we put a question, our memory, which is a flowing current, solidifies round the will that puts the question. If I am to answer the question, my memory should convert itself into will, or I should be reborn with the knowledge of the question newly interpreted. In other words, a true answer to a question is a conquest of memory by will ; it is a liberation from the question.

The very fact that we put the question 'why' shows that the atmosphere in which we live does not give us the sense of completeness or harmony with ourselves. A painter, when he paints, does not ask why

he paints, for he is in perfect harmony with what he does. When somebody loves, the question why he loves does not arise. If it rises, then it is the death of love. The fact that we ask 'Why this Māyā?' shows that something is lacking in our plenitude. And the answer is to get out of that atmosphere into a complete atmosphere, where the question is not answered, but it never poses itself or rises.

So, then, the atmosphere of Māyā is incomplete, it is not self-explanatory. It points to something higher for an explanation. Naturally, the will must seek refuge in that higher reality other than the world of Māyā, and in seeking that reality, the will transcends itself. The will finds itself in a new role, completely content and lacking in nothing.

#### THIS WORLD IS MADE FOR HEROES

To the second question 'Is this world made for heroes?', the answer is 'yes'. According to the Māyā doctrine, the world is a mixture of good and evil, and never will there be a moment when this mixture will become uniquely good. No doubt, the evolution will go on, but not to arrive at a fixed point when good alone will remain. This will not give scope for man's heroism to conquer evil. So, the Māyā doctrine maintains that the world is a mixture of good and evil and that man is here in this world to fight against evil and be a hero, not with the hope of abolishing evil—which is impossible—but for winning a spiritual victory, which is continuous.

The heroism is demanded when one sees that the problems of this world, problems of suffering or evil, have no final solution. The world, as Swami Vivekananda strikingly puts it, is like an old house that is falling: you patch it up in one place and the ruin extends to another part. *The least amount of material prosperity that we enjoy is elsewhere causing the same*

*amount of misery.* It is this most disparaging and utterly hopeless spectacle that calls out the heroism from those who are capable of it. All that these heroes know is that they should fight against problems without the hope of banishing all suffering from the world. In other words, there is no material victory possible, in the sense of abolishing misery. There is only a spiritual victory. And so they never look to fruits. Nor are they depressed by the sorry spectacle of the world. Rather, they are fully at peace, in equanimity and self-denying. And herein lies the difference between ordinary heroism and the heroism of a Buddha.

It is only a heroism for a spiritual victory over suffering and evil that is valid, in a world where often bad people prosper and the good suffer. Instead of love begetting love, love begets hate and bitterness; and this perversity is the law of this world. Vedānta explains that suffering is in the nature of things, and the fact that the good people suffer does not show that they merit it. So long as man's will is free, there must be suffering. God does not want to interfere with man's freedom of will; nor has He any fixed ideas regarding the world that it should be uniformly good or uniformly bad.

By virtue of the mixture of good and evil and the presence of suffering as the nature of things, tragedy is the stuff of human life. But this state of things calls for the heroism of man to take tragedy as the raw material of life and transform it.

#### MĀYĀ IS NOT ILLUSION

Now, we go into the theories regarding Māyā. First, I will have to draw your attention to the wrong translation of Māyā as illusion. The word used in Sanskrit for explaining Māyā is *mithyā*, which, for want of a better word, is translated as illusion. The commentators, in order not



to confound Māyā with illusion and also to bring out the nuances, have explained it as the magic spell of the great magician or God, as the inscrutable power of ignorance deluding us, as the power of Brahman to conceal itself and project itself, and, finally, as the mixture of truth and falsehood; or the intersection of the infinite and the finite that produces in us a sentiment of contradiction and strangeness. The word Māyā, when translated, will mean that which is not and that by which we measure. The earliest mention about Māyā is found in the *R̥g-Veda*. Indra, the magician assumes various forms—*Indro Māyābhīḥ bahurūpa īyate*.

#### MĀYĀ THE DYNAMIC POWER OF THE LORD

From the Vedas, through the Upaniṣads, the *Gītā*, and the commentaries of the *ācāryas*, we find an evolution in the concept of Māyā. But a systematic exposition of the doctrine we find in Śaṅkara and his followers. In the writings of the followers of Śaṅkara, we find different nuances and ramifications of the theory.

In his commentary on the *Gītā*, Śaṅkara speaks of Māyā as the power of God, a power formed of the three *guṇas*, of balance, activity, and inertia, which are energies inherent in the Lord. The same energies are present in man and produce psychological states. Śaṅkara says that the whole world is subject to this power and is deluded by it and knows not the Lord Vāsudeva.

To say that Māyā is a power formed by the three *guṇas*, of equilibrium, activity, and inertia, is to say that Māyā is not an unreal nothing or illusion, but a positive power that offers the raw material for higher purposes. Power in itself is neither good nor bad—it is neutral. It is the manner and purpose to which it is put that makes it good or bad. Māyā being God's power and a neutral force, we can say that

Māyā gets its neutral character from God. All teachers and commentators are unanimous in saying that Māyā, either as the cosmic principle of delusion over which God has control, or as the principle of innate obscuration or eclipse of our powers, is a neutral force. It is not a wicked or demoniac force that is bent on holding man in bondage. The same Māyā can help us to transcend it and to transcend ourselves. Māyā is neutral. If one phrase can condense the speciality of Māyā, it is this: Māyā shows us how to rise by which we can fall. The nature of man is such that he can rise up by the help of that by which he can fall. There are two natures in man, the lower and the higher. The lower is composed of body, senses, the mind, and the superior reason (*buddhī*). This is the domain of Māyā. The higher nature is above the domain of Māyā. It is the domain of will by which he sustains and directs the lower nature in the path of perfection. The lower nature can influence the higher and make it lose its nature by making it obey. But man can never remain satisfied for long in the domain of Māyā, where his lower nature reigns. He asserts his higher nature, his spiritual will, and gets out of Māyā, where his will is free and fully creative in the spiritual sense.

The question how God could create a delusion to hold the world under its sway is already answered. Māyā is neutral, even as the Lord is neutral, and has no intention of holding us under its sway. If we fall under its lure, it is not its fault; we can also rise by its aid.

#### MĀYĀ HIDES GOD'S NATURE TO WHET OUR APPETITE TO KNOW HIM

Śaṅkara, in his writings, specially in the commentary on the *Brahma-Sūtra* (or the aphorisms of Vyāsa), has constructed a well-based theory of Māyā as the positive

and dynamic principle that resides in us veiling our reality and projecting the unreal in its place. He has developed Māyā as a psychological error, as the sentiment of contradiction that results from the intermingling of two levels of consciousness. Māyā is the fundamental feeling of strangeness and nostalgia in man which results when he feels himself as a third person, neither of this world nor of the other, neither of the infinite nor of the finite, neither of God nor of man, because he belongs to both and to neither. In short, Śaṅkara has tried his best to steer clear of the notion that Māyā is some God's power, that it is a delusion imposed by somebody on man. But still the idea remains in Indian thought that Māyā is some God's power deluding man, maybe God's way of whetting man's appetite to know Him. The Hindu mind is not intrigued by such an explanation. The easiest way for a western mind to understand Māyā as God's power is to understand it as 'mystery'. God keeps His real nature hidden from man ; He keeps it as a mystery. God covers Himself by His own mystery, makes Himself impossible to understand. Those who take refuge in Him whole-heartedly, to them God gives the power of true understanding by which they pierce the mystery and reach Him or understand Him. Though the commentators have not used the word mystery as synonym to Māyā, to make it accessible to the western mind conversant with the idea of God as mystery, we can use it as a synonym. Māyā, then, becomes a mystery, of which God is the author, and by which He covers Himself and thus hides Himself from man, not to delude him, but to sharpen his appetite to know Him.

#### DYNAMISM OF MĀYĀ

Now, we come to the explanation of the dynamism of Māyā. Māyā has two types

of dynamism. It veils the reality of things and superimposes or projects the unreal in its place. Māyā owes to Brahman this dynamism to eclipse the reality of things and to superimpose the unreality, for it itself has no dynamism. So, then, there is a suppression of the real and the projection of the unreal. The classical example given by Vedānta is the phenomenon of seeing the snake in a rope in semi-darkness. The reality of the rope is forgotten and the unreal snake is superimposed. In other words, Māyā has the dynamism of making the rope appear to be other than what it is.

Nothing happens to the rope in the darkness. It is and continues to be the rope during the moments of our misunderstanding, fear, and the dawn of knowledge when we realize that it is not a snake but a piece of rope. All the changes were in us. When I was in ignorance about the rope, my memory of the snake intervened and produced in me fear. Memory can play tricks with our ignorance, and make us its victims. The veiling of the real and projection of the unreal was in me and not outside. Vedānta, instead of condemning this ignorance, says that it is the dynamism of the real in us that withdraws itself and projects its opposite, the unreal. It is the dynamism of the real to make itself appear to be *other than what it is*. The projection of the opposite is in a sense necessary for the real, because it is only then that the real keeps its integrity and personality in bold relief, and thus pushes man's appetite for knowledge further and further, to find out the real in spite of the unreal. Error, thus, becomes not a stagnant condition, as we usually think, but a prerequisite condition for the knowledge to dawn. Error or ignorance interiorizes itself into knowledge. Or, in other words, knowledge is covered by ignorance even as the fire is enveloped by smoke from which we can draw the

conclusions that give us so much strength and hope in life, namely, that error or ignorance is mitigated or diminished knowledge and that, excepting the knowledge of the supreme Self, which is absolute, there is nothing like absolute knowledge, and hence nothing like absolute error.

It may be objected that the error we make in semi-darkness in seeing the snake instead of the rope is a special type of error and cannot explain other errors, nor can it be characteristic. Vedānta replies that seeing the silver in the nacre in clear daylight is the same kind of error—error dynamic and produced by suppression of the real and the superimposition of the unreal. Vedānta will say that this suppression and superimposition are necessary stimulants in the conversion of a thing unknown into a thing known. Thanks to this suppression and superimposition, a thing is other than what it is. This excites our knowledge to break through the veil. An effort to know that aspect of a thing where it is other than what it is presupposes that we know what it is on the intuitional level, not on the perceptual level. So, then, it is a breaking through of the perceptual level to touch the intuitional level. Because of this phenomenon of suppression and superimposition, *we are other than* what we are on the perceptual level, and this state of other than what we are incites us to be what we are, to pierce through the veil of perception and touch the intuition.

Applying the metaphor of snake and rope to the world, the Vedānta says that Brahman, the spiritual reality, is the rope and the world the snake. We do not see the rope, but we see the snake. We do not see the unity and harmony of Brahman, but we see the multiplicity of the world. Brahman has, *as it were*, become something *other* than what it really is.

If we subscribe to the view that things

and men can become other than what they are, then we fall into the error, the error of mistaking things for other things. And if we do not subscribe to that view and are rooted in the belief that nothing can become other than what it is, or to push it further, nothing can *become*, then, even though perceptually we see the change, we are not deceived by that phenomenon, we do not fall into the error. For instance, the man with jaundice sees two moons and is not deceived, for he knows that moon is only one though his perception brings the report of two.

