

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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PRABUDDHA BHARATA

MARCH 1964

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PRABUDDHA BHARATA

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:0:—

LETTERS OF SWAMI SHIVANANDA

Badarinath
Tuesday, 1889

My Dear Rakhal,¹

It is four days since I came to Badarinarayan. It is a very beautiful place, just on the banks of the river Alakananda, surrounded on all sides by the perpetual snow ranges. At some places here the Alakananda flows through the ice, but at others, again, it is completely covered by ice and the water is not visible at all. On our way to Badarinath, we had to walk over the snow at many places, sometimes even as much as half a mile. Yet, this place is not so cold as Kedarnath.

The temple of Badarinath is not very big. Especially, the *nāṭamandira* (courtyard) is so small that it cannot accommodate more than ten to twelve persons at a time. This year, the number of pilgrims is very large. Numerous pilgrims from different parts of India have assembled here. The crowd of visitors at the temple is so big that it is impossible to have the view of the deity standing peacefully for a stretch of time. I, however, have no difficulty as the temple authorities have reserved a place for me on a wooden platform just by the side of the deity. The local Deputy Collector had instructed the temple authorities to make all arrangements for me. As a result, nice arrangements regarding my food, lodging, etc. have been made: I have a quiet place to stay and get the sacramental food offering (*prasāda*) from the temple. This is really beyond my expectations. Only distinguished persons, or kings and queens, can make such arrangements, at great expense. In this dry hilly area, covered

¹ Swami Brahmananda

over with snow everywhere, fuel is very costly ; but, by the kindness of these people, I am getting enough of it. Oh ! how cordial they are !

Gangadhar (Swami Akhandananda) is well known everywhere here ; not only is he well known, but also looked upon with great respect by all.

Mr. Sarkar left for Kashi the day before yesterday. Kali (Swami Abhedananda) and others also have gone down, leaving a letter to Gangadhar with a friend of his at Devaprayag, to be sent over to him should the latter come to know of his whereabouts.

Yours,
Shivananda

(2)

Almora
28 July, 1889

Dear Balaram Babu,²

I am very happy to receive your letter of 10 Śrāvaṇa, and get the detailed news of our Math and your family. . . . I am worried to learn that Naren Babaji (Swami Vivekananda) is again suffering from his old disease. Is he preparing to go to Kashi for a change? At this time, that place will be very hot, and I am afraid he will not be able to stand it. However, if there is no negligence in the treatment, I am sure he will feel better. Is he getting weaker day by day? What more can I say in the matter? You alone can do the needful. I am certain that you would never hesitate to exert your utmost for our well-being. Please look after Rakhal (Swami Brahmananda) a little. Where is Niranjana (Swami Niranjanananda) now? How is his skin disease now?

I am happy to know that Nitai Babu is filled with a spirit of renunciation at the untimely death of Nelu ; but I hope it is not momentary. It is but fit that a man like him, who has been a follower of your revered father, should adopt such a course of life, nay, it is his duty. I shall be happy to hear that this mood has become permanent ; and it will be good for you also.

I am pained at the way — behaves with you. . . . What has happened cannot be undone. The unreasonableness of the ancient Hindus is really annoying to me ; it is detestable and unbearable. I shall be only happy to learn that you are free from all these troubles soon. Is Ram studying well? Has Fakir passed the examination? Please give my sincere respects to your wife and her venerable mother.

I do not want to roam about here and there and torture the body unnecessarily. Human life is not as meaningless as that. The place where I am now is very charming and full of natural beauty ; climate, too, is very conducive to Bengali constitution. There is not so much of variation in temperature here as at Nainital or Simla. This place is an old Himalayan town. Residents are mostly Hindus ; a few Europeans, numbering about fifty or sixty, reside in a small area of the town. There is a cantonment, with a full Gurkha

² Balaram Bose, the householder disciple of Sri Ramakrishna

regiment. Moreover, my residence is very comfortable. I get simple cooked food every day; occasionally, rich food also comes, in spite of my objections. Compared to Calcutta, people here are less educated. There is a college established by Commissioner General Ramsay, where boys can study up to F.A. The local Hindus have recently started a rival high-grade English school, in competition with the Christian missionaries of the above college. Badri Shah is one of the prosperous men here. He respects me as he does his father.

Yours,
Shivananda

(3)

Baranagore Math
Wednesday, 8 January 1890

Dear Brother Gangadhar,³

Your letter reached us here at 11 this morning and gave us all news about you. We are all sorry to hear that you have been held captive (in Tibet). However, now that you have come to the British controlled area, things would be easier to deal with. We are writing to the Resident and the Governor about you. Do not be worried.

Most of us are now staying in the western provinces. Naren (Swami Vivekananda), Rakhal (Swami Brahmananda), and Subodh (Swami Subodhananda) are at Varanasi. Jogen (Swami Yogananda) and Niranjan (Swami Niranjanananda) are at Allahabad. Sarat (Swami Saradananda), Kali (Swami Abhedananda), Haribabu (Swami Turiyananda), Tulsi (Swami Nirmalananda), and Sanyal (Trailokyananda) are at Rishikesh, and Daksha (Swami Jnanananda) is at Rawalpindi. Baburam (Swami Premananda), Sarada (Swami Trigunatitananda), Latu (Swami Adbhutananda), Gopal Dada (Swami Advaitananda), Sashi (Swami Ramakrishnananda), and myself are here. We are all well here, and others who are outside write that they also are well. We wrote to you a postcard at Ladakh; it appears you did not receive it. There was the news of the passing away of Sri Mahindra Mukherjee in it. His father and brother preceded him. All the other householder devotees of Sri Guru Maharaj are well.

The worship of Sri Guru Maharaj is going on here as before. How long will you roam about here and there like this? Your desire to see the hills and mountains has been fulfilled somewhat. Is it not time for you to rest now?

Why should you unnecessarily risk your life? We cannot say how happy we would be if you come back and stay here quietly for some time. Brahman is 'motionless, unmovable, like the mountain'. You are a *sannyāsin*, of the nature of Brahman Itself. Therefore, brother, I tell you, Don't wear yourself out any more by roaming about like this. What more shall I write to you? As soon as you are released, come back to us like a really free man. This is our earnest desire. May Sri Guru Maharaj ordain that your tendency to roam about cease once for all!

³ Swami Akhandananda

Sri Guru Maharaj's birthday celebrations will take place on 10 Phālguna next. We hope that you will join us in these celebrations this time.

Your well-wisher,
Shivananda

PS. Letters have been written to the Governor and the Resident.

(4)

Baranagore
16 January 1891

Revered Sir,

I could not take leave of you before coming here. Please do not take it amiss. I thought you were not at Varanasi at the time, as you had stopped visiting us for some time past. I have reached here safely. Kindly convey this news to Swami Yogananda. At the time of my departure, Swami Yogananda had taken rupees four for train fare from Tinkari Sarkar; kindly give this amount to him.

I am very eager to know about your welfare. Kindly write early; please also mention if you have any news from Meerut. I hear that Narendra and others have also gone there.

Your well-wisher,
Shivananda

(5)

Baranagore
2 February 1891

Dear Sir,

I am very happy to receive your letter. I always pray for you. May your love for Lord Viśvanātha increase day by day! Certainly it will, and I hope even now it is on the increase. I do not derive in the company of many *sādhus* even a quarter of the happiness that I had in your company during my last visit to Varanasi. I am eager to know what else you did at Prayag besides attending the convocation—the places you visited, the new persons you met, etc.

I have not really left the abode of Lord Śiva; it could never be. You know everything; it is superfluous to write more. Please let me know if you have heard anything about Gangadhar, Narendra, etc. Do you go to Swami Yogananda sometimes? He is a lovable soul. Please hear about Sri Guru Maharaj from him now and then, and enquire about his health.

Please write if you have got any news about Abhedananda. Send me a book of songs by the Śaiva devotee Devi Sahaya. I have left the book you gave me at Varanasi. Everything is well here. I hope to meet you some time.

Your well-wisher,
Shivananda

THE COMMUNAL PROBLEM: IS THERE A WAY OUT ?

[EDITORIAL]

The unfortunate wide-spread disturbances that have taken place recently in our neighbouring country, which was till the other day a part of ours, and the undesirable reactions to those disturbances in some parts of Calcutta have made all right-thinking men on both sides of the border, nay, perhaps, even men of other countries, sad at heart. Many might be thinking once again if religion was not the cause of these disturbances.

It is true that the history of the world bears witness to many occasions when much blood was shed in the name of religion. Even today, when religion has lost its hold on human behaviour on various fronts, it does exert its influence over some of its adherents. The role of religion, as many advocate, is not merely a private affair between the man and his Maker; it has an important part to play in the making of man as a social unit. It is contended by some that religion should be kept apart from politics, that the secular and the sacred form two water-tight compartments, each exclusive of the other, and that most of the ills are due to the mixing up of religion with politics and other secular activities of life. Again, nowadays, religion is often considered to be the concern of those who have retired from public life or of monks and a few others and that they should keep religion confined to its proper place in their individual lives only. It is also said that the idea of God, or religion as such, is a primitive idea grown out of an imagined escape from the fear of death or the pinch of misery; and that, in these days of rational thinking and scientific progress, the myth stands exploded or needs to be exploded. But, in

spite of such arguments, in spite of the new atmosphere brought in by the advance of science, in spite of politics and economics playing a very important part in the life of modern man, we cannot deny that essentially there is the influence of religion on man. It is in this sense that we hold that religion is not wholly a by-gone force, that religion is not an altogether private or individual affair, but even today it is a factor that affects the life of most of the individuals who owe allegiance to a society or culture. It creates a natural fellowship between men professing a common religion. It is in this sense that a Christian feels kinship with a Christian, a Muslim with a Muslim, and a Hindu with a Hindu. And we say, there is nothing wrong in it—because kinship among members of a particular class is natural, easy, and desirable. Religion, therefore, instead of being merely a private matter of the individual and instead of being confined within the four walls of churches, mosques, and temples, should be one of the most publicly recognized forces expressing itself in congregational prayers, processions, community worship, and such things, providing joy of union between people with a particular cultural affinity and making them love each other. Such practices provide the necessary environmental aid to the individual to make his inner life strong in his faith and help him lead a fully religious life—a life of goodness and purity—the end of which should be to reach that supreme Kingdom of God, where all men are brothers irrespective of their castes, creeds, or religions. What, therefore, is responsible for these unhappy events as we witnessed recently is not

religion, but wrong understanding of it. The quarrels that we see now and then between different communities—between the Hindus and Muslims in Pakistan and to some extent in India, to be precise—should not be incorrectly ascribed to religion, but to the machinations of a few perverted and misdirected and self-appointed men who call themselves leaders of the people, but are really the most irreligious of persons—in fact enemies of religion. These elements in society mislead innocent persons so as to serve their own petty interests and as a result create such holocausts.

II

All right-thinking men, who may be called the leaders of humanity to whatever religious group they may belong, have visualized the correct ideals for which men should live. And though they differ apparently with forms of presentation of such ideals, intrinsically they have declared the one Truth that the spiritual ideal is the highest. The *ṛsis* of the Upaniṣads have said that verily the Self is to be seen; it has to be heard about; to be mentally conceived, to be intellectually realized. When this is done all that need be done is done and one is free from all fear and contradictions. The Bible also says that it profiteth a man little if he gains the whole world and loses his own soul. The Koran says that God alone is great and it is in pleasing Him that a man gets real pleasure. All the religions basically, therefore, emphasize that the highest achievement of man consists in the attainment of a life which is fully spiritual and based on the ethics of love, compassion, and unworldliness. Does not Hinduism proclaim *ahimsā* as one of the highest modes of conduct? Does not Christianity preach that if anyone smites thee on the right cheek, turn the left also to be smitten? Does

not the very word 'Islam' mean peace?

Why, then, do the adherents of different religions quarrel and kill each other? Why so much bloodshed, this vast carnage, this looting and destruction in the name of religion? The answer is simple. Quarrels are picked up between adherents of same religions also; it is not always between men of different religions. The cause of quarrel is not always religion, but self-interest and narrowness of oneself. The animal in man is always struggling to get the upper hand in him, and whenever man is weak and careless, Satan possesses this animal and man comes under his sway. The high ideal spoken of earlier is a mere imaginary ideal to most of us. Economics and political values are more important than spiritual values to many of us. The concrete benefit of wealth and political power is often so much before our eyes that the occasional vision of higher things in saner moments is overwhelmed and darkened in the midst of the stress and strain of ordinary pre-occupations. Everyone, in calmer and saner moments, feels the need of a higher outlook in life, the power of purity and benevolence, the goodness of godly life. Everyone admits that ignorance is the mother of evils and none except the unfortunate criminals and pitiable perverts find pleasure in injuring others. But circumstances prove too strong for ordinary individuals and they are often carried off the right track by the allurements of momentous gains or the impacts of abnormal situations.

Groups or even nations, like individuals, are often faced with such crises in their lives and it is the wisdom of their leaders as well as the good sense of the masses that ultimately save them. Wrong decisions by leaders will lead a people to destruction. Masses are led by those on whom they depend for their guidance. A great responsibility, therefore, rests with the leaders

of society. It must be borne in mind that those who sow the wind of hatred would have to reap the whirlwind of destruction in return. Wicked thoughts are like boomerangs which recoil on him who throws it and may even kill him. It is easy to enrage the mass, to set their minds on fire, to loosen the forces of wickedness, but it is difficult to control them easily. The ghost of communal passion invoked for a particular purpose will soon turn up on its master to devour him. To try to make capital out of the baser nature of human beings is to play with fire. The end can never be happy in such cases. Life, in order to make it really happy, has to be tuned to higher concepts of love and sympathy, of help and assistance, of 'live and let live'.

III

All that we have said above sounds very well on paper. But human nature remains what it is, and we see that the shedding of innocent blood in one area brings forth retaliation in another. This is what has happened in the past and this is happening now. Our hearts are wrung in sorrow for the innocent sufferers here and elsewhere. We are, like many others, thinking: What is the way out of this morass of madness and cruelty? Will there never be an end of it permanently? Is there no solution to this vexed problem?

Two things are possible. One is the creation of purely Muslim or Hindu states in Pakistan and in India through peaceful exchange of population between the two States. But to this aspect of the question much thought was given at the time of partition of the country and the leaders of both the would-be governments had agreed with Mahatma Gandhi that such a step would open the way to national perdition. Moreover, that would remain a permanent blot on India's history and the blackest

record of the intolerance of the Hindus and Muslims and the narrowness of vision of the leaders of India and Pakistan. If this were so fifteen years back, it is all the more so today. We have to remember that mankind has long ago outgrown the stage when religion formed the basis for the formation of political groups. In modern times, there is not a single country, perhaps, where there are not groups of people professing different faiths and following different forms of worship. People professing different religions will and should exist side by side in every modern state. Seventy years ago, Swami Vivekananda, at the Chicago Parliament of Religions said: 'If anyone here hopes that this unity (of religions) will come by the triumph of any one of the religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope".' This warning holds good today as much as it did when it was uttered seventy years ago. Any attempt, therefore, to create a purely Muslim state in Pakistan or a purely Hindu state in India is reactionary and retrogressive and can be supported only by the enemies of India and Pakistan.

The second way, therefore, is the way of civilized human beings, the way of common sense, the way of religion. It is the way of religion because, we say again, neither Hinduism nor Islam advocates or condones the barbarous murder of innocent masses of men, women, and children. Common sense tells us that the days when one could dream of theocratic States are gone. Civilization demands that brute force should have no say any more in solving human problems. Some recent events in world history have demonstrated what brute force can do and what peaceful and cultured methods of solving problems can achieve.

So far as India is concerned, it has already taken to this second way—the way

of really cultured human beings. Our leaders have cautiously drawn out a Constitution for the country, have declared the Republic of India a secular State, and have provided to everyone equal opportunity for freedom irrespective of their religion or party affiliations. Not only this; the Government machinery is alert to keep this pledge and whenever there has been any occasion for intolerance or injustice towards any community—specially the Muslims—all the means available with the Government have been pressed into service so as to mete out full justice to the aggrieved and protect the interests of the minorities. A point in instance is the quick establishment of normal conditions at Calcutta and its neighbourhood after the disturbances that were provoked by the incidents in East Pakistan. For all this, our Government deserves all the compliments due to them and we, as the citizens of India, should not do anything which might weaken the hands of the Government or bring disrepute to the fair name of India. But at the same time, we have to earnestly request our Government to be just a little more concerned about the minorities in Pakistan. It is true that they may not have any political responsibility for the minorities of a foreign country. But in the case of suffering Hindus of Pakistan, they surely have a moral obligation, for even now the Government of India is mostly run by those very men who accepted the partition of the country and it is they who assured all protection, sympathy, and safety to the Hindus of Pakistan, specially of East Pakistan, when they were sorely doubtful about their future in that country and wanted to migrate to India. It should not be forgotten, when in danger and in risk of losing their lives and properties, they look up to Indian leaders who gave them courage and hope at a time when they were losing both. The Indian

Government, therefore, have undoubtedly a moral responsibility to save the Hindu minority of Pakistan and they should do all that is possible, at national and international level, to ameliorate the miserable condition of the helpless poor Hindu sufferers on the other side of the eastern border of India. Their approach must be realistic and effective.

We shall at the same time appeal to the well-meaning and right-thinking leaders of Pakistan to think over the whole situation and try to solve the problem in just and human ways. Goodness, charity, and fellow-feeling are not the monopolies of any particular race or country. And we refuse to believe that Pakistan—which professes the great religion of Islam as its state religion—lacks such men who can look at this problem in the right perspective and restore a sense of security and grant the rights and privileges of the minority community there. We hope and believe that everything will be done there by the Government and the public-men who have influence over society to allay the fears of the innocent people who suffer for no sins of theirs at the hands of the unsocial elements, time and again. India and Pakistan are parts of the same whole, and neither can hope to live by hating each other for long.

IV

Hindus have a great duty if they are to be true to their religion, culture, and civilization. They must refuse to be maddened into committing acts unworthy of their great Dharma. It is their duty to protect all the people who live in India and are loyal citizens of the State. It is against all codes of decency and moral law to take revenge indiscriminately on the minorities here for the atrocities committed on Hindus in Pakistan. It is only by our high example that we can bring succour to

our brothers there. We should not forget what Swamiji said: 'In spite of their hatred, in spite of their brutality, in spite of their tyranny, we will and must go on building churches for the Christians and mosques for the Mohammedans until we conquer through love, until we have demonstrated to the world that love alone is the fittest thing to survive and not hatred, that it is gentleness that has the strength to live on and to fructify, and not mere brutality and physical force.' In the present moments of grave provocation, when spiritual values are likely to be supplanted by material ones, let us not forget the greatness and potential strength of goodness and nobility of right action. Cool heads and correct judgement will do what hasty decisions and mad frenzy will fail to achieve.

At the same time, the Hindu society must act with vigour. We should make ourselves physically strong and united so that we may work effectively towards the prevention of injustice and abatement of suffering. Unless we are strong, our voice may not be properly heard. Our society should be so organized as to take back to its fold such of our lost brethren who are willing to come back to it. It should with open arms invite all those who need our sympathy and protection and no consideration of caste or creed should stand in their way. Hindu society must once more draw its inspiration from the liberal philosophy of the *ṛsis* and become dynamic and unified instead of being static and disorganized and split up into water-tight compartments. Ever since the dawn of history, the land of Gaṅgā and the Himalayas has given out the noblest of ideals to humanity at large and has given

refuge to different people in its lap. Let it once more become what it was and let it protect and defend not only itself, but all those who need and seeks its assistance.

True followers of any religion should not become tools in the hands of scheming politicians. How truly has Swami Vivekananda said: 'Now in my little experience I have collected this knowledge: that in spite of all the devilry that religion is blamed with, religion is not at all in fault; no religion ever persecuted men, no religion ever burnt witches, no religion ever did any of these things. What then incited people to do these things? Politics, but never religion; and if such politics takes the name of religion whose fault is that?.' He wanted religion to be freed from its narrow limitations: 'All narrow, limited, fighting ideas of religion have to go. All sect ideas and tribal or national ideas of religion must be given up. That each tribe or nation should have its own particular God, and think that every other is wrong, is a superstition that should belong to the past. All such ideas should be abandoned.'

We, again, submit that what is required at the present time to bring about peace and good-will between different religious communities here and elsewhere is to save them from vulgar politics and help them understand the true spirit of religion. Therefore, we call upon everyone in this country and elsewhere to understand one's own religion better and help others do the same so that ignorant mobs are not incited to meaningless violence and frenzy in the name of religion; for we do believe that a right understanding of religion could not have precipitated the sad events of January.

THE SUM AND SUBSTANCE OF ADVAITA VEDĀNTA

SWAMI SATPRAKASHANANDA

As stated by Śrī Śaṅkarācārya, the greatest exponent of Advaita philosophy, the gist of the Vedāntic texts, numerous as they are, is this: 'Brahman is real, the world is unreal; the *jīva* is verily Brahman and no other.' Since this statement is very often misunderstood, I shall make an attempt to bring out its significance in accordance with Śaṅkara. I shall dwell in its two parts successively.

1. *The meaning of 'Brahman is real, the world is unreal'*

In declaring the reality of Brahman and the unreality of the world, Advaita Vedānta repudiates the ultimate reality of the world experience, but not its empirical existence. When the *jīva* attains illumination and realizes Brahman the Absolute, the relative order disappears altogether. So, from his standpoint, the world is utterly false. But an unillumined person invariably perceives the phenomenal world and not Brahman. To him, the diversified universe is a fact of experience; it is not false in the sense that the son of a barren woman is false. Nobody ever perceives the son of a barren woman either in reality or in illusion. As long as a person dreams, the dream-world is real to him; dream-water allays his dream-thirst. He knows the dream-world to be unreal only when he wakes up. So says Śaṅkara: 'Empirical experiences are valid until the identity of the self with Brahman is realized, as are dream-experiences until awaking.' (*Brahma-Sūtra*, II. i. 14, commentary)

To be explicit, the world, as characterized by Advaita Vedānta, is neither real nor unreal. It is not real, because it is sublated by the knowledge of non-dual Brahman.

Yet it is not unreal, because it is a fact of experience for the unillumined. Thus the world-order can be viewed from the standpoint of the illumined and also from the standpoint of the unillumined. On this twofold world-view, Śaṅkara observes: 'This phenomenal world, caused by diversification and deceptive, is a fact for those who hold that things are different from Brahman and also for those who do not. The adherents of the supreme Truth, however, while investigating, in accord with the Śruti, the true nature of things, whether they really exist or not, arrive at the conclusion that Brahman alone is, the One without a second, beyond all relativity. So there is no contradiction between the two views. We do not maintain the existence of anything but Brahman in the state in which the supreme Truth is attained, as the Śrutis say 'One only without a second' and 'without interior or exterior'. Nor do we deny in the relative plane of name and form the validity for the ignorant of the empirical facts comprising action, its agent, its instrument, its result, and so forth. Therefore, the scriptural and the empirical outlooks rest on knowledge and ignorance. So there is no fear of contradiction between them. No school can deny that the existence and the non-existence of the phenomenal world depend on the relative and the absolute standpoint.' (*Bṛhadāraṇyaka Upaniṣad*, III. v. 1, commentary)

Sense-perception and the Śruti may appear to be mutually contradictory. But they are not. According to Śaṅkara, both are sources of valid knowledge in their respective spheres. The province of the Śruti is the transcendental Reality, which

is beyond sense-perception. The supra-sensuous cannot be reached by inference even. The reason is, that inferential knowledge depends on the knowledge of the invariable concomitance between the thing perceived and the thing inferred, and such a knowledge is lacking in the case in point. Nor can any other means of knowledge dependent on sense-perception acquaint us with the nature of the supra-sensuous. Therefore, the Śruti is the only source of knowledge with regard to the transcendental Reality.

Most philosophers and scientists recognize the inherent incapability of perception to probe into the fundamental Reality. Its province is the world of appearance. Sir James Jeans says in his book *Physics and Philosophy*: 'Our studies can never put us into contact with reality; we can never penetrate beyond the impressions that reality implants in our minds.' (*Physics and Philosophy*, New York, The McMillan Company, 1946, p. 15) It is with regard to the transcendental Reality that the Śruti declares: 'There is no diversity whatsoever in this Brahman.' (*Bṛhadāraṇyaka Upaniṣad*, IV. iv. 19) So it does not contradict sense-knowledge. When one person says, 'The sun moves', and another with his astronomical knowledge says, 'The sun does not move', the two statements do not contradict each other, but represent two different viewpoints regarding the sun. Similarly, the two statements, 'Man is mortal' and 'Man is immortal', mutually contradictory though they appear to be, are true from two different viewpoints, the physical and the spiritual. There is no conflict between them. But the value of either depends on the merit of its standpoint. This is so in all such cases. The following remarks of Madhusūdana Sarasvati in his *Advaita-siddhi* (I. 18) are to the point: 'Only the empirical validity of perception and other

allied means of knowledge is a proven fact; that is not controverted by the scriptures (*āgama*). What is controverted is its ultimateness, which is by no means a proven fact. Therefore, there is no conflict between perception and the scriptures (*āgama*).' (Nirnayasagar Press, Bombay, pp. 373-4)

The fundamental Reality is the substratum of the world-appearance. In fact, it is non-dual Brahman that appears as the manifold. The world, as it appears, is unreal; but in its essential nature as Brahman the world is absolutely real. So the *Chāndogya Upaniṣad* (III. xiv. 1) says: 'Verily all this is Brahman.' As the supreme principle immanent in the universe, Brahman is its very basis and being. 'From Him all things originate, into Him do they dissolve, and by Him are they sustained.' (ibid.) The same non-relational, non-dual Brahman is in relation to the world as its originator, sustainer, and absorber. Transcendentally pure Being-Consciousness-Bliss, Brahman as immanent in the universe is its all-pervading, all-knowing, all-powerful, all-merciful Lord. So says Śaṅkara: 'Two kinds of Brahman are stated in the Upaniṣads: the one having as its adjuncts the diversities of the universe, the modifications of name and form; the other, its contrary, completely free from all adjuncts.' (*Brahma-Sūtra*, I. i. 11, commentary) The one is called *aparā* (the lower), the other *parā* (the higher). The one is *saguṇa* (with attributes), the other is *nirguṇa* (without attributes).

2. The identity of the *jīva* and Brahman explained.

From the position of the *jīva*, the individual experiencer, the world of experience is real, and so is their supreme Ruler. The existence of the individual soul and the universe presupposes the existence of the

supreme Lord, because neither of the two is self-existent or self-sufficient. These three are coexistent and inter-related, but are not on the same grade as manifestations of Brahman. None of the three has a beginning. As pointed out by Śaṅkara, their beginning is untenable. (*Vide* *ibid.*, II. i. 36, commentary) The supreme Lord is the one Self of all. He holds the universe comprising the living and the non-living. So says Śaṅkara: 'To the contemplative, nothing other than the supreme Lord exists. He is manifest in the eightfold form of the unmoving and the moving, viz earth, water, fire, air, ether, the sun, the moon, and the individual soul.' (*Dakṣiṇāmūrti-stotra*, 9) In the inanimate He, who is intrinsically pure Being-Consciousness-Bliss, is manifest only as being; in the animate, He is manifest as consciousness as well. It is He who shines as the conscious Self in every individual.

One may pertinently ask: How does the undifferentiated One become differentiated, the Unlimited limited, the Changeless changeful? The question is possible only from the standpoint of the unilluminated, who view the world-appearance as real. The point is, all differentiations, limitations, and changes belong to the realm of appearance. The transcendental Reality only *appears* to be different from what It is, but does not *become* so. The cause of this appearance, according to Advaita Vedānta, is *māyā* (lit. that which measures), a mysterious principle that apparently measures the Immeasurable, diversifies the Undiversified, mutates the Immutable. All transformations are in *māyā*, but are superimposed on Brahman. As is the effect, so is the cause. Just as the world-appearance is neither real nor unreal, so is *māyā*. It rests on Brahman without affecting Him in the least. Brahman associated with *māyā* is the supreme Lord of the universe, its origina-

tor, preserver, and absorber. He is also the all-gracious Saviour of the souls. He is the adorable One. *Māyā* serves Him as His power.

According to Advaita Vedānta, *māyā* is true so far as the world-appearance is concerned. It does not inhere in Brahman as an ultimate principle. According to all monotheistic systems of Vedānta, *māyā*, the creative energy of God, inheres in Him. It is inseparably connected with His being. Nevertheless, Advaita Vedānta argues that in that case, any changes in *māyā* must mean changes in God Himself and the seed of imperfection of the world must be within Him; so this position is not tenable. The phenomenal world is real to the individual soul (the *jīva*), but cannot be reckoned as his creation. The existence of *māyā*, its origin, is a fact from his position. With individual *ajñāna* (ignorance) there must be cosmic *māyā* associated with the supreme Lord (Īśvara). The one betokens the other as the fruit betokens the tree. This does not mean, of course, that cosmic *māyā* exists because of individual *ajñāna*. It is individual *ajñāna* that derives from cosmic *māyā* and not cosmic *māyā* from individual *ajñāna*. Brahman is apparently the locus of both. Brahman with the adjunct of cosmic *māyā* is Īśvara, the supreme Lord; Brahman with the adjunct of individual *ajñāna* is the *jīva*, the individual soul. Thus the *jīva* is identical in essence with Īśvara. But with their respective adjuncts, they are ever different from one another. By realizing the essential identity with Īśvara, the *jīva* becomes Brahman, what he really is. Verily, the knower of Brahman attains Brahman.

Īśvarahood is invariably linked with *jīva*hood. Both are manifestations of Brahman through *māyā* in its cosmic and individual aspects. Īśvara is ever related to the *jīva* as Ruler to the ruled. The one is the supreme object of worship, the other

is the worshipper. The *jīva* can never be *Īśvara*. (*Vide Brahma-Sūtra*, IV. iv. 17, commentary) They are coexistent and without beginning. But neither is ultimate. As observed by Śaṅkara: 'And He (*Īśvara*) stands in the empirical realm in the relation of the Ruler to the cognizing souls called the *jīvas*, which are really one with His own Self (just as portions of ether inside jars are one with the universal ether), but are limited by the aggregates of the body and the senses made of names and forms brought forth by *ajñāna*. Therefore, the lordship of *Īśvara*, His omniscience, omnipotence, are relative to the finite beings due to limiting adjuncts derived from *ajñāna*; in reality, such expressions as the ruler, the ruled, omniscience, and so forth, do not apply to the Self from

whose being all adjuncts are wiped out by right knowledge.' (*ibid.*, II. i. 14, commentary) Further he says: 'Moreover, when the consciousness of the identity (of the individual soul with the supreme Being) is aroused by such instruction of their identity as 'That thou art', then the finiteness of the individual soul and the creatorship of Brahman vanish at once, because all experience of difference proceeding from wrong knowledge is annihilated by perfect knowledge.' (*ibid.*, II. i. 22, commentary)

Beyond both *jīvahood* and *Īśvarahood* is undifferentiated pure Consciousness that Brahman is. The truth that the Śruti reveals by the terse formula, 'That thou art', is confirmed by reason and verified by the seer's experience.

JOHN DEWEY'S PHILOSOPHY OF DEMOCRACY

SRI SWAROOP CHANDRA JAIN

John Dewey, along with William James and Josiah Royce, occupies a prominent place among the eminent American philosophers of the twentieth century. Dewey is regarded as the philosopher who most accurately expresses the thought and the aspirations of the American people. There is hardly a phase of American thought to which he has not made a contribution, and hardly an aspect of American life which he has left uninterpreted. His writings set forth in a reflective manner the most distinctive features of the American faith and practice, and there is a clear democratic tinge about them, which confirms that he is a typical philosopher of democracy. In this paper, I have made a modest attempt to analyse and interpret his philosophy of democracy from the metaphysical angle,

EVOLUTION OF DEWEY'S METAPHYSICAL IDEAS

1. *The Hegelian Thought and John Dewey*

The ideas of Hegel dominated the intellectual life of the nineteenth century Europe and America. These ideas had their influence on Dewey. Hegel's contention that reality was a process in which the absolute advanced towards its goals was admitted by Dewey at the outset. The former's conception of reality was the basis of the evolution of the latter's concept that reality was in a constant flux and that human truth grew and changed as human experience expanded. However, the Hegelian doctrine was eventually discarded by Dewey, since he came to the conclusion that such a truth never actually operated in

human experience, and was therefore meaningless. Dewey was, also, deeply impressed by another Hegel's doctrine that reality was continuous and organically one. Much later, when Dewey was troubled with problems of dualism in his philosophy, Hegel's ideas again helped him to overcome his difficulties.

2. Dewey and the Darwinian Biology

The next influence on Dewey was that of the Darwinian biology, around which he built up his philosophical system. Some of the basic categories of his thinking, viz organism, environment, growth, adjustment, instruments of adaptation, etc., have their roots in the evolutionary biology of Darwin. In fact, Dewey's philosophy seems to be an attempt to work out systematically and adequately the implications of the evolutionary doctrine that man is not only a part but a product of nature. (George Dykhuizen: 'John Dewey, American Philosopher and Educator', *Educational Theory*, Vol. VII, No. 4, October 1957)

3. William James and Dewey

William James helped Dewey to see mind in an evolutionary context. He was convinced that there was no ready-made mind, intelligence, or consciousness conceived as a stuff; rather, mind was gradually evolved as a slow cumulative effect of certain kinds of interactions between the organisms and their environment. (ibid.)

4. Charles Sanders Peirce and Dewey

It should be noted that it was the famous article, 'How to Make Our Ideas Clear?', by Charles Sanders Peirce, that persuaded Dewey that an idea was meaningful in terms of the consequences it intended. The view behind this idea may be considered to be the origin of the pragmatic view of life.

PLURALISTIC METAPHYSICS OF DEWEY

Dewey formulated his philosophical ideas of democracy on the basis of a pluralistic metaphysics. It is therefore worth while to understand some peculiar features of Dewey's metaphysical concept.

1. Meanings in Human Experience

Dewey discarded the traditional metaphysical concept that reality lay beyond human experience. He contended that meanings arose within experience as a result of seeing, hearing, and manipulating things. Persons or objects of physical environment acquired meanings as a result of the way they functioned in human experience. He asserted that an analysis of such typical terms as 'Absolute', 'God', 'soul' or 'the thing-in-itself' rendered them meaningless as they had no connection with direct experience.

2. Thought and Experience Are Interwoven

Describing the metaphysical implications of pragmatism, Dewey says: "The doctrine of the value of consequences leads us to take the future into consideration and this consideration of future takes us to the conception of a universe whose evolution is not finished, of a universe which is still, in James's term, "in the making", in the process of becoming; up to a certain point, still plastic." (*Philosophy and Civilization*, New York, Minton Balch, 1931, p. 25)

He further explains that if we form general ideas and put them in action, consequences are produced, which could not be produced otherwise. Under these conditions, the world is bound to be different from what it would have been if thought had not intervened. This consideration confirms the human and moral importance of thought and of its reflective operation in experience. (ibid.)

3. *Every Existence an Event*

According to Dewey, every existence is an event. The events themselves are transitory, but the symbolic constructions that express the ratio or the relation between them are constant. In other words, every existence has its own distinctive qualities and definite beginning in time and space. (J. Dewey: *Experience and Nature*, p. 160)

4. *Pluralistic Concept of the Universe*

We live in a world, according to Dewey, 'in which natural existence is qualitatively individualized or genuinely plural as well as repetitious' and 'in which things have both temporal quality and recurrence and uniformity'. (ibid., p. 50) Change, uncertainty, and unpredictability, on the one hand, and regularity, law, and order, on the other, are typically explained as the distinguishing features of the world, as regards joy and sorrow, success and failure, good and evil, or beauty and ugliness.

SOCIAL IMPLICATIONS OF DEWEYAN METAPHYSICS

1. *Individual Happiness with Social Harmony*

The pluralistic concept of universe indicates that man must create his own security and happiness out of the materials which the world here and now supplies. Dewey feels that happiness lies in the fulfilment of the powers and potentialities, of the desires and interests, and of the latent capacities of the individual. But in seeking this happiness, the individual must not ignore the right of others to be similarly happy. To harmonize the happiness of the individual with the happiness of others, the individual must cultivate interests in objects and relationships which are as acceptable to others as to himself.

2. *The Idea of 'Shared Experience' and the Application of the Scientific Method*

The idea of 'shared experience' constitutes the heart of Dewey's moral and social philosophy, as it did that of Plato and Aristotle. Here Dewey emphasizes the superiority of scientific method over all other methods in seeking and attaining truth. Dewey is convinced that one of the greatest needs of today is to employ in the field of human relations and human values what was done a century or two ago in the field of physical and biological sciences, namely, the scientific approach to the problems and difficulties prevailing in these areas of human experience.

DEWEYAN CONCEPT OF DEMOCRACY

1. *Democracy as the Best Form of Society*

According to Dewey, democracy is, morally, the best form of organized society, because it aims at the happiness of each individual irrespective of birth, colour, creed, or race and also because it gives the individual a voice in determining policies which affect his well-being. Democratic theory holds that social institutions are called into existence to promote the happiness of the individual.

2. *Democracy, a Way of Conjoint Associated Living*

According to Dewey, democracy is a mode of conjoint associated living. By this, he means a society which fulfils two conditions of the greatest social worth, viz full sharing of interests within the group and free interaction between groups. The one means that the recognition of mutual interests within groups is a factor in social control, and the other that free interaction between groups induces changes in social habit, i.e. continuous readjustments through meeting new situations. These two consequences of the two condi-

tions, viz control based on mutual interests and change based on social interactions, are precisely the two chief characteristics of a democratized society.

3. *Fraternal Co-operation as in the Field of Experimental Science*

Dewey emphasizes fraternal co-operation as the third chief characteristic of democracy. He considers this fraternal co-operation essential to the achievement of liberty and equality. Liberty and equality, according to Dewey, are not natural rights of man retained from pre-social state. Instead, they are the fruits of fraternal co-operation in the life of an individual living in a democratic society. Dewey believes that democracy is founded on the faith in the capacities of human nature and human intelligence and faith that men, thinking and working together, and sharing and pooling their experiences together, like the laboratory scientists all over the world, can build a better society. Dewey believes that by extending the scientific experimental method to the solution of all the problems of mankind, we would be able to accelerate the progress of human society in correspondence to the remarkable progress of modern science.

4. *Each Personality Unique and of Incomparable Worth*

Dewey's concept of democracy may be summed up in that each personality is unique and possesses an incomparable worth. As such, every individual must be able to share equally in the social good. But he should share in the social good not only as an end, but also as the means of creating the good. In this manner, all the experiences of the individual would be shared with those of all his fellows and thus would have an ethical value. This concept of democracy is based on a clear understanding of human nature, which seems to

be a true understanding. The fundamental belief of democracy is that an individual is intrinsically worthy in himself, and secondly, that all normal men are capable of managing their individual and common affairs, so as to promote the welfare of all.

5. *Nothing Final, Nothing Absolute*

On the basis of such a radical interpretation of democracy, we can conclude that democracy is much more than a mere social doctrine. It has solid metaphysical and epistemological bearings as well. The metaphysical base which is hinted at is obviously pluralistic, and favours the dynamic interpretation of the ultimate reality. Just as no form of life can or does stand still, in the same way, democracy, which is a form of life, cannot stand still. With such a dynamic base, one must not be surprised to learn that democracy accepts no form of social organization as necessarily final, not even democracy itself. Dewey's concept of metaphysics, and also of democracy, is at war with all kinds of absolutism.

6. *Democracy and Pragmatism*

We see that Dewey's concept of democracy is in complete harmony with his metaphysics of pragmatism. Pragmatism demands unending research; democracy, continuous widening of interests. Pragmatism denies fixed goals in favour of continuous testing of hypotheses. Democracy revolts against external authority derived from a fixed tradition of the past generations. Thus, democracy and pragmatism, both have the same metaphysical basis, according to Dewey.

CRITICAL APPRAISAL AND CONCLUSION

Dewey's conception of democracy provides room for the sharing of experience within communities and between communities upon which the individuals thrive.

It is under this kind of living that the individuals can best come to have a sense of community and to feel and to enjoy their places as participating members in the process of social life.

But this concept of democracy, though valid, is inadequate and incomplete. It suppresses the individual under the load of social planning and does not hesitate to sacrifice the individual for the sake of social efficiency. Though the claim is made that individuality is the supreme value in a democratic set-up, in actual practice, the pragmatic outlook of practical utility and empirical values smothers the sacred importance of the individual when confronted with the collective ambition.

Under such circumstances, if democracy is really to survive, it should break its ties with all taint of sociality and declare its faith in individuality. Otherwise, there is every possibility of its conversion into authoritarianism or totalitarianism. In the words of Dr. S. Radhakrishnan, the dignity of the individual, the sacredness of human personality, is the fundamental principle of democracy. (Quoted by P. S. Naidu: 'Democracy and Individuality', *Prabuddha Bharata*, Vol. LXVI, April 1961) This principle is lacking in the practice of the Deweyan concept of democracy, though in theory the importance of the individual is accepted as a fundamental value.

Individuality, judged under a hierarchy of values, can be interpreted at different levels—economic, physical, social, psycho-

logical, philosophical, and spiritual, the last level being the highest. Dewey has viewed the individual against the background of society in which he has to live. Thus, his concept stops at the third stage only. Individual is the perceiver and the enjoyer, and sometimes also the creator of truth, beauty, and goodness. This may be called the philosophical level of individuality. But even this philosophical level is not the highest. Individuality is still incomplete at this level.

The highest level of individuality, as has been just said, is the spiritual, a view held by Vedānta and the ancient Indian *ṛṣis*. According to the Vedānta, the individual is one with divinity, and he is capable of attaining complete identification of his *jīvātman* with the Paramātman. In the words of Professor P. S. Naidu: 'When the finite individual is united with the infinite, the former's individuality is not lost, but only transmuted and infinitely enriched.' (ibid.)

It is only at this highest or the spiritual level that true democracy can flourish, because it is only here that the supreme worth of the individual is realized. A true concept of democracy is that in which instead of mutual sharing of interests among the individuals and a free interaction between the groups, communion of souls is emphasized and where the individuality of the finite soul is transmuted and enriched by its merger in the infinite Soul.

'Democracy, the friend of individualism and of nationality, is also the friend of religious uniqueness. It permits and protects each religion in the development of its own genius.'

R. B. PERRY

THE MODERN CHALLENGE TO PHILOSOPHY

DR. (MRS.) SARASVATI CHENNAKESAVAN

The last 400 years are a highly specialized period in the history of human thought. The pace at which changes have taken place during these years is unparalleled in the earlier history of mankind. Such progress has been made possible because of the increased communication and progress in man's knowledge. Consequently, the upgrading of the material values of life has been very startling in the twentieth century much more than in the previous years. Scientific and sociological changes have been so vast that it is, honestly, almost impossible for the present civilization to slide back into the older world values.

IMPLICATIONS OF MODERN SCIENTIFIC PROGRESS

The implications of such progress are very far reaching. Specially to the philosopher, the situation is a piquant one. If the philosopher were to be satisfied with the older traditions and say that all answers to the human problems are to be found there, then he, as a philosopher, has already committed suicide. The nature of the human problems today is so different, that the possible solutions to these have also got to be in line. The nature of problems that arise from the nature of such a progress can be studied from two points of view, a factual one and an ethical one. The latter furnishes the standards for the approval or the disapproval of the former. In practice, it is never possible to separate these two. It is also impossible to study the nature of progress in this manner, for we are too closely, too subjectively, bound up with it to be able to stand apart objectively and evaluate it. Yet, to the philosopher, this type of progress poses

a different problem altogether, viz what is his position as a philosopher in the scheme of things? The challenge to philosophy now is not to answer specific questions, but to answer the more fundamental query: Is philosophy necessary? Many a time in the last fifty years or so, the death knell of philosophy was almost rung. We are not yet out of the woods. In fact, we are still deep in it. This situation has arisen, because, at least in the West, the philosopher has found himself compelled to correlate his philosophical theories with scientific findings. This has been his tradition right from the time of Aristotle. Philosophy is a whole world-view, and, therefore, scientific discoveries which enhance our knowledge of reality must be considered, while formulating a theory of reality.

CHALLENGE FROM ANALYTIC LOGIC

One such challenging development has its roots in philosophy itself. Logic is slowly branching away from philosophy, and in the process, is almost destroying philosophy. An analysis of the nature of language and sentences was the starting point for the new logic. The tedious ambiguity of language had raised many philosophical storms. So logicians started to fix the meaning of words and slowly slipped into a mathematical form of expression. Thus, once the framework of thought-expressions became fixed in terms of variables and constants, the contents also had to be fixed more or less. In this, the work of logic was aided and abetted by the various sciences, specially psychology, neurology, and physics. Words lost their traditional meanings and put on new

scientific clothing. Take, for example, the word 'sensation'. The transformation that the word has undergone, on the one hand, from the neurophysiological psychologist and, on the other, from the physicist is so great that today, the meaning of the word has changed and its original connotation is no more applicable. Similarly, the meaning of terms like reality, cause, freedom, etc., has been directly influenced by scientific discoveries.

The analysts insist that what is not verifiable cannot be real. Putting it negatively, non-verifiability are nonsensical (using the word nonsense to mean that which is other than sense). If the purpose of philosophy is to put things in their correct perspective, then, analysis is also philosophy, because it has tried to put metaphysics in its correct perspective. However, it looks as though the analyst, while trying to follow the tradition of science, has become as blind as science to things which are not covered by the methodology of science. This apart, the analyst has been rebelling against a world-view which was reinforced by Christianity and which has been the philosophy of the western people in some form or other till recently. (*Vide* C.E.M. Joad: *A Critique of Logical Positivism*, University of Chicago Press, 1950, for further information on this) In making this effort, the analyst, whatever may be the brand of analysis which he professes, has one burning desire, which is to show that differences in philosophical outlook are caused only by the different uses of language. He believes that once this problem is solved, then there can be no philosophical problems at all. The only method of doing this is to refer all such words to experienced, measurable, verifiable behaviour patterns. This is where logical analysis and philosophical behaviourism join in an unholy alliance to destroy speculative metaphysics and epistemology. Behaviourism, starting from

animal psychology has now turned into a philosophy and maintains that all genuine data which can cause experience can only be scientific data. Hence, there cannot be any philosophic data distinct from scientific data. This presupposition reduces philosophy to a verifact and repudiates all metaphysics and speculative thought. What is left, then, is the semantics of bodily behaviours and experimental sciences. If traditional philosophy bases its theories on inference from observables, the school of analysis challenges such inferential postulation by raising the question of the limitations of inference, once it is based on observables. That genial philosopher A. J. Ayer puts the position succinctly thus: 'A philosopher must not attempt to formulate speculative truths, or to look for first principles, or to make *a priori* judgments about the validity of our empirical beliefs. He must, in fact, confine himself to works of clarification and analysis. . . .' (*Language, Truth, and Logic*, Dover Publications, 1946, 2nd edition) Thus, the metaphysical thesis which cannot be satisfied by empiricism is brushed aside, and much of the traditions of philosophy are ditched into the garbage can as nonsensical. Apparently according to analysts, we can only talk of *what is* and not *what ought to be*.

Thus, analytical philosophy has contributed its quota to the downfall of traditional philosophy. But philosophy, in the true sense of the word, cannot be so easily destroyed. There is no doubt that analysis has a place in philosophical thinking, and logical empiricism has done a great service in drawing the attention of philosophers to this important fact. But, unfortunately, their attempts to analyse persons into sense-data and behaviour values into historical events have not produced any satisfactory results. The exclusive worship of mathematics, formal logic, and the

methodology of sciences, which the analysts carry on, is not warranted. Because, there are many more uses of language, such as ethical, aesthetic, literary, and, of course, metaphysical. The major fault of the analyst is to explain the whole by the part and consider that all languages have the same construction and meaning-possibilities as the European languages. It also forgets the fundamental fact that all living human beings live and strive for certain values which are not all arbitrary or dogmatic. Many men prefer truth to error, development to destruction, justice to injustice, and love to hatred. Even analysts have to accept that these are not measurable, or even reducible to verifacts. The sense of frustration and the weakening of human purposes that we see around us today are probably the result of the rejection of such an order of values. The result of such a movement on the non-philosophic intellectual has been to make him think that philosophers as a race are not dependable. The values and judgements in which the common man placed his implicit faith are now destroyed with one sweep of the analyst's hand. The 'perennial ideas' are now neither 'perennial', nor 'ideas'.

FROM EXISTENTIALISM

There is still another new force which has developed recently and which metaphysics and epistemology have to face. This is the philosophy of existentialism. There are various claimants to this branch of philosophy, although there is not one existentialist philosophy. But all of them are motivated and bound by the common desire to establish the essential nature of man. Thus, they raise questions like what is the meaning of existence, what is man's ultimate destiny, what is involved in being a human personality, etc. On the negative side, they all protest against the traditional emphasis on philosophy as meta-

physics. They maintain that as a consequence of the alliance between rationalistic metaphysics and scientific methodology, man's thoughts have become divorced from the vital problem of human existence and its predicament. One has to be thankful to the existentialists for forcing the technologically depersonalized human being to become once again conscious of the human person and his predicament. But in rejecting false and extreme objectivity, existentialism has gone to the other extreme of rejecting all objectivity. Thus, existentialist philosophers close their eyes to what is going on around them, and minimize the importance of science and reason. They also ignore the possibility of any impartial standards of truth and goodness to which men, in their ordinary course of life, may appeal. One has to ask the question: Is existentialism the product of an epoch riddled with two world wars which have practically discredited human values, shown how far human reason can make him inhuman, and which have led the disillusioned intellectual to ponder on the meaninglessness and absurdity of human endeavour itself? Existentialism indicates the swing of the pendulum from the smug rationalism, which produced two world wars, to the opposite of despondency and despair. However, in its doctrine of despair and eternal conflict and its emphasis on moods and feelings as the clue to the understanding of life, existentialism is treading a very dangerous path in the modern world. While helping analytical philosophy to destroy abstract and synoptic metaphysical views, existentialism has also helped analysis in undermining whatever little security man possessed by believing in abiding values and eternal Truth.

CYBERNETICS

The progression of the gamut of destructive philosophies has not ended. Recently,

there has developed a new scientific mathematical philosophy which shows signs of destroying not only a belief in external reality but also a belief in one's own mind and soul. The rot is shown to be at the root of our very being. This is the most recent child of a methodology of research, known as operational research, where experts from various fields co-operate to solve a tough problem. Norbert Wiener coined the word 'cybernetics' to refer to this philosophy. This started as a method of studying the medium of communications, and has led to very far reaching results. Cyberneticians, in their search for a perfect answer to the problem of communications, had to solve the related problem of the relation between body and mind. This is so, because issues of purpose, teleology, free will, etc., are all basically dependent on a solution of the body-mind relation.

Traditionally speaking, the relation between body and mind has been variously interpreted. One basic way of looking at it has been to start with the presupposition that biological and psychological concepts are irreducible to the laws of physics, although they may both interact. Very strong evidence was forthcoming for this view from the fields of man's teleological and purposive behaviour, psychosomatics, perception, and emotional patterns of behaviour. Such a view of body-mind relation implies the theory of interactionism between these two, which, in its turn, might lead to epiphenomenalism of either the one or the other. It is from this tendency that new questions began to arise. Taking external behaviour as empirically observable and the internal, physiological glandular processes as being scientifically observable, the question is raised: Is this all, or is there something more called mind or soul? Evidently, these people argue that the answer to such a question can only be found in a reconstruction of the total situa-

tion analytically, and by making an effort at duplicating so-called mental qualities by trying to reduce them to a pattern of action and reaction.

THE ROBOT

Within the last twenty years, much work has been done by neurophysiologists and psychologists in this direction. Machines which work *almost* like human children have been constructed to demonstrate the possibility of reducing mental states to mechanical states. Yet, I do not think any definite solution is still in sight. But the direction the possible answer is taking is both challenging and dangerous to any traditional philosophy. Specially, in the context of traditional Indian philosophy, these modern developments raise fundamental questions.

The most important thing that we have to notice here is that, scientifically, it is no longer possible to establish a fundamental difference between inanimate things and animate beings with minds. Robots have been constructed which emit information about their 'inner' states, and they can obey instructions. If by 'thinking' we mean establishing inductive and deductive relation between what is taken in and what is given out, then robots and computers *do* 'think', for they fulfil this condition. If by 'feeling' we mean what logical behaviourists mean, then it is conceivable to have a machine which would behave (i.e., respond etc.) in every way, as if they had feelings and emotions. William James refers to such machines in his *Principles of Psychology* (Vol. I) as the 'automatic Sweet-heart'.

The presupposition of philosophy till now has been that man is a purposive, goal-seeking, choice-exhibiting, unique personality. A corollary from this is that man has the capacity to distinguish, choose, and practise ethical values. There is no doubt that modern scientific, and consequently

philosophic, developments have shaken this belief to its roots. With the possibility of man's being reduced to an electronic contraption in the offing, coupled with the scepticism about the need for moral values as opposed to survival values, the consequent possibility of also human relations' becoming mechanical or pragmatically motivated is not far off. If man is to be conceived only as a body and a mind, and if science is going ahead to equate these two, then the scales become heavily tipped against man's superiority as a moral person. When all that makes for values and ideals is reduced to an epiphenomenon, the ethical life of man becomes subservient to his economic life. Thus, the problem of the status of man in the scheme of things attains a challenging proportion. If the identity between mind and self is accepted, as most Western philosophies do, and if proof is forthcoming for the identification of mind with body, then one begins to wonder if man is being slowly driven out of existence by his higher counterpart in evolution, viz the robot. However, there are many important facts which make us hesitate to accept this verdict of science. Even if the predictions of science were to come true, there are still two important aspects of man which have to be explained, viz his illogicality and irrational behaviour on the negative side and self-consciousness on the positive side. Altruistic actions and egocentricism also seem to be impossible for the machine-man. There is no doubt, as far as the present is concerned, that it is man alone that can be either a hero, saint, or lover; a machine cannot have sympathy for others' suffering or, as Immanuel Kant would say, have 'synthetic Unity of apperception'

CHALLENGE TO INDIAN PHILOSOPHERS

To the Indian philosopher, the problem is only slightly less catastrophic. It is one of the fundamental tenets of Indian philosophy that mind is material, or an aspect of materiality, obeying the dictates of the Self or the Ātman. Perhaps, the ancient Indian was not experimentally aware of the various degrees of material existence. But he did conceptually and synthetically postulate the possibility of the materiality of the mind and maintained that it is a form of subtle matter. If such a mind can be duplicated in other forms of matter, such as an electronic machine, it cannot weaken his belief in the existence of the Self or the Ātman, which is the final arbiter of human actions. The very possibility of electronic duplication speaks volumes for the existence of an overall controlling entity, whom the ancient Indian philosopher called as Ātman. Just as the scientist designs and controls the activities of the machine, so also the Ātman in man controls the activities of the mind, by directing them towards the achievement of this or that purpose.

It is very few people, even amongst Indians, who are aware of this theory of the mind in Indian philosophy. Indeed, it is not enough if we say we have the answers to all these problems in our ancient philosophy, and look with tolerable amusement at the challenges offered to philosophy. Some of the contributions which Indian philosophy can make to the progress in philosophic knowledge lie on these lines. It is time that the philosopher in India today steps down from his self-created ivory tower and takes the help of modern scientific thought and uses it as a *pramāna* to prove our philosophical theories.

DARWIN, ALEXANDER, AUROBINDO, AND ŚĀṆKARA

ON EVOLUTION

SRI M. K. VENKATARAMA IYER

Evolution is movement from a lower to a higher stage of development. Though there may be external forces precipitating the movement, it is essentially a change of form from within. Consequently, it is a process by which the unmanifest becomes manifest, the implicit explicit, and the potential actual. The seed sown into the soil undergoes chemical changes and reappears above the surface of the earth as a shoot; the shoot grows into a sapling, the sapling into a plant, the plant into a tree, and the tree spreads out putting forth various branches. Within each branch, several twigs, foliage, flowers, and fruits gradually make their appearance. External factors such as air and water, heat and light, as well as manure and the nutritive essence contained in the soil, all contribute to the growth, but the growth itself is essentially from within and not from without. It takes place by gradual development of the inner possibilities, and not by the addition of parts from outside as in a machine. As all growth is in time, organic evolution is spoken of as the 'time-process'.

DARWIN'S THEORY OF ORGANIC EVOLUTION

The credit of applying the concept of evolution to the entire kingdom of living beings goes to Charles Darwin. Lamarck, no doubt, had preceded him, but he had not worked out the theory in all its ramifications. In his book *The Origin of the Species*, published in 1857, Darwin attempted a systematic and scientific explanation of the development of the various species of living beings from out of the tiniest cell, known as the protoplasm. This develops into the amoeba, which is a mere mass of flesh, without any distinguishable

parts such as the head, the trunk, and the tail. The amoeba, in course of time, becomes the fish. When changes accumulate, the fish turns into the bird. Within the feathered creation, there are endless varieties. Again, owing to the accumulation of changes, the bird is transformed into a quadruped. The process of organic evolution continues, and at an advanced stage, the monkey comes into being. From a certain type of monkey, known as the anthropoid ape, the human being arrives on the scene. The necessity for the organisms to adapt themselves to the ever changing environment furnishes the inducement to develop various mechanisms, known as protective colouration and protective figuration.

But Darwin does not explain how mind, consciousness, freedom, and the higher values cherished by human beings take shape. He is concerned only with the biological aspect of organic evolution. He does not concern himself with what lies beneath the living cell. Recent theories of evolution have attempted to probe deeper into the constitution of the living cell. It is found to be composed of chromosomes, and these, in turn, are said to be made up of tiny, almost imperceptible, particles of matter called molecules. The molecule has been further analysed into atoms, and the atom, in recent times, is decomposed into protons, electrons, and positrons, which are mere wave-packets. Thus, matter has been dematerialized.

ALEXANDER'S THEORY OF PATTERNS OF ORGANIZATION

At the upper end, the emergence of mind, consciousness, freedom, and the higher

values, and even God, are sought to be explained by modern theories of evolution. In his book called *Space, Time and Deity*, Professor Alexander seeks to explain the emergence of these new entities by his theory of 'patterns of organization'. He maintains that when any two constituents are combined and organized according to a certain pattern, a new entity with unsuspected qualities and functions emerges. The atom, for example, is a great deal more than the sum of the protons and electrons which go to make it up. Similarly, when atoms are organized in a certain pattern, the molecule which arises from the combination exhibits qualities that could not be predicted beforehand. The same is the case when molecules give rise to living cells, and these cells to more and more complex living beings. At each level, new qualities and functions emerge as the result of the 'pattern of organization'. From the knowledge of the constituent elements, it is not possible to predict what qualities would emerge, but when they are organized they suddenly make their appearance. Water, for example, is not contained in either hydrogen or oxygen taken separately, but emerges when two particles of the former are chemically combined with one particle of the latter. At a higher level in the hierarchy, mind, which is a highly complex organism, arises with new functions like conscious awareness, thinking, feeling, willing, and so forth. Highly refined emotions, subtle imaginations, exalted purposes and ideals, the spirit of sacrifice for great causes, and all the values that ennoble and divinize human beings are born of the mind. And yet the mind is only a new entity manifested by neural processes at a certain level of organization. Professor Alexander thinks that at a still higher level of organization, mind may be productive of a new entity which may be called God.