The liberated men can be compared in this respect to the jaundice patient. They see the world with its multiplicity, with its loves and hates and disharmony. It gives them the impression that Brahman, the reality, has become something other, but they are not deceived. For they know in their heart of hearts that nothing can become other than what it is, and that if something seems to become so, *it is only appearance*. They are not deceived by appearances. They do not believe in causality either. Causality, or cause and effect relation, holds good in Māyā, but Reality is above it; so how can causality affect Reality and their real Self? If the reality is unaffected by causality, how can it *become* something other than what it is?

#### THE THREE CATEGORIES OF HEROES

In this context, the Vedānta speaks of the three categories of heroes, grading their heroism in proportion to their belief or not in causality (or in Māyā), and thus in the belief in things becoming other than what they are.

In the first category come those who do not believe in the becoming of things, not to speak of *becoming* something other than what they are, who believe that the One never became the many, that Reality did not become the world. This group is led

by Gauḍapāda (Śaṅkara's master's master). Gauḍapāda also speaks of Māyā not in the same sense as Śaṅkara. For Gauḍapāda, Māyā is absolutely unreal, even as a city created in the sky by a magician which is a phantasmagoria and illusion. In Śaṅkara, we have seen Māyā is not a phantasmagoria; it is an error of knowledge, the veiling of the real and projection of the unreal. Gauḍapāda and his followers have their banner inscribed 'non-causality' or 'non-changers'. They are the boldest of the three.

The second group of heroes is led by Śaṅkara. For them, things become, *as it were*, in appearance and not in reality; Reality has become the world, as it were. The change is apparent and not real. Causality is apparent and not real. By this idea of apparent change, Śaṅkara bridges Brahman and Māyā, the One and the many, in a most convincing way. The perception of the many, the seeing of the serpent, is true so long as it lasts, says Śaṅkara. He does not say, like Gauḍapāda, that it is absolutely untrue. To say so will be to deny the perception of the millions and millions who only see multiplicity and who are never bothered about unity or reality behind the many.

Śaṅkara adds that when the perception of the snake gives place to the knowledge that it is the rope, Māyā disappears. The one Reality *never* became the many, as the rope never became the snake. The becoming was only an appearance; the snake was a relative reality so long as it lasted, even as a dream, which is true so long as it lasts. This group marches under the banner inscribed 'The doctrine of apparent change'.

Then come the third, the least bold of the three, who believe in causality, who believe that the One has become the many, that Reality has become the world of manifestation. This group is led by Rāmānuja, the author of qualified non-dualism (Viśiṣṭā-

dvaita). They do not accept the doctrine of Māyā. For them the world is real, it is a part of Reality, it is the garment of God. They believe in real change, and march under the banner inscribed 'changers', or those who believe in change.

It is by the dynamism of Māyā that we appear to be other than what we are, that things appear to be other than they are. It is the dynamism of Māyā that makes us feel strangers in this world. Māyā is the animator and substance of this becoming, and we have examined three types of thought: one which totally denies all becoming and holds on to non-change; the second which acclaims the theory of *apparent* becoming; and the third which believes fully in becoming.

#### MĀYĀ AND THE CONTRADICTIONS OF LIFE

Now, we shall study how the dynamism of Māyā mixes in us two levels of consciousness, high and low, and thus produces a third type of consciousness, how Nature has constituted us in such a way that the gift of contradiction is ours every moment and the gift of looking within by the aid of contradiction and seeing the Self is ours every moment.

Look at the tremendous contradiction in our intellect, in our knowledge, in all facts of life. We feel we can know everything; at the same time, we feel our helplessness before problems. We see we can do a lot of good to the world, but doing good sometimes brings evil, or doing good here in one place does not at all reduce the evil in this world. Wherever there is the power of producing a smile, there lurks the power of producing tears. Wherever there is the power of producing happiness, there lurks somewhere the power of making us miserable. These cross-currents, this pull in opposite directions is the very stuff of which things and men are made; there is no escape, there is no remedy. The only remedy is

to know the truth about it and thus to be liberated from this mixing.

Māyā crosses in me two currents : what is real in me and that something which is other than what I am. The result is that I get something which is neither what I am nor the other than what I am, but a third person who stands at the point of intersection. The infinite and the finite, the true and the false, cross each other and produce a third category which is neither infinite nor finite, but at the same time both and neither. This third person is my empirical or working Self. With this constitution in me of two levels intercrossing, I should feel a stranger in this world. Nature had ordained by this strange mixture that we feel strangers, that we feel the contradiction and look within, and see our depth, the truth within ourselves. But we do not feel strangers we feel everything is in order, quite happy. But then comes misfortune, a suffering, a problem, or a crisis. Before a problem or a crisis, we become conscious of the two levels intersecting in us. Before a problem, the sense of our capacity and incapacity come up before us at one moment : 'I can do it, I cannot do it; I know how to solve it, I do not know how to solve it.' This is how we find ourselves before a crisis. Our greatness and littleness present themselves at the same moment. In other words, the problem pulls out from our depths the knowledge of the two levels which otherwise remain unknown and hidden. A problem makes the sense of contradiction acute in us, which otherwise lies dormant, and this acute sense drives to a self-enquiry and understanding.

A problem or crisis brings up before us the two levels of consciousness and makes us feel the contradiction acutely. It makes us feel the depth of the contradiction, it being the intersection of two levels. If we are to master a problem, we are to be con-

vinced that we are the problem. This is done by practising a sort of reflexive awareness, or making the outgoing thought come upon ourselves. It is the same process that will bring us spiritual profit when the contradiction is acute in us. We are to be convinced that 'we' are the contradiction, and then the contradiction vanishes into certitude, as it lacks all point of reference and all support.

A crisis or a problem is not necessary to awaken us to the presence of Māyā's beneficent dynamism of intersection of two levels. A simple analysis of empirical experience is enough. We say ordinarily 'I am strong', 'I am weak', 'I am intelligent'. Are we conscious that in it Māyā's dynamism is involved? Strength is a quality of the body which I superimpose on the spirit, and say 'I am strong'. Intelligence is a quality of the spirit which I superimpose on the body and say 'I am intelligent'. Without this mixing up of two levels, high and low, spiritual and material, no thought and communication is possible. We miss the great opportunity of utilizing this possibility to deepen our consciousness.

#### MĀYĀ AND THE MARXIAN DIALECTIC

The contradictions of Māyā remind us of the Marxian dialectic : the theory that contradictions are inevitable, and that evolution takes place by the clash of opposites, through the mending cycle of thesis, antithesis, and synthesis. But Marx made no attempt to predict the antithesis of communion or the nature of ultimate synthesis, if any. How can the contradictions be resolved? Is there any ultimate synthesis which will once for all end this cycle of thesis and antithesis? To this question, Marxism has no definite answer. Marx did not envisage anything beyond communion. Presumably, a communist system will give rise to contradictions, like feudalism and

capitalism which preceded it. But Marx felt that there could be no fruitful speculation on the nature of these contradictions.

The Māyā theory goes further than Marx. It says that contradictions are the very stuff of this world and will be so. But man's will can transcend them as Buddha did take his will beyond the pale of Māyā and suffering. And man's disinterested action can reduce the contradictions in this world.

#### FROM LIMITEDNESS TO UNLIMITEDNESS

We have seen that Māyā's dynamism is at the most beneficent point when it makes us conscious of the two levels of consciousness intersecting in us, when it helps to push the contradiction to a summit point, and then resolves the contradiction in certitude by a process of reflexive awareness or interiorization. Māyā's dynamism has another aspect, namely, making limited what is unlimited, making finite what is infinite. To use traditional language, Brahman accepts to become the limited *jīva*, our soul, in Māyā. Why? So that it can feel the dynamism of going up from limitedness to unlimitedness. It is an accepted limitation and hence conscious. If it is said that we are not conscious, though we are limited, the answer is that we are not conscious of the two levels which, though given in every experience, unfortunately escape our grasp.

It is the same Brahman that thinks itself to be *jīva* and thus thinks itself to be limited. The moment it thinks itself to be limited, it is distant from the centre, viz Brahman; time and space are created, and movement becomes the sport of *jīva*. But the moment the *jīva* thinks that I am Brahman, it becomes the centre of the circle, and Māyā the circumference. It does not move, for it has no need to move and there is no space and time to move. Brahman becomes the symbol of peace in

movement, just like the artist who paints. The painter is so absorbed that for himself he does not paint, though for others he paints; even so, the liberated man who works does not work, as there is no more duality and no choice, but for world he appears to work.

#### MĀYĀ AND LIBERATION

Māyā is also the perfect symbol for spiritual development. For spiritual development, we juxtapose ourselves with an ideal or a person, and we grow in three successive stages of juxtaposition, integration, and identity. Māyā juxtaposes itself with Brahman. Māyā is in constant process of osmosis. Māyā is the nostalgia for Brahman. Brahman is the centre in constant process of converting Māyā into its own spiritual nature. Māyā is the exteriorized will of Brahman. We have first to be conscious of this will in order to go deeper and integrate with Brahman. And, finally, Māyā is the field of liberation. Māyā offers us duality, opposites, contradiction. Man must develop his freedom by making his choice between the opposites and, finally, transcend the domain of choice and thus arrive at liberation. This perspective is offered only in this world of Māyā and not in heaven or paradise. So even if man goes to paradise, he must come to earth to be liberated, according to Vedānta. Even the liberated ones come back to earth, for how can they live and enjoy the bliss of liberation alone in paradise? They must share it with others; otherwise liberation becomes a misnomer. The liberated ones, Buddha or Ramakrishna, have expressed their desire to come back again and again until the last man is redeemed. They have no rest or respite until the last man is redeemed, until the whole world is liberated. So, then, both for mediocres like us and for liberated men, this Māyā

is the field of liberation. For us, it is a necessary ground for development; for them, it is the field of their grace, field for radiating their liberation and sharing with others. Why should they seek paradise? Does not this world become a paradise when these liberated men are surrounded by those who have devotion to an ideal and with whom they can share their spiritual joy and certitude? In this context, I remember the words of a great South Indian mystic, a devotee of Rāma, who says: 'This world of Māyā, the *samsāra* itself, becomes the field of liberation, if I have Your grace, O Lord, and if I am surrounded by people of faith.'

For the *karma-yogin*, the one who follows the path of action to arrive at perfection, this Māyā is the field of liberation. He is not discouraged by the presence of evil.

He does not ask himself, 'What is the use of doing good work? We cannot do good without causing evil, and whenever we try to create happiness, there will be always misery'. The *karma-yogin* answers: 'First we must work for lessening misery, for that is the only way to make ourselves happy. Secondly, we must do our part, because that is the only way of getting out of this life of contradiction.'

Wrestling with problems for which there is no final solution, absorbed in problems which are not our own, we subdue and ultimately transcend our little egos and pass beyond the realm of Māyā like the liberated ones. They have pierced through the veil of Māyā, and we have their testimony that assures us, that these contradictions are reconciled, and all diversity resolved, in the peace and harmony of the ultimate unity.

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## ARTHUR SCHOPENHAUER

### (SOME ASPECTS OF HIS PERSONAL LIFE)

SRI S. SUBHASH CHANDRA

The purport of this article is to elucidate the dynamics of the personal life of Schopenhauer. Since I had had once the opportunity of presenting an account of the philosophy of Schopenhauer in the pages of *Prabuddha Bharata* (June-July 1958), I do not intend to deal with the same once more. The life, and not the thought, of Schopenhauer constitutes the subject-matter of this essay. However, I do not intend presenting a life-sketch of Schopenhauer. A volatile personality like Schopenhauer had had to bear the impact of innumerable elements, and it is neither possible nor necessary to elucidate, in a

short article, all the countless factors that could possibly have played a role in his life. Therefore, I confine myself here to delineating some of the truly fascinating aspects of the personal life of the great pessimist.