All this looks very attractive, but a

little reflection will show that the problem has been over-simplified. The higher can never be successfully explained in terms of the lower. There is a tendency in recent thought to explain even the ethical, religious, and spiritual experiences of man purely in terms of physiology and psychology. The scientist goes further and seeks to analyse man into his chemical constituents, such as carbon, water, sulphur, phosphorus, silicon, and so forth. This method of resolving every phenomenon into its simplest elements is what Aldous Huxley calls the 'nothing-but' philosophy of our times. 'Because of the prestige of science as a source of power and because of the general neglect of philosophy,' writes Huxley, 'the popular *Weltanschauung* of our times contains a large element of what may be called "nothing-but" thinking. Human beings, it is more or less tacitly assumed, are nothing but bodies, animals, even machines; the only really real elements of reality are matter and energy; values are nothing but illusions that have somehow got themselves mixed up with our experiences of the world; mental happenings are nothing but epiphenomena produced by, and entirely dependent upon, physiology; spirituality is nothing but wish-fulfilment, and so on.' (*Science, Liberty, and Peace*, p. 29)

THE UPANIṢADIC VIEW IN THE LIGHT OF SĀṆKARA

Let us now examine Professor Alexander's theory on its own merits. At the very outset, it will appear that it rests on a huge assumption. How can electrons and protons, which are inert and insentient, combine of their own accord and arrange themselves in an intelligent and organized manner? How, again, can the atoms come together in the required manner and give rise to molecules? The same question has to be repeated at every stage. At each

step, we require not only a movement towards combination but also an intelligent manner of combining. To suppose that insentient matter is capable of all this is to place too great a strain on common sense. In the face of this difficulty, we are driven to the conclusion that there is a sentient principle imbedded in matter which provides the urge and the direction for the movement. This is the substance of the criticism which Śrī Śāṅkara has made against the Sāṅkhya theory. It applies *mutatis mutandis* to modern theories of evolution also. Instead of supposing that nature gets a new thought every now and then and takes a leap forward, would it not be more sensible to assume that the supreme Being who is immanent in everything, in the molecules and atoms,¹ makes them evolve into higher and still higher forms? The Upaniṣad refers to spirit imbedded in the *guṇas*.² The divinity that is implanted in matter imposes its own forms on matter for manifesting itself more and more fully. Shelley gives poetic expression to this great truth in his own inimitable way. Referring to the fact that the spirit of Keats, who is dead, has become one with the universal Spirit, he says that

'...he doth bear
 His part, while the one Spirit's plastic
stress
 Sweeps through the dull dense world,
compelling there,
 All new successions to the forms they
wear;
 Torturing th' unwilling dross that
checks its flight
 To its own likeness, as each mass may
bear;
 And bursting in its beauty and
its might

¹ *Anorōpiyān* (Kaṭha Upaniṣad, I. ii. 20)

² *Devātmasaktīm svaguṇairnigūḍhām* (Svetāśvata Upaniṣad, I. 3).

From trees and beasts and men into
 the Heaven's light.'
 (Adonais, 43)

The above quotation makes it clear that the spirit, which is lodged in matter, is making use of the forms of the latter to reveal itself in an ever increasing measure. To this end, it provides the urge for matter to evolve more and more suitable forms. The human form is the finest that we know of. 'What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God!', so apostrophizes Hamlet in Shakespeare's play (*Hamlet*, II. ii. 314-8). Śrī Śāṅkara writes that it is a priceless privilege to be born as a human being.³ If only man will make the best of the advantages and opportunities that are open to him, he can realize the spirit in him and rise to his full stature.

In what has gone before, we have taken the view that the spirit is never a product or evolute of matter, though housed in it. If it were an outcome of matter, it could not reveal the latter.⁴ Merely because we require the aid of a lamp to know the objects in a room, does it follow that the resulting knowledge is a property of the lamp?⁵ Consciousness, therefore, is something quite distinct from matter, though it may require the aid of the latter for its manifestation. What *knows* is clearly different from what *merely is*. The knowing principle is therefore to be put in a separate category by itself and treated as *sui generis*. Consequently, there is no organic or vital relationship between spirit

³ *Jantūnām nara janma durlabham* (*Viveka-cūḍāmani*, 1).

⁴ *Na hi bhūtabhautikadharmena satā caitanyena bhūtabhautikāni viśayīkriyeran* (Śrī Śāṅkara's Works, Memorial Edition, Vol. III. p. 701).

⁵ *Api ca satsu pradīpādisu upakaraṇeṣu upalabdhiḥ bhavātīti asatu na bhavātīti na ca etāvata pradīpādi dharma eva upalabdhirbhavati* (ibid.).

and matter in spite of their close association. The former just makes use of material forms to manifest itself more and more fully. Ultimately, a stage will arrive when spirit will come to its own and cast off its adventitious wrappings. It will then shine in its natural glory, like the sun in the heavens when the concealing clouds have been blown away. This is the transcendence (*abhinīṣpatti*) of which the Upaniṣad speaks: 'Unbodied is air; and cloud, lightning, and thunder—these are also unbodied. Now, as these, rising out of the *ālkāśa* and reaching the highest light, appear in their own forms, so does this serene Being, rising out of this body and having reached the highest Light, appear in His own form. That is the highest Person.' (*Chāndogya Upaniṣad*, VIII. xii. 2, 3; trans. Dr. Ganganath Jha) Śrī Śaṅkara explains that this rising out of the body simply means the realization, owing to the clearing up of misconceptions, that spirit is a thing apart, having no necessary relationship with the body. In the state of ignorance, we identify spirit with the body and its organs, but when it is dispelled by the advent of right knowledge, we realize the true nature of the Self in us. All realization in the end is only Self-realization. The ultimate result of all knowledge is nothing but the knowledge of the Self. We learn all about the objective world only to deny it of the Self. This is the significance of the formula 'not this, not this' (*neti, neti*) found in the Upaniṣad. The identification of the Self with the body and its organs, which results from ignorance, is dissolved when the root cause is removed. Knowledge makes all the difference.⁶ The knower of Brahman will disown his body and treat it like the cast-off slough of the snake (*Bṛhadāraṇyaka Upaniṣad*, IV. iv. 7).

⁶ *Vivekāvivekamātrenaivātmano āsarīratvam sa-
sarīratvam* (ibid., Vol. I, p. 176).

The possibility of the spirit's completely disengaging itself from the shackles of matter can be elucidated from an examination of the fine arts. To begin with, there is architecture, where matter, in the shape of brick and mortar, is very much in evidence and form is at its minimum, being confined to what we call the style of architecture, such as Saracenic or Gothic. Next comes sculpture, where form comes a little more to the forefront. From granite or marble there leaps into being, under the skilled chisel of the sculptor, a lifelike human or divine form that looks at us with speaking eyes. Then comes painting, where form is even more pronounced, since the painter working on canvas, which has only two dimensions, successfully creates the illusion of the third dimension. Poetry comes next in rank, where, by means of winged words, possessing magical power, the poet stirs our thoughts to the depths. Music comes last in the series. Pure sound, bereft of the words, is known as *svara*, which, as Pāṇini defines, shines in its own light (*svayam rājate*). When *svara* or *rāga* is elaborated by the practised musician, we feel transported to the highest heaven, and have the experience of being in touch with the Infinite for the moment. As even the so-called *sāhitya* is considered superfluous and extraneous in music, matter may be said to have completely disappeared leaving pure form to stand in its own right. How the gods sought refuge in pure *svara* and became immortal is narrated in a charming section of the *Chāndogya Upaniṣad* (I. iv. 2-4). Yama, according to the story, had pursued them as a hunter stalks his quarry. To elude the pursuit, the gods covered themselves thick with poetry. But Yama saw them through the disguise of poetry and sentiment, metaphors and similes, even as an angler sees the fishes which are hiding themselves at the bottom of the pool. At the end, the gods stripped

themselves bare of the appurtenance of language and covered themselves in pure *svara* and became immortal. That explains the importance attached to *svara* in Vedic recitation. Thus we see that matter, which is very much to the fore in architecture, recedes to the background little by little and finally disappears completely.

VIEWS OF SRI AUROBINDO

But Sri Aurobindo thinks otherwise. In his view, the relationship between matter and spirit is inseparable and at no stage can the latter extricate itself from the grip of the former. At all times, matter is an indispensable aid for spirit to manifest itself. Spirit without matter is as unthinkable and illusory as matter without form. Aurobindo would endorse the dictum of Aristotle that formless matter and immaterial form are both ideal abstractions. The two are given in close relation in perception, and scripture confirms the relationship. Sri Aurobindo writes: 'The affirmation of a divine life upon earth and an immortal sense in mortal existence can have no base unless we recognize not only eternal spirit as the inhabitant of this bodily mansion, but accept matter as a fit and noble material out of which He weaves constantly His garbs, builds recurrently the unending series of His mansion. Nor is this even enough to guard us against a recoil from life in the body, unless with the Upaniṣads, perceiving behind their appearances the identity in essence of these two extreme terms of existence, we are able to say in the very language of those ancient writings "Matter also is Brahman" and to give its full value to the vigorous figure by which the physical universe is described as the external body of Divine Being.'

The relationship between matter and spirit is not, therefore, adventitious but

organic and vital, according to Sri Aurobindo. It is inseparable, because the latter has not somehow found lodgement in the former but has grown out of it. Nature grows into life, life into mind, mind into consciousness, and consciousness into freedom, immortality, bliss, and so forth. It is a continuous chain without any missing link. Sri Aurobindo writes: 'How the Divine can evolve out of matter, how freedom can supervene on mechanical necessity, and how, finally, immortality can be established in the face of death and decay is the great problem which faces all thinkers. But if we take a deliberate view of the world's workings, this sharp conflict and opposition will appear as part of nature's profoundest method and the seal of her completest sanction. For all problems of existence are essentially problems of harmony.' And again: 'Close reflection will show that there is no break between either matter and life or life and mind or mind and consciousness. In each case, the latter grows out of the former, because it is already implicit there. It is only a case of manifesting the potentiality already contained in matter, life, and mind.'

If life, mind, consciousness, immortality, and bliss are already contained potentially in nature, then the latter is no longer inert or insentient. The only difference between nature and Brahman will be in respect of the degree of manifestation. When life, consciousness, and so forth are unmanifest, Sri Aurobindo calls it nature, and when they become fully manifest he calls it Brahman. In the Upaniṣad, the unmanifest state is called mere *sat*. Pointing to the world in front of us, characterized by diversity and change, the *Chāndogya Upaniṣad* (VI. ii. 1) says that in the beginning it was mere *sat*—*Sadeva somyadamagra āsīt*. It was one without a second then, and it continues to be so even after the diversification. Brahman, therefore,

is the root cause, the substrate of the world, and not nature as it is ordinarily understood. If, as Sri Aurobindo himself admits, life, mind, and consciousness are already implicit in nature, then the sharp conflict and opposition to which he refers vanishes, and the question of reconciliation does not arise at all. His further statement that all problems of existence are essentially problems of harmony loses all point.

If it is simply a case of the higher values becoming more and more manifest in the course of evolution, the only relevant question is whether the growth relates to the values and to the material aids which make them manifest or only to the latter. Sri Aurobindo would seem to think that it relates to both, for they are closely bound up with each other, and spiritual values have no locus independent of their material base. They grow into perfection along with the evolution of matter into higher and still higher forms. It is clear that, according to Sri Aurobindo, spiritual values

grow from the less perfect to the more perfect condition.

But he is confounding between progress and perfection. The former relates to matter, while the latter to spirit. Progress is in time; perfection, out of time. Progress is historical, whereas perfection is super-historical. Perfection is eternal, even present, and already accomplished. It does not need to be brought into existence or acquired; nor does it stand in need of any change or process of refinement. *Utpādya, āpya, vikārya*, and *saṁskārya* are processes which have no relevance with regard to Brahman, which is the embodiment of eternal perfection. Since It is eternally present, It is ever realized. If the ignorance which conceals It is dispelled, It emerges in all Its glory, like Minerva from the head of Zeus. There is, therefore, no question of seeking and finding, pursuing and attaining. With the removal of ignorance, the last vestige of matter disappears, and the Spirit stands completely disengaged from matter.

A NEW ANGLE ON THE PROBLEM OF UNREALITY IN ADVAITA

DR. A. G. KRISHNA WARRIER

The alleged acosmism in Advaita has long been a favourite target of critics, both well-informed and ill-informed. The latter, misled by the term *māyā* used profusely in the Advaita system, apprehend that life and its values can make little sense if, by definition, nothing is real except an acosmic Absolute from which, in the words of the *Taittirīya Upaniṣad* (IV. 1), 'the mind together with the words recoils'. Some well-informed critics, on the

other hand, solemnly and emphatically affirm that in the system of Śaṅkara 'unreal the world is, illusory it is not'. (Dr. S. Radhakrishnan: *Indian Philosophy*, Vol. II, p. 583) The host of writers who followed exponents like Gough have made it abundantly clear that *māyā* is not a theory or explanation of the world, but purely and simply a statement of the paradoxes of thought and action as also of the startling vicissitudes of the nature

around. (*The Complete Works of Swami Vivekananda*, Vol. II, pp. 89ff., 10th edition) *Māyā* is the word for the way in which the universe is going on, or, as Swami Vivekananda pointed out with remarkable insight, the essence of *māyā* is relativity. ('The Absolute and Manifestation', *ibid.*, Vol. II, pp. 130 ff.) In the light of this explanation, 'life and its values' remain as secure as, in the circumstances, they may be. In this paper, a fresh attempt is made to examine and evaluate the objections raised against the doctrine of unreality, which occupies a prominent place in the Advaita system, and to focus attention on consideration that may do greater justice to Śaṅkara's own thoughts on the subject.

ARGUMENTS AGAINST THE DOCTRINE OF UNREALITY

The views lucidly marshalled by Dr. Radhakrishnan in his *Indian Philosophy* (Vol. II, pp. 583ff. and p. 587) may be deemed as typical of the arguments against the Advaitic doctrine of unreality. The world is 'phenomenal but not an illusion, a creation of the mind'. It has been conceded that Śaṅkara often traces the plurality of appearances including Īśvara to *avidyā*.¹ In other words, according to Śaṅkara, plurality is the product of *adhyāsa* or superimposition, and, as established by him right at the beginning of the *Brahma-Sūtra-bhāṣya*, the unity of the ground or Brahman is not in any way affected by the superimposed plurality.² 'By that element of plurality which is the creation of *avidyā* characterized by name and form, which is evolved as well as non-evolved, which is not to be defined either as existing or non-existing, Brahman becomes the

basis of the entire changing world, while in its true real nature it remains unchanged beyond the phenomenal universe.' (*Brahma-Sūtra-bhāṣya*, II. i. 27) It is pointed out that this view, when exclusively emphasized, suggests that there is no plurality at all apart from the individual's *avidyā*. Dr. Radhakrishnan draws a gloomy picture of the consequences of the conclusion thus drawn. 'All change and motion,' he says, 'all growth and evolution, all science and speculation, are reduced to dreams, shadows, and nothing more.' (*Indian Philosophy*, Vol. II, p. 579) The Advaitic contention that Brahman is only the *vivarta-kāraṇa* of the world is held to confirm the fears expressed above. Śaṅkara holds that this world is only attributed to Brahman as the snake is to the rope. (*Brahma-Sūtra-bhāṣya*, I. iv. 5; *Kaṭha-bhāṣya*, III. 12, IV. 2, etc.) Some of the illustrations used by Śaṅkara, when literally interpreted, suggest that all distinctions and differences are but a mirage produced by *avidyā* (or individual nescience). In continuation, it has been pointed out that later Advaitins like Vācaspati, Madhusūdanasarasvatī, and Citsukha have written in support of the view that *avidyā* is the cause, presumably, the material cause, of the world. So much so that a strong case for solipsism has been made out, and the *jīva*'s consciousness has been declared to be the source of the world, which sinks into non-being with the cessation of subject-object consciousness.³ Western criticism of Vedānta, such as that the Brahman religion only rose to a pantheism etc., has been provoked by a view such as this. (*Indian Philosophy*, Vol. II, p. 581)

THE VITAL QUESTION

Dr. Radhakrishnan admits the force of this criticism, and points out that such a

¹ 'Ekatvamevaikam pāramārthikam ... mithyā-jñānavijṛmbhitam ca nānātvam.' (*Brahma-Sūtra-bhāṣya*, II. i. 14)

² 'Tatraivam sati yatra yadadhyāsaḥ tatkṛtena doṣena guṇena vā'numātreṇāpi sa na sambadhyate.' (*Adhyāsa-bhāṣya*).

³ 'Asyādvaitendrajālasya yadupādānakāraṇam ajñānam tadupāśritya Brahmakāraṇamucyate.'

view makes a tragic joke of life and renders meaningless many statements made by Śaṅkara himself about the world of experience. So, he proposes an interpretation of *avidyā* in Advaita with a view to disproving the illusory character of the world and establishing in its stead its phenomenal status. *Avidyā*, being as inert as the Pradhāna of the Śāṅkhya, cannot by itself be the cause of the world. Śaṅkara shares this view, as is evidenced by his trenchant criticism not only of the Śāṅkhya, but also of the *pratītyasamutpāda* of the Buddhists which also starts from *avidyā*. It is equally patent from his elaborate rejection of *viññānavāda* (*Brahma-Sūtra-bhāṣya*, II. ii. 28) that Śaṅkara upholds the externality of the world to the thinking subject. Existence of the world, according to Śaṅkara, does not depend upon the mental modes of any single percipient. It has a status distinctly different from that of the dreams. (ibid., II. ii. 18-21) *Avidyā* in Advaita is not a mere psychological force of ignorance, but has, as *mūlāvidyā*, an objective reality. It is one of the six factors held to have no origin in time.⁴ Though negative in form, *avidyā* is a universal positive force, and is best identified with the will of God or Īśvara. Indeed, in Advaita, *avidyā*, *māyā*, and *prakṛti* are synonymous.

The non-subjective character of the world of experience is sought to be reinforced by an analysis of the analogous rope-snake phenomenon. It is urged that the rope appears as the snake, and when the illusion is shattered, the snake returns to the rope. (*Indian Philosophy*, Vol. II. p. 583) This statement, however, is metaphorical only, and it will be a grave error to rest the case for the non-illusory character of the world on this slender plea. For, actually, the

snake does not return to anything; the knowledge of the rope or substratum just abolishes the snake, and shows it to have been non-existent even when it was experienced. The *bādhakapratyaya* or 'cancelling experience' shows, with reference to the snake, that it was '*Nāsīd asti bhaviṣyati*', neither was, is, nor will be. If this is so, and it is a point most emphatically maintained by Advaita, the further assertion, 'So does the world of experience become transfigured in the intuition of Brahman', ceases to have much philosophical edge. 'The intuition of Brahman' obviously must mean *Brahmasākṣātkāra*, the integral experience of the absolute Reality. This implies *drśyoccheda*, the abolition of the objective manifold, which, in the language of the *Nyāyaratnāvalī* (*Siddhāntabindu*, p.12), is '*drśyādhi-karaṇakṣaṇe drśyādhi-karaṇakṣaṇa-pūrvat-vānadhikaraṇatvam*'. In other words, as soon as *Brahmasākṣātkāra* eventuates, there is an experience of a total stepping out of the stream of time. The time-consciousness with its divisions into past, present, and future, and the relations of before and after, completely vanishes. 'There is a liberation from the alien that besets us here.' (*Ennead*, VI. xi. 10-11) Further, it signifies that *avidyānivṛtti*, from the point of view of the saint who experiences it, is not an effect produced by the operation of certain causes. It is realized as an eternal verity, and this should throw grave doubt on the status of the phenomenal world so-called.⁵ The world, the realm of *avidyā*, ceases for the knower of Brahman. Of him who has experienced in the fullest measure his identity

⁵ Cf. 'Within the single moment of time are enclosed all eternity, infinity.' Hence Blake:

To see the world in a grain of sand,
And heaven in a wild flower;
Hold infinity on the palm of your hand
And eternity in an hour.

⁴ *Jīveśvarau viśuddhacit tathā jīveśayorbhidā;
Avidyātaccitoryogaḥ śadasmākamanādayaḥ.*

with Brahman, it may be truly said :

And, like the baseless fabric of the vision,
The cloud-capp'd towers, the gorgeous
palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve
And, like this insubstantial pageant
faded,
Leave not a rack behind.

(*The Tempest*, IV.i.151-6)

The Advaitic doctrine, '*Jñānādeva tu kaivalyam*', of course, implies that the realization of Ātman as identical with the ground of the world or Brahman does not leave us with a transfigured world; indeed, nothing remains—or, if Advaita is right, can remain—besides Brahman to shatter its non-duality or share in its unique status.

The state of nescience that enshrouds the Ātman is the sphere of plurality.⁶ Due to *samyagdarsāna*, the perception of plurality vanishes for good. The sphere of the many in which the self is, as it were, asleep (*Māṇḍūkya-kārikā*, I.16) is abolished, when the Self wakes up to an awareness of its fullness and non-duality. Here is a universalization of the consciousness of identity, a perception of all things as Brahman.⁷ This is the essence of the celebrated expression *prapañcapravilaya* or *prapañcopaśama*. In experiencing Ātman as the self of all, indeed as all, there is bound to be a total negation of the objective manifold in the very substrate where it formerly appeared to exist, *adhīsthāna-niṣṭhātyantābhāvapratiyogitā* (*Advaita-siddhi*, p. 382). Such is the effect of converting what was, in the state of *sādhana*, only an intellectual view into an indubita-

ble experience. In other words, such is the implication of the growth of the philosopher into the Advaitic saint and mystic. After the dawn of *Brahmajñāna*, according to Śaṅkara, the conviction 'I am the all' matures, no matter in what circumstances the sage finds himself. (*Bṛhadāraṇyaka-bhāṣya*, IV. ii. 20) In this integral experience, the two propositions '*Sarvam khalvidam Brahma*' and '*Aham Brahmāsmi*' are fully tested and validated. (*ibid.*, IV. iv. 23) On the contrary, the perception of the slightest difference from the absolute Self, even to the extent of a 'hair's end' (*bābāgramātrāpi*) is nescience or *avidyā*. (*ibid.*, IV. iii. 20)

In the light of these facts urged by Śaṅkara, the affirmation that 'in the intuition of Brahman the world is not so much negated as transfigured' becomes hard to understand. The conception of *jīvan-mukti*, the idea of *kramamukti*, the distinction of values, etc. may not be appealed to, to support the non-Advaitic contention that the integral experience 'merely transfigures the world and does not abolish it wholly'. The further assertion that 'unreal the world is, illusory it is not' and the supporting argument, 'In so far as Śaṅkara allows that, the Absolute may be realized through the practice of virtue', seem to confuse the issue. Without straining the final truth of *Brahmajñāna* as set forth above, it is possible to interpret the doctrine of unreality in Advaita and, at the same time, to find an honourable place in such a scheme for the recognized values of life.

It is true that, for Śaṅkara, the world is not a dream and that it has empirical reality. Nevertheless, the vital point to stress is not that it has such reality or that it is not illusory. The heart of the matter in Advaita is that the world is a variable, that its value and significance change with the culture and spiritual in-

⁶ Cf. *Bhagavad-Gītā*, V. 15 : *Ajñānenāvṛtam jñānam tena muhyanti jantavaḥ*; (also *ibid.*, II ; *Bṛ. U.*, IV. v. 15).

⁷ Cf. *Chāndogya-bhāṣya*, III. xiv. 1 : *Evam Brahmātmatayā triṣu kalēṣvaviśiṣṭam, tadvyatirekenāgrahaṇāt*.

sight of the individual who evaluates it.⁸ It may be allowed that in the final intuition of Brahman the world is transfigured. But how? Śaṅkara insists that, as shown above, the complete realization of Brahman does not leave us with two entities, viz Brahman and a transfigured world. Neither the knower nor the world, his empirical home, survives the all-consuming fire; only Brahman remains, the *bhūmā*, 'where one sees nothing else, hears nothing else, understands nothing else' (*Chāndogya-bhāṣya*, VII. xxiv. 1). The empirical world (*saṁvyavahāra-ṛiṣayo lokah*) experienced before the final realization is a sign of and due to *avidyā*. The conclusion seems inevitable that the question whether the world in Advaita is an illusion is not precise; it is at once misleading and naive. The vital question to ask, in my view, is: To whom is the world real, phenomenal, or illusory? No answer to this question can be legitimate without specifying the nature and achievements of the enquirer. To the perfected saint, as pointed out above, there is no world at all by the side of the Absolute.⁹ To the Advaitic dialectician, even to the saint who returns to the awareness of the manifold, the world may be accountable as an illusion. To the naive worldling, it is the sole reality.

PROGRESSIVE EVALUATION OF THE WORLD

The last point may be slightly elaborated. The Advaitic evaluation of the world, of all entities other than the non-dual Real, has been indicated by the use, with reference to them, of expressions like *avidyā*, *māyā*, etc. These latter refer to no single or stable principle of existence. It has been well

pointed out that *avidyā* is a category *sui generis*, not real enough to set itself up as a rival to Brahman, yet not unreal like the hare's horn. *Avidyā* is an empirical fact, and its evaluation must differ with the competence of its evaluators. As the *Pañcadaśī* (VI. 130) says:

*Tucchā'nirvacanīyā ca
vāstavi cetyasau tridhā;
Jñeyā māyā tribhirbodhaiḥ
śrautayauktikalaukikaiḥ—*

'The man in the street deems the world of *avidyā* real, indeed, it alone as real; the intellectualist accounts it as neither real nor unreal; the man of spiritual insight discards it as naught or *tuccha*.'

These three broad divisions include, of course, infinite variations of attitudes to the world. The question of reality and unreality, thus, hinges on the position one occupies on the scale of spiritual development. This case may be likened to that of a hundred-rupee note. To the playful child, it is only a piece of paper as he is not aware of its worth and value; but to the adult who understands, it is not paper at all, but so much purchasing power. The Advaitin deems the world a problem that is solved only when the answer of God is wrung out of it. Once that answer is secured, the problem vanishes entirely. That Śaṅkara consistently speaks of the whole creation as a means to realize the sole reality of Brahman lends support to the solution of the problem of unreality suggested above.¹⁰ In fact, according to Śaṅkara, the entire Upaniṣadic account of the creation of the world serves no other purpose.¹¹ It stands,

⁸ Cf. R. P. Singh: *The Vedānta of Śaṅkara*, p. 293: 'The concept of cause in Śaṅkara is axiological; it is the concept of essence.'

⁹ Cf. W. T. Stace: *Time and Eternity*, p. 76: 'But looked at from within, the divine eternal moment is all-inclusive; nothing falls outside it to which it may bear comparison. The mystic therein is identical with all other mystics and God.'

¹⁰ 'Brahmaṇo jagadākāra-pariṇāmatvādi yacchrūyate tadbrahmadarśanopāyatvenaiiva viniyujyate.' (*Brahma-Sūtra-bhāṣya*, II. i. 14); see also *Aitareya-bhāṣya*, II. i. 1 and *Taittirīya-bhāṣya*, III. i. 1)

¹¹ *Sarvavyavahārahīnabrahmātmabhāvapratiṣṭhā-nārthatveṣā pariṇāmaśrutih; na ceyam paramārtha-ṛiṣayā sṛṣṭiśrutih, avidyākalpitanāmarūpavyavahāragocaratvāt.*

therefore, to reason that once the purpose is fulfilled, the objective manifold should vanish. To the extent this view is valid, Deussen seems to be right in asserting that 'to treat the world as real is to deny reality to God' (*The Philosophy of the Upaniṣads*, p. 160). Accordingly, as God-consciousness deepens, world-consciousness should sag and sink. As the inquirer constantly changes or progresses, an answering change in the world is bound to be experienced, till, having realized his identity with Brahman, he finds no world apart from Brahman to account for.

To describe the world's status, Śaṅkara employs the phrase *vyatirekenābhāva* (*Brahma-Sūtra-bhāṣya*, II. i. 14), i.e. non-existence as an independent entity. The implication of this phrase is that whatever truth and other values the world has, properly, pertain to Brahman, and that apart from Brahman, its ground, the world is naught. In and throughout the definitions of falsity offered by Madhusūdanasarasvati (*Advaitasiddhi*, pp.139-40) shines the major Advaitic truth of the three levels or degrees of truth—the metaphysical, the empirical, and the illusory. The world as a whole has been widely held to possess the second type of *sattā* or existence. The relation of the empirical to the metaphysical is analogous to that of the illusory to the empirical. The world is a sort of mean proportional between the illusory rope-snake and the Absolute. The world, of course, is not eternally real, i.e. unsublatable; nor is it merely illusory. It has a pragmatic reality that continues to hold good in varying degrees, till the ground on which it is superimposed, viz Brahman, is fully realized. Till then, the activities of the world, both sacred and secular, remain valid.¹² The falsity of the world, in effect,

is a task to be accomplished rather than a fact empirically given. The Advaitin stresses the fact that there is no stopping or rest for the fearless and ardent seeker after reality before he passes from the naive world-view of the worldling to the stable realization of the saint.¹³ The world is a bridge he has to cross in the course of his pilgrimage to the Absolute;¹⁴ as it is progressively crossed so it progressively vanishes, till, finally, Brahman alone remains.¹⁵ Thus, we may conclude that the question of the world's being real or illusory is one of evaluation or axiology, and that its answer is altogether relative to the spiritual insight of the individual concerned. World-views such as those presented by Dvaita, Viśiṣṭādvaita, Bhedābheda, etc. may be treated as varying evaluations of the world in the course of an inquirer's progress to the summit of Brāhmic realization.¹⁶

EMPIRICAL CHARACTER OF JIVA AND ISVARA

It is well known that corresponding to the various degrees of reality associated with the objective manifold, there is a variety of views in Advaita regarding the nature and status of *jīva*. Depending on one's point of view, *jīva* may be, and indeed has been, identified with the body, life-force, mind, intellect, and spirit. (cf. *Tai. U.*, II. 1-5 and *Chā. U.* VIII. 7 ff.) The concept of God in Advaita is equally fluid and relative. In the first place, it is vital to note that Advaita does not maintain

¹³ Cf. The parable of the wood-cutter in *The Gospel of Sri Ramakrishna*, Sri Ramakrishna Math, Mylapore, Madras, 1947, p. 35.

¹⁴ Cf. Akbar's inscription on the gate of Fatehpur-sikri: 'Said Jesus, may his name be blessed, "This world is a bridge, pass over it, but build no house upon it".'

¹⁵ Cf. *The Gospel of Sri Ramakrishna*, p. 345: 'It was suddenly revealed to me that everything is pure spirit. . . . Man, animals . . . all pure spirit.'

¹⁶ Cf. W. T. Stace: "'The world is unreal" is a value judgement, and means that it is unblest or worthless.'

¹² 'Prākoṭmaikatvāvagateravyāhataḥ sarvaḥ satyā-
nrtavyavahāro laukiko vaidikascetyavocāma.' (*Brahma-
Sūtra-bhāṣya*, II. i. 14)

that there are two Brahman, one *nirguṇa* and the other *saguna*, the contention is that there are two angles of vision from which the non-dual Reality may be contemplated. Nirguṇa Brahman or the Advaitic Absolute refers to Reality as it is in itself, without distortion by the power of *māyā* or its product, the discursive mind of man. The contemplation of the same reality, logically, as the world-cause yields the concept of Saguna Brahman. Śaṅkara has important remarks to offer on this matter. In the introduction to his comment on *Brahma-Sūtra-bhāṣya* (I. i. 12), he writes that in the Upaniṣads (*vide Br. U., IV. v. 15, II. iii. 6, and Ch. U. VII. xxiv. 1*), Brahman has been depicted in two different ways: (1) as qualified by the adjuncts of names and forms, and (2) as devoid of them all. In the sphere of empirical life or *avidyā*, Brahman becomes an object of religious and intellectual activities like worship and ratiocination, and, as such, is deemed *saguna* or *Īśvara*. The Nirguṇa Brahman is distinct from *Īśvara*, inasmuch as the former is beyond the sphere of all activities. Being the non-dual Reality, there is no question of relating it to time, space, and causality.¹⁷

It is of the essence of the problem under consideration to grasp that the concept of Saguna Brahman is essentially a human concept and is valid only in the human context, whereas that of Nirguṇa Brahman refers to Reality in itself. This truth is repeatedly brought out by Śaṅkara. Attributes such as the authorship of the world, omnipotence, etc. are ascribed to *Īśvara* to aid the mind of man in its efforts to comprehend Reality, and not to be taken as the final truth about that Reality. (*Taittirīya-bhāṣya, II. 1*) This position cannot be reversed by subordinating the teachings on

Nirguṇa Brahman to those on *Īśvara*, because on realizing the former as the final truth of things, no further need, cognitive, conative, or emotive, remains to be satisfied. In other words, the knowledge of Brahman is the supreme end of life. (*Tai. U., II. ix. 1; Br. U., IV. ii. 4; Īśā. U., 7*) That Brahman is free from all humanly conceived attributes is the ultimate truth, because these attributes are incidental to the human way of apprehending Reality.¹⁸

That the concept of *Īśvara* in Advaita is strictly a human concept with varying degrees of validity is well brought out in the celebrated verse of *Kalpataru* (I. i. 20):

*Nirviśeṣam param Brahma
sākṣātkartumanīśvarāḥ;
Ye mandāḥ te'nukalpyante
saviśeṣanirūpanaiḥ—*

'People of weak understanding who are not able to realize the Absolute, which is attributeless, are helped to think of It with the aid of forms with attributes.'

Hence in Śaṅkara's philosophy the postulate of *Īśvara* is empirical only; it is of the greatest practical consequence, no doubt, but none the less distinct from the plenary Reality. For Śaṅkara, personality, even of *Īśvara*, is not the ultimate truth; it is but a feature of the empirical world. To reach the absolute Truth, personality, so beloved of the dualistic mind, has to be transcended. The human mind may conceive *Īśvara* as the self-assertion of Brahman, the pure light, in the darkness of *māyā*.¹⁹ To effect the transition from the concept of Nirguṇa Brahman to that of Saguna Brahman demanded by the problem of the world of *cit* and *acit*, matter and embodied consciousness, the Advaitins postulate the principle of becoming or *Māyā*. Does it not, in strict Advaita, involve self-contradiction?

¹⁸ *Samastaviśeṣarahitam nirvikalpakameva Brahma pratipattavyam na tadviparītam* (ibid., III. ii. 11).

¹⁹ Cf. John. i. 5: 'And the light shineth in darkness.'

¹⁷ 'Na deśakālādiviśeṣayoḥ paramātmāni kalpayitum śākyate.' (*Brahma-Sūtra-bhāṣya, IV. iii. 14*)

The answer is that in discussing Nirguṇa Brahman we are adopting a transcendental point of view, that of *parā vidyā*, for which no dualities exist; but in talking about the world and God we are shifting our position to the world of space-time, which demands a cause for its existence. From this latter point of view, the world of *māyā* is without beginning or *anādi*; by abstracting from it, a principle of change and becoming, the most characteristic feature of the world, may justly be postulated. In attempting to trace the genesis of the world, we are not positing an absolute beginning, a creation out of nothing

or from pre-existing matter. We seek rather to account for the system of phenomena that constitutes the world of experience. It must be emphasized that in viewing the Advaitic Absolute from the empirical point of view, three principal factors are simultaneously posited, viz *māyā*, *jīva*, and *Īśvara*.²⁰ This fact seems to be the key to the problem of the doctrine of unreality in Advaita.

²⁰ *Nṛsimhottaratāpini Upaniṣad*, 9: 'Eṣā māyā jīveśāvābhāsenā karoti māyā cāvidyā ca svayameva bhavati.' Cf. St. Augustine: 'The world was not created in time but together with time.'

PAINTING AT AJANTA

SRI P. SAMA RAO

The Ajanta caves, complete and incomplete, numbering in all thirty, are spread out in a crescent on the horseshoe-shaped ledge of a rock, about 200 feet high, overlooking the bed of a petty river, Vaghora. (Picture I) This is one of the streams that rise in the northern range of hills surrounding Aurangabad and Jalgaon in the Maharashtra State. Ellora is situated in the south-west of this region of hills, while Ajanta in the north-west. Aurangabad, Ellora, and Ajanta form a triangle; Ajanta is about ninety-five miles from both Aurangabad and Ellora, and about thirty-five miles from Jalgaon. It is said that about 1,500 years ago, a modest township, Indukānta, of the ancient Vidarbha kingdom, existed near Ajanta, and attracted Buddhist Bhikkus and others who were tired of *samsāra*, from both the north and the west. These monks used to retire to these forest retreats for contemplation and spiritual life, and supply themselves with their necessaries from this town. It is not de-

finitely known if Indukānta is the very Ajanta village of today, which is about eight miles off from the caves. Though the solitude of the place is oppressive and fearful, its calm and blissful atmosphere, enriched by its variegated fauna and flora, is eminently fit for peaceful retreat and yogic meditation.

DATE OF EXCAVATION

From end to end, the Ajanta caves cover about 600 yards. They seem to have been excavated and embellished with sculpture and painting between 200 B.C. and A.D. 800. They are thus spread over a period of about 1,000 years, with, however, a lull of about 200 years in their artistic activity, from about the beginning of the third century A.D. to the close of the fourth. That was the period of the decline of the Śatavāhanas and the rise into power of the Vākatakas, and the lull was occasioned by their internecine feuds.

There is no sufficient historical evidence

to date the excavation, decoration, and painting of each of these caves, despite the existence of a few inscriptions on some of them (C. 2, 10, 12, 16, 17, 22, 26), which is only useful in the grouping of them together indologically, under different periods. The style and manner of either the sculpture or the painting are also not quite helpful in this respect, although their excellence or decadence could be noted.

The first inscription on cave 10, probably belonging to Aśoka's time (257 B.C.), points to its having been excavated by Vasiṣṭi Puṭṭakahadi or Basati Putra, one of the Śatavāhana kings of the third century B.C. The second inscription on the same cave is dated about second century B.C., which shows that its *purobhāga* was done during the Śatavāhana rule, contemporaneous with the Karla and Bedsa caves. The inscription on cave 12 seems to be later than the first one on cave 10, and shows that it was excavated and dedicated by Ghanama-dadada, a rich Vaiśya. The inscriptions, one each on cave 16 and cave 17, indicate that they were excavated and donated by the Vākātaka king Harisena (A.D. 475—A.D. 500) and his satrap king Aśmaka respectively, during the same period. Cave 26, as its inscription has it, was excavated, and similarly donated, by king Aśmaka's friend Bhikku Buddhahadra. There are seven or eight inscriptions on cave 2, which cannot be clearly deciphered. These are supposed by Indologians to refer to kings, or goddesses of learning, or disciples of Buddha.

CLASSIFICATION

The excellent specimens of sculpture and painting point to the unstained peaks of Gupta traditions, while the mediocre and the poor are the result of the Gāndhāra, the Persian, and the Chinese influences on the more ancient Hindu tradition of centuries, briefly described by Vātsyāyana

(third century A.D.) as the 'six limbs of painting' (*Vide Jaya maṅgala*, Yaśodhara's commentary on *Kāma-Sūtra*, Bombay, Nirnayasar Press, 1900, p. 34), and which the Ajanta painter so unswervingly and devoutly followed :

Rūpabhedāḥ pramāṇāni

bhāva lāvanya yojanam;

Sādrśyam varṇikābhāṅga

iti citram ṣaḍaṅgakam—

'Distinction in figure-drawing, due proportion, perspective, expression, naturalness and similitude, graceful depiction of poses in colour—these are the six limbs of painting of a picture.'

By a general consensus, the thirty caves at Ajanta are divided into four groups: Caves 8 to 13 belong to the first period, third to first century B.C., when the Śatavāhanas ruled; caves 14 to 18 belong to the second period, first to sixth century A.D., when the Vākātakas ruled; caves 1 to 6 belong to the third period, third to sixth century A.D.; and caves 20 to 30 belong to the fourth period, fourth to seventh century A.D.

There is a dispute about the date of the cave 7. While Sister Nivedita places it in the third period, Mukul Dey has it in the first. There is, however, no dispute in regard to caves 9 and 10 being the most ancient (350-200 B.C.). Caves 2 to 5, 23, 24, 27, 29, and the entrance to cave 21 are incomplete, while the rest are complete. Caves 7, 8, 11 are natural caverns modified into *vihāras*. Of these thirty caves, caves 2, 9, 10, 15, 16, 19, 26, and 29 are *caityas* (temples of common worship), and the rest are *vihāras* (residences of Bhikkus). But caves 15 and 25 contain both. Cave 8 is the lowest situated, and cave 29 the highest. Caves 8, 9, 10, 12, 13, and 30 belong to the Hīnayāna cult, and others, namely, caves 1 to 7, 11, and 15 to 29 to the Mahāyāna, as is evidenced by the

symbolic or formular representation of the Buddha respectively. It is said that the entire sculpture is that of the Mahāyāna tradition, and that there is practically no sculptural decoration in the caves excavated before the Christian era. According to the conservative Hīnayāna, Buddha could only be symbolized by his feet, tooth, or urns or caskets containing his ashes, etc., and not by human form. With the decline of the Hīnayāna and the rise of Nāgārjuna (c. A.D. 200), representation of Buddha in human form was not tabooed. While some caves, for instance 1 and 2, are remarkable for painting and some for sculpture and architecture, for instance, caves 19 and 26, caves 16 and 17 are remarkable for both.

HINAYANA AND MAHAYANA SCHOOLS OF PAINTING

The earliest of the Brāhminical painting is at Badami, and is dated about A.D. 578 in its caves 2 and 3, which also are in the Ajanta tradition. The betrothal of Śiva and Pārvatī is the most remarkable, in that the modelling is much more sensitive in texture and expression and the outlines much more tender and elastic than the latest figures in caves 1 and 2 at Ajanta.

During the Hīnayāna period, only scenes of Buddha's life—his birth, youth, renunciation, attainment of Buddhahood, and *mahānirvāṇa*—seem to have been represented; that also symbolically, without the Buddha's form. This was, it seems, strictly the case in sculpture and not in painting, although Bhikkus and Bhikkunīs were prohibited from witnessing paintings, jewellery, and other sensuous sights ('Daśa Dhammika Sūta', *Viśuddhi Magga*). With the decline of the Hīnayāna after Aśoka's death, and the gaining of strength by the Mahāyāna, and especially after the foreign influences of the Persian, the Chinese, and the Gāndhāra schools of painting on the

indigenous Indian had gained ground, the content of painting widened so as to include scenes of Buddha's past lives also—his previous births or incarnations, in the manner of the Hindu *daśāvatāras* of Viṣṇu, such as Chadanta, Ruru, Mahājanaka, Vesantara, Śibi, etc., taken from Āryadeva's (Āryasūri's) *Jātakamālā* (third century A.D.) and Aśvaghōṣa's *Buddhacarita*, *Saundarānanda*, *Sāriputraprakaraṇa* (second century A.D.), as well as the secular lives of other important Bhikkus raised to the status of Bodhisattva. In this context, it must be noted that the background of nature consisting of the fauna and flora, their natural proclivities and rhythmic graces, hills and dales, as also the seasonal atmospheres, were freely utilized to depict the primary and the subsidiary emotions of the actors therein. The unison between the contents of the fore and the background is more a melody, a sweetness of congruous elements, rather than a harmony evolved out of the incongruous. In other words, the Ajanta painting is a melody of different colours, as of different notes in music, rather than the orchestration of them, a psychic unity, and not merely a scientific blend of colours. Most of the paintings at Ajanta are fresco-buonos and not fresco-seccos, the less permanent.

STYLES OF WALL-PAINTINGS

Tārānath, a Tibetan historian (seventeenth century A.D.), ascribes a great antiquity to all the crafts of India, dating even from the remote age prior to the *mahānirvāṇa* of Buddha (480 B.C.), and alludes specially to the superlative excellence of the earliest wall-paintings in the 'Deva' style, which he attributes to the gods. This style obtained in the middle part of India. This was revived by a famous painter and sculptor, Bimbasāra, born in Magadha during the reign of a king Buddhapakṣa (fifth or sixth century A.D.).

The original 'Deva' style was followed up by the 'Yakṣa' school, that of the '*punya-yānas*' (virtuous people), by the divinely inspired artists employed by Aśoka (250 B.C.). This was revived under the 'western school' of the artist Sṛṅgadhara, born in Marwar, in the reign of the king Śīla (Śīlāditya Guhila of Udaipur, seventh century A.D.). The third school, that of the semi-human 'Nagas', under the control of Nāgārjuna (c. A.D. 200), was revived in the ninth century A.D. under the 'eastern school' by Dhiman and his son Bitpalo, under the kings Dharmapāla and his son Devapāla (Bengal). The Buddhist text *Citralakṣana* is closely related to the Indian *Śilpa Śāstras*, codified later during the Gupta dynasty. It sets out 'the essential marks or characteristics of a picture' in a religious sense, with due proportions, and connects the first use of painting with the images of gods in the sacrificial cult. 'The standard face', it says, 'should be quadrangular, sharply outlined, beautifully finished with shining attributes. It should not be made triangular or crooked; nor should it be made oval or round. ... For ordinary men, a face longing after peace, lengthy or round or triangular etc. may be used. The hair of the head of lord of men or of the gods should be fine and curly, coloured heavenly blue.' But the artist was, however, allowed freedom in the delineation of women. Women should be drawn in harmonious proportions, so as to look modest, and in numerous groups with due relation to the composition as a whole. Their flesh should be represented as youthful, and they should be painted in an upright posture.

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Paintings at Ajanta may be roughly divided subjectwise into three main groups: (1) the purely decorative; (2) the purely formular; and (3) the narrative,

with three sub-divisions under the last, viz the contemporary historical scenes, the birth, the youth, the renunciation, and the final attainment of Buddhahood of Gautama, and Gautama's past lives as Bodhisattva, commonly described in the *Jātakas*. The narrative element of the Jātaka paintings is an exact picturization of what Āryadeva (third century A.D.) in his *Jātakamālā*, and Aśvaghōṣa (second century A.D.) in his *Buddhacarita*, *Saundarānanda*, and *Sāriputraprakaraṇa*, and Buddhist texts like *Divyavadāna* etc. have poetized. Under the purely decorative come the variegated scrolls of flowers, beasts (mythical and natural), trees and creepers, birds, human and half-human types like the *kinnaras*, *kimpuruṣas*, and *gandharvas*, and the geometrical designs, all very delicately and naturally rendered and interwoven into one another in infinite patterns of graceful rhythm with a scrupulous eye on realism, and with a perfect knowledge of their habits and habitats, environments and their own essential graces of pose at rest and action (ceiling decorations in cave 1 [Picture II] and cave 2, and the border to the 'Conquest of Ceylon' by Wijeyo in cave 17). The most intricate and the most luscious is the ornateness of this border in cave 17, consisting of bird life (of swan, flamingoes, ducks, etc.) depicted in infinite number of enspelling poses, rivalled only by the sculptured friezes on the cornices of Viṭṭhalasvāmī Temple at Hampi later on. Among the purely formular may be cited the best examples of the head of the girl of the 'Pranaya Couple' (cave 17), the girl seated with her back turned on the onlooker (cave 1), 'The Black Princess', with her flower girl or confidant (cave 1), 'The Dancer or Apsarā at Rest' reclined against the pillar (cave 2), the 'Gandharva Couple in Pranaya' (cave 1), the various scenes of hunting, the bull-fight, and the four

deer with a common head (both in cave 1), the celestials riding in air (cave 17), and all forms solo and engrouped in the *Jātakas*. Among the narrative pieces painted, the birth, the renunciation, and the attainment of the Buddhahood of Gautama, and the *Jātakas* depicted with so much unction. Some of the best examples are Bodhisattva Padmapāṇi (cave 1), 'Birth of Buddha' (cave 2), 'Bhikku at the Palace Door' in *Mahājanaka Jātaka* (cave 1), 'The Palace Scene' with the dancing girls (cave 1), 'Buddha on the Pillar' (cave 10), 'The Chadanta Jātaka' (cave 10), 'The Circular Pavilion' (cave 16), and the 'Serpent Story' (cave 1). Of these, again, the Bodhisattva Padmapāṇi (cave 1), the Buddha with the alms-bowl, his wife Yasodharā and son Rāhula (cave 17), the 'Dancer at Rest' (cave 2) and the 'Black Princess' (cave 1) are the matchless paintings of the world, like Leonardo da Vinci's *Mona Lisa* (fifteenth century A.D.). The paintings in caves 9 and 10 are dated between 27 B.C. and A.D. 236 of the Śatavāhana reign; single figures in cave 10, about A.D. 350, of the reign of the Vākatakas; paintings in caves 16 and 17, sixth century A.D.; and the paintings of caves 1 and 2 are dated between A.D. 626 and 628, as the 'Scene of Khusru's Embassy' indicates.

Among the paintings that remain, we find 'Chadanta Jātaka' in caves 10, 17; Brāhmaṇa, Vidura, Śibi, Śaṅkhapāla, Kṣhantivāda, in cave 2; Hasti, the sequel to Chadanta, Unmagga, and others, besides scenes from Aśvaghōṣa's *Saundarānanda*, in cave 16; Ruru, Mahākapi, Sasaka, Mātrpoṣaka, Haṁsa, Yuvarāja, Śibi, Viśvantara, Nalagiri, Mahānāga, etc. in cave 17; 'Māra's Temptation', Mahājanaka, Campeya, Śibi, Mahānāga, Pacika, etc. in cave 1; and Matsya, Mahiṣā, Śibi, Nokrodha, Śarabhaṅga, Vessantara, Sūtasoma, Mātrpoṣaka, Maitribala, Valabassa, and

others in cave 2; others are now mostly flaking off. The *Vessantara Jātaka* painted at Ajanta closely follows the bas-relief depiction at Sanchi and Sarnath. It is observed that some of the picturizations have been inscribed with the verses from Āryadeva's *Jātakamālā*, and that the citations and the paintings closely conform to one another; for example, the Bodhisattva's gift of himself to the tigress.

Of contemporary history, we have scenes of the Persian embassy received by Immaḍi Pulakeśin in his durbar, together with the portraits of the Persian king Khusru and his queen (cave 1) and the 'Conquest of Ceylon' by Wijeyo (cave 17), with the enchanting group of dancers in front of his coronation, and the most luscious border already adverted to.

AN APPRAISAL OF THE CONTENTS

The Ajanta artist never aimed at effect. He was truly spiritual. The glaring sights and the allurements of the earth never foiled him in his struggles to get into the heart of things. He never represented the mere appearance. He was not concerned so much with the transient seductivity as with the various aspects of truth the world outside of him symbolized. The lotus was not only the ideal for eyes, fingers, hands, feet, complexion, grace, etc. of the feminine charm, but also stood for the evolution of the infinite worlds in its blossoming out petal by petal. It was also an emblem for an existence, pure and unsullied, amidst its dirty slushy environs. That is how the lotus in the hand of Bodhisattva Padmapāṇi (cave 1) has to be understood. The fingers that play on the flute in the 'Palace Scenes' (cave 17) are of the same grace as the melody breathed out. The fleckless swannery that disport themselves amidst the muddy waters, or the lotuses that raise their radiant chalices for sun's warm em-

brace, are verily the symbols of chaste damsels and Bhikkus who indulge in their water-sports with thoughts of consecration to the Supreme embodied by their lords and Buddha respectively. There is visible the quiet strains of common innocence and humanity which binds them all into a life of all unity.

The sculpture and painting at Ajanta are integral parts of its architecture; and each, blending with the others, sets out in potent and sublime manner the high thoughts of Buddhism. Compassion which binds all bits of creation is the burden of their one and only song of life. Buddhism is not nihilism as is interpreted by some; it is positive and not abnegating; only it stressed the yogic and communal aspects of Vedāntism. The Buddhist goal of *nirvāna* is not a negative vacuity, but a most positive blessedness that knows not itself in the ineffable union with the Ultimate, the Brahman of the Vedāntins. The great compassion to all kinds of life, human, animal, and vegetational, the fauna and the flora, is the great plastic force that binds them all together into an immortality that is synonymous with the Absolute. It is the contemplation and growing into such a life that is the true antiseptic against deterioration or decay, physical, mental, and spiritual. It is this high principle that informs the artistic genius of the true Buddhist faith. The delicate supersensuous motifs of creepers, flowers, fruits, birds, animals, and the humans, together with the geometrical patterns in scrolls, all emphasize the equality and unity of life. Each and every part of the scroll is a melodious utterance of the Buddhist heaven. The vision of the Ajanta artist was ever centred on becoming That even in his most sensuous representation of love scenes (*Chadanta Jātaka*, caves 1 and 19). He always picturized and stressed the truth of the Upanisadic lines: 'Just as one who

dallies with his beloved knows not the outer or the inner, so the soul in contemplation of the Oversoul knows not the outer or the inner.' (*Bṛhadāraṇyaka Upaniṣad*, IX.iv.15) The downcast eyes, half opened, are always centred upon the heart that houses the Divine, from which waters of compassion flood out to engulf one into blessedness, the greatest unity of all and sundry.

The civilized Aryans, despite their contribution of the Vedas, Vedāṅgas, Upaniṣads, etc. to the wealth of knowledge in the world and their skill in warfare, were never quite cultured in fine arts; and whatever there is now left with us of the Indian contribution to the fine arts is unequivocally that of the disreputed 'Dasyus' of South India, who had had their own enviable traditions going back down to immemorial times. The Ajanta art is purely that of the sturdy indigenous 'Dasyus' (Dravidians). This fact is attested to by the human types, their customs, manners, body decoration, jewellery, the fauna and the flora, and the general atmosphere of every scene the Ajanta artists ever sculptured or painted. But yet, the Ajanta artists were universal in appeal, because they pictured only the essence of the elementary truth behind all appearance—the truth of good character and conduct, the graces of nature and humanity, and, above all, the common great compassion that integrates all bits of creation, and the inevitable unity of them all into a communal adoration of the Supreme through pious thought and deed, though it be that of their own geography of the world. And it is this lusty expression of the seductive and protean truth they envisioned and fixed up in their sculpture and painting that enthrones them in the heart of humanity. Nothing was great or small, holy or profane, in their eyes.

The Ajanta artist, even though Buddhist,

was a great mystic in thought and action, and an optimist although his background was dark and deep, with only a scintillation of light, a luminous darkness as it were. Truth is ever modest, unobtrusive, humble, and never florid or flagrant, and the truths the Ajanta artist expresses are modest too, although the motifs are most cloying and sensuous. He fervently believes that man, while enjoying the edible fruits of the earth, must cultivate dispassion and detachment and the virtues of heaven, the sweetest and the most permanent of them all being the *mādhurya* of the Lord, which is infinite and ineffable. He stresses in every line and contour, and in every form and expression, the yogic detachment of king Janaka, who, being on earth, was never earthy. The Buddhahood of Gautama was one such emphatic detachment and compassion to all, pictured in the sublime lines, '*padmapatramivāmbhasā*', of the *Bhagavad-Gītā*. The world of Ajanta paintings is not at all the cloying world of the West or the Persian. It is not the world lit by the transient physical sun and stars, but a world lit only by the transcendent spiritual sun and the planets of his own compassionate heart outflowing with toleration and pity to all kinds of life, to enliven and not to harm or destroy them. It is from this world of compassion that his gracious lines and forms derive their strength and melody. The downcast eyes and the apparent sadness of his figures are introverted. His inspiration is more from within than from without, from the essence intuited by him and not envisioned by him from outside nature that appeals to intellectual eyes. In fine, the eyes are yogic in their downcast semi-openness, and express only the due sadness of pity at the fugitive worldly life of birth and death and of the decay between them; of the transient pleasure and pain, the results of all mortal achievement; of disappointment

or failure, and, above all, at their final and inevitable futility. The attainment of *nirvāṇa*, the state of all blessedness, entirely freed of all earthly desires and passions, joys and griefs, and all other opposites, was the artist's one goal and unction. This, the Ajanta artist has achieved, through his manifold creations in line and colour, which are, in thought and deed, the expression of the unity behind all creation. A quiet dignity and poise ingrains every depiction of his.

The painted tapestry of Ajanta is not all hieratic. The struggle for the Ajanta artist consisted in the discovery of types of figures that remained 'prepotent through so many later centuries'. Their gracious movement, the serene self-expression, the love that enfolds their every gesture, their profound sadness even in moments of the greatest joy, as if all their laughter were near to tears, produce an impression never to be forgotten. This is a profoundly cultivated art, everywhere touched by ardour and tenderness, but expressing their deepest feelings of distress or gladness within the limits of 'a life of closely regulated etiquette'. 'Never in the world was any art less sentimental.'

It is not difficult to see that the poor folk depicted in the courtly scenes at Ajanta are not less cultivated than the kings and queens, gods and goddesses, and other superior persons of rank into whose lives their own lives are so charmingly blent. They seem to meet them all on level ground in spite of their exterior postures of respectable distance; for they are all infused with affection and sincerity to the same degree. The peasants, hunters, and other servitors seem to speak as elegantly and eloquently as any courtier; for they are all childlike, simple, and dignified. Beneath their diverse forms of material status and rank, there flows the eternal Spirit which nourished their beings.

As beautifully expressed by Dr. A. K. Coomaraswamy, the Ajanta painting does not echo the disparagement of life underlined by the Pali *sūttas*, or denounce the worldly being as unclean, but portrays the earthly life with passionate sympathy for all its sensuous perfections. Praise of beauty of women could not be more clearly poetized or melodied. No shadows of age or decay or death or suffering in the human as well as in the animal life that is depicted darken their vision. Everything is a stress on youthful blessedness and radiance. This is not manoeuvred. This is a spontaneous feeling of sadness over the revelation of the fact that even youth and beauty, the best of the earth, are transient.

'The life of the world is depicted with such transparency, as if in mountain fastness, there were a pool of water, clear, translucent and serene, that in its appearance like the substance of a dream too frail to grasp, however heavenlike its forms. And there moves through these enchanted scenes the figure of one whose heart is set on a more distant goal and feels an infinite compassion for all born beings whose sweet thoughts are subject to mortality (Bodhisattva Padmapāṇi, cave 1); for the spiritual superman is never poor and despised, but always truly endowed with the lordship and the wealth of the world.' Thus, the Buddha's *sthitaprajñatva* is everywhere emphasized.

RELAXATION AND SPONTANEITY

SWAMI NITYABODHANANDA

If we were to ask a realized man, 'What is relaxation?', he would answer it by another question, 'Who is relaxing and what is being relaxed?', meaning thereby that the first and foremost thing in relaxation is to be conscious of the principle or agent involved in relaxation. The body is not that principle, nor can the body relax by itself. We often think that by stretching out our limbs we can relax. Stretching out our limbs in the open air, in the country-side for example, is only creating a condition for relaxation. The specialist will advise us: 'Feel that you are relaxed.' That is one step further than thinking that by stretching out we can relax. 'Relax yourself' is an instruction again one step in advance. When I relax myself, and thereby am conscious of the principle that is capable of relaxing, I am spectator of relaxation; then the body gets relaxed by itself. Here is

born spontaneity. Spontaneity is a state of openness, where no external factors or effort is involved directly. When I am relaxed, I need not make another effort to relax my body. If I make, then I crispate my body.

TRUE RELAXATION: HOW TO ACHIEVE IT?

So two conclusions are borne in upon us: first, I cannot relax the body without relaxing the principle that animates the body; second, that all efforts to relax the body without realizing the primary condition of relaxing myself defeat the purpose. Because, those efforts are acts of violence to the body, which is always open and spontaneous; if it is not open, it is because the openness has not come from the side of the animating principle, consciousness.

From this it is clear that the term 'relaxation of the body', usually used by us, is

a misnomer and a false guide to achieve real relaxation. Real relaxation is a relaxation of consciousness. Consciousness is always relaxed. But we crispate it by the habit of thinking that empirical life and action demand that we feel ourselves wedged in between two points, between two opposites. We have the habit of thinking that the opposites or duality is the spring of our action. The moment we are conscious that consciousness is caught between two points, it liberates itself and englobes the two points of opposition. The feeling of opposition is only a 'spring' for a higher consciousness. To ascertain that consciousness englobes the opposites is to restore its dynamism and to relax it.

If we are to relax, we must know who is relaxing. To realize who is relaxing is to be conscious also of that which is getting relaxed. In other words, if we realize that it is consciousness that is relaxing itself, then the relaxation of the body is spontaneously accomplished. For our body, in essence, is a point of attention, and as a point of attention, it is easily manipulated and transformed and sometimes sublated by consciousness. We are not conscious of the body as body with hands and head; we are conscious of it as a point of attention, and by virtue of that we use it. If we are conscious of all that the body is composed of, we cannot make use of it. We are not conscious of the head unless we have a headache, and the teeth unless we have a toothache. We know that the head and hands and the apparatus of digestion are there. But they impinge themselves on our attention only when they are out of order. Their normal functioning presupposes that we forget them, that we transform them as a point of attention or transform them as *unity* unified with consciousness, and we use them. Who gives us this power of forgetting the limbs and their functions, of making them into a unity

and of using them? It is consciousness. Consciousness alone can give us the power of organizing unity out of the various functions that compose the body. For consciousness is unity. After achieving this unity, it is consciousness alone that enables us to take a 'recol' and make use of the body. Making use of the body presupposes that we are spectators. Vedānta teaches that the quality of spectator is always our inner nature; it is our birthright. Every time we want to *possess* things, to feel things, this quality of standing aside and using them is lost. This is a very important point to learn. The quality or position of spectator is not to be laboured after or created. It is a natural gift. It is by virtue of that position of spectator that we use the body. The spectator turns the body into a point of attention, a point of attention meaning a point where attention can be awakened. When I say a point, it is not a geometrical point. The word 'nucleus' or 'focus' of attention conveys the idea better. For a point ceases to be a point the moment we fix our attention on it. It becomes a mass of consciousness, like a ball of snow. Attention, being focussed on the same point, makes the point pointless. It destroys all fixity. The nature of consciousness is to destroy all fixity, to transcend all rigidity of thought, rigidity of fixed ideas, and to bring in relaxation.