#### 'THE SAGE OF FRANKFURT'

Arthur Schopenhauer was born on February 22, 1788, in Danzig. He died on September 21, 1860, in Frankfurt am Main. As destiny would have it, Danzig, although it was his birthplace, played but a minor role in the life of the philosopher. He was hardly six years old when his

father migrated from Danzig shortly after the successful conquest of this city by the invading Prussians in 1793. Frankfurt, on the other hand, has the privilege of being for over twenty-eight years the scene of activity of Schopenhauer, who has been often referred to as the 'Sage of Frankfurt'. It would, therefore, be in the fitness of things to deal with his mode of life in Frankfurt.

Schopenhauer lived on the ground floor of the Haus Schoene Aussicht 16 in Frankfurt am Main. (On March 22, 1944, this house was destroyed in the course of an aerial raid on Frankfurt.) The flat consisted of three rooms and a corridor. The drawing-room was situated on the left-hand side of the corridor, and the room on the right-hand side contained the library of the philosopher. Towards the rear of the corridor was the bedroom. Upon entering the drawing-room, one encountered an old sofa of the Louis-Philippe variety, with a small portrait of Goethe hanging above it. On the same wall, one could see sixteen copperplate engravings of dogs hanging in a well-distributed manner. Aside from the antique round table lying in front of the sofa, the innermost corner of the room contained a statue of the Buddha, placed appropriately on a marble stand. The wall opposite to the sofa was adorned by a few photographs of Schopenhauer himself, a picture of his mother, copperplate portraits of Shakespeare and Cartesius, and jointly framed portraits of Kant and Mathias Claudius. In the corner beside the oven, one could see the bust of Wieland, and above the door, the plaster cast of his beloved white poodle, who died in the autumn of 1849 and was replaced by a brown dog of the same species. On a table beside one of the windows reposed the bust of Immanuel Kant gazing sedately on the philosopher, who was wont to pursue his philosophical problems on a square

table beside the second window. Near at hand lay the brown poodle on a bear skin. These constituted the constant elements of the *décor* of Schopenhauer's sanctum sanctorum. (Hugo Busch: *Das Testament Arthur Schopenhauers*, Wiesbaden, Brockhaus, 1950, pp. 55-56)

Schopenhauer was invariably well dressed. According to Robert von Hornstein (1833-1890), an adherent of the Wagnerian tradition of music, the 'Sage of Frankfurt' was always so immaculately dressed that he could have appeared in an opera theatre without having to specially dress himself for the event.

#### THE DAILY ROUTINE

Great men have always had to wrestle with the problem of the adjustment of the scarce time at their disposal with the stupendous tasks that they are called upon to solve. Rational planning of time, aimed at exploiting every moment of the day for the furtherance of their creative work, constitutes the groundwork of the daily routine of a great man. Schopenhauer regarded sound and adequate sleep as the *sine qua non* of genuine creativity. Sleep enables us to recuperate from the exertions of the preceding day. While sleeping, we are replenishing our reservoirs of energy for the approaching day. Eight hours of deep and undisturbed sleep, maintained Schopenhauer, are indispensable for a thinker. In consonance with this maxim, Schopenhauer used to sleep eight hours every night. He used to get up between 7 and 8 a.m. He used to prepare his own coffee, and his maidservant Margaretha Schnepf (who had the privilege of serving him during the last twelve years of his life) had strict instructions to let nothing disturb him during the early morning hours. He was convinced that the early morning hours were best suited for intensive philosophical meditations and, there-



fore, preferred to be left alone with his own thoughts during this time of the day. Towards the end of his life, his growing fame caused him to accept now and then important visits during the latter half of the morning session, which he was wont to conclude with one hour devoted to playing flute. Exactly at 1 p.m., he arrived to take his lunch at a restaurant, where he with his massive forehead and noble features was a familiar sight. Schopenhauer was a gourmet and boasted of a voracious appetite. He enjoyed conversation while eating. However, since conversation partners who even remotely approached his intellectual stature were rarely to be seen, he utilized his time mostly in a keen observation of people around him. Returning home, he drank coffee and retired for his midday siesta for an hour. A few hours of intensive perusal of books that interested him followed the reinvigorating noontime respite. A long walk at a striding pace, and in the invariable company of his dog, constituted the permanent item of the evening. Schopenhauer's evening walk was rendered conspicuous by the following striking features: He preferred taking his evening walks alone accompanied only by his faithful dog. He made it a rule to smoke only half a cigarette, regarding the other moisty half as harmful to the health. He was given to thumping the road periodically with his heavy walking-stick. Engrossed in philosophical reflections, he often indulged in involuntary mutterings that made people who happened to be walking near him suspect that he was mocking at them. He was excessively polite during his walks. He used to return the greetings of everybody, regardless of whether he was acquainted with them or not. Returning from his walk, he used to read *The Times* and other English and French newspapers. German newspapers received but negligible attention from him. Between 8 and 9

p.m., he was to be seen dining at the appointed hotel. He ate bread, butter, meat, and cheese. Half a bottle of red wine constituted an inalienable feature of the evening meal. Beer, a beverage enjoying unchallenged popularity in Germany, was simply detested by him. Returning home, he smoked his pipe and devoted himself to an hour of light reading. A brief but dedicated perusal of the holy Upanishads constituted the culminating point of his daily routine. Between 11 and 12 p.m., the philosopher retired to his bedroom to enjoy his well-earned repose. (Wilhelm Gwinner: *Arthur Schopenhauer*, Leipzig, F. A. Brockhaus, 1922, pp. 186-9)

#### A JUDICIOUS CONVERSATIONALIST

Schopenhauer disdained senseless chatter. Gossip, he held, debases our mind and leads to a dissipation of time. Conversation, if it is to yield any results, must not be haphazard and aimless. A fertile exchange of thoughts presupposes that the participants are imbued with a genuine desire for a deeper understanding of the issues being dealt with. Honesty and earnestness are the prerequisites of a creative dialogue, and Schopenhauer was wont to converse only with those who were *bona fide* aspirants. And since suitable conversational partners were usually scarce, the philosopher carefully avoided being involved in discussions with the mass of mediocre persons around him. However, if by chance he encountered someone worthy of being his conversational partner, he willingly let himself be drawn into a dialogue. Schopenhauer seems to have been endowed with a talent for animated conversations. All his disciples attest to the zest, enthusiasm, liveliness, and wit that characterized his speech. The eloquence of Schopenhauer sprang from the depths of his soul. His sentences were free of needless verbiage. Based on the

bed-rock of deep and sustained thought as his dialogues were, he could enliven a discussion to such an extent as to let a wave of joyful thrill run through the veins of his partners in conversation. Universally acclaimed for his beautiful German, Schopenhauer was also a master of English, French, Italian, Spanish, Greek, and Latin. No wonder, then, that his delivery, couched as it was in a sparkling German, thrived with the help of choice quotations from the immortal works of all these languages. He resorted frequently to concrete and suitable illustrations and metaphors. Thorough absorption in the topic being discussed constituted one of the outstanding features of Schopenhauer, the conversationalist. Indeed, according to Gwinner, he could speak over the Law of Identity in a manner in which a lover would talk over love with his beloved. (ibid., p. 93)

#### READING HABITS

Schopenhauer was an erudite scholar. He was well acquainted with the outstanding landmarks of human culture. His acquaintance with the classical and modern languages of Europe rendered the entire gamut of European history, culture, and thought accessible to him. His erudition was truly of an encyclopaedic range. Anybody familiar with his writings cannot but be surprised by his astonishingly advanced grasp of the results of almost all the sciences. And yet, paradoxical though it may sound, he was no voracious reader. Schopenhauer was highly selective in his readings. He was verily a literary gourmet. He was shrewd enough to realize the futility of trying to read hundreds and thousands of books published all over the world. Furthermore, excessive reading tends to encumber the mind, and renders original thinking well-nigh impossible. A judicious selection of the really great works for personal readings represents, therefore,

an inevitable device for a person resolved upon an independent exploration of the problems of philosophy. In consonance with this maxim, Schopenhauer principally avoided reading secondary works like histories of literature or philosophy. He preferred reading the original source-books, instead of squandering his time in going through dubious interpretations by dusty-minded professors. Further, as a rule, he ignored wholly contributions appearing in various journals of the day. On the other hand, the carefully selected literature was read with utmost concentration. Schopenhauer was given to reading his books twice. The first reading enabled him to acquire a grasp of the substance of the book, and the second reading was devoted to critical comments usually scribbled on the margins of the book. Schopenhauer made it a point to read at a slow pace. According to him, the slow and pondering pace was conducive to the development of his own thoughts. Schopenhauer was enamoured of the wisdom of the Athenians and the Romans, and made no secret of his predilection for the Greek and Latin classics. Barring the writings of Kant and Goethe, he poured scorn over the rest of the German literature and philosophy. He read English books with unconcealed pleasure. Shakespeare and Byron constituted inexhaustible sources of inspiration for him. He was so much enamoured of Laurence Sterne that at one stage he contemplated translating *Tristram Shandy* into German. He showered generous encomiums on the French and Italian contributions to world literature. Among French writers, Voltaire and Rousseau were frequently extolled by the illustrious misanthrope. Dante, the great Italian bard, was frequently cited with approval by Schopenhauer. Among the mystics of Europe, Meister Eckhart and Angelus Silesius were his favourites. Finally, the

diverse contributions related to Indian thought and culture in all its ramifications were followed with keen interest by Schopenhauer. As is well known, the 'Sage of Frankfurt' went into raptures while reading the holy Upaniṣads.

#### LOVER OF DOGS AND ANIMALS

In the Schopenhauerian scheme of universe, the blind Will constitutes the quintessence of the phenomenal reality. The intellect is a later development and is secondary; the instinct, on the other hand, is primordial and primary. The intellect emerges on the human level; the instinct, on the other hand, reigns supreme and unchallenged in the animal world. Hence, the animals are nearer to the pristine Will than the human beings. No wonder, then, that Schopenhauer, the philosopher of the Will to Live, had a deeper grasp of the psychology of animals than many a contemporary of his. The fact that Schopenhauer was a member of the Society for the Prevention of Cruelty to Animals in Frankfurt speaks volumes for his devotion to the cause of the dumb creatures, who, much to the indignation of the philosopher, often become hapless victims of human deprivations. The attentive reader will no doubt recall that Schopenhauer had sixteen copperplate engravings of dogs hanging in his drawing-room and that his beloved dog alone had the privilege of accompanying him during his daily evening walks. Schopenhauer was fanatically attached to dogs, and even the slightest maltreatment of dogs would infuriate him. Schopenhauer frankly avowed that he would not like to live in a world bereft of dogs. As early as in 1809, the year in which he joined the University of Goettingen and began his studies there, he was accompanied by the works of Plato and Kant, a bust of Socrates, a portrait of Goethe, and a charming poodle. His love of the poodles

remained unabated throughout his chequered life. Upon the death of his beloved white poodle in 1849, the philosopher wrote to his disciple Frauenstaedt: 'I have lost my charming, dear, big, beautiful poodle: it died of the infirmities of old age, (and) was hardly ten years old. I am profoundly depressed.' (*Arthur Schopenhauers Briefwechsel und andere Dokumente*, edited by Max Brahn, Leipzig, Insel-Verlag, 1911, p. 206) Shortly thereafter, a suitable successor was found for the deceased dog. The new poodle bearing the name 'Butz' was seventeen months old at the time of acquisition and was brown and extremely lively. During the rest of the eleven years of his life, the charming dog was the inseparable companion of the great thinker. As a token of his affection for his dog, Schopenhauer enjoined in his will that a sum of 300 Gulden be paid to his maid-servant, if she agreed to take care of the beloved poodle after his death.

#### THE TRAGIC SAGA OF LONELINESS AND FRUSTRATION

No other thinker, except perhaps Nietzsche, was so very lonely throughout his life as Schopenhauer. His entire life is a tragic saga of utter insulation from the rest of the world. Schopenhauer, like his father, was handicapped by his impaired power of hearing. Towards the end of his life, this deficiency assumed really frustrating proportions, for one of his ears was wholly paralysed. This semi-deafness tended to encumber all social contacts. It made the philosopher shy and reserved. As his capacity to hear declined, he could not help suspecting that the people whispering around him were referring in adverse terms to him. As we know, his parents left their home town Danzig barely five years after the birth of the future thinker. The migration from Danzig was followed by continuous journeys through various European

countries. Needless to say, these constant journeys were not conducive to the inculcation of any friendships on the part of the young Arthur. As a matter of fact, aside from the friendship with Anthime Gregoire de Blésimaire (who was the son of the French businessman in Havre, where Schopenhauer spent 'by far the happiest period of my childhood' during 1797-99) and an acquaintance with a Hebrew student in Berlin, he seems to have been wholly insulated from boys of his own age. Since his own sister was born ten years after his own year of birth, he had to spend his entire childhood in the company of adults. Further, decades of despondency, accompanied by years of indignant silence, occasioned by the singular lack of success of his writings and his total failure to make people take notice of his philosophy, led to a permanent sense of frustration and bitterness. We get barely an idea of the immense loneliness of Schopenhauer, when we recall to our minds that often he did not write even a single letter during an entire year. To whom was he to write letters? He just had no friends at all. Incredible though it may sound, on his sixtieth birthday, he received only one letter of congratulations. (*Arthur Schopenhauer in seinen Briefen*, edited by Arthur Huebscher, Weisbaden, Brockhaus, 1960, p. 134)

#### THE BROKEN PERSONALITY

The impact of this terrible and sustained loneliness naturally made itself felt in the domain of the mental health of Schopenhauer. Schopenhauer seems to have suffered from a sense of basic insecurity throughout his life. Thus, as a six-year-old child, he had been found by his parents—who had gone out for a short walk—weeping in sheer despair at the thought of having been abandoned by them. As a boy, he was often the victim of hallucinations of illness. During his student years in Berlin, he was

occasionally afflicted by the thought of being consumptive. The outbreak of the war in 1813 engendered the fear that he may be called in for compulsory military service. He fled from Naples for fear of catching small-pox, and the ravage of cholera chased him out of Berlin. In Verona, he became a prey to the *fixe idee* of having taken poisoned tobacco. He was afraid of being drawn into legal disputations. Acutely aware of his own inability to earn his living, and afraid of being defrauded of his monetary reserves, he used to write his accounts in English, and dealt with important financial matters in Latin and Greek. (Apparently, it did not occur to him that crooks could also know English, Greek, and Latin!) Further, he sought to conceal his valuable papers by affixing them with misleading headings. To obviate the danger of infection, he invariably carried with himself a water-container. He never allowed the barber to shave him. Apparently, he saw in every barber a potential assassin. Indeed, he had a well-stocked arsenal of weapons to defend himself and his property against burglars. Two pistols, two guns, two swords, and a dagger constituted the main items of the arsenal of the 'Sage of Frankfurt'. He was mortally afraid of being prematurely buried. He left, therefore, written instructions that he may not be buried before the decomposition had set in. He was given to outbursts of temper. Not only his more successful colleagues like Hegel, Fichte, and Schelling, but also his intimate disciples like Frauenstaedt had to suffer the violence of his rage. In a word, he was mistrustful, irritable, violent, and extremely proud.

And that brings us to the conclusion of our essay. I have elucidated in the article some aspects of Schopenhauer's personal life. I have sought to delineate a part of the manifold of factors that played a formative role in his life. Bearing in mind

that the life of a great man consists of a unity of consistent, contradictory, and indifferent factors, I have sought to present in a nutshell an account of some of the

representative factors. The essay does not pretend to be exhaustive. Indeed, it is merely a blue print for a detailed study that I hope to publish in due course.

## THE CONCEPT OF WORK ACCORDING TO THE GĪTĀ

DR. B. KUPPUSWAMY

It is well known that the author of the *Bhagavad-Gītā* has devoted a great deal of thought to the nature of work. An attempt is made in this paper to discuss the concept of work as propounded in the *Gītā*.

### ACTION AND CONSTITUTION

According to the *Gītā*, no man can ever remain for a single moment of his life without some activity. For the very nature of the physiological constitution makes a person active. (III. 5)\* Seeing, hearing, smiling, tasting, walking, sleeping, breathing, speaking, grasping, or even opening and closing our eyes, are all various forms of activity. (V. 8, 9) Now, the deluded person who is overpowered by the sense of self thinks that he is the doer, and regards the various actions that arise out of the physiological needs as actions done by himself. On the other hand, a person with understanding, who knows the distinction between the various modes of nature and their activities and the Self will look upon them as expressions of the physical and psychological needs, and will not identify them with the Self. Those who are unable to make the distinction between the Self and the modes of nature become attached to their work. (III. 27-29) The ideal person is he who sees that all actions are done by nature and that the Self is not the

doer. The Self is only the spectator, the witness, and not the actor. (XIII. 29)

The *Gītā* (III. 29), however, warns that a person who has attained such a state of understanding should not unsettle the minds of the other people who have not yet grasped this distinction between the Self and physical and psychological means of action. For it is only with the growth of the personality and of discrimination between the Self and the modes of nature that an individual overcomes the sense of identification between the two.

### WORK AND WELFARE OF THE COMMUNITY

The *Gītā* further points out that work is a necessity for the maintenance of the world (*loka-saṅgraha*). Life and society can go on only when there is activity and work. If men are idle, the whole fabric of society will fall apart and it will come to a standstill. Therefore, it is the duty of each person to contribute his mite to the maintenance and well-being of the world. (III. 20)

Moreover, a person who enjoys the gifts of life without working and giving anything in return for the advantages he gets from society is a thief. One's life depends upon the work of others. So, it is one's duty to work and thus contribute to the welfare of the society as a whole; otherwise, one will be cheating the society. (III. 12) The same idea is expressed by using the analogy

\* The numbers in the brackets refer to the chapter and verse of the *Gītā*.

of the wheel. The whole world is compared to a wheel, which is kept in motion only by hard assiduous work, and the *Gītā* exhorts us to lend a hand in keeping it in motion, and says that the man who does not do so lives a vain life of sin. (III. 16)

#### WORK AS A SOCIAL NORM

The *Gītā* upholds the effectiveness of social norms. It is the great men that set the standards of conduct in the world. Others follow the standards set by them. So, the man of enlightenment should not stop working. He should work incessantly for the maintenance of the world as well as for setting proper standards for other people to follow. Otherwise, the even flow of the social order will be disturbed. (III. 21, 24)

Thus, both the ignorant person and the enlightened person have to work with enthusiasm for the welfare of the world. Only the ignorant person works with attachment, whereas the enlightened person works without attachment.

#### WORK WITHOUT CONCERN FOR THE RESULTS

This principle of disinterestedness, working without attachment to results, is the distinguishing feature of the concept of work in the *Gītā*. A man should work without thinking of or desiring the fruits of action. In other words, action itself should be the goal, not the achievement of the results. So long as an individual is interested in the result, rather than in the mere fulfilment of his task, he will not be able to obtain satisfaction. Therefore, the *Gītā* enjoins that one should work without caring for the results. But that is not enough. The essence of the principle of work is even-mindedness in success as well as in failure. '*Samatvam yoga ucyate—Yoga is evenness of mind*', says the *Gītā*

(II. 48). The same view is expressed in another verse, where it is stated that a man should abandon all desires and act free from the sense of mineness or egotism. Such a man attains peace (*sānti*). (II. 71) In another place, the *Gītā* says that a man who controls the senses by the mind and works without attachment is superior. (III. 7) It states elsewhere that a man attains to the highest by doing whatever he has to do without attachment. (III. 19) Such a person attains well-founded peace. On the other hand, the person who works goaded by his desire, with attachment to the fruit of his action, gets bound. (V. 12) Therefore, one should work treating pleasure and pain, gain and loss, victory and defeat, alike. That is, one should work undisturbed by the consequences. (II. 38)

#### ACTION AND PASSION

*Gītā* classifies all actions into three classes, according as they are guided by goodness or passion or dullness (*triguṇas*). An individual who is moved by passion is attached to his action. Passion leads to attachment and binds an individual. (XIV. 7) Such action is characterized by craving and unrest, and the fruit of such action is pain. (XIV. 12, 16) From passion arises greed. (XIV. 17) Such an individual is egoistic and always conscious that he is the doer.

#### ACTION AND INACTION

In the fourth chapter of the *Gītā*, there is a fairly long discussion about the nature of action and inaction. It is stated there that even the wise are bewildered regarding what is action and what is inaction. (IV. 16) The conclusion of the *Gītā* is that the wise man is he who is able to see action in inaction and inaction in action. (IV. 18) This paradoxical statement implies, according to Vinoba Bhave that the

activity of an efficient man is effortless. Although very active, he looks as if he is not doing anything at all. As Radhakrishnan puts it: 'So true non-activity is to preserve inner composure and to be free from attachment.' There are two characteristics of right action. It is free from desire. For the desires of an enlightened man are all burned up in the fire of wisdom. (IV. 19) Further, the action of an enlightened man is done with the full consciousness of its implication, deliberately, and not mechanically or instinctively or unconsciously. Such a man's action leads not only to contentment, but also to freedom from dependence on others. And such a person, who has no desires, no possessions, and who has complete control of himself, can commit no wrong. (IV. 21) He is satisfied with whatever comes to him by chance. He is beyond the duality of pleasure and pain. He is free from jealousy. He remains the same in success and failure. He is free from bondage. Radhakrishnan sums up the teaching of this section thus: 'The mutual relationship of true work, wisdom, and self-discipline is here brought out.'

#### RELINQUISHMENT OF ACTION

Following the familiar classification according to the three *gunas*, the *Gītā* says that the abandonment of one's duty through ignorance is of the nature of dullness (*tamas*); that through the fear of pain and physical suffering is of the passionate kind (*rājasika*). The *Gītā* discountenances this kind of renunciation of action. According to it, the real renunciation, which is good (*sāttvika*), is not the renunciation of action, but its fruits and attachment to it. (XVIII. 7-9)

#### FIVE FACTORS OF ACTION

The *Gītā* enumerates five factors which are basic to all actions. These are:

1. *Adhiṣṭhāna*, the frame of body, life, and mind, which is the seat of action;
2. *Kartā*, the doer, the agent, who is distinct from the body-life-mind complex;
3. *Kāraṇa*, the various instruments or means through which the action is done;
4. *Ceṣṭā*, the various kinds of efforts made by the individual, and
5. *Daivam*, the unpredictable non-human factor, what is generally called luck or destiny or fate.