RELAXATION AND THE TRIANGLE OF SUBJECT, OBJECT, AND WITNESS

What is a nucleus or focus of attention? When we fix our attention on an object, it is soon transformed into a mental image. We begin to focus our attention on it by sending rays of thought repeatedly on it. And by and by we begin to feel that it is a reality in our hearts, that it *lives*. This image as image cannot live, it can live as consciousness. It is not part of me, but

it is myself. In other words, the symbol sinks into my consciousness, the object and subject become one. The object of my meditation and myself become inseparable. It is at this moment only that a nucleus of attention is formed. And I am that nucleus. It becomes a reality, a 'presence' that cannot be put by. What was a point in the beginning becomes a 'presence'. Often meditation is wrongly defined as monotony, as thinking the same thing over and over again, as concentration on a fixed point. This definition forgets that the moment our attention is focussed on a point, the point vanishes and it is not on the same thing that you are concentrating. Attention pulverizes the point and then solidifies it into a nucleus of consciousness.

A nucleus of attention is a dynamism of consciousness. Suppose we put a wooden ball into the fire; it becomes a ball of fire or a mass of fire. Even as fire has the power of pulverizing the definite character of things and of converting them into its own nature, so also consciousness destroys all fixity. In other words, it relaxes objects, ideas, notions into a vaster scope in the process of converting them into consciousness.

A nucleus of attention is made up of three categories: subject, object, and a third category, the witness of the two, or the one who is conscious of the two. Consciousness as witness englobes the subject and object without which there cannot be any knowledge. All knowledge (I am speaking here of the supreme knowledge) is not entirely a subjective experience, nor entirely an objective experience. It is subject plus object. Knowledge is a position of distinction and harmony in which subject and object lose their distinctive characters. They become a mass of consciousness. The harmony which we call knowledge is brought about by consciousness working as a witness of the two positions.

Suppose I am witnessing an interesting film. So long as I am conscious of myself as so and so, and so long as I am evaluating the film's comparative value with other films, the appreciation does not start. I must lose contact with myself as the subject and the film as the object, and allow them to be englobed in the enlarged attention; and then appreciation starts. We may even say that this enlarged attention is eating into the subject and object. We say: I forget myself before the film. Who has come to eat away my 'I-consciousness' except this enlarged attention?

This enlarged attention is a third category, other than subject and object. Only *the third person* exists when the appreciation starts. I as the subject who entered the cinema-hall has vanished into the larger consciousness created by appreciation. The object, the film, also does not exist, as the object, after provoking a chain of appreciative consciousness, has dissolved itself in the consciousness provoked. So, then, neither the subject nor the object exists. Only the third person exists in the epoch of appreciation. Only the spectator exists. In this position the spectator makes use of memory. Rather he eats away all memory. Memory of what I am and memory of the film, both are eaten away by the spectator, who gives us not memory, but lucidity and appreciation. And I feel I am that lucidity, I am that appreciation. Since I sat before the film, my attention has increased, without my being conscious of this increase. It is this increased attention that gives me pleasure and joy. The joy in meditation is caused by the increase in attention. We forget ourselves in real meditation when this increased attention consumes the '*petit ego*'. In the joy of meditation we *live* both subject and object, and exhaust them. To give you an example: During the day I see two cows, one black and one white. When night falls also, I see them,

not as white and black cows, but as cows. The duality of colour has been eaten up by the unity of darkness. So also the duality of subject and object, the normal thing in empirical life, is eaten up by the unity of consciousness in meditation, a consciousness which knows no division or compartments.

The witness can be compared to the apex of a triangle, and the other two points are the subject and object. The dynamism that englobes the three and sustains them is the dynamism of consciousness. We are not always conscious of this dynamism, and least conscious of the witness position, which every act of knowledge presupposes. If we can take note of the witness involved, then we can understand the power of consciousness to pulverize all fixity and to bring about complete relaxation. Let us see how fixed ideas like fear, jealousy, or passion behave when introduced into this *foyer* of attention which burns up all fixity. So long as I am in the '*crise of jalousie*', jealousy is in the position of the subject. There is neither the position of the object nor the position of the witness. Now I project an opposite idea to jealousy, like love. Then love becomes the subject, and jealousy the object. I study and analyse jealousy, and as this study deepens, the witness position develops. When jealousy as object vanishes, the witness position is felt as a certainty. The witness position is not actually a position fixed; but like the eye magic of the radio, it comes into being as an earnest or index of a function that is going on harmoniously.

So, then, the nucleus of attention is a triangle of fire, with the witness as apex, and subject and object as the other two points. If we introduce any fixed ideas in this triangle of fire, it is burned up. If we enter in this triangle, we get relaxed. For the moment we enter we feel the pull to-

wards the apex or witness position. It is the apex that makes a triangle. Without it there is no triangle. Without the witness there is no relaxation.

RELAXATION IS SELF-TRANSCENDENCE

It is true that to relax the essential thing is to think the opposite idea; or, in other words, to create two points of self-reference. If we go to a specialist, he asks us to stretch our body, and he asks us to think that the hands and legs have become heavy, that we cannot move them, etc. Thereby he is asking us to create two points of self-reference, me and the limbs. When I am overburdened with work, the very thought of vacation gives relaxation. Why? I create another point of self-reference, or interest, and the consciousness englobes the two points of self-reference. No doubt, it is not enough to think of vacation. We must live it. Enjoyment is not in this vacation, but in the increased consciousness brought about by the thought of vacation. No doubt, it is not enough to think of vacation, but we must live it.

The moment we think of vacation, it provokes a larger consciousness. This is the first step to live vacation. An opposite idea or an opposition always provokes a larger consciousness, which the opposites cannot limit or contain. The opposites are converted into the stuff of consciousness, and it overflows them in its abundance. We place ourselves in the middle of this enlarged consciousness, and we open up our interior to absorb it and to integrate with it. Here the real enjoyment of vacation begins. In this process of integrating with the larger consciousness, provoked by the idea of vacation, there is neither vacation nor work. Both of them have disappeared. So long as our mind dwells on ideas like work and vacation, consciousness does not relax. It must relax into a larger whole or totality, and then only real enjoyment

of the vacation begins. This is true with all enjoyments. A cup of coffee touches off a chain of consciousness in which there is no more the cup of coffee. There is only enjoyment. There is not even the feeling of 'I and mine'. The function of objects and things is only to provoke the chain of consciousness in which the objects disappear. So long as we are closed up with the cup of coffee, we do not start off this chain. So long as we are tied up with the idea of vacation, we do not provoke in us the larger consciousness in which vacation and work get consumed. That is the case with those who think of work when they are in vacation and pine for vacation when working. For them work and vacation are stationary limits of their consciousness. They do not allow their consciousness to overflow these limits. They project them as ideas and do not live it. When we actually live a state, we do not project it.

The moment we think of vacation, our consciousness has gone beyond it. And so to live and enjoy vacation is to live and enjoy the larger consciousness, provoked by the idea of vacation, where 'vacation' as an idea is no more to be found. In other words, this is to live beyond vacation, to live outside vacation. Yes, one must be an 'outsider' to vacation to actually live and enjoy it. In every experience, we as consciousness are out of that experience, we are spectator. What is important in all this is not simply to understand the role of the opposite idea to bring about relaxation, but to discover ourselves as the outsider, as the third person, as the spectator, in every experience. It is the dynamism or power of consciousness that puts us outside the state we seek to enjoy or enjoy. It is one of the fundamental teachings of Vedānta that the objects, after provoking a new series of consciousness, get lost in this consciousness, and all that

remains is only consciousness, neither subject nor object. The Upaniṣadic phrase, '*Sarvam khalvidam Brahma*—All this is consciousness', affirms this position.

So, then, to take up the point of relaxation where we have left it: For relaxation, we must have two points of 'appui', which occasion the breaking forth of a larger consciousness which puts us in a third position, the position of the witness. I give an instance. I visit India. There I feel relaxed, for I know that I will return here and that my stay in India is temporary. I feel myself between two worlds, Europe and India; I feel a sort of 'outsider' in India.

We feel we are of this world. If we deepen this feeling of belonging to this world, we will find that that feeling is engendered by the undertones of a feeling of belonging to another world, call it heaven, paradise, etc. Sometimes I feel myself a stranger in this world, for there I carry with me that 'other world'. Suppose I go to heaven. There also I will be feeling 'a stranger', for I carry with me something of this world, which then is the 'other'. So, then, the 'other' is something inevitable in all experience, the other which is an outsider to subject and object. On earth I am an outsider, in heaven, too, I am an outsider. I have both earth and heaven in me, but I am myself, I belong to neither. The relaxing power of consciousness puts me outside the subject and object. Consciousness becomes a third dimension, or the third category in all experience.

Every experience, every act of knowledge, is the validation of this third category. Every thought brings into relief the triangle—subject, object, and the apex of the spectator. Without the spectator no thought is possible, but we miss the vision. So, every thought can be turned into relaxation. It is the point of intersection between the subject and object, between matter and

spirit, between the rational and the irrational. And the point of intersection between two lines does not belong to either in reality; it is the product of the two lines. The point of intersection is a third category. We are the point of intersection. In us matter and spirit meet; we transcend them both, we make a third dimension of them. Out of the rational and the irrational that meet in us, we make a corridor of consciousness along which we pass in our empirical life. If we leave that margin, that corridor impossible of definition, then we step into the irrational. What we call light, is not a margin of visibility produced by the mingling of the rational and the irrational in light, or the perceptible and the imperceptible in light. Beyond a certain intensity we cannot *see* light, we are dazzled. Below a certain intensity, though in reality it is still light, we cannot see and we call it darkness. The margin of visibility is the margin of our empirical life, though, let us not forget, the product of the rational and the irrational is neither both, but a third dimension, the very stuff of consciousness. Below the margin of empirical life lies the vast ocean of the transcendental consciousness.

Below the margin of empirical consciousness lies the vast ocean of the transcendental or the irrational. The empirical is just like an iceberg which shows a small portion of it above the surface, the small portion being the empirical. The Hindu scriptures draw our attention to the above fact by saying that illumination is to be had in the empirical consciousness itself, meaning thereby that when one realizes, the distinction between the empirical and the transcendental will vanish.

The essential characteristic of consciousness being to transcend itself, it is always the third person. No experience can be had without a duality, and the moment the duality presents itself, consciousness

overflows and takes a third position. Relaxation is another word for self-transcendence. Relaxation or self-transcendence is a primordial quality of consciousness. It is always there. We have only to integrate with it. If it is not always there, we cannot relax at certain times and say: 'I am relaxed'. Our integration is partial and temporary, but the possibility is total and eternal.

SPONTANEITY: HOW TO CULTIVATE IT?

So, then, if integration, as a primordial quality of consciousness, brings in relaxation, making us forget our bodies etc., that state is just previous to that of spontaneity. Spontaneity is a state where we are fully conscious and open to a new person. Spontaneity is a creative state of consciousness. When we integrate with a new situation or a person, we feel mastery over ourselves. It is not a passive state. It is a self-mastery. Spontaneity also means a state in which a quality, like equilibrium, becomes a reflex. This also presupposes a certain converting power of consciousness. This converting power is often thwarted by our first reaction to a new situation. The first reaction before a new situation, if you have no strength, is resistance, opposition, defence. If we have strength, we make a forward leap and integrate it. Why this opposition? It is the moment when consciousness takes a step backward to make a forward leap. It is not a defence, but a preparation for a forward leap. We interpret it in the opposite sense, and so we are afraid of new situations and new persons.

We know that the moment of first contact with a situation or with a person is the moment of intuition. To the measure I am able to take stock of or fully grasp the situation at the first contact, to that extent, I am master of the situation. This being true, how can we enter into our shell unless it is to make a jump forward? To

understand the stepping back which we experience at the first moment as the preparation to jump forward is to aid the moment of intuition, whereas to interpret it as a defence or resistance is to prevent the normal functioning of transcendence of consciousness, is to forget the real character of consciousness.

How to cultivate spontaneity? I said earlier that spontaneity is the relaxed behaviour before a new situation. It is a position in which the new situation is felt not as the other outside me, but as within myself. To be supple before a new situation, we must practise introducing a foreign element into us and watching how we behave in that context. Suppose I want to be spontaneous at the moment I get afraid of phantoms, or in other words, not to be afraid in a moment of fear. I imagine the situation myself, where I find myself before a ghost. Thereby I am introducing a foreign element consciously. It is just like introducing the vaccine of smallpox into the organism to get the immunity against smallpox. The organism resists it, and in that resistance is born a new power which will be powerful against all future attacks. In the same way, by our introducing the idea of a ghost in our mind and by watching how we behave before that phenomenon, we push ourselves to a psychological 'impasse', which becomes our strength when we are confronted by an actual ghost.

When we introduce a new element, there is a certain resistance. But if you introduce the same element repeatedly, then he who resisted it becomes he who forces it, because it is we who give weight to a resistance. It is easy for me to take away that weight from one to the other pole, because ambivalence is our very nature. I want to give another instance. I am a late riser, I want to be an early riser. So long as I do not give support morally and spiritually

to the late rising, I must become today or tomorrow an early riser. A bad habit is not bad in itself, but the silent support which we give it. The moment this support is withdrawn, we become open to its counterpart, a good habit; we become spontaneous.

SPONTANEITY: A CREATIVE STATE OF CONSCIOUSNESS

In spontaneity, we are thus using most the converting power of consciousness. Our attention which was before focussed on a particular thing is turned towards the opposite, and feels quite happy with the change. The usual saying, 'One gets accustomed to anything, even prison or hell', should be correctly understood as the converting potential in us. What we resisted first becomes what we like most. It is not to acquiesce in or to justify any degraded situation, but to awaken in us the possibility or readiness of liking the opposite.

In philosophical language, the state of spontaneity is a state when the object or the person before whom I want to be spontaneous becomes unique—unique in the sense it becomes the subject. All distance and time between myself and the person is abolished. The person is reborn in myself. The person cannot be reborn unless I am myself reborn. So, spontaneity is a new birth. Are we not reborn every time we achieve something, as action or thought in the external world? We create a new value, and a value is not created unless we are reborn. The painter is reborn with every painting of his. In the face of a new situation, I am reborn, thanks to the dynamism of consciousness, which is always new and at the same time old. The source of newness in this world is coming from within. No doubt, the seasons change, and change the face of the world. But, after all, what difference is there between the autumns of 1956 and 1959? The

food and the air are the same. Every thing is the same, but still we find the world new, because the consciousness is new every instant. And the world we see is bathed in consciousness, and hence the newness.

In other words, spontaneity is a state in which we are most creative, because we are open to our inner state. The artist is most creative when he is open to his own inner state or intuition, and not during the epoch when he actually created. Actual creation is only accomplishing or realizing in the world of forms what has been actually achieved in the artist's inner sanctuary.

THE IDEAL STATE OF SPONTANEITY

We are most spontaneous in meditation, because we are fully open to our inner being, to the Self. In that state, the world with its duality and oppositions continues to exist, not as world but as the Self, as consciousness. There are no distinctions, but the presence of objects is preserved. To give an instance of how, in the spontaneity of meditation, all things are preserved but without distinctions: During the day, we see in the lawn cows with different colours, but when the night falls, I continue to see them but the distinction of colour vanishes in the unity of darkness. The unity of darkness has come to eat up the multiplicity of colours. In the same way, the unity of consciousness awakened in meditation preserves the world, but destroys the distinctions and the dualities of this world. The world is seen in a transformed way, transparent with the light of consciousness. Evidently, in this context, we are not speaking of meditation which is confined to a few hours; here, life itself is a long meditation. The meditation which sees the world in a transparent light is the meditation of the *jīvanmukta*, the liberated man. His meditation is not confined to certain hours. He is always open to his inner being, awake and alert,

and hence spontaneous. I insist on the thought that only when we are awake and alert and thus creative, we can be spontaneous. Spontaneity is a creative act of consciousness. The spontaneity of a liberated man is contagious. We, too, become spontaneous and relaxed in his presence. Doubts and knots of our personality get resolved, and we become open to the benign influence of his spirituality. Spiritual life is the cultivation of relaxation and spontaneity. It is an active life which resolves the contradictions of life and creates in us an openness to all strange and new situations. Victory over a situation is not a physical act, but an act of consciousness. It is never a closed state; it is simply an openness. Here is the key to relaxation and spontaneity: to know that to be spontaneous is to cultivate an openness, an openness which is the primordial quality of consciousness.

A SUMMING UP

To sum up: I said in the beginning that to be relaxed we should become conscious of what is capable of relaxation. It is consciousness alone that is capable of relaxing itself. And when consciousness is relaxed, the body gets relaxed. Though the body is sufficiently intelligent to know whether it is in a relaxed condition or not, it has no power to relax itself. The body is a point of attention, and the power to relax or to pulverize the point comes from elsewhere. The relaxing power of consciousness is most manifest when it takes the position of a witness, the position of the 'outsider'. Consciousness stands apart as a third person, and in this power to stand aloof lies our deliverance. This is the artless art of aloofness. We have in us the capacity to stand aside, because we have the power to be isolated or independent as consciousness. We are essentially 'outsiders' either in heaven or on earth, for

wherever we are we stand aloof from ourselves and are able to look at us. When we lose this quality of aloofness, we become mortals, '*terre à terre*'. The goal of our life is to liberate us from this feeling of mortality, from this feeling of *terre à terre*, by insisting on the central aspect of

our life, namely consciousness. In so far as we are able to approximate ourselves to this high ideal, we would practise relaxation and spontaneity, which, in that case, become not distant goals, but our daily bread, the bread of our daily life and the air we breathe.

BALI: THE ISLE OF GODS

PROFESSOR SUDHANSU BIMAL MOOKHERJI

A tiny strip of land, measuring just 2,905 square miles—29 miles from east to west and 57 miles from north to south at its widest—and constantly lashed by the waves of the Indian Ocean on the south and by those of the Java Sea on the north—that is Bali, the Isle of Gods, or Pulau Devata Bali as the Javanese lovingly call it. The narrow and shallow Strait of Bali separates it from Java in the Indonesian archipelago. It is the only place outside India where Hinduism is a living faith, and traces of the Hindu and Buddhist culture are still clearly discernible.

THE LAND AND ITS PEOPLE

Bali has a population of about two and a half million. The tiny island is studded with volcanoes. Gunung Agung, the Himalayas of Bali (10,473 ft.), Gunung Kau (7,893 ft.), Gunung Batur (5,000 ft.) are among the more notorious live volcanoes of Bali. In the devastating eruptions during 1963, Gunung Agung and Gunung Batur have taken a heavy toll of lives, rendering thousands homeless and laying waste a fifth of the island. Balinese volcanoes are, however, a blessing in disguise to its people. Volcanic ashes preserve and enhance the fertility of the soil, and Bali is one of the most fertile islands

of the Indonesian archipelago. The fertility of the soil, supplemented by the industry of the Balinese peasantry, has made the island rich and prosperous. Paddy, together with tea, coffee, tobacco, cocoa, ground-nuts, bananas, papaws, and coconuts, constitutes the principal agricultural wealth of Bali. As a paddy-grower, the Balinese cultivator has no peer, far less a superior in the Indonesian archipelago.

Tourists from far and near are drawn to Bali by its scenic beauty, its handicrafts, and last but not the least, its world-famous dances. The Balinese have an enviable reputation for honesty and simplicity. Fairer in complexion than the Javanese, their neighbours on the west, they are a more handsome people with sharper features and more shapely physique.

Balinese are Hindus almost to a man. Theirs is no orthodox Hinduism, however. Balinese Hinduism is, in fact, a compound of Hinduism and Buddhism imported from India and indigenous animism and nature-worship. The survival of a microscopic Hindu minority in a region with an overwhelming Muslim majority borders on the miraculous. The ruling family of the Majapahit Hindu Empire in Eastern Java fled to Bali with a large section of the nobility, towards the close of the fifteenth

century A.D. or the beginning of the sixteenth, when the foundations of the empire had been undermined by internal dissensions and Muslim aggression. Islam spread all over Java before long.

A HISTORICAL SKETCH

The earliest references to Bali are to be found in the writings of Chinese merchants about the middle of the first millennium B.C. They speak highly of the social life and agricultural organization of the Balinese people of the day. Hinduism, perhaps, reached the shores of Bali through Indian merchants and missionaries. The Balinese came in contact with their Javanese co-religionists at a later date. The royal families of the two islands used to contract matrimonial alliances. King Udayana of Bali, himself the son of a princess of Champa, married the Javanese princess Gunapriya in the tenth century A.D. Their son Erlangga ruled over Bali and Eastern Java. After Erlangga's death (c. A.D. 1014), his youngest brother Anak Wungsu ruled independently in Bali. Bali again passed under Javanese yoke in the late fourteenth or early fifteenth century, when Gadjá Mada, the Prime Minister of the Majapahit Emperor Hayam Wuruk of Eastern Java, conquered the island. Bali regained its independence after the fall of the Majapahit Empire before the advancing arms of Islam. Balinese were great fighters and were known as such all over insular South-East Asia. They conquered the island of Lombok to the east of Bali and reduced its Muslim population, the Sasaks, to submission. The latter had their revenge centuries later, towards the close of the nineteenth century, when the Dutch, invited by them, wrested Lombok from the hands of the Balinese. Bali itself was conquered by the Dutch in the beginning of the twentieth century. Buleleng (Singgaradja) on the northern coast was

the only Dutch foothold on Bali as late as 1848. The Dutch authority over the whole of Bali was established only in 1908.

Bali, before 1908, was divided into eight principalities, each under a *radja* (king) of its own. These were: Gianjar, Klungkung, Badung (Denpasar), Singgaradja (Buleleng), Bangli, Karangasem, Tabanan, and Djembrana. The *sati*, the immolation of the widow on the funeral pyre of her dead husband, used to be practised in the families of the chiefs. On a chief's death, all his widows would be beheaded and their dead bodies burnt along with their spouse's. The Dutch sent an expedition to Bali in 1906, ostensibly to stop the *sati* and to redress some real or imaginary grievances of a Chinese protegee of theirs. The Dutch army landed at Sanur, on the southern coast, and marched on Denpasar, four miles away. The *radja* of Denpasar led a *puputan*, or suicide attack, against the advancing enemy and fell fighting with his army and his clan, including women. The *radja* of Klungkung, with his army and kinsmen, fell in a *puputan* against the Dutch two years later, in 1908. The last flicker of Balinese independence was thus snuffed, and Bali was incorporated in the Dutch East Indies (Indonesia).

The Dutch guarded Bali zealously as a museum piece. Settlement by outsiders and acquisition of landed property by them on the island were discouraged. The Dutch fled away after the Japanese occupation of Indonesia in 1942. They came back after the capitulation of Japan in August 1945. The Republic of Indonesia proclaimed on 17 August 1945 was in no mood to submit to the incoming Dutch. Clashes between the Dutch and the Indonesian Republicans followed. The Linggadjati Agreement (1947) sought to put an end to the conflict. According to the Agreement, Indonesia was to be an independent federation, and Bali was to form a province of East Indo-

nesia, which was to be a constituent unit of the federation envisaged in the Agreement. Bali is today a province of the sovereign Republic of Indonesia.

SOCIETY, CUSTOMS, AND MANNERS

Balinese are not image-worshippers like the Hindus of India. Though traces of the four traditional castes of the Hindus—Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra—are found, caste rules are not rigid. Inter-dining and inter-marriages are not taboo. Untouchability is unknown. Castes have their distinctive surnames, which are used before the names as in China. Different surnames are used by Kṣatriyas of different groups. Brāhmins are held in high respect. They alone can officiate at religious ceremonies, such as worship of the gods and the goddesses, wedding, cremation, and the like. Priests are called *pedandos*. Men as well as women can officiate as priests. Temple-keepers are called *pemangkus*. They are not Brāhmins. Both men and women can work as *pemangkus*.

Śiva is the principal deity of the Balinese pantheon. Other gods and goddesses are Brahmā, Viṣṇu, Sūrya, and gods and goddesses of the mountains, the seas, the rivers, and the like. Sanskrit *mantras* (sacred formulae) are an essential part of religious ceremonies. The language of the *mantras* have long lost their purity, and their pronunciation and intonation by the *pedandos* are anything but phonetic.

Five days make a Balinese week. Seven weeks, or thirty-five days, make a month, and six months or two hundred and ten days make a year. There are festivals and religious celebrations all the year round. The annual ceremony to drive away evil spirits, special prayers for the dead, thanksgiving in honour of Devī Śrī (the goddess of prosperity, also of paddy), the ceremony for the security and prosperity of the country, the festivals marking the nativity

of the more important deities, and ceremonies relating to the daily needs of the deities are some of the more important Balinese religious observances.

The cremation of the dead is by far the most important of the Balinese religious rites. The Balinese believe that the soul of the dead is liberated only after the cremation of his or her body. Mourning has therefore no place in a Balinese funeral. It is, on the contrary, a joyous occasion. The ceremony is rather expensive, and has to be prepared over a long time. Sometimes there is an interval of two or more years between death and cremation. The poor bury their dead pending cremation. The comparatively well-to-do preserve the dead body as best they can. When all arrangements for the cremation are ready, the relatives and the co-villagers of the dead carry the body and the disinterred bones in a grand procession to the cremation ground on an auspicious day. Dancers and orchestras march at the head of the procession. The high priest accompanies the procession on a sedan-chair. On reaching the cremation ground, the dead bodies and the disinterred bones are placed in the cremation pavilion. The high priest chants *mantras*, and a fire is produced by rubbing two pieces of wood against each other or with a burning glass. Fire from a match-box is considered impure. Fire is set to the cremation pavilion. The *gamelan* and other indigenous musical instruments blare out an expansive noise. Water is poured on the pyre after the bodies and bones have been burnt. Ashes and pieces of unburnt bones are then collected and carried in a procession to the nearest sea-shore or river bank. The high priest wades into water chanting appropriate *mantras* to propitiate the sea-god and sprinkles the ashes carefully over the water. The processionists take a purificatory bath and return home.

The Balinese are monogamous people.

The *radjas* are, however, an exception. Bali still has its *radjas*, as many as eight of them. But they are now absolutely powerless, like the Indian Rajas and Maharajas. A husband may divorce his wife at will. But the wife cannot divorce her husband. Widows and divorcees may remarry. Marriages are mostly negotiated by parents and solemnized by priests on auspicious days according to the almanac. Like Hindu marriages in India, Balinese marriages are solemnized with fire as witness, to the chanting of *mantras* by the priest. As a rule, dowries are neither given nor expected. Marriages against the will of parents are not unknown. In such a case, the prospective bride and the groom leave their parental roofs and live for a time as man and wife in a house built or rented by them. They are then recognized socially as a married couple. No stigma attaches to the offspring of such union.

Child marriage is unknown. The father gives a share of his land to his married son, who then separates from the family and builds his own home. If a daughter lives with her parents after marriage, she gets a share of the ancestral property on her father's death. A widow lives with her youngest son, if she does not take a second husband.

Every village has a *bandjar*, village council, of its own, and the membership is compulsory for the married villagers and is open only to men. After a villager has married, he is formally invited to join the *bandjar*. On his refusal, a second request is made. If he refuses again, he is invited for a third time. The third invitation rejected, the invitee is excommunicated and declared morally dead. He is completely isolated from the community. The excommunication pursues him even to the grave, and his dead body cannot be buried in the village cemetery. The *bandjar* renders great help to the government in the work

of village administration. It enjoys considerable autonomy, and plays an important part in almost all activities of the village, such as wedding, cremation, and other religious ceremonies, maintenance of village temples, irrigation of village paddy fields, settlement of petty disputes among the villagers, and the like. All members of a *bandjar* have to work on the paddy fields owned by it. The income from these fields supplemented by regular contributions from the members are spent on communal welfare projects. The *bandjar* lends money to its members in times of need. The members stand on a footing of perfect equality. They have to help one another with physical labour and house-building materials, and on occasions of marriage, funerals, and the like.

Members elect a headman (*klian bandjar*) in consultation with a medium. The headman is not a paid official. Small gifts are, however, made to him from time to time by the villagers. He may be removed from office, if his work is not satisfactory. The *bandjar* has its own assembly hall (*bale bandjar*). A kitchen attached to it is equipped with pots, pans, and other cooking utensils, and also with knives, axes, chopping blocks, etc. These may be borrowed by the members. Each *bandjar* maintains an orchestra of its own, and has also a set of costumes, masks, and head-dresses used by dancers.

SPORT AND PASTIME

The dances of Bali are among its principal attractions. They are mainly religious in character and generally describe, through movements, stories narrated in sacred books. Each village has its own orchestra and dance troupe. Dances are a must in Balinese social and religious functions. Legong, Kebiyar, and Janger are the most popular dances of Bali. Legong, the oldest dance of Bali, 'in which beauty and grace

are intricately balanced to the rhythm of the *gamelan* music', is perhaps the finest of the three. It is performed by one to three teen-age girls in gorgeous costumes. The 'scarlets and greens and yellows and purples (of the costumes) richly painted with gold leaf, yet all harmonizing' are strikingly picturesque. The Balinese have an enviable sense of colour and a flair for decoration of many sorts. The wide glittering collars of the dancers, their long embroidered aprons, and large crowns of white flowers trembling and fluttering on gold wires make the spectator forget himself and think that he is in a dream world.

The *Kebiyar* performers are all men. It is performed mostly in a squatting position, any change of position being made on knees. The *Janger*, on the other hand, is a mixed dance in which about twenty performers, half of them men and half women, take part.

The *Ketjak* or 'Monkey Dance', another favourite dance, is a masculine affair out and out. The dancers, between one hundred and one hundred and fifty in number, squat on the ground in concentric circles around a flaming torch. They are all naked except for small pieces of loin-cloth which just cover the hips and the thighs. Dim light from the torch flickers on the glistening arms and shoulders of the artistes. There is no music except for the chanting by the performers themselves, as they sway from side to side. The tempo rises. The excitement mounts. The chanting changes into wild simian chatterings. A noisy shout all on a sudden, and a forest of arms is shot up 'with fingers outstretched, etching an unforgettable pattern against the primitive light'. Each movement is executed with mechanical precision, exact to the minutest detail. The *Ketjak* is so called because of the continuous cries '*tjak, tjak, tjak*', of the performers. Every now and then, some of

the dancers rise to their feet and give demonstrations of grotesque simian dances, or fight duels among themselves. At last, the noise '*tjak, tjak*' sinks lower and lower till it becomes an indistinct mutter. The torch goes out, the swaying of bodies ceases, and the performance comes to an end in eerie silence and darkness.

Cockfighting may be called the national pastime or hobby of the Balinese. There are bettings on the outcome of fights, and many a Balinese has ruined himself financially by cockfighting. There is hardly a village without its cockfighting theatre. Almost every family has its own fighting cock or cocks. They are regularly bathed and massaged, and trained carefully to fight. A fighting cock is isolated from hens and from all other cocks. A sharp blade is tied to the spur of a fighting cock before every fight. It is removed after the fight. Cockfight, originally a part of religious ceremonies, has degenerated today into gambling responsible for the financial ruin of many and the wrecking of not a few homes. Perversion of religious rites is not, however, a monopoly of the Balinese.

A TOURISTS' PARADISE

Bali is a tourists' paradise. The magnificent landscape—mile after mile of bamboo, coco-nut, and palm trees, mountains embroidered with terraces of paddy fields, the foamy waves of the Indian Ocean and the Java Sea continuously lashing the shores—provide a splendid feast to the eyes. (Picture I)

Denpasar, the provincial headquarters on the south coast of Bali, is a small town not very neat and clean, and has a small museum with a fine collection of works of Balinese arts and crafts.

Klungkung, the *radja* of which, as noted above, committed *puputan* in 1908, is twenty-four miles to the north-west of

Denpasar. Klungkung has still a *radja*, but he is so only in name. Bone and wood carvers of Klungkung are expert craftsmen.

In a large compound surrounded by walls are the 'Kerta Gosa' and the 'Bale Kambang'. The former, a pavilion-like structure, was once the court of justice of the *radjas* of Klungkung. A large table, with six chairs around it, stands in the centre of the pavilion. The chairs were meant for the *radja*, when he was a sovereign ruler, and his judges and minister. The ceiling of the pavilion is painted artistically. The 'Bale Kambang' (literally, a floating house) is so called because it is built in the middle of an artificial lake. This was once the rest-house of the *radjas* of Klungkung. Today, it is used as the meeting-place of the priests of Klungkung. A luxurious abundance of water-lilies on the bosom of the lake and an artistically laid out garden around it make the landscape romantically charming.

Karengasem, about forty miles to the north-east of Denpasar, was once the capital of the principality of the same name. Its *radjas* were the most powerful chiefs of pre-Dutch Bali. They conquered the island of Lombok which lies to the east of Bali. Its octogenarian *radja* is a devout Hindu. He has a fine garden house at Udjung, about a mile and a half to the east of Karengasem. Known as the 'Water Palace', it is built in the centre of an artificial lake at the foot of a hill within a stone's throw of the Indian Ocean. Two beautiful causeways connect the palace with the northern and the southern shores of the lake.

The Water Palace at Udjung is not much of a work of art. Pictures describing stories from the *Mahābhārata* are painted on the walls. One showing Bhīṣma laying down arms on seeing the face of Śikhaṇḍin, the hermaphrodite, is remarkably beautiful.

Five or six miles to the north of Karen-

gasem is 'Tirta Ganga', the new pleasure garden of the *radja* of Karengasem. (Picture II) Nature and the aesthetic sense of man have combined to make 'Tirta Ganga' a poet's bower. The riotous green all around soothes the eyes. Coloured fishes play in the artificial lake formed by damming the water flowing down from Mount Seraja. A fine garden surrounds the lake with water-lilies on its limpid water.

The ill-famed Gunung Batur, fifty miles to the north of Denpasar as the crow flies, is one of the living volcanoes of Bali. (Picture III) A clear view of the Batur Lake may be had from Penelokan, about ten miles away. The placid and picturesque lake nestles on the volcano's lap, totally indifferent to the latter's sporadic fits of fury. The 5,723-foot high crater of Gunung Batur, spewing out smoke and ashes every now and then, can be viewed conveniently from an observation platform built by the government on the ledge of a hill nearby. Lava and ashes thrown out at the time of the devastating eruption in 1926, which wiped out the whole village, have not cooled down so far, nearly forty years after the eruption, and thick clouds of smoke rise from them during rains even today.

Kintamani, a little to the south-west of Gunung Batur, is an ideal beauty-spot. Situated at 5,000 feet above the sea level, it commands a grand panoramic view of the neighbourhood. Hills and dales of Bali lie around for miles.

THE ISLE OF TEMPLES

Bali, it has been noted above, is called 'Pulau Devata' or the 'Isle of Gods'. Hardly could a name be more justified. For its scenic beauty alone, the gods in high heavens might well feel tempted to make Bali their home. But gods must have their temples, and Bali, the 'Isle of

the Gods', is the 'Isle of Temples' (Pulau Pura), too. Temples of various sizes, literally dot the tops and slopes of hills, the sea-shores, the paddy fields, the roadsides, and the hamlets of the tiny island. Bali would not have been Bali without its gods and their temples.

Needless to say, all the temples are not of equal importance. Nor do they all enjoy the same degree of prestige and popularity. Six of them, collectively known as 'Sad Kahiyangan' ('The Six Temples'), attract more tourists and pilgrims than others. Of these, again, the pride of place belongs to the Besakih group of temples (Pura Besakih) built on a slope of Gunung Agung, the highest mountain of Bali, which, according to the Balinese, is the centre of the universe. The 'Sad Kahiyangan' temples are dedicated to Śiva, the Balinese Zeus.

The temples at Besakih, sprawling at an altitude of 3,000 feet above the sea level, are the oldest in Bali. Three of them are regarded as more sacred than others. Śiva is worshipped at Besakih as Sang Puranjaya. All the eight princely families of Bali have built temples in the Besakih complex. A magnificent flight of fifty-two stone steps leads up to a split doorway called 'Tjandi Banter', beyond which stands a large and wide gateway called 'Gopura'. Beyond 'Gopura' are to be found a large number of temples with majestic spires.

The three principal temples are dedicated to the Hindu trinity—Brahmā, Viṣṇu, and Śiva. The temples are red, black, and white in colour, and numerically in that order. The oldest temple at Besakih is believed to have been built long before the advent of Hinduism in Bali during the first millennium of the Christian era. Pre-Hindu Balinese were animists and nature-worshippers, and the temple in question was built in honour of Gunung Agung. Offerings in honour of the ances-

tors are still made in some of the temples of the Besakih complex.

The Bat Cave (Goa Lawa) Temple at Kusumbe, on the Indian Ocean, thirty-one miles to the north-east of Denpasar, belongs to the 'Sad Kahiyangan' group. Lord Śiva is worshipped here as Sangging Jaya (one of the Balinese names of the god). The temple stands in an artistic setting in the midst of nature's grandeur. A tall mountain girdled by a well-kept tarmac lifts its head to the skies, almost within a stone's throw of a long beach, constantly lashed by the breakers of the Indian Ocean in all their fury. The temple with its tall spire stands near a cave at the foot of the mountain. There are a few other temples around it.

The Pura Bukit Darma at Gianjar is one of the most important temples of Bali. Gianjar is about seventeen miles to the north-east of Denpasar. There is a stone statue of goddess Durgā in the Pura Bukit Darma. The ashes of king Erlangga of Bali and East Java (c. A.D. 1014) are believed to have been preserved here. Not far from Gianjar is the tiny hamlet of Ubud, whose artists played the pioneering role in the modern renaissance of Balinese fine arts. Ubud is also well known for its dances and *gamelan* music.

Bedulu, a large village, not very far to the north of Gianjar and the east of Ubud, can boast of more or less thirty temples. But Bedulu is better known for its Elephant Cave (Goa Gadja), which was a monastery occupied by Hindu and Buddhist monks at different times in the past. It is now abandoned except for sightseeing tourists and occasional pilgrims. The T-shaped cave was carved out of a rock on the bank of the river Petanu about A.D. 917, during the reign of king Kesari Warmadeva of Bali. The Petanu, one of the holy rivers of Bali, was once known as the Elephant River (Air Gadja) and the cave on its bank has been

named after it. A number of female figures in stone stand on the banks of the sacred pool in front of the cave. Water from the hill nearby flows down continuously into the pool through pitchers in the hands of the stone beauties.

The awe-inspiring head of a giant stands guard over the cave-door. It is pitch-dark inside. A few large niches in the interior walls were used in the past by the monastic inmates of the cave. A stone statue of the Hindu god Gaṇeśa stands in one of the niches. In another, there are three *lingas*, representing Brahmā, Śiva, and Sūrya. The central *linga*, which represents Śiva, is larger than the others. The stone figure of a woman with a number of smaller figures around in another niche represents Hariti, the Balinese goddess of motherhood. Pejeng, adjacent to Bedulu, has a predominantly Brāhmin population. Pura Pantaran Sasih, Pura Pusering Jagat, and Pura Kebo Edan are the most important of its more or less forty temples. Almost everyone of the temples at Pejeng is a museum in miniature. Tampaksiring, a little more than thirty miles to the north-west of Denpasar is very popular with the tourists. Tirta Empul at the foot of this hill is a small sacred pool fed by four geysers.

There are a few small temples at Tirta Empul. But they have neither the magnificent gateways nor the grand *merus* (spires) so characteristic of Balinese temples. The temples at Tirta Empul are uncared for and neglected. For most of the year they are deserted, except for a few worshippers, mostly women, who visit the temples occasionally. Only festivals draw crowds.

On the slope of the Guung Kawi nearby is an ancient Buddhist monastery. A flight of stone steps cut out of the rock by human hands leads to the monastery, some 500 feet below. An enchanting panorama greets our eyes on the way, as we set foot on the steps of the ancient Buddhist monastery on the slope of Guung Kawi nearby.

The sacred river Pakerisan flows by the monastery on the slope of Guung Kawi. The tract between the Petanu and the Pakerisan was one of the earliest centres of Hinduism in Bali. There are a number of empty niches in the walls of the monastery. An absolute calm prevails all around, the only noise being the faint murmurings of the Pakerisan.

Bangli, about thirty miles to the north-west of Denpasar, is well known for its coco-nut-shell handicrafts. A fine flight of steps leads up to the first gate of its famous temple, Pura Kehan Bangli. (Picture IV) The gate opens into a fairly large courtyard. A second flight of steps from here leads up to a second courtyard with a number of temples. The gate is opened only during religious celebrations. The principal shrine in the complex dedicated to Śiva is somewhat larger than its neighbours. The roof of this temple is thatched with 'enau' leaves, which is to be found only in Bali. The eleven-tiered 'meru' (spire) of this temple is an imposing affair. 'Merus' are tall structures with tiers of thatched roofs one upon another. Temples dedicated to Śiva, the king of Balinese gods, have the tallest 'merus'. They are eleven-tiered. Those dedicated to Brahmā and Viṣṇu have seven and nine-tiered spires, respectively.

THE VEDIC CONCEPT OF THE KARMA DOCTRINE

SRI PRAKASH DUBEY

The doctrine of Karma may be called the essential element, not only of all moral theories in India, but also of popular belief. (*Encyclopaedia of Religion and Ethics*, Vol. VII, p. 675) With the exception of the Cārvākas, all other systems accord recognition to the doctrine. The Vedic seers have built the temple of wisdom, the tower of which is spiritual fulfilment, on the firm foundation of the Karma doctrine. Here we will have a glance over the concept of Karma as found in the Vedic literature.

THE MEANING OF THE CONCEPT

Broadly speaking, the meaning of the Karma doctrine as accepted in the different Indian systems is as follows: Whatever action is done by the individual leaves behind an impression, which has the power to ordain for him joy and sorrow in the future, according as it is good or bad. When the fruits of actions cannot be enjoyed in the present life, one has to take another birth in order to enjoy them. The act passes away as soon as it is done, but its moral effect is treasured in a potential form, which fructifies in the future. Every single thought, word, or deed enters into the living chain of cause and effect, which makes us what we are.

The Vedic belief was that the *mantras* uttered in the correct form at the sacrifices with exact observance of ritualistic details, without the slightest error, had a magical virtue to automatically produce the desired object. This was probably the earliest form of the Karma doctrine. It implies the faith that certain mystical actions can produce, at a distant time, certain effects without the natural sequence of causal relation. When the sacrifice is performed, the action leaves an unseen (*adr̥ṣṭa*) new

(*apūrvā*) magical virtue by which the desired object is achieved. The *modus operandi* of the sequence of act and its result is *adr̥ṣṭa*. (S. N. Dasgupta: *A History of Indian Philosophy*, Vol. I, p. 71)

The concept of Karma is associated with the Vedic conception of *ṛta*, the inviolable order of things. Sin results from the violation of this order in moral sphere. Virtue results from the obedience of this order. In the unalterable law of good and bad effects, flowing from good and bad conduct, are to be found the first germs of the Karma doctrine. The unvarying regularity of natural phenomena suggested to the mind of the Vedic seers the idea of unchanging order in nature. The same order was discovered in the moral realm also. Varuṇa was the preserver of this order, *ṛta*. Like the physical order, moral order also produces results in the moral sphere. This moral order is mentioned in the Upaniṣads, where the word *ṛta* is actually used in the sense of *karma*. (*Kaṭha*, I. iii. 1; also see *Maitri*, II. vi. 6)

The word '*karma*' is derived from the Sanskrit root '*kr̥*'. Etymologically, *karma* means deed, act, or work. But besides the primary meaning, it has a special meaning. It stands for the sum total of the results produced on the agent by his activity. It stands for the aggregate of the effects wrought on the character and constitution of the agent by his work.

The law of Karma emphasizes the importance of conduct. Man is continually shaping his destiny. Each action has a definite consequence. The universe is ethically sound. The world will be a moral chaos without the moral law of Karma. The law of Karma is not a blind necessity or a mechanical rule. It not only implies

an extension of the principle of causality to the sphere of morality, but also involves the application of the principle of conservation of energy. The cosmic energy is never destroyed, it only changes its form. The Karma theory that all actions must have their inevitable result is due to the principle of conservation of energy. This principle is stated in the Upaniṣadic language thus: 'As you do and behave, so you become.' (*Bṛhadāraṇyaka Upaniṣad*, IV. iv. 5) It is nothing but the extension of the scientific language: 'Action and reaction are equal.'

The law of Karma holds that not only an equal physical reaction will take place, but that the wrong will be righted, the sufferer will get his recompense, and the offender his just punishment. This theory satisfies both the demands of human nature, by insisting that an adequate reaction will take place not only in the physical plane, but on the moral plane also. Sri Aurobindo rightly remarks: 'Karma is not merely a mechanical law of antecedent and consequence. *Karma* is action, there is a thing done, and a doer and an active consequence, these three are the three joints, the three locks, the three "sandhis" of the connexus of Karma.' (*Problems of Re-birth*, p. 118) To these three shall be added, by absolutistic, theistic systems, a fourth also, namely, the giver of the fruits of *karma*, the spirit which constitutes the indwelling reality of the doer. This law is not merely in the vague sense that on the whole good will be rewarded and evil punished. It is a clear and distinct law that every act works out its retribution. Every part of the material universe—man, woman, insect, or tree—is the dwelling of an eternal spirit that is working out its destiny. In receiving reward and punishment for the past, it is only laying up for the future. This view of existence as an endless and concomitant sowing and

reaping is accepted by the learned and the unlearned alike as accounting for those inequalities in human life which might otherwise lead men to doubt the justice of God.

TRACES OF THE DOCTRINE IN THE SAMHITĀS

The origin of the Karma doctrine may be traced in the Vedas. Though it is not very clearly named as in the later literature, it is not post-Vedic. The idea was fully developed in the form of rebirth and transmigration. Really speaking, it is rebirth and transmigration which have given rise to the doctrine of Karma. This doctrine is found in the Samhitās, which are the earliest works found. In the *Rg-Veda* (IV. xxvi. 1), we find the sage Vāmadeva referring to his former birth: 'I was afore time, Manu, I the sun.' In another verse, he sets forth the doctrine of transmigration. (*ibid.*, X. lxxxviii. 15) In this verse, the path of the fathers and the path of Gods are described, on which everything meets which moves between father and mother. The dead body either goes through *pitryāna* or through *devayāna*, and when all its merits are exhausted, it returns back to be born on earth. Those who die in the bright half of the month of the Uttarāyaṇa go through *devayāna* and enjoy heaven. Those who die in the other half go through *pitryāna*, and suffer in hell. In a still further verse, Vāmadeva is said to have learnt all the births of the gods lying in the womb. (*ibid.*, IV. xxvii. 1) At one place, Vasīṣṭha refers to his previous births. (*ibid.*, VI. 33) How the particular organs transmigrate to different elements is very clearly described in the Samhitās. At death the eye of man goes to sun, the breath to wind, etc. (*ibid.*, X. xvi. 3) The deaths and births, transmigration and suffering in the world, indicate the Karma doctrine. Without accepting Karma, how can we explain rebirth and

transmigration? Rebirth and transmigration prove the law of Karma. A clear and direct reference to the Karma doctrine is available in a well-known *mantra* of the *Rg-Veda*. God and soul are both in the same phenomenal world, but the former is only the witness of *karma* and the latter enjoys the fruits of *karma*. This has been explained by an analogy: 'Two birds with fair wings, knit with bonds of friendship in the same sheltering tree have found a refuge. One of them eats the sweet fruitage, the other does not eat, sees only.' (ibid., I. clxiv. 20)

IN THE BRAHMANAS

In the *Brāhmaṇas* also, germs of the Karma doctrine are to be found. *Aitareya* and *Śatapatha* are the two most important *Brāhmaṇas*. The *Śatapatha Brāhmaṇa* (I. vi. 3) says that the consequence of the incorrect performance of rites was to be borne by the sacrificer. 'The deeds pass between two fires which lead the good man go safely but burn the evil doer.' Everyone is weighed in the balance. Everyone takes birth after death and receives reward or punishment according to past good deeds or bad deeds. This limited idea of *karma* developed into the moral concept that good or evil conduct produced a better or worse character. The *Śatapatha* speaks of repeated births and deaths in the next world, even for the man who has correct knowledge and performs a certain sacrifice, resulting in his attaining immortality. In the *Samhitās*, Karma is identified with *ṛta*; here, in the *Brāhmaṇas*, it is identified with *yajña*. It is *yajña* that gives proper reward and punishment. The ignorant defaulter ultimately becomes the prey of death. The *Aitareya Brāhmaṇa* (XI. 5) refers to a third birth after death, beside that from the father and by initiation.

Prof. A. B. Keith, an eminent orientalist, says that the origination of the transmigra-

tion and rebirth is one of the most difficult problems of Indian philosophy. (*Religion and Philosophy of the Vedas and Upaniṣads*, p. 570) He says that the references to transmigration which have been traced in the *Rg-Veda Samhitās* are all of the most improbable character. He further says that the *Brāhmaṇas* contain on the whole no acceptance of the doctrine of transmigration. But his view does not seem sound. If we study the *Samhitās* and the *Brāhmaṇas* closely, we will find that they contain the doctrine of transmigration and Karma. It fell to the task of the *Brāhmaṇas*, the prose treatises which exhaustively describe the ceremonies and explain the significance of the rituals, to develop the idea of Karma in association with the introduction of the theory of transmigration.

IN THE UPANIṢADS

The doctrine of Karma which was implicit in the *Samhitās* and the *Brāhmaṇas* is developed in the *Upaniṣads* fully. The ethical doctrine of Karma, connected with the doctrine of transmigration, is developed in *Bṛhadāraṇyaka Upaniṣad*. It is a poetic beauty, unsurpassed, perhaps, in the literature of the world. It is the earliest and clearest description found in the Vedic literature. It tells us about the fortunes of the souls and incidentally develops the doctrine of the transmigration of souls and, in close connection with it, the ethical doctrine of Karma. *Karma*, with the infallibility of the law of nature, must produce its consequences and regulate the new births. New birth depends on man's own deeds and makes man truly 'an architect of his own fate'. This is the germ of the Buddhist doctrine, which, while denying the existence of soul altogether, allows *karma* to continue after death and determine the next birth. With pointed examples, the *Bṛhadāraṇyaka Upaniṣad* (IV.

iv. 4, 5) sets forth the doctrine thus: 'Just as a goldsmith takes a piece of gold, and out of it creates a different, a newer, and more beautiful design, so does the self throw this body away, or make it senseless, and make another—a newer and more beautiful one, that of the manes, or *gandharva*, of a god, or Prajāpati, or man, or that of some other being. As he has acted, as he has lived, so he becomes; he who has done good is born again as good one, he who has done evil is born again as evil one. He becomes good through good action, bad through bad action. Therefore it is said: "Man here is formed entirely out of his desire, and according to his desire is his resolve, and according to his resolve, he performs action, and according to the performance of the action is his destiny."'

The Karma doctrine was, however, not accepted without the influence of its ethical element, viz reward and punishment for merit and demerit. The same word '*karma*', which meant 'ritual act' in the Saṁhitās and Brāhmanas, means in the Upaniṣads moral act and the result of action. This appears in the clearest form in the mouth of Yājñavalkya, who has been its originator. Man suffers dissolution at death, but his *karma* is the cause of a new birth which inherits the good or bad deeds of the former life. This doctrine gives place to a compromise in the theory of five fires mentioned in the *Chāndogya Upaniṣad* (V. 10). In the *Chāndogya* (VIII. i. 6), we find the temporal nature of *karma*. The *karmas* meant for either here or hereafter are of temporal existence. Those who die without knowing the true nature of the Self do not get their fulfilment. Those who go to the other world with the knowledge of the Self and all its true wishes get proper place in all the worlds. Here are the seeds of absolutistic interpretation of the Karma doctrine interpreted by great Śaṅkarācārya, which will

be the subject matter of the fifth chapter. The *Chāndogya* view is an advance towards the absolutistic trend.

It must be noted that the Upaniṣads teach a twofold retribution, once in the other world and again in this world. This has led to a good deal of misunderstanding. Professor Deussen failed to grasp the true character of the Upaniṣadic doctrine (see *The System of the Vedānta*). When all extraneous circumstances disappear at death, the soul is left with nothing but a configuration of the subtle body, and the kārmic traces of the causal body as the result of his past deeds. This configuration determines the place of the life of man and his character in the next world. (*Bṛhadāraṇyaka Upaniṣad*, IV. iv. 5) Again, as a result of the life lived in the other world, there arise further traces in the causal body, leading to its final configuration, and when the subtle body is destroyed in the other world, the soul is left with nothing but this configuration of the causal body called '*Karma*'. (ibid., III. ii. 13) It is this *karma* which causes reincarnation on earth. This is the law of Karma. Thus, the Upaniṣadic theory of a twofold retribution is not a self-contradictory theory as Deussen thinks, but a natural consequence of the complex constitution of man.

Next teaching of the Upaniṣadic doctrine of Karma is that the quality of our life in this and in the other world is determined by the quality of our actions performed in this and the next world. (ibid., III. ii. 13; also *Kaṭha*, II. ii. 7; *Praśna*, III. 7) This doctrine, if rightly understood, should provide the strongest incentive to moral efforts, for, by throwing all responsibility on the individual, it saves him from supernaturalism, and puts him on his guard against vices which yield the harvest of evil here and hereafter.

It was generally believed that it required

some time before the *adr̥ṣṭa karma* could fructify and give the doer the reward or punishment. Only the imprints of those actions which are extremely wicked or particularly good could be reaped in this life. The nature of the next birth is determined according to the maturing acts of this life. Duration of this life is determined by the acts of the past life. Once a certain action becomes fit for giving certain experiences, these cannot be avoided. But those actions which have not matured are uprooted once for all, if right knowledge of the Self or Brahman is attained.

There are four kinds of *karma* advocated in the Upaniṣadic or Vedic literature: (1) *śukla-karmas*, 'bright' or meritorious acts; (2) *kr̥ṣṇa-karmas*, 'dark' or vicious acts, which result in demerit; (3) *śukla-kr̥ṣṇa-karmas*, where merit and demerit are combined together, and (4) *aśukla-kr̥ṣṇa-karmas*, acts which are neither meritorious nor vicious. It is the last kind of *karma* which the *Gītā* expounds. Only this kind of *karma* gives liberation, because it does not produce virtue or sin, being desireless and passionless. It is the act of self-renunciation or meditation which is not associated with any desire for fruit. (S. N. Das Gupta: *A History of Indian Philosophy*, Vol. I, p. 72)

AN OBJECTION TO THE DOCTRINE OF KARMA

An objection is raised by some against the doctrine of Karma, because many self-contradictory and inconsistent ideas regarding the doctrine are found in later literature. (See Hopkins: *Journal of the Royal Asiatic Society*, July 1906, pp. 581 ff.) Transmigration of souls and transfer of *karma* from father to son, or from guest to host, or from husband to wife, or from king to subject, for example, are found in the laws of Manu, the *Mahābhārata* and the *Bhāgavata*. Not only good *karmas* but

bad *karmas* are also shared by the inmates. The main obstacle to a right understanding of the Karma doctrine is man's tendency to use his personal ideas of fairness, rightness, and justice, all of which are significant and applicable only within the limited sphere of human relations. The reward-punishment ideology is also a great obstacle to the right understanding of the doctrine. Many believe that what is pleasant or unpleasant is the exact reward or punishment for past good or evil done by the same man. But no individual is wholly a separate person, for he is intimately interrelated with others around him. We are all interlocked in *karma* (action) and its consequences on others.

The law wholly fulfils itself. Each man's action in thought, word, or deed works out and bears fruit in unison with his whole environment. In fact, the whole dynamic world process is one of continuous action. This process, which includes nature, man, and the workings of the Divine, is the kārmic process.

Knowledge of the law of Karma is a guide to action, and the concept of Karma enables us to understand the various aspects of life in a manner which satisfies our reason. Partly in the sense in which one speaks of a law of nature, one may speak of the law of Karma. Just as the reward-punishment ideology plays its part in the life of a society, so it is associated with the operation of the law of Karma in the general. The laws and the demands of our biological and psychological being are determined by our individual psycho-physical constitution, which is a product of the kārmic process.

The kārmic process, in so far as it involves the operation of natural law and human law, is indispensable. Suffering, expiation, etc. cannot be written off arbitrarily. 'Man has always to wash his sin-stained feet in the blood of his heart.' In

fact, the truly repentant will gladly accept the suffering consequent upon wrong-doing as testimony of sincere repentance. Thus, man can rise to purity and absolute selflessness and unite with the ultimate reality.

KARMA AND SPIRITUALITY

Karma is not mere physical law of conservation of energy or causality. It is not a mere blind force that operates impersonally and aimlessly. It is not insentient will that blindly unfolds into the world of diversity constituting and contributing to the diverse experiences of living beings. The law of Karma is a spiritual law. It relates to the process underlying spiritual evolution and adjustment upon the higher planes. It is a spiritual law of cause and effect, which ensures the yield of just and right results, so that throughout evolution perfect balance is maintained.

The law of Karma must not be confused with hedonistic or juridical theory of reward and punishment. The reward for merit is not a life of pleasure, nor is punishment for sin animal pain. (S. Radhakrishnan: *An Idealistic View of Life*, p. 275) Pleasure and pain may govern the lower or animal nature of man, but man is not a mere animal. Through suffering and sorrow is brought about a chastening of the soul, its evolution in a spiritual sense. It is this goal that the law of Karma aims at. Moral purity is a necessary pre-condition for the advent of spiritual life. *Karma*, when sublimated and transformed, becomes the life of the

spirit. The *Mundaka Upaniṣad* (I. ii. 1) says that the intelligent seers directly intuited the true significance of *karma*. By doing them with the proper perspective, one may get the best out of them. The *Bṛhadāraṇyaka Upaniṣad* (IV. iv. 6) also has described the spiritual nature of *karma*. The man who desires *karma* gets the specific result. He goes to the other world to enjoy the results, and after exhaustion of *karmas*, he again returns back to this world. Only a man who has desire for results does so. The man who is desireless, whose desires are self-fulfilled, attains Brahmanhood by being Brahman. What is implied here is the sequence between desire for result of the *karma* and desirelessness, the former being a schooling for the latter. In this sense, Karma is a spiritual law.

Karma is the bond that binds the soul to *samsāra* and also a preparation and schooling for transcending *samsāra*. This is why the different philosophical systems of India in quest of realizing the highest value of spiritual freedom (*mokṣa*) accord a central place to the discussion of this doctrine. Spiritual freedom is conceived more or less uniformly in all of them as implying, among other things, freedom from the law of Karma. And this freedom, again, is conceived in some sense or other to depend upon the understanding of the inner dynamics of the law of Karma. A true knowledge of *karma* and its operation is among the means for achieving freedom from *karma*.

‘To gain a birth as man is hard indeed ;
This hard to get one’s living in the world ;
Hard is the hearing of the Doctrine true ;
Hardest to be an All-awakened one.’

Dhammapada, v. 182.

THE NĀTHA TRADITION

SRI M. P. PANDIT

Though the beginnings of this cult are lost in legend, and the innumerable sects into which it has proliferated all over the land have made it difficult to determine the exact form of its original formulation, still there are certain broad features of its philosophy and practice that make it possible to lay hold on the central truths of this important branch of the Indian spiritual effort. There are, indeed, a large number of treatises on the subject in Sanskrit and in the various vernaculars of the regions where it has held sway, notably in parts of eastern Bengal, Nepal, upper India, central and western India, but by and large, they all base themselves on the teachings of Gorakshanatha, which are said to have been expounded by the great teacher himself in the *Siddha-siddhānta-paddhati*. Whether the said work was actually written by Gorakshanatha, and whether all the doctrines therein were enunciated by one person of that name, is a question that cannot be decided with any finality. It is enough for our purpose to note from this treatise that the Nātha *sampradāya* (tradition) has certain basic philosophic postulates and a system or combination of the essentials of different systems of Yoga to translate the knowledge into practice. This tradition looks upon the whole universe as a direct manifestation of the divine Reality on different levels, the many proceeding from the One in purposeful evolution, and posits the goal of life as the full realization of this truth by each individual in oneself. The means to awaken and realize this true state of one's existence is a graded discipline consisting of the main elements of *haṭha-yoga*, *rāja-yoga*, *mantra-yoga*, and *laya-yoga*.

THE CONCEPT OF ŚIVA-ŚAKTI

There is one Reality which is the ultimate Truth of all. It is infinite, and has no limits. It alone exists and there is none other than It. It is eternal; It has neither beginning nor end. It is self-luminous and needs nothing else to reveal It. This supreme Reality, identical with the Brahman of the Upaniṣads, is called Śiva.