The first four are either visible or available to our experience, but the last is invisible, and consequently, not available to any kind of prediction or control. These five elements determine the outcome of whatever work a man undertakes with his mind, speech, and body. According to the *Gītā*, all actions, whether they are right or wrong, are governed by these factors. (XVIII. 13-15) Consequently, the man who looks upon himself as the sole agent and cause for all his actions is of perverse mind, and is under delusion. For he is not able to understand that these five factors govern the success or failure of an action. (XVIII. 16) Wisdom lies in understanding this truth and acting accordingly.

#### THE THREEFOLD INCITEMENT TO ACTION

In the view of the *Gītā*, knowledge, the object of knowledge (the action), and the knowing subject (the doer) constitute the threefold incitement to action. (XVIII. 18) Each of these three is divided according to the three modes of nature. That knowledge which makes man cling to one single effect as if it were the whole, without any concern for the cause or consequence, without grasping the real, is dull or *tāmasika*. (XVIII. 22) That knowledge which makes one see only multiplicity is *rājasika* (XVIII. 21), and that which makes one see the underlying unity in all the diversity is *sāttvika* (XVIII. 20). That action which is undertaken through ignorance, without any regard to consequences

or to one's capacity is *tāmasikā*. (XVIII. 25) That action which is done with great effort, which is imbued by egoism, and which seeks to gratify one's desires is *rājasika*. (XVIII. 24) That action which is considered to be obligatory (*niyatam*) and is performed without attachment and desire for the fruit, is *sāttvika*. (XVIII. 23) That doer who is unbalanced, vulgar, obstinate, deceitful, malicious, indolent, and procrastinating is *tāmasika*. (XVIII. 28) That man who is greedy, swayed by passion, moved by joy and sorrow, and eager for the fruits of his work is *rājasika*. (XVIII. 27) That person who is free from attachment, who has no egotism, who is unmoved by success or failure, and who is full of resolution and zeal is *sāttvika*. (XVIII. 26)

There is also a classification of understanding along the same lines. That understanding which is perverse and looks upon what is wrong as right is *tāmasika*. (XVIII. 32) That which leads to a confusion between what is right and what is wrong, between what ought to be done and what ought not to be done, is *rājasika*. (XVIII. 31) That which differentiates between action and inaction, what ought to be done and ought not to be done, and what is to be feared and what is not to be feared, what binds and what frees, is *sāttvika*. (XVIII. 30)

#### THE CONCEPT OF SVADHARMA

The concept of *svadharma* in the *Gītā* has led to many controversies regarding its import among the various interpreters of the *Gītā*. I can here refer only to that aspect of *svadharma* which pertains to work. Arjuna, the warrior, wants to lay down his arms on the battlefield and seek the path of renunciation. He is asked by Kṛṣṇa to follow his *svadharma* and do his work on the battlefield, instead of following the path of renunciation. (II. 31) In one of the most famous verses, the *Gītā*

advises that it is better for a man to do the work that conforms to his nature rather than something else that may be superior. Engaging oneself in an activity that is foreign to one's nature leads to peril. (III. 35) A man attains perfection if he devotes himself to his own duty, *svakarma*. (XVIII. 47)

Two consequences follow from this principle. As far as the individual is concerned, he has the satisfaction of doing the work that is in line with his interests, ability, and temperament. As far as the society is concerned, when it consists of individuals who take up the work that is suitable to them, then the society progresses. There is harmony and efficiency. Investigations in modern clinical psychology and guidance and counselling show that prestige or wealth or security will not ensure adjustment and happiness, which are both conducive to the development of the personality. A man who gives up the work that suits him, the work for which he has received training, and accepts some other work because of security or prestige or wealth, exposes himself to mental conflict, maladjustment, and peril. This will, in turn, lead to social conflicts. For a man who seeks to satisfy his desires only loses his understanding in the process (*buddhi-nāśa*), which will ultimately lead him to utter disaster. (II. 62, 63)

#### CONCLUSION

Thus we find that the *Gītā* recommends a certain frame of mind and attitude towards work, viz to look upon one's work as something obligatory and to do it without attachment, without identifying oneself with it. Such an identification is useful up to a particular point; after that it becomes an obstacle to the growth of the personality. Further, one should do the work without an eye to the results. A person who concentrates all his attention



and contemplates the results of his work will not be able to do his work efficiently, because his mind will be distracted. Then, one should take up that work which is in line with his ability and capacity and which he can do without an effort, and he should do it devoid of egotism. No-one should feel that he is indispensable; this is a delu-

sion one should guard oneself against. The work one undertakes should be done with diligence, knowing and understanding fully well its implications for the individual as well as for the society as a whole. And only such works should be undertaken which are conducive to the welfare of both the individual and the society.

## THE CONCEPTION OF TRUTH ACCORDING TO MAHATMA GANDHI

SRI P. M. BHASKARAN NAMBU DIRIPAD

The life and teachings of Mahatma Gandhi are a true exemplification of the life of an earnest seeker after truth who made himself great through struggle and experiments on the basic virtues of truth, love, service, and self-sacrifice. In other words, Gandhiji became a true 'Mahatma' mainly due to his strict adherence to moral laws and their application in all his actions throughout his life. He is an embodiment of the cherished ideals of the Hindus, namely, *ahimsā* (non-violence), *vairāgya* (renunciation), *brahmacarya* (self-control), and *tapas* (penance). He is an ideal *karma-yogin* as exemplified in *Bhagavad-Gītā*, for he always worked with a spirit of detachment, and his ideal of *satyāgraha* is only an application of *karma-yoga* as taught in the *Gītā*. His uniqueness consists in practising a principle before it is preached. For the first time in history, he spiritualized politics and raised it to the dignity of a religion. His whole life is a commentary on his experiments with truth. His greatest contribution consists in coining the word '*satyāgraha*' and applying its technique in various fields of action especially politics. The root meaning of the word *satyāgraha* is 'holding on to truth',

and hence *satyāgraha*, according to Gandhiji, means 'vindication of truth, not by infliction of suffering on the opponent, but on one's own self.' A *satyāgrahī* should be capable of endless sacrifice, should be well disciplined, and should have absolute faith in truth and non-violence.

The ultimate purpose of man's life, according to Gandhiji, is Self-realization, which means seeing God face to face or realizing the absolute Truth. But this absolute Truth can be realized only by the service of human beings as God. Hence universal love, service, and self-sacrifice become part and parcel of the spiritual discipline for the realization of the absolute Truth.

From the preceding lines it is clear that, according to Gandhiji, Truth is the end, and universal love (*ahimsā*), service (*sevā*), and self-sacrifice (*tyāga*) are the means for realizing this end. Now, what are the fundamental principles which formed the foundation of Gandhiji's ideal of Truth?

The word '*satya*' (truth) is derived from '*sat*', which means being or existence. So truth means that which exists. Gandhiji also believes that Truth is always associat-

ed with pure knowledge and bliss. He even declares that devotion to this truth is the only reason for our existence, and this truth should be the very centre of all our activities. As Gandhiji says: 'The word *satya* (truth) is derived from *sat* which means being and nothing is or exists in reality except truth. . . . And where there is truth, there also is knowledge, pure knowledge. . . . And where there is true knowledge, there is always bliss.' 'Devotion to this truth is the sole reason for our existence. All our activities should be centered in truth. Truth should be the very breath of our life.'

Now we shall see in what sense Gandhiji uses the word truth. Nearly thirty years ago, when Sarvepalli Radhakrishnan asked Gandhiji to state his view of religion, he expressed it in these words: 'I often describe my religion as Religion of Truth. Of late, instead of saying God is Truth, I have been saying Truth is God, in order more fully to define my Religion. . . . Nothing so completely described my God as Truth. Denial of God we have known. Denial of Truth we have not known. The most ignorant among mankind have some truth in them. We are all sparks of Truth. The sum total of these sparks is indescribable, as yet-unknown-Truth which is God.' Gandhiji came to this conclusion after a continuous and relentless search after Truth for fifty years. He also found that the nearest approach to Truth is through love or *ahimsā*. So, only through perfect non-violence, absolute Truth can be realized. As Gandhiji clearly puts it: '*Ahimsā* and Truth are so intertwined that it is difficult to disentangle and separate them. They are like the two sides of a coin or rather of a smooth unstamped metallic disc. Who can say which is the obverse and which the reverse? Nevertheless, *ahimsā* is the means, Truth is the end.' He also reminds us that 'Means and

end are convertible terms in my philosophy of life'.

Gandhiji considers that we should be prepared to suffer for what we consider to be true without any trace of ill will towards those who inflict the suffering on us. If we are right, our action will definitely help to advance the cause of Truth. If we are wrong, our self-imposed suffering will ultimately purify our heart and set us right. Thus, the only inevitable means to the realization of absolute Truth, according to Gandhiji, is *ahimsā* or universal love, and the test of *ahimsā* for him consists in our capacity to suffer for the cause of Truth without any trace of ill will towards those who inflict suffering on us. Non-violence, according to Gandhiji, is not merely a negative principle of not doing any injury to any living creature, but also a positive one of loving all. Every act of giving pain to the mind or to the body of any living creature, directly or indirectly is, in his opinion, a breach of *ahimsā*. It is the soul force or the power of Godhead within us, and we become Godlike to the extent we realize non-violence. So, *ahimsā* is our supreme duty, according to Gandhiji.

But how is one to realize this Truth? Gandhiji answers that one who would make individual search after Truth must go through several vows, as for instance, the vow of truth, of *brahmacarya* (purity), non-violence, poverty, and non-possession. Unless one imposes on oneself all these five vows, one may not embark on the experiment of Truth at all. Then by single-minded devotion to that which we consider as true, and indifference to all other interests in life (*vairāgya*), we can ultimately realize God as Truth. Then, the question is: How can we know that what we consider true is really true?

Gandhiji replies that in every one of us there is what is known as conscience or 'Inner Voice', which, if truly followed, will

always be right. And it is really to understand this 'Inner Voice' within us that we have to cultivate the purity of heart and observe the vows of truth, non-violence, purity, and non-possession. This 'Inner Voice', according to Gandhiji, is the same as the Voice of God. But it must be pointed out that, according to Gandhiji, there should be truth in thought, speech, and action, and to the man who has realized this truth in its fullness, nothing else remains to be known; because all knowledge is necessarily included in it. When once we learn to apply this test of Truth in our life, we will at once be able to discover what is worth doing, worth speaking, and worth thinking. Gandhiji also reminds us that truth cannot be realized by anybody who has not got an abundant sense of humility. So humility is another important virtue to be cultivated by an earnest seeker after truth.