Though, thus, absolute and indeterminate, Śiva is not bound by this indefiniteness. He reveals Himself as the all. For the all is nothing else but He; there can be no other beside Śiva, the sole Reality (*advayam*). Śiva has within Himself a Power, by which He moves into manifestation. This Power, Śakti, is not something different or subsidiary to Him. It is Himself. Or, to put it in another way, the same Reality as the immutable, the static, is Śiva; and as the mutable, the dynamic aspect, Śakti. There is no difference. Says the *Siddha-siddhānta-saṅgraha* (IV. 37):

Sivasyābhyantare Śaktiḥ
Śaktirabhyantare Śivah;
Antaram naiva paśyāmi
candracandrikayoriva—

‘Within Śiva there is Śakti; within Śakti there is Śiva. I see no difference between them; they are like the moon and the moonlight.’

Śakti exists in Śiva and cannot be apart from Him. Śiva always contains His Śakti, which may be active or not active. In either case, the Śakti inheres in Śiva. Similarly, the Śakti always carries Śiva. When it acts, it acts in Him, out of Him,

and for Him. When it does not act, it reposes in Himself, that is, in Śiva. Thus, manifest or unmanifest, the Śiva-Śakti reality is eternal. To put it in other terms, Śiva is the Reality as being; Śakti, the same Reality as becoming. Both are different poises of the One. The universe is a becoming, a self-manifestation of Śiva, worked out through His innate power, Śakti. Creation ensues in the expansive mood of the Śakti, destruction in the mood of withdrawal into Herself, in Śiva. The cause of the entire movement is Śiva-Śakti, *śakti-yukta-śiva*.

EVOLUTION OF THE UNIVERSE

And how is the manifestation of the universe brought about? In the beginning, there is only the absolute, indeterminate, pure Being. There is only the supreme transcendent Śiva, the luminous existent Beyond, *aparam param*. His innate power, *nija-śakti* is there in Him, identical with Him, as His pure will, *icchāmātra*. The will is pure, it wills nothing. It is formless, eternal, whole, still, and unrisen.

Next, there arises the impulse to reveal. The Power or the will gets an urge to manifest what is contained within. This power instinct with the will to manifest is *parā-śakti*. The same Power, which, as *nija-śakti*, was indistinguishable from Śiva, is now, as *parā-śakti*, distinguishable from the transcendent Śiva. As has been well put, it exists not as Śiva but in Śiva, who is *paramam padam* and cognizant. This *parā-śakti* asserts its existence; it is immeasurable and infinite, but yet non-differentiate and unmanifest. The urge to manifest has arisen; it is facing towards manifestation, but as yet there is no movement therefor.

Now there is a stir, a vibration, *spanda*, within. The Śakti in which this movement has stirred is called *aparā-śakti*. The *aparā-śakti* goes one step further from the changeless Śiva in the static poise of Being, and

tends towards definite movement of revelation. But as yet, there is no outer movement. It is astir within. It is vibrant, throbbing, clear, disclosive, and blooming. And along with His Śakti, Śiva, too, emerges more clearly as the illuminer of His active will. He becomes the very will, *svecchāmātra*, Himself appears as *śūnyam*.

The fourth stage arrives when there arises the consciousness of 'I' in the whole movement. When Śiva, who was so far an impersonal Spirit, becomes conscious of Himself as the existent, stainless, governing His creative will, as a determining person, His Power assumes the character of His body. The Śakti here is called *sūkṣma-śakti*. She is impartite, unparcelled, immobile, definite, and without distinctions.

In the fifth and the last subtle stage, the Śakti reveals Herself as a power that can know, feel, and will, *vedanaśīlā*, and is called the *kundalinā-śakti*. She is perfect, irresistible, fronting towards creation, constituting Herself as the Matrix, and reflecting the nature of Śiva in the forms of Her making. All that is to be brought out, all that is to be revealed, is manifested in an ideal state in this step of the Śakti, illumined by Śiva, who poises Himself as the great Self, Paramātman, and the Lord of that ideal creation. As the Śakti, in each of Her stations, has different attributes, so also Śiva, in each of His poises, has different characteristics.

The ideal world so created by the Śakti on the move and held by the *kundalinā-śakti* is the cosmic body, *parā pinḍa*, of Śiva, who, as the soul of this vast body, is called the Para Śiva. This cosmic body is also called *anādi-pinḍa*, beginningless, for it has no beginning as such in time. The ideal creation has no relation with the time of our conception.

From this ideal formulation of the Śakti, there proceeds as a result of further self-

variation, self-diversification, self-evolution, the gross creation, *jaḍa-jagat*. 'From the *ādya* (*anādi-piṇḍa*) comes *mahākāśa*; from *mahākāśa*, the *mahāvāyu*; from *mahāvāyu*, the *mahātejas*; from *mahātejas*, the *mahāsalila*; from the *mahāsalila*, the *mahāprthivī*.' And this great material body of the universe is the *mahā-sākāra-piṇḍa*, the great formed substance. As the soul of this *sākāra piṇḍa*, Śiva is the Paramātman.

INDIVIDUAL FORMATIONS AND MAN

Thus far regarding the cosmos, the universal creation. The next to issue is the *vyāṣṭi piṇḍa*, individual formations which are so many individualized self-involvements of the manifesting Śakti. Each individual form is a self-creation of Śiva-Śakti, of which Śakti is the body and Śiva the soul. There are, indeed, a million orders in this creation, but this truth of *śakti-yukta-śiva* pervading and constituting each formation is to be found everywhere. In man, this truth arrives at a point of overt expression.

In a sense man, the individual, is the point of return in the curve of the manifestation. The entire cosmos with all its principles and powers is reflected, reproduced, in a miniature scale in his system. All the regions of the created universe are found organized in the human body—the various heavens in the upper body and the nether regions in the lower. The different kinds of beings, viz gods and goddesses active in the universe are also active in the human body at their respective centres. No doubt, the Śiva-Śakti manifestation in the universe is repeated in each individual form, though in different degree of self-revelation. Says the *Sarvasiddhānta-saṅgraha* (III. 40):

*Akhaṇḍaparipūrṇātmā
viśvarūpo mahēśvaraḥ :*

Ghate ghate citprakāśaḥ

tiṣṭhatīti prabudhyatām—

'Awake to the truth that the great Lord, infinite, full, universal in form, abides in the Light of His Consciousness, in every vessel.'

In man the process arrives at a certain completion. In him, there is a consciousness that has developed and is on the verge of becoming aware of the true nature of its own existence and its purpose. The embodied consciousness begins to perceive and feel that it is but one wave of a mighty pulsation of Śiva-Śakti in manifestation. The Śakti developing in the growing consciousness is ready to greet Her Lord once again in the full blaze of manifestation. The body and the soul are close to realizing their identity. In the fulness of manifestation, the Śakti reveals Herself as none other than Śiva Himself. As the *Siddhasiddhānta-paddhati* (IV. 1) says:

*Saivaśaktiḥ yadā sahajena svasmin un-
milinya nirutthānadaśāyām vartate tadā
Śivaḥ sa eva bhavati—*

'When the same Śakti attains to its state of perfect manifestation through its own self-revelation, then She becomes Śiva Himself.'

Further, the moment man awakes to this fact of Śiva-Śakti manifestation in himself and the same Śiva-Śakti efflorescence in the universe around, and realizes it in his consciousness by an inner identity, he becomes one with the Paramātman. The Śakti in manifestation has completed Her round of play and unites once again with the Lord. The finite rejoins the Infinite, the temporal the Eternal.

THE NĀTHA-YOGA : ITS GOAL AND METHOD

The process to realize this truth of one's existence, to actualize this perception of the unity of one's soul with the Supreme is the yogic discipline built up by several

teachers, the *nāthas* of this tradition, *sampradāya*.

All available spiritual knowledge and occult lore is pressed into service. The science of *haṭha-yoga* is utilized and developed in certain directions for this purpose. The various *āsanas* and practices of this *yoga* are resorted to for awakening the latent powers and for a complete mastery of the functions of the body, not only the physical body but also the subtler nervous organism. The body is sought to be perfected in each limb, so as to give the needed foundation and base for the edifice of realization. It is raised to its full potency. There is even an attempt to spiritualize the body in order to provide the proper vehicle for the inner spirit fast realizing itself as the divine Śakti. Once the body is so strengthened and purified, certain methods of *rāja-yoga* are practised alongside to bring the mind under control and still it into silence. It is to be noted that

the traditional eight limbs of the *aṣṭāṅga-yoga* acquire in *nātha-yoga* an extended significance: *yama* is the endurance of the suffering of duality; *niyama*, that by which mental movements are controlled; *āsana*, constant settlement in one's natural state; *prāṇāyāma*, what brings stability to *prāṇa*; *pratyāhāra*, the turning back of the waves of the mental movement from sense-objects; *dhāraṇā*, holding to the denial of form to each movement as it rises; *dhyāna*, the inner condition in which is experienced the one Ātman delighting in itself; *samādhi* that in which all principles are in equal harmony. *Mantra-japa*, *nāḍānusandhāna* (*yoga* of sound), etc. are cultivated under the guidance of the *guru* in order to bring about the *samarasa*, equilibrium, of the *piṇḍa* with the *pada*, to process the consciousness and lead it to become one with the divine consciousness of Śiva-Śakti (*laya*) in all its poises of existence, viz immanent, universal, and transcendent.

RABINDRANATH TAGORE AND THE TWENTIETH CENTURY

DR. B. V. KISHAN

The history of mankind depicts the human spirit of adventure, co-operation, and effort made by different nations and peoples towards peace and progress. The civilization of man is an amalgam of his varied achievements in such divergent fields as religion, science, arts, economics, and politics. Every civilization strives to attain an ideal synthesis of divergent elements that are needed for man and society, even though this attempt is subject to the limitations imposed by time and space. The supreme synthesis of mutually contrasting elements of knowledge remains the goal of ideal perfection. Civilizations are

dynamic and mutually influencing. They possess common characteristics, and do not wholly contradict each other. Different civilizations are only partial manifestations of the one whole human civilization.

The physical environment of a country determines as much the growth of a nation in the right direction, as the effects of the internal socio-political events. The contribution made by each nation to the totality of human civilization varies radically according to its genius. The significant achievements of man are not sporadic and isolated events, but are interconnected and fall into coherent patterns. Such a

pattern of events justifies the assumption of certain laws and forces. These fundamental laws have been associated with the struggles and strivings of man towards perfection. In the fields of religion, philosophy, and art, the presence of spiritual and universal laws, which are regarded as affecting both man and nature, has been accepted. Every religion asks mankind to understand the significance of the spiritual laws governing the universe. The message of the Upaniṣads as well as the teachings of Christianity emphasize the presence of all-pervading spiritual laws. The fundamental concepts of God, morality, and salvation are the inalienable parts of every religion. There is similarity in the basic approaches of all great religions. Minor differences existing between dogmas and ideologies are of small significance, but at the same time they are not incapable of disrupting the development of an integrated outlook. The diversity in the cultural and the ideological background of different civilizations is an established fact. Christianity is a product of Hebro-Christian, Greco-Roman cultures. Indian civilization is the joint effort of Dravidian, Aryan, and other racial groups, which penetrated into the plains of India, through the Himalayan mountain routes. Geographical divisions are not absolute. The barriers of seas, rivers, and mountains cannot stop the process of cultural exchange. Language, literature, and fine arts are very sensitive and receptive vehicles to alien influences, and in fact their strength and efficacy lies in their power of absorbing the constructive elements from outside. Every nation tends to believe in the superiority of its own way of life. The dogmatic feelings of nationalism have been criticized by the true lovers of mankind.

The beginning of modern science in the West has produced the unfortunate impression that it is only the West that

possesses genius for scientific research, and the East is purely a land of spiritualism incapable of undertaking scientific and technological researches. But the recent tide of events has demonstrated that East is not lagging behind in science and technology. In fact, what West needs is a spiritual re-orientation of science, and what East needs is a scientific re-orientation of spiritual values, so that the western science and the eastern spirituality may both become more balanced in their approach toward the several problems facing mankind. The wonders performed by the sciences are many. The sensational discoveries made in natural, physical, and biological sciences, have shaken the belief of man in the efficacy of religious values. The forces of religion and science are pulling man in opposite directions. Science provides material comforts which are appreciated by one and all. On the other hand, the belief in moral ideals has saved man, in the hour of crisis, from losing his freedom and dignity. There is crisis in the life of man, and as a result of this there is serious tension in human society.

The maladjustments present in human life demand serious attention and penetrating analysis. The suffering man optimistically believes that in the improvement in economic conditions, in the principle of equal opportunities to all, and in the safeguards of political democracy lies the potential means to end all his anxieties. But neither political democracies are able to establish peace and stop wars, nor an increase in economic production act as deterrent in checking the growing sense of insecurity and pessimism. Two great wars in the first half of the present century have demonstrated the futility of relying upon the empty ideologies proclaimed by the demagogues. The ideals of social justice and freedom, when reduced to the status of cheap slogans, tend to create the feelings

of distrust and mutual suspicions amongst different nations and countries. Ironically enough, freedom-loving nations, under the guidance of power-hungry politicians, have become a threat to the freedom of smaller nations. The rule of terror has only accelerated the efforts of all freedom lovers in the battle against tyrannical forces. The stress on human dignity and freedom for man has become the dogma of freedom fighters. Liberal philosophers have made human conscience to be the guiding force of everything. Thinkers like Grotius emphasize the fundamental importance of the law of nature, and glorify the human will and the law of reason. Such concepts aim at creating the right atmosphere and soothing the anguished spirit of mankind, outraged by several factors including the narrow concepts of nationalism and the vicious ideology of racial superiority.

The mission of Rabindranath Tagore, the poet-philosopher, is similar to that of many freedom fighters and truth seekers in human history. Tagore wants to arouse in man a deep respect for truth and love towards the entire creation. Tagore is a mystic poet who refuses to sever contacts with the concrete problems and issues of life. 'If civilization is to be saved from the new outbreak of savagery within its gates, it needs a social philosophy like that of Rabindranath Tagore which grounds itself on religion and can thus move the hearts of the multitudes. For social planning, even on a world basis, by economists, statesmen, and financiers cannot usher in the new order unless humanity changes its present life organization, its hierarchy of values, and that re-orientation can come only from a living religion. It is only the Religion of Man such as India's and Tagore's that can furnish the adequate social philosophy and impel the planning of the future order.' (Radhakamal Mukherjee: 'The social Philosophy of

Rabindranath Tagore', *The Visvabharati Quarterly*, Vol. VII, Parts I and II, May-October 1941) In his poetry and writings, we find a synthesis of concrete knowledge with prophetic vision. His message offers a new solution to end the predicament facing mankind.

II

Tagore's approach towards life and reality is integral. Perhaps the receptive heart of a poet and the vision of a seer could only apprehend the purpose of the creative process and the destiny of mankind. The poetry of Rabindranath Tagore is vitally significant and based on the foundations of deep mystic knowledge. His learning and poetic skill are the sustaining forces of everlasting beauty and truthfulness of his intellectual output. The secret of the faith which inspired millions of Indians, down through the ages, in the process of social and cultural evolution, is embedded in the ideal of unity, the realization of which leads to the understanding of the nature of reality and truth. Rabindranath bears the stamp of Indian tradition and its passionate search for the ultimate reality. Tagore finds the manifestation of the ultimate reality both in man and in the manifold products of creation. The sun and the moon, clouds and wind, rain and spring, speak of the spirit of reality. He sees in every phenomenon of nature the significant presence of an alluring mystery.

According to Tagore, evil is not fundamental in creation, and it is only the good that should draw our attention. In relation to the Infinite, the evil has no secured place. It is only on the level of human life that discords prevail, resulting in pain and anxiety. A poet who worships the creation would not regard evil as the essential part of its constitution. The spirit of man can defeat the evil and over-

come pain. Evil is the absence of harmony and rhythm in the life of man. No aspect of creation is devoid of harmony and balance. The ideal of human progress should be to attain perfection in every field. 'Man's suffering, in a seer's vision, has not been banished as unreal, actuality is realized as part of truth. The challenge lies in man's spiritual consciousness, liberating action befitting our humanity. Ponderous spirituality propitiating evil by gifts in order to safeguard bliss for select people—this would be unthinkable for Rabindranath. His vision is fearless, because it is based on love and can never agree to extension of wrongs, however augustly patronized, or to irresponsible citizenship in private worlds. Wishful sanctuary in India's past again, he knows, will not create the future.' (Amiya Chakravarty: *A Poet's Sight*, p. 93)

Tagore wants to understand the significance of nature and its laws in relation to man and his existence. He says that man is closer to the creative power and God than he imagines to be. This viewpoint represents that reality and God are not beyond the reach of man. The whole cosmos is pulsating with the life-breath of the Absolute. Tagore expresses his inner feelings of joy and pleasure, when he perceives the external world of beauty and design, which are enjoyable through the medium of senses. Why should one renounce all those joys infiltrating into the being of man, through the portals of his senses? Nature is harmony enveloping the being of man from all sides. Man must penetrate the subtle and unseen power and lift the veil from the face of truth. Tagore's approach towards nature is through and through mystical. The realization of man's oneness with the mysterious force surrounding him awakens in him the feelings of brotherhood and unstinted love towards his fellow-beings.

Tagore's poetic vision encounters the absolute reality as a friend and beloved. The human bonds of love and affection could only bring man nearer to God. Tagore identifies himself with the entire humanity and creation, and transcends the narrow limitations of race, colour, or creed. The rhythm which is pervading the universe composes the music of his songs. Tagore does not preach renunciation, but selflessness. Love, devotion, and brotherly feelings, in the place of ascetic and intellectualistic tendencies, could only solve the problems of man. 'The repugnance to asceticism explains the fusion of the poet and the practical man in Tagore. He has felt that he must not only dream beautiful dreams, but work to realize them in the light of common day. A salvation whose price is the torture of the flesh has no appeal for him. His ideal is a liberation of the spirit in which the exquisite demands of life are fulfilled and transcended. Death may be the end of life and the weary spirit may seek in its oblivion a respite from the struggles of existence, but Tagore's poetry is full of the exultation of life in the midst of its manifold bondage.' (Humayun Kabir: *Tagore's Childhood Poetry*, p. 150)

Tagore does not accept the ideology that man is originally sinful. There is no original sin committed by man. On the contrary, according to him, the soul of man is essentially divine. Man's consistent efforts can pave the way towards progress and advancement. The potential energy hidden in man needs manifestation. Man saves himself by his own enlightened efforts. In Tagore, there is a profound consciousness of human dignity and faith in the efficacy of human action. In him, devotion to God is synchronized with the activistic approach towards life. Tagore has immense faith in the great future of man. He is fully aware of the demands

of the modern age, and points out that by hard work and toil only humanity could redeem itself from the tentacles of poverty, squalor, and anxieties. Tagore's approach toward life is realistic. For him nature is a workshop. Man ought to get real inspiration from the incessant working of the natural forces and cosmic laws. 'His poetry has taught us to live, to love, and to suffer. His prose introduces us to life, but his poetry teaches what to do with it.' (Buddhadeva Bose: *The Poetry of Rabindranath Tagore*, p. 109). Man's pure love and compassion toward his fellow-beings and the entire creation would ultimately lead to the establishment of peace and understanding among nations. 'The poet is filled with delight as he looks on the world, but still he is deeply conscious of his failings and prays for the destruction of his egotism. He feels sure sometimes that in our journey towards God, there is no death or separation. His, however, is not an attitude of a retiring ascetic. He wishes

to be harnessed to work, for he feels that our call to work is the mission of God and that if we do not entangle our hearts with passion, we can keep ourselves holy and pure even in the dust and mud of our daily interest: 'Take me by your call through the open portals into the assembly of the world. ...' (S. N. Das Gupta: *The Faith and Philosophy of Rabindranath*, p. 218)

Tagore is the poet of life and transcendence. The present era needs a vital message. The world which is torn into regional groups and rivalries needs a strong adhesive force to end the conflicts and forge the broken links of human love and brotherhood. 'And as long as world peace is not established in this century or the next, Rabindranath Tagore's vision of the spiritual kinship of man which is universal will have an ever-increasing significance.' (Radhakamal Mukherjee: *The Social Philosophy of Rabindranath Tagore*, p. 98)

STRAY THOUGHTS ON BOOKS AND READING

PROFESSOR RAMESH CHANDRA SHAH

'To spend too much time in studies is sloth' said Bacon. This may annoy the scholar who prides in doing nothing else. The awe that attaches to his vocation makes such a sneer seem idle and almost incomprehensible. Was it in vain that Milton scorned delights and lived laborious days? By no stretch of imagination can one equate the Baconian 'sloth' with Miltonic 'labour'.

And yet we would be doing little honour to Milton if we strained his meaning too far. He himself saw the danger, and stood on his guard against it. In the *Paradise*

Regained, we find Milton condemning him
 '... who reads
 Incessantly, and to his reading
 brings not
 A spirit and judgement equal or superior,'

The most voracious of readers had thus become weary—and rationally weary—of books. It is the insight of one of the greatest men of letters, an inspired scholar who had mastered all the learning of his own as well as the classical ages. Let us remember, too, that the pursuit had cost him his eyes. He had read incessantly, and with passionate zeal, the works of the

great masters of antiquity whom it was his ambition to equal, nay, surpass some day. He believed that he could attain to those heights only through constant study and years of quiet painstaking labour. The 'Inner Light' he later on set far above bookish knowledge could hardly have been secured without that patient and long endeavour. But it should not be assumed that his final vision of books belittles their value in any way. Nor are these lines meant as an indictment on scholars. The poet's rebuke is, in fact, reserved for those who read the letter rather than the spirit; who read not to receive light and inspiration but only to satisfy their vanity. It is the self-complacent dabbling with knowledge—the confirmed habit of confusing things and shadows and the inability to exercise reason—that Milton had in mind when he wrote those lines. To Milton, a book is the 'life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life'. As such, it is man's sacred duty to bring as great an activity and concentration of soul to the reading of it as went into the shaping of it.

It is true, however, that all books cannot be treated in this way. There are books and books—there can be no doubt about it. Bacon himself did not overlook the distinction. According to him, 'Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.' This saying of Bacon is true for all times, but it is extremely relevant to the present state of affairs. There is God's plenty, and one wonders how to choose wisely. The variety distracts. Consequently, modern reading has widened greatly, but the gain in this direction is marred in the other by the omnipresent malady of scrappiness and want of depth. Even those in learned professions seem intent on cultivating a *superficial omniscience rather than a con-*

centrated mastery. The trade of reviewers has given a glamour and a sanctity to the art of speaking without knowledge.

Unfortunately, our universities, too, instead of curing this disease—this non-serious attitude to books, this myopic approach to knowledge—only tend to foster it. In those massive halls, foul with the contagion of examinations, the mills of learning grind daily in the same routine-bound, mechanical way. The lecture on poetry has little to distinguish it from that on prose. The age of Ishwar Chandra Vidyasagar is gone. Today, in order to secure a first class degree, you have no need to grapple with whole libraries as the robust scholars of old did. You have only to mind the 'Notes' hot from the professor's mouth and transfer them neatly on to your answer book. A bazar crib prepared by a Ph.D. or a gold medalist is worth more, from the examination point of view, than the best volume extant on the subject.

The habit thus contracted during student life grows upon the man, and makes him either a pedant or a smatterer in later life. A race of pseudo-scholars is thus developed, people who read books not that they might enrich their mind or deepen their insight into life but only to vaunt their academic spoils.

Information that cannot lead to quickness of judgement, knowledge that cannot be brought to bear on the ever insurgent problems of life, is worse than ignorance. Mere learning is an enervating thing. It makes us postpone action till it is lost in the miasma of unavailing fancies.

For the more languages a man can
speak,
 His talent has but sprung the greater
leak.

Wide culture is, indeed, necessary to safeguard ourselves against the narrowing influences of specialization. We cannot,

however, afford to rest content with desultory readings. Life is too short and the pursuit of knowledge takes us into ever widening horizons. Let us, therefore, ascertain our special aptitudes and seek profundity by concentrating all our energies within the sphere of our own individuality. It would seem that the wisest course for a votary of books is that followed by Arnold's Scholar Gipsy, who 'hadst one aim, one business, one desire'.

After all, the highest end of all scholarship is to cultivate the depth and not the tumult of the soul. This depth of soul is the last reward of intense study and strenuous meditation. Even if we leave aside those rarer spheres of learning and content ourselves for the present with 'middle flights', our argument retains its point all the same. Even the invaluable qualities of accuracy and precision can be acquired only by him who would read, not as the mood of the moment dictates, but in a purposive, planned, and systematic manner. The majority of book-lovers have a tendency to shrink from the intellectual effort required to sustain the systematic process of mastering a book. Too weak to venture depth-wise, they lazily scatter their endeavours length-wise. For such people, it is the fact that matters, not their own sense of the fact. Their imagination works on the verbal level, and words fascinate them more than the thoughts of which they are vehicles. They are passive receivers, not active examiners of ideas. They read because they cannot think and stand in need of a book to do the thinking for them. They are intellectual parasites, habitually feeding their minds on others' ideas.

Too much reading is thus, in most cases, indicative not so much of a native love of knowledge or an overmastering passion for 'ideas' as of an unstable mind and a languid disposition, that is to say, of a general

sloth of mind and body. Small wonder if a bookishness of this order often leads to a short-sightedness—physical as well as spiritual. An all-excluding, incurable craving for vicarious thrills through books rather than for true and vital experience is symptomatic of a sick soul and wholly unworthy of a true scholar.

It is in this sense, therefore, that much reading is sloth. Bacon's observation for all its unqualified straightforwardness must be allowed to contain a fair measure of truth. The trouble arises only when we try to wrest his words beyond their fair construction. It is too easy to misunderstand him and contend that the statement proceeds from a native distrust of disinterested scholarship and a predominantly utilitarian turn of mind. No doubt, a practical man of business like Bacon could not have felt much reverence for the aesthetically formed and finely organized natures. But we need not infer from this that he was so blind as to allow any prejudice to blur his vision of life and books. All his writings have a core of personal conviction. Not for nothing has he been called the 'wisest', if also the 'meanest' of mankind.

The wisdom of Bacon's reflection stands out in sharper relief when we listen to another man—his equal in wisdom and superior in humanity. Few bookworms have had as voracious an appetite for books as Dr. Johnson. And yet no one had a more righteous abhorrence of sheer bookworms. Johnson believed that books existed for life; not life for books. This robust scholar never suffered his constitutional indolence to be aggravated by his bookish leanings. He loved to have his knowledge of books operate hourly on real life situations. The example of Dr. Johnson provides us with a sure safeguard against the enervating invitations of over-study—an active and wide-awake interest in the practical affairs of the world and a

loving observation of life in all its varied manifestations. We can also listen to Landor as he declares: 'Nature I loved; and *next to Nature Art.*'

The example of Dr. Johnson may profitably be adopted by most book-lovers. It is eminently suitable for people with a turn for practical business and also for those who prize common sense above all human virtues. In addition to this, there is a subtler protection exemplified by fewer and less robust, though aesthetically more effectual, personalities. It is the protection of poetry. As a leavening and heightening influence in life, its significance is beyond question. It is to scholarship as fire is to gold. The possession of this power explains the vitality and charm of a Gilbert

Murray or a Walter Raleigh. We might have had more painstaking scholars than either of these. But they have a way of transporting us, while others can only convince us, or at most awe us, by their vigorous reasonings. This power springs from that strain of poetry with which Nature has endowed their minds. Many of us manage to retain this capacity to receive an 'impulse from the Vernal Wood' and thereby have our bookish memories enlivened and illuminated with larger and deeper significance. Let the dead wood of the desk not stifle the few sparks in our heart. Let us remember with Emerson that 'A new degree is taken in scholarship as soon as a man has learned to read in the Wood as well as in the study'.

WORK AND FREEDOM

SRI C. A. PADMANABHAN

Most of us are prone to believe that work is an impediment to our freedom. How gladly an employee welcomes an 'off' from his work! How eagerly students wait for the holidays! This thirst for freedom from work is seen in all walks of life. But is action really antagonistic to freedom?

The words 'freedom' and 'work' are often misunderstood. The idea of freedom is usually associated with joy or less pain, and sometimes with inaction, and the idea of work with pain or drudgery. Hence the belief that work or action is a hindrance to freedom and joy.

Look at the child. How seldom he sits quietly at a place! All our efforts to keep him confined for some time will be futile. He is not confronted with the various problems of life, yet he is very active. His freedom is in his incessant activity.

The human machine is ever active. The harmonious working of its various organs finds expression in the joy of health, which is freedom from illness. The limbs, the muscles, and the reflexes are intended for action. He who ignores this fact violates the law of nature and reaps its consequences.

It is truly said that man cannot live by bread alone. He is not satisfied with the immediate necessities of life. Irresistibly he is drawn towards action. A poet, a sculptor, a painter, or a scientist immerses himself in intense activity, and brings forth valuable results. He works not because of any external compulsion; when that great internal urge is stirring within, every moment of inactivity is thralldom to him, and he feels freedom and joy only when this urge finds expression in activity.

Great social reformers and founders of religion work hard to convince others of the truth discovered by them. They are not goaded to action for the sake of any personal gain. Their joy is in constant work.

Many of us do not relish the rules and regulations that invariably attend work. They seem to us as the enemies of freedom. But, actually, they bring joy to action. The joy of a game, for example, depends upon the strictness of its laws. A poem or music is sweet only if it is in conformity with certain rules. 'When the harp is truly strung,' says Tagore, 'when there is not the slightest laxity in the strength of the bond, then only does the music result, and the string, transcending itself in its melody, finds at every chord its true freedom.'

The difficulty is not in doing what is interesting to us. Most often, we are forced to take up a job that is vapid and irksome. Psychologists say that maladjustments would lead to pathological results. What are we to do then? Is there an art or a technique to tide over such situations successfully?

The great exponent of the art and philosophy of action is the *Bhagavad-Gītā*. Śrī Kṛṣṇa teaches there the secret of work to Arjuna. Renunciation *in* work and not of work is the secret. The thing is very simple, but at the same time also very difficult. It is not possible for one to conceive its meaning fully, till it is realized in one's life.

The *Gītā* calls such a man of realization a *jīvanmukta*. He is a freed soul. He can immerse himself in any activity without being affected by its results. As a tall mountain that receives eternal sunshine above the clouds, leaving below the storm, the rain, and the darkness, a *jīvanmukta* enjoys eternal divine bliss, even while he

is tied down to the earthly life with its various activities, pain, and pleasure.

The technique provided in the *Gītā* stands the test of scientific analysis. The attraction and repulsion for a piece of work depend upon our attitude and method of approach to it. Once we master these, we can make almost any kind of work light and interesting. This mastering, in turn, depends on a particular philosophy upon which our lives should be founded. What is this philosophy of life?