From the foregoing, we can conclude that truth is the right designation for God, according to Gandhiji, and that there is nothing wrong in every man's following Truth in accordance with his own inner light. If there is any mistake on the part of anyone, it will be automatically set right. For the quest of Truth involves *tapas* or self-suffering, and sometimes even death. There cannot be any trace of self-interest there. So Gandhiji believes that such a selfless pursuit of truth will rightly lead one to *bhakti*, and it is this path of *bhakti* that leads one to God. But, in order to attain this God-realization or the realization of the absolute Truth, the immediate service of all human beings becomes a necessary part of the endeavour, since the only way to find God is to see Him in His creation and be one with it. This can be done only by service to all. As Gandhiji says: 'I am a part and parcel of the whole and I cannot find Him apart from the rest of humanity.' This reminds

us of Swami Vivekananda's famous declaration: 'The only God that exists, the only God in whom I believe ... my God the miserable, my God the poor of all races.' Thus, Truth for Gandhiji is the sovereign principle, which includes numerous other principles like non-violence (*ahimsā*), renunciation (*vairāgya*), purity of heart (*brahmacarya*), vows of non-possession, of poverty, humility, self-sacrifice (*tyāga*), and service (*sevā*).

God is a living presence as well as an inner voice to Gandhiji. As he says: 'There is an indefinable mysterious power that pervades everything. I feel it, though I do not see it.' Gandhiji also believes that he can be killed only by blasting his belief in God and as he puts it: 'You may pluck out my eyes, but that cannot kill me, you may chop off my nose, but that will not kill me. But blast my belief in God, and I am dead.'

Thus, the unique greatness of Mahatma Gandhi lies in reinterpreting *sanātana dharma* according to the needs of the age, and in his successful application of this *dharma* to the social and political problems in relation to the masses of India. In the words of Radhakrishnan: 'In our age he (Gandhiji) lived to demonstrate that the human spirit, when lit by a divine fire, is mightier than the most mighty weapon.' (*Bhavan's Journal*, September 22, 1957, p. 33) I may conclude with this greatest tribute of Tagore to Mahatma Gandhi: 'His (Gandhiji's) inspiration is actively at work all through India and beyond its boundaries. It has awakened our consciousness to a truth which goes far beyond the limits of our self-interest. His life is a constant call to us to emancipation in service and self-dedication. ... His dwelling is in the heart of the untold multitude who are born in India and who are yet to come, and this greatness of his soul,

which has power to comprehend other souls, is not merely a geographical entity, but has made possible what never has happened in our history, when even the masses have been roused to the great fact that India is a living truth in which they live and move and have their being.' (ibid., pp. 31-32)

## PURUṢĀRTHAS: THE FOUR VALUES IN HINDU THOUGHT

DR. P. NAGARAJA RAO

Contemporary European thought has chiefly concentrated its attention on the study of the metaphysical status and import of the three traditional values: truth, beauty, and goodness. A large number of scientific-minded humanist philosophers of the West have affirmed their faith in values. As against the crude materialist assertion that values are subjective and morality is rationalized expediency, the rationalistic savants of the West have asserted the objective and intrinsic nature of values. In such a philosophic background, it is worth while to examine the Indian conception of values.

Values are to be contrasted with the study of facts. Scientific observation acquaints us with facts. The study of values involves judgement. Value is a judgement that a thing is desirable (*iṣṭa*) for the well-being of man. That which acts as a means in securing the desirable end is called an instrumental value (*iṣṭa-sādhanatā*). An apparent study of human wants gives us the impression that the number of instrumental values we pursue is legion. But a close scrutiny shows that most of the desired and desirable things of this earth are finite and perishable. They yield pleasure only for the time being. Such of those instruments that secure the transient and fleeting pleasures of life are instrumental values, as contrasted with ultimate and intrinsic values. Ultimate

values are ends in themselves and not means to any other end. Hence, truth, beauty, and goodness are asserted as intrinsic values.

Hindu philosophical thought has proclaimed that there are four different human values: (1) *Dharma* (the good); (2) *Artha* (possessions); (3) *Kāma* (passions); and (4) *Mokṣa* (salvation). Not all of them are accepted as ultimate values. Many of the systems of Indian philosophy relegate *artha* and *kāma* to the level of instrumental values. They are not *parama puruṣārthas* (ultimate values). *Mokṣa* and *dharma* have been classified as ultimate and intrinsic values. Though there is a great deal of difference in the descriptions of *mokṣa* given by the different schools of philosophy, still there is a great measure of agreement on the non-return of the liberated to the spatio-temporal world of *samsāra*. Peace, bliss, and non-return to the world of *samsāra* are the characteristics of the liberated soul.

*Artha* and *kāma* (possessions and passions) are not discarded and despised by the Hindu ethics. They have a right but limited jurisdiction in the building up of the human personality, and fulfil their functions only when they subserve the end, which is *mokṣa*. Wealth, valour, and power are in themselves neutral. Their moral nature is determined by the use to which they are put. To merit the name

instrumental values, *artha* and *kāma* must subserve the end *mokṣa* in accordance with the behests of *dharma*. The spiritual aspirant, in order to attain *mokṣa*, need not effect a violent rupture with ordinary life. Ancient Indian culture never stood for the complete denial of the enjoyment of all the goods of life. 'There was never in India a national ideal of poverty or squalor.' On the other hand, there has always been an insistence on a degree of freedom from sordidness and indigence of a grinding type.

The twofold way advocated by Hinduism—the way of active life (*pravṛtti*) and the path of renunciation (*nivṛtti*)—has assumed an entirely new significance at the hands of the author of the *Gītā*. The *Gītā* idea of these two paths is an advance on the *varṇāśrama* view of it. The *varṇāśrama* view treated the life of activity (*pravṛtti*) as purely utilitarian. The good that accrued from the treading of the path of activity was useful to society as well as to the individual. The path of renunciation (*nivṛtti*) was conceived of as involving the cessation of all activities (*sarva-karma-sannyāsa*). The *Gītā* idea of morality cuts fresh ground here. It insists on a life of activity with the spirit of perfect detachment to the things of the world and attachment to God. It is dead against the view of the cessation of all activities. It does not stand for *karma-sannyāsa*, but it stands for *phala-sannyāsa* (the renunciation of the fruits of the activity). The utilitarian taint attached to the life of *pravṛtti* is transferred by the spirit of the renunciation of the fruits of the activity. The detachment taught by the *Gītā* is not stoicism, because it involves attachment to God.

Passing on to consider the value *dharma*, this is a most difficult Sanskrit term to render into English. We can take the good as a fair equivalent of it. A liberal interpretation of the term *dharma* means

that which sustains society in perfect and just equilibrium. The securing of an atmosphere where everyone can grow to the best of his nature is the effect of the presence of the value *dharma*. It gives coherence and direction to the different activities of life. Some have interpreted the term '*dharma*' (the Nyāya school, for example) to mean 'moral merit' accruing from the performance of scripture-ordained duties. *Dharma* is ethical excellence. It is at once the substance of social as well as individual morality. It entails the cultivation of virtues like fortitude, temperance, and self-restraint. Further, the social aspect enjoins the performance of duties to others in accordance with the law givers. On this view, the performance of *dharma* turns out at best to be instrumental (*iṣṭa-sādhana*) to the attainment of either heavenly bliss (*svarga*) or the enjoyment of the fruits of this world.

One of the two prominent branches of the schools of Mīmāṃsā, the Prabhākara school, holds the view that *dharma* is an ultimate value. It is posited as an end in itself and not a means to any other end. This is the Indian version of the German philosopher Kant's moral theory. Kant held that the dictates of practical reason are to be treated as categorical imperatives. His dictum was 'duty for duty's sake'. Prabhākara also insists on the performance of *dharma* for *dharma's* sake. Such a formalistic ethical theory has been criticized on one and the same ground in the East as well as the West. Such a theory hardly has a content for morality and has been described as a drill sergeant's theory of morality. It is extremely formal and, as such, difficult to apply to life. Such a theory, in the words of Śaṅkara, reduces all activities to a form of meaningless drudgery.

The Vedānta regards *mokṣa*, or spiritual realization, as the only ultimate value, and the other three as instrumental to it.

*Dharma* is considered an instrumental value in a specific sense. It is instrumental not in securing the objects desired by our deluded self, born of attachment (*rāga*) and hatred (*dveṣa*). It is instrumental in securing *mokṣa*, from which state there is no return to this world of sorrow and rebirth. The desire for *mokṣa* is born out of *jñāna* and not delusion. *Dharma* is not instrumental to the realization of secular ends, but it is used here to achieve the supreme spiritual ideal.

Indian philosophy, as the late Professor M. Hiriyanna has pointed out, is essentially a philosophy of values. (*Vide Annals of the Bhandarkar Oriental Research Institute*, Vol. XIX, Part I, 1938, pp. 1-22) If the term value means being ultimate and intrinsic, the Indian conception that *mokṣa* is the only such value is hardly refutable. The western conception of truth, beauty, and goodness as ultimate values hardly stands the test of critical analysis. Like the Indian theists, or after the manner of Christianity, the three traditional values have to be concretized in the personality of a deity. Without such a concretization, the ontological status of the values, however cleverly bolstered up by the realist epistemologies, does not commend itself to our acceptance. Realizing the barrenness of abstract dialectics, Indian philosophy proclaimed *mokṣa* as the only supreme value. *Mokṣa* is a realization, and not a mere understanding. It is an immediate awareness of the universal in us. 'Indian philosophy does not stop short at the discovery of truth, but utilizes it for the attaining of something else which it holds as the supreme value.' The supreme object of philosophy, according to all schools, is to help man out of misery and restlessness and bestow the enjoyment of unalloyed bliss. This can never happen if truth is to be treated as an ultimate value. Truth for truth's sake and art for art's sake are

dogmas unacceptable to the Hindu view. All are useful for the realization of the Ātman. Even the little and short-lived desires that we have for the things of this world are due to our love of the Ātman. Philosophy is not a mere game of speculation to the Hindu mind. It is a serious attempt to find the ways and means, to escape from the trammels of *samsāra* and get at spiritual realization. It arises out of a deep pragmatic need to seek something permanent and avoid the flux of births and deaths.

The third of the traditional values of the West, beauty, has attracted the Hindu mind, and there is some difference of opinion about it among the ancient thinkers. The puritans have not disguised their distrust of beauty and its expression in several arts. Manu, the ancient law-giver, reckons in his list of weaknesses (*vyasanās*) song, dance, and instrumental music. There was this view that all forms of aesthetic pleasures are disguises of sensual pleasure. Hence, it was not even praised as an instrumental value.

Side by side with this view, there were others who held the view that art and beauty were intrinsically valid and objective experiences. Kālidāsa in his *Mālavikāgnimitra* makes the dancing master say that 'the high esteem in which he holds his art is on account of its intrinsic merit, not because he professes it'. Some others hold the view that art leads to the experiencing of aesthetic ecstasy (*rasānubhava*), which they say is akin to Brahman realization, with this difference that the artist returns to the world of facts after he lapses from the aesthetic experience and the *mukta* knows no return to the world of *samsāra*.

Taking these different views, the verdict of Indian thought is largely in favour of the view that beauty and art are instrumental values. There is no denial of the fact that

beauty has an irresistible and universal appeal. This is a unique frame of mind characteristic of the artist. The contemplative mood which is very near the *ni-škāma-karma* attitude helps the spiritual aspirant. Some have regarded art as the *yoga* of the layman. The artistic detachment born out of the psychical distance

maintained by the artist goes a great way in helping the spiritual aspirant. *Rasa* realization is a step on the onward march to Brahman realization. Thus we find that, according to the Indian view, all the three values of the western as well as the eastern list are subsidiary to one and the same end *mokṣa*.

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## NOTES AND COMMENTS

### IN THIS NUMBER

In his lucid and beautiful exposition of the *Māyā* doctrine in its relation to will, Swami Nityabodhananda, of the Ramakrishna Vedanta Centre, Geneva, Switzerland, clears up the wrong notion that *Māyā* is a mere world-negating force standing in the way of all human progress, and shows how through its aid we can rise to the highest heights of human perfection and beatitude.

The infirmities of great minds are, indeed, inscrutable; so much so that sometimes we are left wondering and bewildered about the true meaning and significance of greatness itself. For the infirmities, in certain cases, well-nigh belie all claims to greatness of the persons concerned. At such moments, we almost cry in despair for the wisdom of the ancient Indian seers who considered all intellectual pursuit and philosophical speculation that did not lead to a harmonious integration of the human personality, that did not prove useful in the ordinary vocations of man's life, as so much effort and energy wasted. But as Swami Vivekananda explains: 'No man should be judged by his defects. . . . his errors are the common weaknesses of humanity, and should never be counted in estimating

his character.' 'Some Aspects of Arthur Schopenhauer's Personal Life' revealed to us by Sri S. Subhash Chandra, M.A., one of our old contributors, drives home this point with incisive logic. Sri Subhash Chandra was formerly a lecturer in philosophy at Osmania University, Hyderabad, and is presently engaged in research work at Cologne under the award of a fellowship by the West German Ministry of Foreign Affairs.

In his article on 'The Concept of Work According to the *Gītā*', Dr. B. Kuppuswamy, M.A., Ph.D., Joint Director of the India International Centre, New Delhi, strings together a number of verses in the *Bhagavad-Gītā* bearing on the subject.

Sri P. M. Bhaskaran Nambudiripad, M.A., M.Litt., Research Scholar, Department of Philosophy, University of Madras, deals briefly with 'The Conception of Truth According to Mahatma Gandhi' in his article on the subject.

Dr. P. Nagaraja Rao, M.A., D.Litt., Reader in Philosophy, Venkateswara University College, Tirupati, makes a brief survey of the 'Puruṣārthas. The Four Values in Hindu Thought' in his article on the subject.

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## REVIEWS AND NOTICES

**STUDIES IN THE BRĀHMANAS.** BY DR. A. C. BANERJEA. Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi 6. 1963. Pages 185. Price Rs. 15.

Dr. Banerjea applies the modern sociological theories to an interpretation of the Brāhmaṇas, and examines in this light such words as *sajāta*, *bhrātrvya*, *ānujāvāra*, *jana*, *jāmi*, and *ari*. The basic idea is to determine the meaning of words which imply exogamy. Thus *ari* is said to mean one belonging to a group with which marriage is lawful. This enables him to interpret the Rg-Vedic passages IX. lxxix. 3 and X. xxviii. 1. Such an interpretation does a little violence to the usual meaning of *ari*, viz a foe.

It is one thing to embark upon an investigation of the social conditions in the Brāhmaṇa period; and it is another to introduce modern ideas into that period. One will have no objection if the so-called modern ideas are found in the Brāhmaṇas. After discussing clan exogamy, the author takes up the problem of the Vrātyas. Here he speculates on an original Brāhmaṇa belonging to the Vrātyas, because the Vrātya book of the *Atharva-Veda* has the style of a Brāhmaṇa. Then, what about the Brāhmaṇa style found at many places in the *Taittirīya Saṁhitā*?

It is not possible to accept the conjectural meanings of the terms as given by Dr. Banerjea. If we have to seek for an evidence for exogamy, the approach ought to be from a different angle. Dr. Banerjea's work is, however, a provoking one.

DR. P. S. SASTRI

**APPRECIATIONS.** BY CLIFTON FADIMAN (ESSAYS SELECTED BY PETER GREEN) Hodder & Stoughton Ltd., London EC 4. 1962. Pages 208. Price 18 shillings.

A brilliant graduate of Columbia College, New York, a successful teacher, radio and television artist, literary critic, and editor, Mr. Fadiman brings his wide study and experience of men and affairs in selecting for discussion some of the choicest pieces from English literature in his book *Appreciations*. *Pickwick* of Dickens, *Moby Dick* by Herman Melville, William Faulkner, *Crime and Punishment* of Dostoevsky, *War and Peace* by Tolstoy, and *Meditations of a Mathematical Moron* are some of the works discussed in a lucid, lively, and critical manner in this book. The 'appreciations' of the authors discussed are not based on unreasonable admiration, but on a proper understanding of their strong as well as weak points. Mr. Fadiman has done a good work in presenting some of the best pieces of

literature in the most critical garb to the lay reader who has neither the time nor the requisite training for such constructive criticism and 'appreciations'.

The subtle satire and keen humour of this 'hemi-semi-demi-professor', as Mr. Fadiman has chosen to describe himself, stimulates everyone to a better understanding not only of the authors he discusses, but of the age and society they depict. Whoever reads Mr. Fadiman's books gets a rich and varied experience of life. We welcome the book and recommend it to the reading public.

DR. P. N. MUKHERJEE

**FAITH BEYOND HUMANISM.** BY DAVID RHYS WILLIAMS. The Philosophical Library, Inc. 15 East 40th Street, New York 16, N.Y. 1963. Pages 223. Price \$ 5.

Dr. Williams is a veteran clergyman of the liberal type, and regards himself as typical of the large number of people who are born and bred up in a faith, lose it as they grow in years, but are forced to recognize it in new forms as they come to grips with life. In his Introduction, the progressive author discusses and dismisses the usual proofs of the existence of God, viz argument from design, from pragmatic considerations, from revelation to certain leaders of men, from universality of belief. All the same, God exists and He impinges upon our consciousness at every step, at every moment. The rest of the book is devoted to a disarmingly frank discussion of this fact as it greets us in the innumerable fields and circumstances of life. The Doctor has refreshing things to say about immortality, rebirth, prayer, parapsychology. No dogma closes the doors of his mind, and it is an education to read this book.

M. P. PANDIT

**NON-RG-VEDIC MANTRAS IN THE MARRIAGE CEREMONIES.** BY DR. P. K. NARAYANA PILLAI. The Travancore Devaswom Board, Trivandrum, Kerala. 1958. Pages 338. Price Rs. 20.

In our Grhya-Sūtras, we come across the beginning of many *mantras* intended for recitation during the various rituals. A large number of these do not appear in the *Rg-Veda*. Dr. Narayana Pillai examines in the present volume the non-Rg-Vedic *mantras* of the marriage ritual, on the basis of the material available in the Grhya-Sūtras. He studies 425 such *mantras*, examines their ritual contexts, and seeks to determine their probable sources. One of his



major findings is the influence of Śrauta *mantras* on Grhya rituals.

The *mantras* are arranged in the order of the rites performed. The first ten chapters discuss the nature and sources of the *mantras*. The series of rites in the marriage ceremony are taken up in the next thirty-two chapters. The work is of great significance in the context of a proper study and appreciation of the Śrauta and Grhya-Sūtras. The interrelation of these two sets of Sūtras deserves careful attention and scrutiny.

Dr. Pillai traces a large number of the *mantras* to the non-Rg-Vedic texts of the Vedic literature. If some of these are mentioned in the Śrauta and Grhya-Sūtras and not found in *Rg-Veda*, it corroborates the traditional view that the Vedic literature was originally a single unit. The division and classification of the texts must have been more a matter of convenience.

The work of Dr. Narayana Pillai is an outstanding one of great value.

DR. P. S. SASTRI

SWAMI VIVEKANANDA CENTENARY  
MEMORIAL VOLUME EDITED BY DR. R. C.  
MAJUMDAR, M.A., Ph.D., F.R.A.S. General Secre-  
tary, Swami Vivekananda Centenary, 163 Lower  
Circular Road, Calcutta 14. 1963. Pages xlv+617.  
Price Rs. 30.

As is evident from the very name of the volume, it is meant for commemorating the birth centenary of Swami Vivekananda, whose unique contribution in various fields of human progress in India and abroad is universally acknowledged. His message is still operative and will continue to be so for ages still to come. As such, his life and teachings need more thorough and continuous study so that humanity may derive the fullest benefit from them. Naturally enough, during the centenary year (1963-64) a good number of books and magazines dealing with various aspects of his outstanding personality and message have been brought out; and the volume under review is certainly the most valuable and comprehensive of them all.

The volume starts with a 'Foreward' by Dr. S. Radhakrishnan, the President of India, a 'Homage' by Sri C. Rajagopalachari, and a 'Preface' by the Editor. The next article is a hitherto unpublished lecture of Swamiji himself on 'Buddhistic India'. This is followed by a scholarly article by the Editor, showing India's influence on the thought and culture of the world through the ages. Then come 27 articles by eminent scholars, both Indian and foreign, who turn the searchlight of their intellect

on the speeches and writings of the patriot-saint of India, to discover some of the most inspiring and illuminating utterances and present them against the background of modern knowledge. To the present-day world, which is blessed with a highly developed material civilization, but little insight into the workings of the inmost Self, these articles bring the best possible lessons. Swami Vivekananda wanted all human endeavour to be based on spirituality. And almost all the articles under review emphasize that very important aspect of his message. Besides, he had something new to speak almost in every field—for instance, relation between East and West, universalism, philosophy of religion, neo-Vedāntism, harmony of religions, renunciation and service, social reform, education, national resurgence, literature. All these subjects and some more have been amply dealt with in this volume.

The value of the volume has been heightened by a bibliography of works of Swami Vivekananda, a glossary, and a general index to *The Complete Works of Swami Vivekananda*—all by Sri Sachchidananda Bhattacharya.

All this is very creditable. But we are constrained to remark that all the articles are not uniformly of the highest order. Some of them are rather sketchy, while some remarks in a few articles are either out of place or altogether wrong. Fortunately, such lapses are not many. Get-up is excellent. We wish the volume every success.

S. G.

## SANSKRIT

ŚRĪRĀMAKṚṢṆA KARNĀMṚTAM. BY OTTUR  
UNNI NAMBUDIRIPAD, 'Thulasivanam', Mayannur P.O.,  
(Via) Ottappalam, Kerala State. 1963. Pages 57.  
Price Re. 1.25 P.