One kind of life and its values has to be given up for another. This temporary, perishable, alloyed mundane life has to give room for something permanent, imperishable, and unalloyed. Incessant, unselfish activity of any kind, not coloured by gain or loss, is the means prescribed. In the heat of such an activity, the ballast that keeps us down to earthly life is melted away and the soul rises to a higher realm of experience.

Desire for personal gain or fruit of action causes anxiety. Anxiety mars clear thinking and steady nerve, which are indispensable for success. A hospital nurse looks after many patients. Their recovery or death touches her very little. When she leaves for home, she leaves most of her cares of the hospital there itself. On the other hand, even a slight illness of her child or husband affects her. What is that element that causes this difference? Selfishness, the love for one's self, and nothing else. A little trial will convince that any work done with a spirit of unselfishness and no concern for the result will be the most successful one. Very rarely, we stumble upon such experiences in our lives, and unconsciously appreciate them.

It is not easy to give up selfishness and desire for the fruit of action. What the *Gītā* emphasizes is only the renunciation of

something lower for the higher. The baser likes and dislikes are to be translated into finer ones. By constant practice, the mind could be made to run into the new groove.

What is important for us in the *Gītā* is not the genuineness, philosophy, or historicity of the dialogue between Śrī Kṛṣṇa and Arjuna in the battlefield, but the working principles which can be advantageously made use of in our everyday lives. A mastery of these principles means the mastery of life itself. Any work done with a certain degree of detachment can bring in wonderful results. Work helps concentration, and drives away sloth and torpor. Detachment minimizes the anxiety for success or fear of failure. As a result, one can experience a new kind of peace, freedom, and joy in work. Then, one would realize the truth of the Upaniṣadic in-

junction: 'In the midst of activity alone wilt thou desire to live a hundred years.' We go to work then not as its slaves but as its masters.

It is not difficult to trace persons, in the pages of history, who have actually practised what we have known in theory. Buddha and Christ of the past, and Sri Ramakrishna, Swami Vivekananda, and Mahatma Gandhi of the present, are supreme examples of such work without motive and attachment. Their dynamic energies, liberated during such selfless work, have created new useful pathways for mankind to traverse, and new institutions for the welfare of suffering population. The success and growth of any such philanthropic institution depend upon the degree of unselfishness and zeal of the men that are in it.

NOTES AND COMMENTS

IN THIS NUMBER

As announced in our last number, we are publishing from this month the new series 'Letters of Swami Shivananda'. The letters are translated from the Bengali book *Mahāpuruṣajīr Patrāvati*, published by Udbodhan Office, Baghbazar, Calcutta.

In his short article on 'The Sum and Substance of Advaita Vedānta', Swami Satprakashananda, Head of the Vedanta Society, St. Louis, Missouri, U.S.A., gives a lucid exposition of the true significance of the twofold Vedāntic dictum: 'Brahman is real, the world is unreal; the *jīva* is verily Brahman and no other.'

In his article on 'John Dewey's Philosophy of Democracy', Sri Swaroop Chandra Jain, M.Ed., Headmaster, Government

Middle School, Khou, Bharatpur, Rajasthan, makes a critical examination of the Deweyan metaphysics and the pluralistic concept of democracy.

The 'Modern Challenge to Philosophy', whether coming from the latest advancements in science or some of the modern philosophies that have arisen in the wake of these advancements, can be met with, in the opinion of Dr. (Mrs.) Sarasvati Chennakesavan, Reader in Philosophy, Sri Venkateswara University, Tirupati, Andhra Pradesh, only by a bold and rational approach, in keeping with the demands of the scientific age, and not by 'sliding back into the older world values and traditions' and taking refuge in a 'self-created ivory tower' of complacency and false pride. She indicates in her article the line of approach in which this can be done.

The theory of evolution, as originally propounded by Charles Darwin in the last century, has undergone much change in the hands of the later thinkers of the West, who, in the light of the modern researches in the field of physics, physiology, and psychology, have effected substantial improvements on the former. Even then they have failed to carry the theory to its logical conclusion. The comparative study of the views of Charles Darwin, Professor Alexander, Sri Aurobindo, and Śrī Śaṅkara on the subject by Sri M. K. Venkatarama Iyer, M.A., shows how the Indian view represented by the Upaniṣads and Śrī Śaṅkara is the most satisfactory of all.

Dr. A. G. Krishna Warriar, Reader in Sanskrit, University of Kerala, Trivandrum, examines and evaluates, in his article on 'A New Angle on the Problem of Unreality in Advaita', the objections raised against the Advaitic doctrine of the unreality of the world.

Sri P. Sama Rao, B.A., B.L., Advocate, Bellary, gives a detailed description of the paintings at Ajanta in his article on the subject, and tells us how they picturize for us, in and through their fleshy and youthful representations, the Buddha's state of *sthītaprajñatva*. We are grateful to the Archaeological Department of India for granting us permission to reproduce the photographs.

'Relaxation and Spontaneity', by Swami Nityabodhananda, Head of the Ramakrishna Vedanta Centre, Geneva, deals with a problem affecting most of us, particularly in the industrialized societies in which we are living today. Activity is unavoidable in this world, but all activity brings in its train a good deal of anxiety leading to physical and mental tension. Ordinarily,

we have recourse to artificial means of relaxation to get rid of this tension. But that gives, if at all, only temporary relief. How are we to attain real and lasting relaxation, then? Swami Nityabodhananda answers the question from the Vedāntic standpoint.

In his illustrated article on 'Bali: the Isle of Gods', Professor Sudhansu Bimal Mookherji, M.A., Ramakrishna Mission Vidyamandira, Belur Math, gives a graphic description of the island and its people.

Sri Prakash Dubey, M.A., of Varanasi, briefly explains the Hindu doctrine of Karma as found in the Saṁhitās, Brāhmaṇas, and the Upaniṣads, in his article on 'The Vedic Concept of the Karma Doctrine'.

In his article on 'The Nātha Tradition', Sri M. P. Pandit, of Sri Aurobindo Ashrama, Pondicherry, gives a brief sketch of the main precepts of the yogic discipline founded on the teachings of Gorakshanatha.

'Rabindranath Tagore and the Twentieth Century' by Dr. B. V. Kishan, Department of Philosophy, Andhra University, Waltair, is a brief survey of Tagore's approach to life and the problems of the twentieth century.

Discerning readers may find something more than what the title indicates in the 'Stray Thoughts on Books and Reading' by Professor R. C. Shah, of the Government Motilal Vigyan Mahavidyalaya, Bhopal, Madhya Pradesh. The readers, whether they are students studying at schools or colleges with their eyes on passing the examinations or the more serious lovers of books, will find Professor Shah's observations on the subject stimulating and useful.

Sri C. A. Padmanabhan, M.A., is a research scholar of the University of Kerala,

Trivandrum. His brief discussion of the *Gītā* ideal of work without attachment, in his article on 'Work and Freedom', makes interesting reading, and will be found useful from a practical point of view.

REVIEWS AND NOTICES

THE GREAT ARAB CONQUESTS. BY LIEUTENANT-GENERAL SIR JOHN BAGOT GLUBB, K.C.B., C.M.G., D.S.O., O.B.E., M.C. Hodder and Stoughton Ltd., St. Paul's House, Warwick Square, London, 1963. Pages 384. Price 35 shillings.

The book with its twenty chapters and epilogue, general chronology, detailed index, and a list of notable dates and personalities at the end of every chapter, together with thirty-seven maps, is in all respects a fairly complete history of the great Arab conquests.

The fascinating story of the early Arab conquests constitutes a veritable romance of history. How in the brief period of half a century, from A.D. 630 to A.D. 680, a people succeeded in bringing about the most dynamic change in the Middle East in every aspect of life—social, economic, political, and cultural—and gave the world the mightiest contemporary empire created out of almost nothing, reads like a miracle. What was the secret of this unique achievement? It was *faith*. This lesson is both interesting and instructive for the modern age that is condemned to great suffering and evil fate for its utter lack of faith. Who was the unique personality to achieve this success? He was a prophet with a mission, the prophet of the Arabian deserts, as free and boundless as the desert is.

This story was told to us by Simon Ockley and others in the past. Notwithstanding their scholarship and sincerity, a great want was still felt. A military history of the early Arab conquests was not written hitherto by anyone with success. And no one could have been more eminently competent to take up this great task than Sir John Bagot Glubb. Lt.-Gen. Glubb actually commanded for over three decades soldiers recruited from 'those very tribesmen who carried out the great Arab conquests', and is intimately familiar with every part of the terrain and mountain passes, the social, political, and economic life of the people, and their history. The details of this interesting story, he has developed with the impartiality and discipline of a trained historian, and in the handling of this vast material, he has shown a mastery which real scholarship alone confers,

A veritable mine of information and useful historical knowledge, this book will be found useful by all and sundry. Sir J. B. Glubb deserves our heartiest congratulations for such a praiseworthy venture. It is a contribution in the field of historical study of the early Arab conquests, and I whole-heartedly recommend this book to the scholarly world.

DR. P. N. MUKHERJEE

VIVEKANANDA CENTENARY SOUVENIR (ENGLISH AND HINDI). Vivekananda Centenary Committee, C-40, South Extension-11, Ring Road, P.B. 3008, New Delhi 3. Pages 278+36. Price Rs. 5.

SWAMĪ ŚRĪ VIVEKĀNANDA JANMAŚATĀBDE SMĀRAKA PUSTIKĀ (ENGLISH, GUJARATI, AND HINDI). Sarvangi Vikas Sangh, 'Dattashram', Krishnakunj, Kankariya, Ahmedabad 1. Pages 151.

SANDIPAN (BENGALI AND ENGLISH). Ramakrishna Mission Sikshana Mandira, Belur Math. Pages 247+126.

VIVEKANANDA CENTENARY VOLUME II (ENGLISH, BENGALI, SANSKRIT, AND HINDI). Institute of Social Education and Recreation, Ramakrishna Mission Ashrama, Narendrapur, 24 Parganas, West Bengal.

ABHIH (BENGALI AND ENGLISH). Ramakrishna Mission Residential College, Narendrapur, 24 Parganas, West Bengal. Pages 88+77.

VIVEKĀNANDA ŚATAKA PRAŚASTI (MALAYALAM). Sri Ramakrishna Ashrama, Vilangan, Puranattukara, Trichur 2. Pages 174+viii. Price Rs. 5.

These beautiful souvenirs brought out in commemoration of the birth centenary of Swami Vivekananda contain illuminating articles by eminent writers, delineating the various aspects of the Swami's personality. 'To the bewildered humanity, composed of atheists—those believing in God as also those not believing in God—warring for peace, Swami Vivekananda recovered their self, the truth of the nectar of fearlessness, and expounded it to them in a language and logic universally understood.' It is

such a Vivekananda, the inspirer of the world, that these volumes seek to present to the reader, and the contributors have admirably succeeded in the attempt.

It is hoped that every one of the educated people will read these and benefit by their valuable contents.

SWAMI GABHIRANANDA

THE PROBLEM OF MEANING IN INDIAN PHILOSOPHY. BY DR. R. C. PANDEYA. Motilal Banarsidass, Delhi, 1963. Pages 299. Price Rs. 15.

The problem of meaning is central to any philosophical enquiry, and it has engaged the attention of serious thinkers in the East and the West as well. In recent times, the logical positivists have focussed fresh attention on the problem. Dr. R. C. Pandeya presents in this volume the traditional Indian approaches to the same question. After outlining a brief historical survey of the Indian philosophy of meaning, he considers the logical and syntactical problems, the nature of the parts of speech, the import of a sentence, and the relation of language to reality. The work is a defence and an exposition of the ideas of Patañjali and Bhartṛhari on the question.

The intelligible import of a sentence does presume some form of the principle of verification; and this contention is inherent in our *prāmāṇya-vāda*. As a result, any enquiry into the nature of meaning is bound to have epistemological and metaphysical implications. This should not mean that the 'word units knowledge with thing (p. 29) or that meaning is 'only a relation between words and objects' (pp. 27, 39), as argued by Dr. Pandeya. Durgā on *Nirukta* said that meaning is not an adjective, nor a relation, but a substantive. Dr. Pandeya misses this approach, and so he argues for the 'metaphysical reality' of a relation (pp. 39-40). Such an argument would be rejected by Bhartṛhari, or by any Absolutist. Nor can we accept the specious pleading for the identity of the symbol and its reference (p. 42) on the basis of the great universal existence. Kumārila and others have objected to this *mahā-sāmānya*.

Dr. Pandeya presents an able exposition of the nature of the parts of speech, and his case for the identity of the sentence with the proposition is sound in principle. The nature of the noun is ably explained and so is that of the verb. But in his enquiry into *śabdabodha*, he does not appear to take into consideration the distinction between *anvaya* and *tātparya*. Some of the drawbacks in the book are the result of a too great bias towards the gram-

marians. The role of the universals is dealt with in a broad outline, though the author recognizes the value of this line of approach.

The last two chapters of the book present the case for *sphoṭa-vāda*. In the consideration of the objections against *sphoṭa*, Dr. Pandeya considers the views of Kumārila, but misses the arguments raised by Śaṅkara.

We feel that the book is provoking, and we welcome it.

DR. P. S. SASTRI

THE CULTURAL HERITAGE OF INDIA, VOLUME II. The Ramakrishna Mission Institute of Culture, Gol Park, Calcutta 29, 1962. Pages 738. Price Rs. 35.

The volume under review of the second enlarged and improved edition of *The Cultural Heritage of India*, originally published in 1937 to commemorate the birth centenary of Sri Ramakrishna, is devoted to the study of the Itihāsas, the Purāṇas, and the Dharma and other Śāstras, and is of particular significance to modern India. One of the greatest needs of the country today is to resuscitate and reinterpret the national ideals treasured in these books, for it is they which have maintained the continuity of India's culture through countless centuries. The present volume admirably fulfils this need.

The first part of the book deals with the two great epics of India, the *Rāmāyaṇa* and the *Mahābhārata*, and contains eight articles dealing with important aspects of these great books. The second part is devoted to literature on the *Bhagavad-Gītā*, and contains six articles. The third part contains four articles on the Purāṇas. The fourth part contains eight articles on the various *Dharma Śāstras*, the Smṛtis, the *Manu-saṁhitā*, the *Nibandhas*, etc. The fifth part, which is the biggest, has seventeen articles dealing with *arthaśāstra*, *nītiśāstra*, and other sources of political and social organizations. The articles are from the pen of eminent scholars specially qualified to write on the subjects dealt with by them, and there is a masterly introduction to the volume by Dr. C. P. Ramaswami Iyer. The bibliography and elaborate index at the end of the volume are very useful in tracing out the required references. The get-up and printing are, as in the previous volumes, of a very high standard, and the publishers deserve to be congratulated for this valuable and beautiful publication, which, we are sure, will be welcomed by all interested in the study of Indian cultural heritage and history.

S. C.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION NEW DELHI REPORT FOR 1961-62

The activities of this centre were as follows during the year under review:

Religious Work: Besides regular worship and *bhajan*s in the Mission's temple, the birthday celebrations of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda, and other great prophets and saints were observed with due solemnity. Religious discourses and lectures were also organized during these celebrations.

Medical Work: (1) The Tuberculosis Clinic has twelve beds in the observation ward. The Clinic is not only equipped for general treatment, but also for surgical measures, such as thoracoplasty, pneumothorax, etc. Milk and tiffin were supplied free to all free-ward indoor patients. The number of patients treated in the Clinic during the period was 1,39,239 of which 1,832 were new cases. During the same period, 505 indoor cases were treated in the observation wards, containing 28 beds, of which 254 were women.

(2) Outdoor General Dispensary (Homoeopathic): Total number of patients treated: 37,716 (new cases 7,947).

Cultural and Social Education Work: In all, there were 24 discourses at the Ashrama with a total attendance of 38,800. These discourses were on *Isā*, *Kena*, and *Kātha Upaniṣads*. There were also 46 discourses on *Tulasī Rāmāyaṇa* during the year, with an attendance of 38,400. In the University of Delhi, 27 classes were held with a total attendance of 3,685. The Secretary also delivered lectures in various educational institutions in the capital.

The Library and Reading Room: During the period, the number of books reached 13,449, of which 1,799 were additions. The average daily attendance was 356, and the number of books issued was 15,076. The reading room received thirteen newspapers and 120 periodicals.

Sri Sarada Mahila Samiti: Women in Delhi devoted to the ideals of Sri Ramakrishna and Sri Sarada Devi run this Samiti with a view to creating a group of women spiritually united to serve the cause of women and children in the field of education and health. The Samiti helped in the work of the Lady Hardinge Medical College Hospital, and also conducted classes for children and ran a creche for the children of the labourers employed in the construction of a building at the Ramakrishna Mission premises during the year.

THE RAMAKRISHNA MISSION SEVASHRAMA RANGOON (BURMA) REPORT FOR THE YEAR 1961

The activities of this charitable hospital were as follows for the year under review:

Indoor Section: Number of beds: 162; number of patients treated: 4,103; major operations (general): 1,321; eye operations: 1,122.

Outdoor Section: Number of patients treated: 1,91,574 (new cases: 69,887; repeated cases: 1,21,687; average daily attendance: 650).

Classification of Cases: Eye: 6,624; E.N.T.: 4,267; dental: 8,506; minor operations: 5,944; I/M injections: 39,479; I/V injections: 481; V.D.: 1,541; X-ray: 1,679; deep X-ray: 2,897.

Pathological Investigations: Clinical tests: 11,463; biochemical tests: 1,000; serological tests: 40; histopathology tests: 265; blood collection: 280; others: 8.

Physiotherapy Department: Diathermy: 1,189; ultra-violet rays: 286; infra-red rays: 675; electric massage: 90; passive movements: 280; general: 3.

The Nurses' Training School: Number of students: 30. During the year nine appeared in preliminary examination and all of them passed; in the final, four out of six passed.

The cancer work of the hospital needs special mention.

THE SARADASHRAMA, PONNAMPET (COORG) MYSORE STATE

REPORT FROM 1950 TO MARCH 1962

This Ashrama, situated some sixty miles east of Mysore City amid a quiet setting, was founded in 1927. For the past thirty-five years, it has been doing its best to uplift the people of Coorg materially, morally, and spiritually. An outstanding work in this regard was the introduction of the scientific way of bee-keeping for which Coorg has now become so famous.

During the period under review, its activities were as follows:

Religious work: Worship, *bhajana*, and discourses.

Medical work: Indoor hospital with 18 beds; admission: 590 cases; X-ray section: 130 cases screened; outdoor dispensary: total number of cases: 26,006.

Library and Reading Room: Books: 1,000; periodicals etc.: 18.

Cultural work: Occasional lectures in several parts of Coorg.



SARNATH BUDDHA

[*Courtesy: Department of Archaeology*]



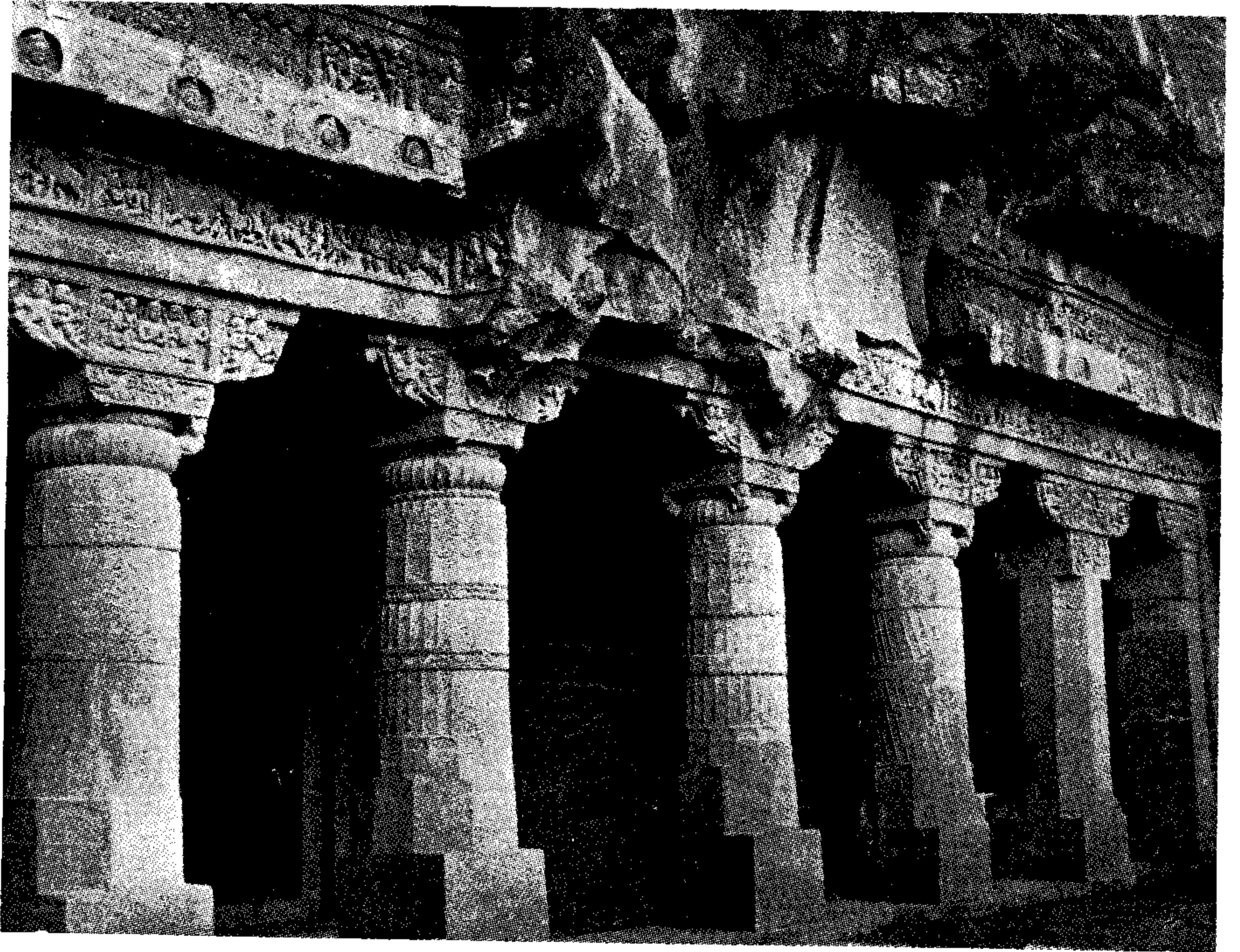
I. VAGHORA RIVER WITH THE CAVES IN THE BACKGROUND

Copyright : Department of Archaeology, Government of India



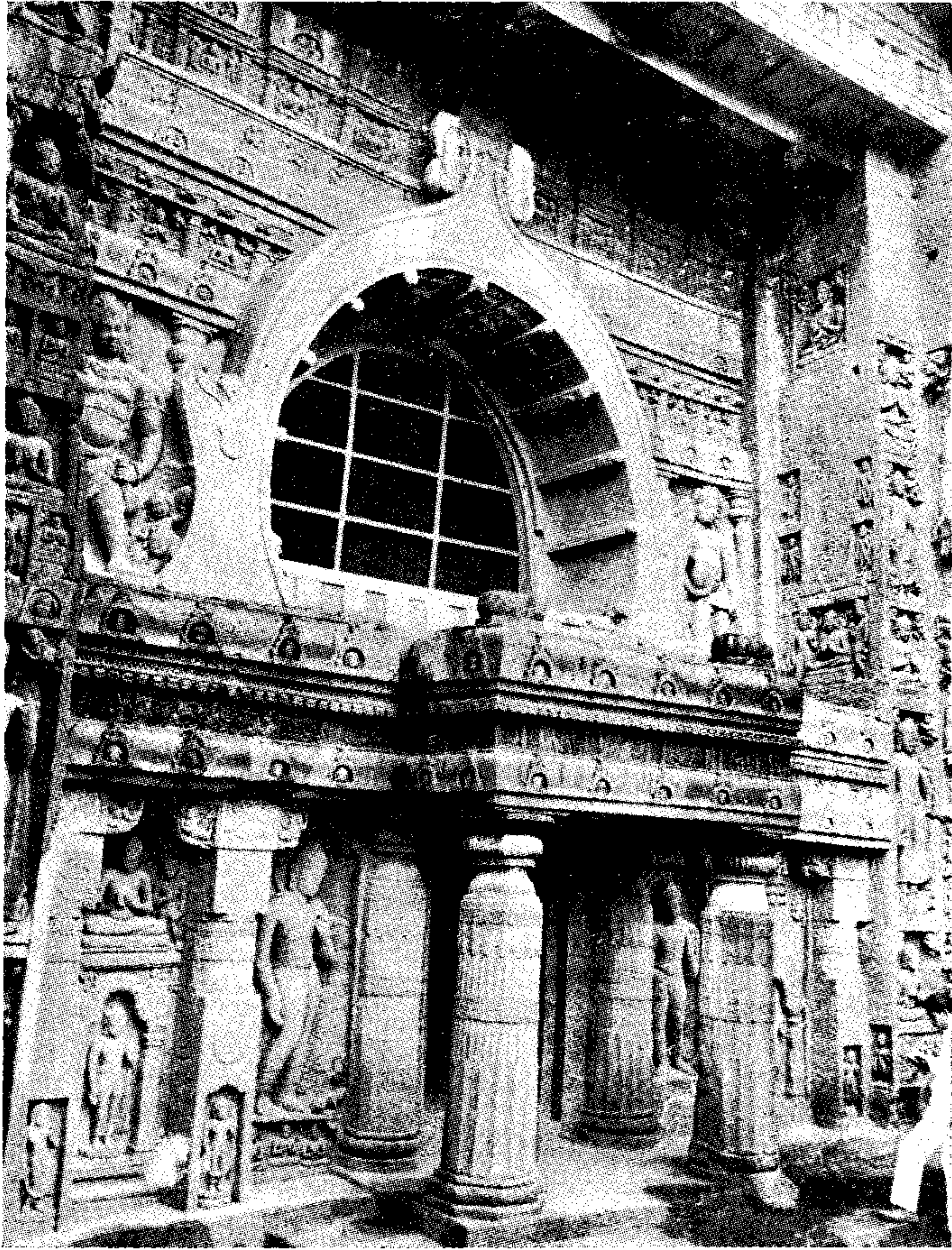
II. PANEL OF CEILING (Cave No. 1)

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IV. FRONT VIEW (Cave No. 1)

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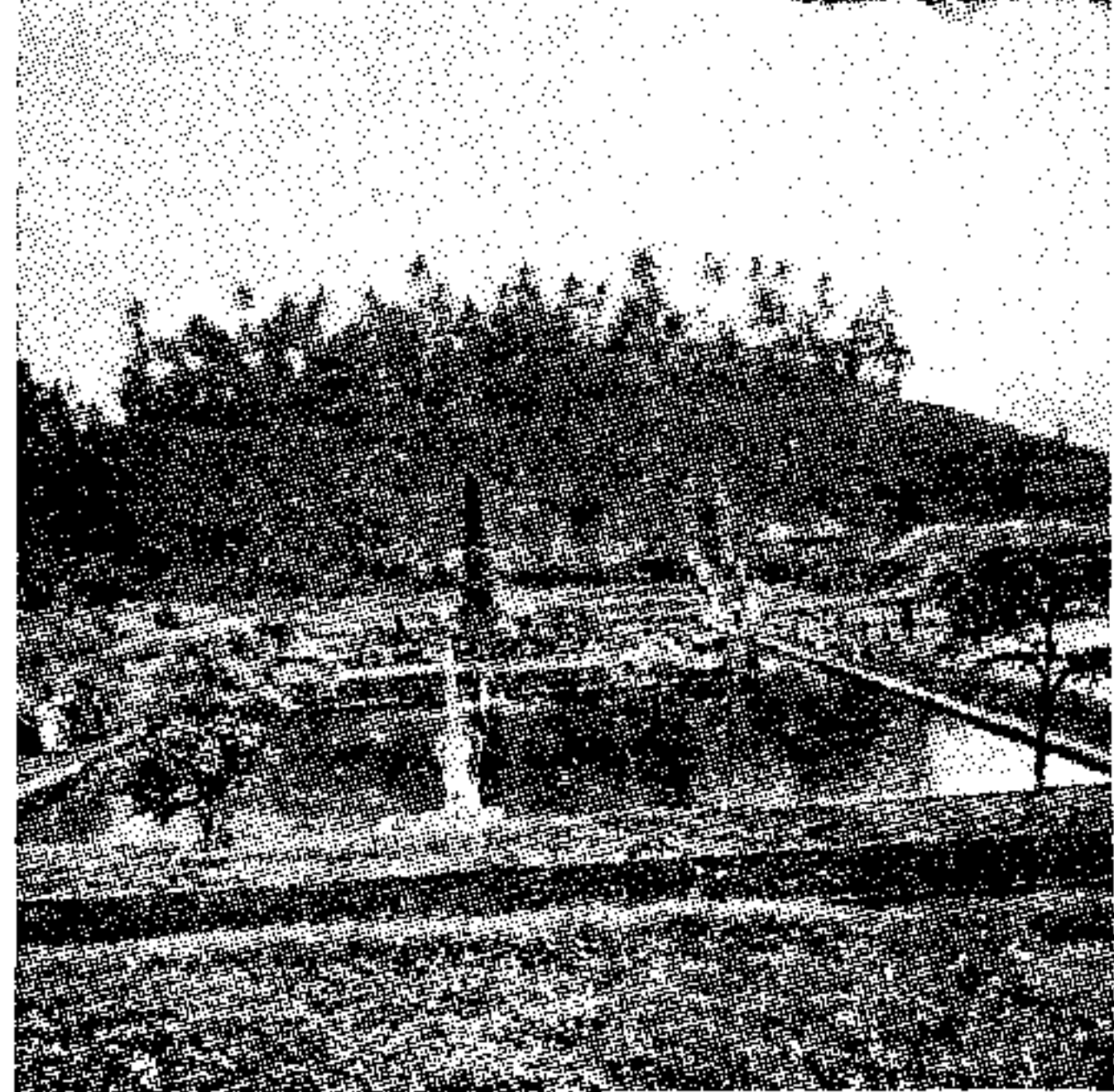


III. FRONT VIEW (Cave No. 19)

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I. TERRACE CULTIVATION
(Gilimanuk to Denpasar)



II. TIRTA GANGA
(General View)



III. GUNUNG BATUR VOLCANO
(Smoking Crater)



IV. PURA KEHAN BANGLI
(Main Gate of the Temple)



BODHISATVA PADMAPĀṆI

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