*Śrīrāmakṛṣṇakarnāmṛtam* is a devotional lyric of rare beauty and excellence, which is sure to enthrall the reader with devotion to Sri Ramakrishna, that master of divine moods and spiritual ecstasy. The author pours out his heart's adoration to Sri Ramakrishna in soul-stirring words. 'After reading *Śrīrāmakṛṣṇakarnāmṛta*,' writes Swami Vimalananda Puri, of the Ramakrishna Order, in his Introduction, 'I am inclined to think that Ottur is not a far distant second to Kṛṣṇalīlāsuka. . . . If the theme and the author's name are forgotten for the moment, a reader of this sweet *stotrakāvya* will doubt whether it is a product of a Sanskrit poet of the classical period which produced Jayadeva and Līlāsuka. . . . The cadence and charm of each stanza hover like a divine fragrance in the mind of the reader as he

tastes them with unabated joy. The poetic talent revealed in it is of a very high order, the command over the language used in it admirable, selection of its diction perspicacious and melodious, and its metre particularly suited to the sentiments. ... The Great Master has inspired Nambudiripad's genius which has taken imaginative forms that were memorialized by Śrī Śaṅkara, Śrī Kulaśekhara, Śrī Kṛṣṇa-līlāsuka, and Śrī Caitanya centuries ago. ... According to the estimate of Swami Vivekananda, Sri Ramakrishna was peerless in the galaxy of god-men. I feel to say without fear of contradiction that this collection of songs is peerless among the songs sung in Sanskrit on Sri Ramakrishna.' We whole-heartedly associate with the sentiments expressed by Swami Vimalanandaji, than which there can be no better comment on the merits of the work, and recommend it to all lovers, devotees, and admirers of Sri Ramakrishna. An English rendering of the verses, side by side with the Sanskrit text, would be a welcome addition if included in the next edition, and would help those who are not so well versed in Sanskrit to appreciate and enjoy the original.

S. K.

## BENGALI

**VIŚVA-VIVEK.** COMPILED AND EDITED BY ASIT-KUMAR BANDHYOPADHYAYA, SHANKARIPRASAD BASU, AND SHANKER. Vak Sahitya, 83 College Row, Calcutta 9. 1963. Pages 455+lii. Price Rs. 10.

The editors and publishers of this valuable compilation, brought out in commemoration of the birth centenary of Swami Vivekananda, deserve our hearty congratulations. The book presents in a beautiful and comprehensive manner the various facets of the multi-sided personality of Swami Vivekananda. The first section presents the personality of the Swami as seen by himself—as revealed in his letters to his disciples and friends; the second, as seen by those who had the privilege of personally knowing him; the third, as seen by those illustrious personages of his time who directly came in contact with him or who in one way or other were influenced by him, though they never met him. The fourth section is devoted to a delineation of the Swami's personality by the modern thinkers, writers, and educationists. This focusses our attention on the versatile genius that the Swami was: Swami the Vedāntist, the poet, the musician, the historian, socialist, philosopher, humorist, orator and writer, educationist, artist, etc. A glaring omission, however, is the spiritual side of

the Swami, which is, in fact, the most important.

The book is unique in many ways; but the high serious tone of presentation, befitting the subject, is marred by the inclusion of the light piece of farce 'Vivekvāṇi', and the stress laid on the negative aspects of life in some of the writings is in contradiction with the positive, life-giving message of strength, fearlessness, and hope that the Swami preached. All the articles are in Bengali, except the one on 'Swami Vivekananda as a Speaker and Writer of English.' A Bengali rendering of it would have been preferable in a book that is predominantly in Bengali. The bibliography of works on and by Swami Vivekananda at the end of the book enhances the value of the book. The get-up and printing are excellent. The book is a precious addition to the Vivekananda literature.

B. G. CHAKRABORTY

## BENGALI AND HINDI

**AMĀDER VIVEKĀNANDA (BENGALI).** 1963. Pages 84. Price 6 P.

**UPANIṢAD-SANKALAN (TWO PARTS) (BENGALI AND HINDI).** 1963. Pages 188 and 196. Price Re. 1 each part.

Ramakrishna Mission Calcutta Students' Home, Belgharia, West Bengal.

The above publications have been brought out to mark the birth centenary of Swami Vivekananda. The first one is a lucidly written biography of the Swami, meant for children. The contents, language, and the way of presentation are excellent, and will no doubt inspire children to know more about Swamiji.

The second book, in two parts consisting of about 400 pages, published both in Hindi and Bengali languages, is a beautiful collection of the Upaniṣadic *mantras* classified under different headings. Swamiji wanted our young men and women to know about their scriptures, specially the Upaniṣads, which, according to him, are a mine of strength and inspiration; and this object has been fulfilled to a large extent by this publication. The volumes also contain well-written biographies of Sri Ramakrishna and Swami Vivekananda, by Swami Tejasananda and Swami Shraddhananda respectively, and a selected collection of their sayings. These have undoubtedly enhanced the value and utility of the volumes. The get-up is excellent, and the price very moderate.

S.C.

# NEWS AND REPORTS

## MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1963-64

The Mayavati Charitable Hospital forms a part of the activities of the Advaita Ashrama at Mayavati, started by Swami Vivekananda in the interior of the Himalayas, primarily as a suitable centre for practising and disseminating the highest Truth in life. The Ashrama has got a publication department, which has brought out quite a number of books, and has been publishing *Prabuddha Bharata*. The hospital came into being as a sheer necessity, in fulfilment of the local needs. The condition of the villagers nearby is pitiable, especially in times of disease and sickness. A dispensary was therefore started in 1903. Since then it has been growing in size and importance. At present, a large number of patients come from a distance of even 50 or 60 miles, taking four or five days for the journey.

The hospital is in charge of a monastic member qualified for the work. There is also a qualified doctor. At present, there are 21 beds in the indoor section, but sometimes arrangements have to be made for a much larger number of patients. The operation room is fitted with up-to-date equipments, and there is also a small clinical laboratory. The U.P. Government has kindly made arrangements for the supply of electricity to the hospital during the current financial year.

The total number of patients treated during the period under review: indoor department: 559 (cured and discharged: 431; relieved: 73; discharged otherwise or left: 29; died: 11; and remained under treatment at the close of the year: 15); outdoor department: 15,660 (new cases: 9,762; repeated cases: 5,898).

### *Immediate Needs of the Hospital:*

1. Endowment of Beds .. Rs. 3,000 per bed
2. For Electrification of the Hospital .. Rs. 10,000
3. For Repairs and Additions to the Hospital Building .. Rs. 5,000

*Donations to the Hospital are exempt from Income Tax as per letter No. 12834 C T/8 E/3/52-53 dated the 7th June 1954, from the Commissioner of Income Tax, West Bengal.*

## CONFERENCE AT THE HOME OF ROMAIN ROLLAND

On July 31, 1964, Swami Ritajananda, Head of the Centre Vedantique Ramakrishna, Gretz (near Paris), France, opened a new institute established at the home of Romain Rolland at Vezelay in Central France. The Swami was invited to inaugurate the new 'Centre Jean Christophe' by the widow of Romain Rolland, Maria Romain Rolland. Mme Rolland is the sponsor of the Centre Jean Christophe, which acts under her direction with the assistance of a committee partly made up of representatives of the University of Paris. Swami Ritajananda spoke on India, Vedānta philosophy, and the work of the Ramakrishna Mission.

Romain Rolland is well known in India, not only as a great contemporary writer, but because of his special interest in Indian subjects. His biography of Gandhi is popular in India as it is in the West. Romain Rolland's biographies of Sri Ramakrishna and Swami Vivekananda, published in about 1930, brought these two figures for the first time to the attention of the whole world. Romain Rolland describes Sri Ramakrishna as the fulfilment of the spiritual aspirations of three hundred millions of Hindus for the past two thousand years.

Romain Rolland was born in the small town of Clamecy in Burgundy, Central France, in 1866. He died at Vezelay, a few miles from his birthplace in 1944, and is buried in a quiet churchyard at Brèves nearby.

Mme Rolland's purpose in organizing the Centre Jean Christophe was to do honour to the memory of Romain Rolland, and to advance the purposes to which the writer devoted his life. Mme Rolland explained: 'Romain Rolland was a revolutionary. He was a revolutionary not because he was a Marxist—he was not—but because he was religious. He was not religious in the clerical sense, but in the true sense. He always felt the central purpose of his life was to be a servant. He wanted to help humanity advance: he wanted to help correct injustice and show people how to realize their highest potential. Later, when he became a world-famous writer, he used his influence as a weapon.' (Romain Rolland spent much of his adult life in Switzerland, virtually banished from France because of his pacifism.)

*Jean Christophe*, published in the early 1900's, is perhaps Romain Rolland's best known book. According to Mme Rolland, *Jean Christophe* was

written as a first step toward advancing French-German understanding, which in itself was to be a move toward European unity and eventually the unity of the entire world. Able young people of college age from various countries—particularly France and Germany—are to be invited to the Centre to live together, work together, and attend talks and discussions on human problems. Mme Rolland hopes that they will find ways of reconciliation and understanding which will advance the objectives of the writer of *Jean Christophe*. Mme Rolland visualizes similar institutes springing up for similar purposes, inspired by this model.

The site of the Centre Jean Christophe is the home of Romain Rolland, and a new conference centre is built in an adjoining garden. Vezelay is a medieval hilltop town, once a fortified camp. It has been well known since the ninth century, when a Benedictine monastery was founded there, where were kept some relics reputed to be those of Christ's disciple Mary Magdalen. As time passed, a fine church was built to house the relics, today regarded as one of the best examples of Romanesque architecture in France. As the years went by, Vezelay became an important pilgrim centre; especially at the time of the festival of Mary Magdalen, the town of a few thousand inhabitants had to accommodate a hundred thousand visitors. Today Vezelay is a quiet village of ancient stone houses set on steep, winding streets, much visited by tourists. In places, old walls and gates are still intact. In fact, the house of Romain Rolland, a large stone structure with a tall slate roof, is built atop an ancient fortification. The conference centre is on the opposite side of what was once the moat. The conference centre contains three new buildings of marble, plate glass, and teakwood: two dormitories and a dining-hall-kitchen. The properties have been given to the University of Paris. The Rolland house is scheduled eventually to become a 'maison souvenir'—a place of memories and relics having to do with Romain Rolland.

The Centre Jean Christophe was constructed through royalties from Romain Rolland's books. In

addition, the French-German Office for Youth gave 20,000 French francs worth of furnishings and pays the travel expenses of German and French conferees attending the centre. The German Cultural Office gave 20,000 German marks, which have been spent to equip the kitchen. Conferees pay a small daily fee and otherwise help meet expenses by doing the cooking, housework, and gardening. French, German, and English are spoken; the sessions are carried on mostly in French.

In 1964, four sessions of two weeks each were planned, with a different group of students attending each session. The first session was devoted to the subject of India. During the opening week, Swami Ritajananda spoke on the following topics: Indian philosophy, Vedas and Upanishads, Buddhism, Meditation, and Ramakrishna and the Ramakrishna Movement. The last two topics were requested by the conferees. The Swami opened the sessions with peace chants from the Upanishads. Additional speakers during the first week were Professor Masakiyo Mikamoto, who with an associate translated more than thirty books by Romain Rolland into Japanese. His translation of the Ramakrishna-Vivekananda biographies was directly responsible for the establishment of the Vedanta Centre in Japan. Mr. Pushpa Das, Cultural Attaché of the Indian Embassy in Paris, addressed the group on the history and present political and economic conditions in India. Swami Vidyatmananda, of the Vedanta Society of Southern California, Hollywood, gave a talk on the appeal of Vedānta philosophy to westerners.

Mr. Jean Herbert, the well-known translator into French of Sri Ramakrishna's teaching and the works of Swami Vivekananda, was scheduled to be the main speaker during the second week of the first session.

The second session was to be devoted to a detailed study of the first World War, led by professors from Germany and France. The topic of the third session was to be the thought of the revolutionary Jesuit writer Teilhard de Chardin. The fourth and final session was to be given over to consideration of the subject: 'Peace Among the People of the World'.